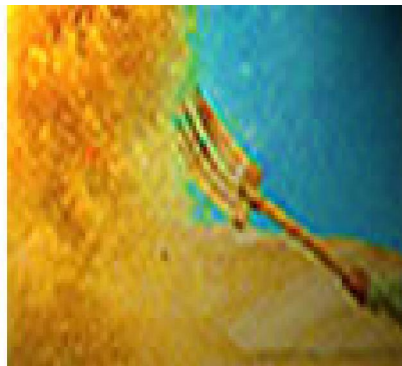


12 Tribes New Media

THE 144,000 & THE MULTITUDE

By Sue Patterson



The 144,000 and the Multitude

Written by Sue Patterson

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Table of Contents:

Revised Edition Notes	4
The 144,000	5
Chapter 1: The Sealing	5
Chapter 2: The Firstfruits And The Remnant	13
The Firstfruits	13
The Remnant	17
Chapter 3: The Woman in the Wilderness	20
Chapter 4: The Bride of Christ	29
Chapter 5: The Rain and The Barley	36
The Rain	36
The Barley	39
Chapter 6: The Remnant And The Seed	43
The Remnant	43
The Seed	44
Chapter 7: Zion and the Law	49
Zion	49
The Law	50
Chapter 8: The Redeemed of the Lord	55
The Multitude	61
Chapter 9: The Purging	61
A Great Multitude To Be Purged	61
The Purging of Silver and the Trying of Gold	64
Chapter 10: The Overcomers	71
Chapter 11: The Song of Moses	81
Chapter 12: Escape, Flight, And Redemption	85
Escape	85
Flight	86
The Redemption of the Multitude	89
Chapter 13: Ezekiel's Hair	96

Chapter 14: The Wheat Harvest	105
Chapter 15: The Finale and The First Dominion	109
Chapter 16: An Epilogue And An Apple Tree	123
Acknowledgements & Contact Data	124
Ministry Websites:	125

Revised Edition Notes

“The 144,000 and the Multitude” was originally published in 2005. Since the original edition, there have been over 200 hours of logged, archived shows on the Threshing Floor and an additional book entitled “The Trumpet Judgements Unveiled” with an additional book to be published called “The Secret.” The present edition includes editing and format changes.

My understanding of prophetic expectations and interpretations of the Biblical text has expanded immensely due to the understanding that the Lord has been revealing through this process since the first publication of “The 144,000 and the Multitude.” There are errors that I am correcting in this edition. The corrections are noted below.

The following changes have been made and will differ from the 2005 edition:

In the original edition, in chapter 7 “Zion and the Law,” I hinted at a form of the “law” that the Multitude would be placed under. This was an error. The law of the 10 Commandments was fulfilled at the cross of Jesus Christ. What I failed to see at that time was the relevance of the “Two Covenants” spoken about in Galatians, chapter 4 and how it pertains to the LAW.

The new understanding is described in chapter 7 of this book.

In the original edition, in chapter 4 “The Bride of Christ,” I saw a separation of the Multitude as being the guests at the wedding supper and not as part of the Bride of Christ. This was an error. What I failed to see at that time was that the Multitude will be part of the Bride of Christ, AND they are the guests at the marriage supper. I mistakenly assumed that the marriage supper occurred after the wedding. This marriage supper actually occurs after the marriage of the 144,000 to the Lord and the marriage supper is the process in which the Multitude will become the Bride of Christ.

Several other corrections made throughout the book pertain to the emphasis that I had put upon the physical manifestations of events and identifications rather than the emphasis on the spiritual events and identifications. These changes include the following:

The physical Assyrian I originally identified as the physical Muslims. I now understand that this is a reference to the spiritual Muslims or spiritual Gentiles.

The oil in the lamps of the 10 virgins I originally hinted as being physical provisions. I now understand the oil to be spiritual provisions: the Holy Ghost and Truth.

Physical identifications, which should have been spiritual, have been corrected.

—Sue Patterson

The 144,000

Chapter 1: The Sealing

And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. [2] And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, [3] Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. [4] And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel. –

Revelation 7:1-4

There are 12,000 of each of the twelve tribes that are sealed. How each one is placed in each one of these tribes is a mystery. It may have something to do with the characteristics of each of the tribes, or an entirely different reason for placement within each of these tribes that is, as yet, unclear. But, really what matters, is not what tribe one may be in, but that you are counted in the tribes that are sealed.

Two things are of note here. First, we see that the original tribe of Dan is replaced with the tribe of Manasseh. This is an interesting comparison to the twelve apostles and the removal of Judas who was then replaced with Paul by the Lord.

The second item of note is in Revelation 7:2, 3. This is the passage in which the angel that ascends out of the East having the seal of the living God and crying with a loud voice to the four angels that had the power to hurt the earth and the sea, “**Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.**”

The earth and the sea are not to be hurt until the servants of God are sealed in their foreheads. This gives us the timing of when the sealing actually occurs. It is before the first trumpet is sounded. For the first trumpet hurts the earth, the second trumpet hurts the sea, and the third and fourth trumpets hurt the earth. Therefore, the sealing occurs prior to the first trumpet being sounded. They are sealed from the judgements of God that come down upon the church.

The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up. [8] And the second angel

sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood; [9] And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed. — Revelation 8:7-9

The scriptures that give us an overall picture of who the 144,000 are can be found in the following passages:

And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty *and* four thousand, having his Father's name written in their foreheads. [2] And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: [3] And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred *and fortyand* four thousand, which were redeemed from the earth. [4] These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb hithersoever he goeth. These were redeemed from among men, *being* the firstfruits unto God and to the Lamb. [5] And in their mouth was found no guile: for they are without fault before the throne of God. — Revelation 14:1-5

In the above verses are many clues as to who the 144,000 represent. We will look at these verses carefully and see if there is additional scripture to give us a better understanding of who the 144,000 really are.

And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty *and* four thousand, having his Father's name written in their foreheads. — Revelation 14:1

In the above verse, the 144,000 are with the Lamb (Jesus Christ) on mount Sion (spiritual Sion), and they are sealed in their foreheads with the seal of the living God as is stated in Revelation 7:3.

And they sang as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred *and forty and* four thousand, which were redeemed from the earth. — Revelation 14:3

Only the 144,000 can learn “**as it were a new song,**” and they sing it before the throne. These are the only ones that can learn this song. This is an important clue for there is another group spoken about in Revelation that sings the Song of Moses, which is **not** the same song

that the 144,000 sing. This verse shows that we are dealing with two different groups of people. The second group will be addressed in the section on the “Multitude.”

What is meant by “**which were redeemed from the earth**”? We can look at this word redeemed to get a clearer picture of whom this is speaking about.

The word redeemed means; to go to market, i.e. (by implication) to purchase; specifically to redeem: -buy, redeem. ¹ The 144,000 are in some manner **purchased** from the earth. Let’s take a look at these next verses, for they will give us a deeper understanding of what is being referred to. The word redemption appears in these next verses.

And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. — *Ephesians 4:30*

In whom ye also *trusted*, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise, [14] Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory. — *Ephesians 1:13, 14*

Redemption means; (*the act*) *ransom in full*. ² When Jesus Christ died on the cross, **he paid the ransom in full**. This word redeemed is speaking about the believer in Jesus Christ who is following Jesus Christ in Truth and has accepted the gift of salvation that was paid in full at the cross.

Ephesians 4:30 states “**whereby ye are sealed unto the day of redemption.**” This verse tells us that we are sealed by the Holy Spirit of God “**unto the day of redemption.**” What is the redemption and when does the day of redemption occur? We can find the answers to those questions in the next verses.

And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. — *Luke 21:28*

In the verse above it tells us to look up, lift up our heads, for the redemption is close; and you are to do these things when these things begin to come to pass. The word, begin means; *commencement*. ³ This would then give us the clue that the redemption occurs when these things **begin** to commence, or begin to happen.

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1. Strong’s 59
 2. Strong’s 629
 3. Strong’s 756

The next verse will be describing what the redemption is. Notice that it states **“escape all these things that shall come to pass.”** There is continuity between these two scriptures. One verse states that when these things **“begin to come to pass....your redemption draweth nigh,”** and this next verse states that you **“may be accounted worthy to escape all these things that shall come to pass.”**

Looking at the continuity of these two scriptures, one may conclude that the redemption (sealing), allows one to escape all these things that shall come to pass, if you are accounted worthy. God’s wrath is upon the children of disobedience. ¹ His wrath is **not** upon the believers that are following the Lord Jesus Christ in Truth.

Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man. — Luke 21:36

In the verse above it tell us to **“pray always that ye may be accounted worthy to escape all these things that shall come to pass.”** This verse is speaking about being accounted worthy. Those that are accounted worthy participate in the **“redemption.”**

Another interesting note to point out in the above verse is concerning the word worthy. The definition for worthy is; *to deem entirely deserving.* ²

Let’s now look at some verses that will give us a clearer view of what would be the commencement or beginning of these things.

And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all *these things* must come to pass, but the end is not yet. [7] For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. [8] All these are the beginning of sorrows. — Matthew 24:6-8

For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: *these are the beginnings of sorrows.* — Mark 13:8

Both of the above verses speak about these things that are happening as **“the beginning of sorrows.”** And we are told that **“when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.”**

1. Colossians 3:6
2. Strong’s 2661

Once the **144,000** are sealed, they are redeemed from the earth. They then belong to Jesus Christ and follow the Lamb whithersoever he goeth. They are still here on the earth, but they are not of the earth. They dwell in spiritual Sion.

And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: — Ephesians 2:6

They will go through the tribulation with the seal of God in their foreheads. We know that they go through the tribulation, for there is a verse in Revelation 9:4, where the creatures in the fifth trumpet are commanded to hurt only those “**who have not the seal of God in their foreheads.**” The 144,000 have the protection of God when the sealing occurs and therefore, cannot be hurt by the creatures described in the fifth trumpet.

The word seal in Revelation 7:2 means; a signet, (as fencing in or protecting from misappropriation; by implication the stamp impressed (as a mark of privacy, or genuineness), literally or figuratively: -seal. ¹ The word sealed in Revelation 7:3-8 is; to stamp (with a signet or private mark) for security or preservation (literally or figuratively); by implication to keep secret, to attest: -(set a, set to) seal up. ²

In both of these definitions you will find the sealing is some type of a marking; for preservation and protection; but protection from what? The things described in the book of Revelation that occur during the **Tribulation**. The 144,000, once sealed, will go *through* the tribulation, but with a Godly protection around them. They do not receive the judgement of God; they have already been judged and deemed worthy. They are also protected by the forces of Satan that would come against the 144,000 and harm them if they had the power to do so. This will be covered further in the chapter on “The Woman in the Wilderness.”

There is another verse that speaks about a seal. A person that receives the testimony of Jesus Christ has “**set to his seal that God is true.**”

He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. [32] And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. [33] He that hath received his testimony hath set to his seal that God is true. — John 3:31-33

In this next verse, we can also get a clearer picture of what “**his testimony**” represents.

And I fell at his feet to worship him. And he said unto me, See *thou do it not*: I am thy fellow-servant, and of thy brethren that have the testimony of

1. Strong's 4973
2. Strong's 4972

**Jesus: worship God: for the testimony of Jesus is the spirit of prophecy. —
Revelation 19:10**

Wow, the “**testimony of Jesus is the spirit of prophecy.**” This has huge implications. Could this be in any way referring to those that have the Truth, and the **Truth** is the testimony of Jesus, and those that have the testimony of Jesus then have the spirit of prophecy?

The word prophecy is defined as; (*prophecy*); *prediction (scriptural or other): — prophecy, prophesying.* ¹ With this understanding of the definition, a person with the **spirit of prophecy** would have the knowledge of the truth of the future. In having the knowledge of the future, you would be able to read the scriptures about the end times and have at least a basic knowledge of the upcoming events. And most importantly, you would have the truth of those forthcoming events – as opposed to believing the lies propagated from the pulpits of the churches.

The spirit of prophecy would be the acceptance of the end time events and acknowledgment of the truth about the servants of God going through the Tribulation. This would also be the acceptance of the understanding of who the 144,000 are; and would include putting away preconceived ideas or theologies and understanding what the scriptures actually say.

Let's take a look at these next verses and see if we can learn what they are speaking about. Are these really Jewish male virgins, or are they something else entirely different?

**These are they which were not defiled with women; for they are virgins.
These are they which follow the Lamb whithersoever he goeth. These were
redeemed from among men, *being* the firstfruits unto God and to the Lamb.
[5] And in their mouth was found no guile: for they are without fault before
the throne of God. — Revelation 14:4-5**

Rev. 14:4 states that the 144,000 “**were not defiled with women; for they are virgins.**” Let's look closely at the meaning of some of these words in this verse.

The word defiled means; *to soil (fig): -defile.* ² The word women is defined as; *a woman; specifically a wife: -wife, woman.* ³ The word virgins is defined as; *a maiden; by implication; an unmarried daughter: -virgin.* ⁴ Let's now read that verse with the definitions as our guide. These are they which were not defiled (soiled) with women (a woman) for they are virgins (maidens, unmarried daughters).

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1. Strong's 4394
 2. Strong's 3435
 3. Strong's 1135
 4. Strong's 3933

Does that sound like anything close to Jewish male virgins? Most assuredly not! Let's now take a look at the modern times that we find ourselves in and see if we can come to anything closely resembling what this may be describing.

There is a **woman** that is spoken about in the book of Revelation.

And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters: [2] With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. [3] So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. [4] And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: [5] And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. – Revelation 17:1-5

This description is about the Mother of Harlots, Babylon. This is speaking about spiritual Babylon. The **spiritual** Babylon is the incorporated church system that has 501C3 contracts with the governmental institutions and has all of the leaven that they can muster.

This spiritual Babylon is the apostate church who is defiled, unclean, soiled and filthy. Remember the verse that says to **“Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues.”**¹ The Bride of Christ is **not** defiled, unclean, soiled, or filthy. She is clean and pure. She is a chaste virgin as we can see in the following verse.

For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. — 2
Corinthians 11:2

The word chaste means; *clean*.² The word virgin³ of chaste virgin is exactly the same word that is used to describe the 144,000.

Now, let's read those verses with this understanding of the definitions and what they represent. These are they which were not soiled (defiled) by going to the harlot church (woman), for they

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1. Revelation 18:4
 2. Strong's 53
 3. Strong's 3933

are maidens, a chaste virgin (virgins) unto Christ. This is quite different from the concept of Jewish male virgins!

The whole concept of virgins has a feminine aspect to it. The church is commonly referred to being in the feminine as the Bride of Christ. The bride of Christ has within it both males and females saved by the grace of God. The True and Holy church, the Bride, is female.

Chapter 2: The Firstfruits And The Remnant

The Firstfruits

These were redeemed from among men, *being* the firstfruits unto God and to the Lamb. — Revelation 14:4

What is meant by the firstfruits? The word firstfruits is defined as; *a beginning of sacrifice, i.e. the (Jewish) first—fruit (figuratively): -first -fruits.* ¹ The underlying definitions mean; *commencement.* ² **and** *off, away...and (as a prefix) it usually denotes separation, departure, etc...* ³ The word firstfruits can actually mean the beginning or commencement of separation. Isn't that what the sealing is: a separation that occurs when the sealing takes place? This denotes a separation from partaking in the wrath of God.

Firstfruits is defined in the dictionary as; *1) the earliest produce of the season. 2) the first products, results, or profits of any activity.* ⁴

In Leviticus 23:10 the firstfruits of the **barley** harvest are brought to the high priest on the second day of the Feast of Unleavened Bread. The firstfruits of the barley harvest are the commencement or the beginning of the harvest period of that year. The barley is first, and then comes the wheat. The firstfruits are a sacrifice or offering from the people to God. There are other verses that include the word firstfruits.

But now is Christ risen from the dead, *and* become the firstfruits of them that slept. — 1Corinthians 15:20

But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. — 1Corinthians 15:23

Jesus Christ is the firstfruits of them that slept, meaning He was the first to rise from the dead. Then, as has been shown, the 144,000 are the firstfruits at His coming. The coming of Christ covers the entire period of the Tribulation, not just at the 7th trumpet.

The definition for the word coming means; *a being near, i.e. advent (often, return; specially, of Christ to punish Jerusalem, or finally the wicked); (by implication) physically, aspect:— coming, presence.* ⁵

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1. Strong's 536
 2. Strong's 756
 3. Strong's 575
 4. Webster's New World Dictionary
 5. Strong's 3952

This definition does not indicate a onetime appearance, although it could. It gives us more of an indication that it is a presence of the Lord pertaining to Christ's punishment of Jerusalem which is exactly what the Tribulation is, to punish the inhabitants of the apostate church, firstly, the Multitude is judged and punished and then the apostate are judged and destroyed. The process of the Tribulation is the sifting of the Multitude; and the destruction of the apostate church at the 7th trumpet.

This premise of the “**coming of the Son of man**” being not just a onetime event, but being the entire process of the Tribulation fits perfectly with the firstfruits of the 144,000. The 144,000 are the firstfruits at Christ's coming. Just prior to the start of the Tribulation which commences with the 1st trumpet, the 144,000 are sealed. They are sealed prior to the beginning of the Tribulation or at “**his coming.**” At the end of “**his coming**” (the Tribulation) at the 7th trumpet “**...the dead in Christ shall rise first: [17] Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.**” – *1 Thessalonians 4:16, 17*

The dead in Christ follow, after Christ being the firstfruits of the dead. The 144,000 are the firstfruits unto God and to the Lamb at the beginning of the Tribulation. And just to remove any doubt about the timing of the “**his coming**” we just need to look at the next verse.

Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. – *1 Corinthians 15:24*

“**The end**” is referencing the Tribulation. There are many verses that show this to be the case. Here are a few verses that will show this.

Also, thou son of man, thus saith the Lord GOD unto the land of Israel; An end, the end is come upon the four corners of the land. Now is the end come upon thee, and I will send mine anger upon thee, and will judge thee according to thy ways, and will recompense upon thee all thine abominations. — *Ezekiel 7:2, 3*

The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. — *Matthew 13:39*

As it states in the above verse, the harvest is the end of the world. Coming up in chapter 14, a more thorough explanation of the harvest will be explored. The harvest is the gathering of the Multitude (wheat) into his barn. The harvest is the end and the harvest occurs during the Tribulation.

So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, — *Matthew 13:49*

The wicked are separated out from among the just. This will be covered more thoroughly in Chapter 9 of this book. This occurs at the end of the world; during the period of the Tribulation.

Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. [18] Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures. — *James 1:17, 18*

In the above verse, we begin to see that being the firstfruits has an aspect to it that will separate many out from this definition. One must have “**the word of truth**” in order for one to be among the “**firstfruits of His creatures.**”

Let’s take a look at those that believe *not* the truth.

And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. [11] And for this cause God shall send them strong delusion, that they should believe a lie: [12] That they all might be damned who believed not the truth, but had pleasure in unrighteousness. — *2 Thessalonians 2:10-12*

This is the division. If you believe the truth, you have the testimony of Jesus Christ, which is the spirit of prophecy. The spirit of prophecy is the knowledge of the truth about what’s coming in the future; I am referring to the Tribulation here. You may not know every aspect or detail, but you know the truth of your presence in the tribulation. Having the truth of what is coming, you have become a kind of firstfruits. Compare this to the ones that love *not* the truth. They will believe a lie because of a strong delusion; and for this cause (their not loving the truth), they are damned.

There is the illustration in Romans 11 describing the olive tree. If you will notice in verse 16, the example is given: “**For if the firstfruit be holy, the lump is also holy:**” This is a comparison to the phrase “**a little leaven leaveneth the whole loaf.**”¹

Using this verse as a starting point, “**if the firstfruits are holy, the lump is also holy,**” makes reference to the harvest. The firstfruits come first, and if the firstfruit is holy, then what follows after the firstfruits would also be holy. The rest of the scripture that states “**and if the root be holy, so are the branches**” is speaking about **Jesus Christ** being the root, and the True Church being the branches.

1. 1 Colossians 5:6

For if the firstfruit *be* holy, the lump is also *holy*: and if the root *be* holy, so are the branches. [17] And if some of the branches *be* broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; [18] Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. [19] Thou wilt say then, The branches were broken off, that I might be grafted in. [20] Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: [21] For if God spared not the natural branches, *take heed* lest he also spare not thee. [22] Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in *his* goodness: otherwise thou also shalt be cut off. — *Romans 11:16-22*

The illustration of the Olive tree reveals some deeper meanings. The natural branches that were broken off are speaking of the physical Jewish people that were divorced from God when they lost their inheritance because of their unbelief. The wild branches are the Gentiles that were allowed into the kingdom when Jesus died on the cross.

Look closely at verse 22: “**Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in *his* goodness: otherwise thou also shalt be cut off.**” One must continue in His goodness to remain on the tree. What is his goodness?

Goodness is defined as; *usefulness, i.e.: excellence in character or demeanor.* ¹ Usefulness is a word that denotes **excellence** in character or demeanor. Would this include people that do **not** love the truth? I would think not! There are only two groups of people: Those that love the truth and those that do not.

I would put those that love the truth in the category of continuing in his goodness. The true followers of **Jesus Christ** love the truth, seek the truth, and want nothing to do with lies. They are holy through the shed blood of Jesus Christ. **They are the Remnant of Israel.**

There is one more verse in those passages concerning the 144,000 that deserves mentioning. Revelation 14:5 says “**And in their mouth was found no guile: for they are without fault before the throne of God.**”

Guile is defined as; *a trick (bait), i.e. (figuratively) wile: -craft, deceit, guile, subtility.* ² All of these words could be considered to be deceit. The 144,000 have no guile in their mouths. They are honest. Basically, what you see is what you get. They have no ulterior motives; they

1. Strong's 5544
2. Strong's 1388

do not use the practice of manipulation. They are pure. Fault is defined as; *unblemished (literally or figuratively): — without blame (blemish, fault, spot), faultless, unblameable.*¹ Let's look at a verse that puts this in perspective.

Husbands, love your wives, even as Christ also loved the church, and gave himself for it; [26] That he might sanctify and cleanse it with the washing of water by the word, [27] That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing: but that it should be holy and without blemish. — *Ephesians 5:25-27*

The “**glorious church**” would be the chaste virgin that is presented to Christ as his bride, being holy and without blemish. A chaste virgin that has not been defiled by the harlot church, has come out of her (Babylon), and is found to be without fault (unblemished), before the throne of God.

The Remnant

Who exactly is the Remnant of Israel? Here are a few verses to give you a perspective of who “**the Remnant of Israel**” actually is.

So the last shall be first, and the first last: for many be called, but few chosen. — *Matthew 20:16*

Then said one unto him, Lord, are there few that be saved? And he said unto them, [24] Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. — *Luke 13:23, 24*

Because strait is the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it. — *Matthew 7:14*

Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a—preparing, wherein few, that is, eight souls were saved by water. — *1 Peter 3:20*

In the above verses, the word few indicates a small number. In the following verses, the word remnant is used. Remnant represents a very small number. **144,000** seems to be a fairly large number, except when you compare that amount to the approximately 1 billion professing Catholics and another estimated 1 billion professing Christian believers around the world — apostate and otherwise. In that context, 144,000 seem small in comparison to those figures.

1. Strong's 299

**Except the LORD of hosts had left unto us a very small remnant, we should have been as Sodom, *and* we should have been like unto Gomorrah. —
*Isaiah 1:9***

The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make *them* afraid. — *Zephaniah 3:13*

“And in their mouth was found no guile” of the 144,000 from Revelation 14:5, certainly fits Zephaniah’s description of the Remnant of Israel.

The definition for the word remnant means; *a remainder or residual (surviving, final) portion:— that had escaped, be left, posterity, remain(—der), remnant, residue, rest.* ¹

A remnant is only a portion of a whole. It is the surviving or final portion that has eternal life. The larger portion is lost and does not have eternal life. This will be demonstrated in the following verse.

**Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved: —
*Romans 9:27***

The children of Israel will be numerous as the sand of the sea, this being a large portion. The remnant of Israel shall be saved, this being the smaller portion of Israel. This shows that the whole church out there that thinks that it is saved has got another thing coming.

In summing up this chapter, the **144,000** are to be sealed *prior* to the first trumpet. They are sealed with the seal of God in their forehead; a stamp of protection. The **144,000** do not attend the 501C(3) government—sanctioned harlot churches, nor have any false theologies.

The **144,000** are men and women who have the truth, and want no lies or leaven. The **144,000** are the true Remnant of Israel, and they follow the Lamb withersoever He goeth. They are without spot or wrinkle, and they are holy and without blemish. They will be joined at a later date by the Multitude who also will become the Remnant of Israel when they come out of Babylon into the Truth of Jesus Christ, but for a price.

Since we can now establish who the 144,000 are, we can show that the rapture cult that states that the **144,000** are Jewish male virgins; are in a false theology. We can also demonstrate that the Jehovah’s Witnesses (and the Seventh Day Adventists) who believe that *they* are the **144,000** are also in error, for their religions are utterly false. Neither of these groups have the

1. Strong’s 7611

holy and precious truth of the Lord Jesus Christ. Their truths are mixed with lies and leaven, and we know what a little leaven can do.

Is this where the information about the 144,000 ends? No, it continues. In fact, there is much, much more. We will now take a look at "**The Woman in the Wilderness.**"

Chapter 3: The Woman in the Wilderness

In understanding that the Remnant of Israel *is* the **144,000**, and that this Remnant of Israel is, in fact, the true "Israel," we can now turn our attention to the **Woman in the Wilderness** described in Revelation Chapter 12.

This chapter describes "Israel" and what she experiences. She has attributes of both physical and spiritual Israel. The physical Israel (old covenant) transfigures to the spiritual Israel (new covenant) and thus, the woman described in Revelation 12 has both of these characteristics. Through the physical lineage came **Jesus Christ**, being the seed of David. The spiritual Israel represents the church, the *true* church of the Lord Jesus Christ. So, when we read Revelation Chapter 12, we must keep that in mind.

And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: — Revelation 12:1

Here we have an illustration of a woman clothed with the sun, the moon under her feet and a crown on her head with twelve stars. This verbal picture is a description of spiritual Israel. It is fairly easy to conclude that the crown on her head with the twelve stars represents the twelve tribes of Israel. In the sealing of the **144,000**, 12,000 of each of the twelve tribes are sealed. The sun and the moon are a bit more complicated, but with scripture, can be understood. The sun that the woman is clothed with must be representative of something. We can find what the sun represents in the following verses.

But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. — Malachi 4:2

The above verse is speaking about the "**Sun of righteousness.**" You will notice that the word "**Sun**" is capitalized. If a word is capitalized, it would be referring to the Lord Jesus Christ. The Lord has many names (and titles), and this is yet another one. The woman is clothed with Jesus Christ. We get further indications of this in this next verse.

For as many of you as have been baptized into Christ have put on Christ. — Galatians 3:27

There is another aspect that we want to look at when looking at the woman being clothed with the sun.

Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear. — *Matthew 13:43*

Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. — *1 Thessalonians 5:5*

For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ. — *1 Thessalonians 5:9*

These preceding verses seem to describe what the sun represents that the woman is clothed with. She is clothed with the **Sun of righteousness, Jesus Christ**; for when one is baptized into Christ, *one puts on Christ*. The righteous shine forth as the sun, being the children of the day, and “**the children of the day**” are **not** appointed unto wrath. Preservation is indicated here **if** one is a child of the day.

The moon under her feet requires a bit more time to fully explain. I will make a few comments on this aspect of the text so we can move on. The moon under the woman’s feet is partially representative of the understanding of the new moon Sabbath and the feasts of Israel, which are guided by the new moon. The **moon** under her feet partly is the understanding that in **Jesus Christ the Sabbaths and feasts are fulfilled in Him. Jesus Christ is Lord of the Sabbath** and when one is in Jesus Christ they are **in** His Sabbath.

The law of keeping a Sabbath day was completely fulfilled when Christ went to the cross. We may keep the day if we choose, but the picture that we see with the moon under her feet, is the establishment that she is not under the law. This is a subject that has been covered many times on the radio broadcast that I host with Randy Maugans known as **The Threshing Floor**.

There is another understanding to be understood about the moon under her feet. In the sequel to this present work, “The Trumpet Judgements Unveiled,”¹ chapter 7, the moon is representative of the Multitude which will be examined later in this book. The moon as the Multitude is under the feet of the woman in Revelation 12. Without being too graphic, the moon (Multitude) is also the man child that is delivered of the woman which is under here feet.

Let’s take a look at the definition for the word under. It means; *under, i.e...of place (beneath)... In the comparative, it retains the same general applications, especially of inferior position or condition...*² The 144,000 are the “firstfruits” unto God and to the Lamb. The Multitude comes after the 144,000 due to their inferior position or condition at the time of the sealing when the Multitude was in the lies and deception and did not love the Truth more than the lies.

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1. “The Trumpet Judgements Unveiled” written by Sue Patterson
 2. Strong’s 5259

Let's continue in Revelation 12. In verses 7—10; war in heaven is described which culminates in Satan being cast out of heaven and onto the earth. Let's now look at verse 12.

Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. —
Revelation 12:12

Take a look at the first sentence in this verse: “**Therefore rejoice, ye heavens, and ye that dwell in them.**” This verse is telling us that the heavens and all that dwell in them are to rejoice, for **Satan** is cast down. The word dwell used in this verse means; *to tent or encamp i.e. to occupy (as a mansion) or (spec.) to reside (as God did in the tabernacle of old, a symbol of protection and communion) dwell.* ¹

In considering those that “**dwell**” in the heavens, let's also take a look at some verses that may give us some perspectives as to whom this may be speaking about.

And hath raised *us* up together, and made *us* sit together in heavenly places in Christ Jesus: — *Ephesians 2:6*

And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. [46] Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. [47] The first man *is* of the earth, earthy: the second man *is* the Lord from heaven. [48] As *is* the earthy, such *are* they also that are earthy: and as *is* the heavenly, such *are* they also that are heavenly. [49] And as we have borne the image of the earthy, we shall also bear the image of the heavenly.
— *1 Corinthians 15:45-49*

Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. — *1 John 3:1*

Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. [14] And we have seen and do testify that the Father sent the Son to be the Saviour of the world. [15] Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. [16] And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. [17] Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. — *1 John 4:13-17*

1. Strong's 4637

And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. [17] Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing*; and I will receive you, [18] And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. — 2 Corinthians 6:16-18

These last few verses in Corinthians are stating that the Lord dwells within them and they will be His people. In verse 17, it states that they are to “**come out from among them**” and be separate, and not to touch the unclean thing, and the Lord will receive them.

Dearly beloved, I beseech *you* as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; — 1 Peter 2:11

Looking at the above verses, we can see that when we are truly in **Jesus Christ**, we sit in heavenly places. We shall also bear the image of the heavenly, and the world knows us not, because we dwell in him.

We are strangers and pilgrims here on the earth. Let’s now compare this to the phrase “**inhabiters of the earth**” which is also in verse 12. The verse says “**Woe** to the inhabiters of the earth.” Is there a difference between them that dwell in heaven and the inhabiters of the earth?

The word inhabiters means; *to house permanently*.¹ This indicates that inhabiters of the earth are in essence earth dwellers. They do not dwell in heaven, nor are they seated in heavenly places. The earth dwellers are unbelievers who are *not* of the Remnant of Israel, for the Remnant of Israel dwells in **Jesus Christ**, *not* in the earth. The strangers and pilgrims indicated in 1 Peter 2:11 do not have permanent residency on the earth, for they dwell in heavenly places.

And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. — Revelation 12:14

In the above verses there is quite a bit of information about the “**woman**” in the end times. When we look at this woman, she flies into the wilderness where she is nourished for about three and a half years. It’s commonly thought that time (1 year) and times (2 years) and half a time (half a year) equals three and a half years.

1. Strong’s 2730

She flies into the wilderness, and wilderness is defined as; *lonesome*.¹ The woman has “**come out of her**” and is now away from the larger population of the church. She is nourished in the wilderness during this time. The word nourish means; *to stiffen, i.e. fatten (by implication to cherish (with food etc.) pamper, rear, bring up, feed, nourish*.²

It’s interesting to see here that the word nourish means; *to fatten, cherish, or feed*. This recalls the verse about the Sun of righteousness, when He arises with healing in his wings “**and ye shall go forth, and grow up as calves of the stall.**”

A calf in a stall gives us a picture of a young animal that is cared for. It is in a stall, protected from the elements, safe, warm, and dry. A calf in a stall is hand fed. It does not have to fend for itself. This can give us a picture of what the word nourished can mean for the **Remnant of Israel** who are to be in the wilderness for three and a half years. But where is the wilderness?

Since everything that we are discovering has to do with a spiritual place or standing of the believer, the wilderness would not be a physical place but more correctly, a spiritual place; a place out of Babylon (spiritual place), a spiritual place of safety and refuge; the wilderness.

Next we see “**to the woman were given two wings of a great eagle.**” What would this represent? The idea is, some type of way is made so that the woman can safely get to the wilderness. Two wings of a great eagle “**that she might fly**” would definitely be a means of traveling safely to the wilderness. We can find a passage in **Exodus** that gives the Red Sea account and how the Lord bare the children of Israel up on “**eagles wings.**”

In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they *into* the wilderness of Sinai. [2] For they were departed from Rephidim, and were come *to* the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount. [3] And Moses went up unto God, and the LORD called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel;

[4] Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. [5] Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine:[6] And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel. — Exodus 19:1-6

1. Strong’s 2048
2. Strong’s 5142

The Red Sea passage is referred to here as being bared up on eagle's wings. The children of Israel went safely through the Red Sea with the Egyptians coming after them. They were brought *through* safely and the Egyptians were destroyed. Here is another verse that has the wings of an eagle:

But they that wait upon the LORD shall renew *their* strength; they shall mount up with wings as eagles; they shall run, and not be weary; *and* they shall walk, and not faint. — *Isaiah 40:31*

This verse gives us an indication that “**wings as eagles**” represents some type of strength that will be provided that will make it seem as though they have wings as eagles. Both of these verses indicate that the wings of an eagle, represents safe passage and the strength to make it through.

The Exodus account, as it states in 1 Corinthians 10:11, is an **ensample** (example) for us. The account of the Exodus greatly resembles the overview of the end times; how Israel is released from the bondage of Egypt, how she “**flies**” into the wilderness, where she is nourished. She is safe from her enemies. The end times parallel the Exodus in many areas.

Let's take a closer look at some of these parallels.

And ye shall be unto me a kingdom of priests, and an holy nation. —
Exodus 19:6

Compare this verse to Revelation 1:6.

And hath made us kings and priests unto God and his Father; to him *be* glory and dominion for ever and ever. Amen. — *Revelation 1:6*

..then ye shall be a peculiar treasure unto me above all people.
— *Exodus 19:5*

Compare this verse to Titus 2:14:

Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. — *Titus 2:14*

There are some definite similarities with what is spoken about during the days of Exodus and these two verses above in Revelation and Titus.

After the woman flies into the wilderness, the serpent (Satan, the dragon) comes after her. He casts a flood out after her. Is this a literal flood or does the concept of a flood represent something else?

And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. [16] And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. — Revelation 12:15, 16

The word flood means; *i.e. running water, flood, river, stream, water.* ¹ It doesn't make a lot of sense for a flood of water to be pursuing her. We can get clarification for this in the following verses:

So shall they fear the name of the LORD from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the spirit of the LORD shall lift up a standard against him. — Isaiah 59:19

The flood that he casts out after the woman can be likened to the enemy. The serpent doesn't like the 144,000 very much and wants to wipe them out. Somehow they slip out of his hand and fly to the wilderness. He therefore sends his armies out after the 144,000 — but to no avail; for the woman is protected by the Lord through the sealing and Satan **cannot** touch them. The earth then swallows up the enemy.

Who is like unto thee, O LORD, among the gods? who is like thee, glorious in holiness, fearful *in* praises, doing wonders? [12] Thou stretchedst out thy right hand, the earth swallowed them. [13] Thou in thy mercy hast led forth the people *which* thou hast redeemed: thou hast guided *them* in thy strength unto thy holy habitation. — Exodus 15:11-13

This verse is another parallel account from the Exodus. The **enemy** came after God's chosen people and "**the earth swallowed them.**" The flood (enemy) was destroyed, "**the earth swallowed them.**" Now, who can this enemy be? There is a verse in Isaiah that gives us an alternate identity of the Egyptians

For thus saith the Lord GOD, My people went down aforetime into Egypt to sojourn there; and the Assyrian oppressed them without cause. — Isaiah 52:4

The verse above recalls the time when the Israelites were under the oppression of the Egyptians. However, in this verse it was the **Assyrian** that oppressed them without cause. This gives us a clue that the identity of these "**Egyptians**" is somehow associated the "**Assyrians.**" Or perhaps, they are one and the same.

1. Strong's 4215

In the following verses there is an enemy that is called the **Assyrian**. The Lord protects his people from “**the Assyrian.**” It is possible that this may be the description of Satan’s army that comes after the woman. Since many things in the tribulation parallel the whole Exodus account, this may be another parallel, or symbolic of Satan’s host.

The LORD of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand: [25] That I will break the Assyrian in my land, and upon my mountains tread him under foot: then shall his yoke depart from off them, and his burden depart from off their shoulders. — *Isaiah 14:24, 25*

And he shall stand and feed in the strength of the LORD, in the majesty of the name of the LORD his God; and they shall abide: for now shall he be great unto the ends of the earth. [5] And this man shall be the peace, when the Assyrian shall come into our land: and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight principal men. [6] And they shall waste the land of Assyria with the sword, and the land of Nimrod in the entrances thereof: thus shall he deliver us from the Assyrian, when the cometh into our land, and when he treadeth within our borders. [7] And the remnant of Jacob shall be in the midst of many people as a dew from the LORD, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men. — *Micah 5:4-7*

It is possible that the Assyrian that these previous verses are talking about very well may be the army of Satan? The “**Assyrian**” is also called the “**Egyptian.**” Since we are operating in the “spiritual” wilderness, “spiritual” Babylon, and “spiritual Israel,” it is extremely likely, in fact most probably referring to “spiritual” Egypt, and “spiritual” Assyria. Just as “the remnant of Jacob” is the “remnant of Israel,” there are multiple identifications for the enemies of the Gospel.

I have done a great deal of study on the subject of Zion/Sion. To condense my findings into a few words, Zion/Sion is a spiritual place where the **144,000** are located during the tribulation. Zion is located in the top of the mountains, which would definitely qualify as the wilderness. My understanding of this concept is the 144,000 are in spiritual Zion in the spiritual mountains and they are in a protected area. Notice that the Assyrian is broken in the Lord’s land and is tread underfoot by the Lord in “his mountains.”

An interesting thing of note, when the woman flies into the wilderness, it appears to be a timely departure. There does not seem to be any hint of a flight that includes a narrow escape. In comparison, during the Red Sea account, the Lord kept Pharaoh’s armies at bay until the Israelites crossed the Red Sea safely. They were not trampling over each other in fear; they

were proceeding in an orderly fashion. The same type of departure will apply to the woman when she flies into the wilderness. Hence, the following verse sums it up very nicely.

Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the LORD. [12] For ye shall not go out with haste, nor go by flight: for the LORD will go before you; and the God of Israel will be your rearward. – Isaiah 52:11, 12

This verse says quite a bit about people of the Lord, and in the time of the end this would be the 144,000 leaving the churches and heading into the spiritual wilderness. The LORD will go before you, preparing the way, and He will be your rear guard ---just as in the Red Sea crossing account.

Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you. – 2 Corinthians 6:17

This verse states that you are to “**come out from among them**” (Isaiah’s version in chapter 52:11 is “**Depart ye, depart ye, go ye out from thence, go ye out of the midst of her.**”) You are also not to touch anything unclean (spiritually unclean) and He will receive you.

And what happens when the serpent’s flood is swallowed up by the earth? The serpent (Satan) is furious. He cannot touch the woman for the protection she has around her. And what does he do? He then focuses upon the “**remnant of her seed**” and goes to make war with them. We will encounter “**the remnant of her seed**” in Part Two when we cover The Multitude.

And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ. — Revelation 12:17

Chapter 4: The Bride of Christ

Now we are going to look at the Bride of Christ. Exactly who is the Bride of Christ? Can we get some indication of whom the Bride is comprised of? To study this, we'll take a look at the marriage of the Bride to the Lamb.

Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. [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. — *Revelation 19:7*

But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. — *Malachi 4:2*

Notice that the bride is arrayed in fine linen, white and clean, and this fine white and clean linen is the righteousness of the saints. Again, in Malachi 4:2, we have the Sun of righteousness being Jesus Christ. The woman in the wilderness is clothed with the sun.

Is it possible that being clothed with the sun and the fine linen which represents righteousness; is one and the same? Also, this verse states that “**his wife hath made herself ready.**” In some way she was prepared to meet the groom, being arrayed in white and clean fine linen.

Let's look at a passage that speaks about the marriage supper.

And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God. — *Revelation 19:9*

What is interesting to note in this verse is the ones that are called to the marriage supper are blessed. The pertinent thing of note in this verse is that this verse is speaking about the ones that are called to the marriage supper. When is the marriage supper? The marriage supper occurs **after** the wedding. The marriage supper is likened to a wedding reception. The wedding or marriage has already occurred by the time the supper has begun. Supper is defined as; *dinner, i.e. the chief meal (usually in the evening): feast, supper.*¹

We can also look at the parable of the king that made a marriage for his son in Matthew 22:1—14. To paraphrase the story, His servants went forth to bid the guests to the wedding supper. It makes reference to the oxen and the fatlings that have been killed and all things being ready. Those that were bidden would not come, so finally, the King's servants go out into the

1. Strong's 1173

highways and bid all to the wedding supper, and the wedding was furnished with guests. **You will note here that the ones that come to the supper are not the bride, but the guests.**

Let's look at another parable that speaks about a lord returning from a wedding.

Let your loins be girded about, and your lights burning; [36] And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. [37] Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. [38] And if he shall come in the second watch, or come in the third watch, and find *them* so, blessed those servants. — Luke 12:35-38

One thing to note about this verse is that the lights which are burning means: *a portable lamp or other illuminator.* ¹ The root word definition for the word lights means; *white.* ² This will be compared to another verse later on.

In this parable, “**their lord**” returns from a wedding; and says that when he returns and knocks, the servants are to open the door to him immediately - for those servants that open the door immediately are waiting for their lord's return. Their lord then sits down to supper with them. Let's compare this to the next verse.

Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. — Revelation 3:20, 21

This verse in Revelation 3:20 is located in the letter to the angel of the church of Laodicea. In this verse, the Lord is standing at the door knocking, and if any man will open to Him, He will set down and eat supper with him.

The parable in Luke 12:35-38 has the same type of wording as Revelation 3:20. The only difference is that in the parable, the lord is returning **from the wedding** and being let in by his servants. This means the marriage has already occurred and they are waiting for their lord to knock so they may let him in and sit down for supper.

These verses are speaking about the Multitude. I only show this here in the section on the **144,000** as a comparison between the marriage of the Bride to the Lamb and the marriage supper. The participants are two separate parties: the **144,000** being the Bride, and the

1. Strong's 3088
2. Strong's 3027

Multitude being the guests. The Multitude will also become part of the Bride of Christ, but only when they have gone through the purification process of the Tribulation as the “**guests**” and the ones that participate in the “**marriage supper.**” This will be covered more thoroughly in part 2 of the Multitude.

And now we come to the parable about the ten virgins.

Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. [2] And five of them were wise, and five were foolish. [3] They that were foolish took their lamps, and took no oil with them: [4] But the wise took oil in their vessels with their lamps. [5] While the bridegroom tarried, they all slumbered and slept. [6] And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. [7] Then all those virgins arose, and trimmed their lamps. [8] And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. [9] But the wise answered, saying, *Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.* [10] And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. [11] Afterward came also the other virgins, saying, Lord, Lord, open to us. [12] But he answered and said, Verily I say unto you, I know you not. [13] Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh. — *Matthew 25:1-13*

The word virgins used in the above passages is defined as; *a maiden; by implication, an unmarried daughter, virgin.* ¹ This is the same word used in Revelation 14 to describe the virgins of the **144,000**.

The next word to look at is the word lamps. Lamps are defined as; *lamp or flambeau: lamp, light, torch.* ² The root word definition means; *beam, radiate brilliantly (literally or figuratively) give light, shine.* ³ When we look at the word lamps; we see that it is a more vivid definition than the definition for lights as used in Luke 12:35. In visualizing the **144,000** as the woman that is clothed with the sun, this definition describes the brilliance of the light that she is clothed with.

When we study this parable of the ten virgins, you will notice that all ten virgins had lamps, all ten virgins had their lamps lit, and all ten virgins slumbered and slept. All ten heard the call of the bridegroom. These are the only similarities between the two. This is where it takes a turn.

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1. Strong's 3933
 2. Strong's 2985
 3. Strong's 2989

The five foolish ones didn't bring vessels with oil with them and their lamps burned out (they were no longer shining forth). They are forced to go to them that sell to buy some oil.

An interesting note here is that, at the time this occurs (during the tribulation period), **“No man may buy or sell, save he that had the mark.”**¹ While they are gone to get some more oil, the bridegroom came and the **five wise virgins** went in with him to the marriage — and the door was shut.

Another interesting parallel to this parable is related to the accounting of Noah and the ark. When Noah and his family entered the ark, the Lord shut the door and no one else could enter in. When the five foolish virgins came back, the door was shut; and not only could they not enter in, the Lord said that he didn't know them. The marriage of the five wise virgins to the Lord occurred after they entered in, and the door was shut. Did not Jesus say these days would be like the days of Noah?

The oil within the lamps that causes the lamps to shine so brightly could only be the spiritual light that causes the lamps to burn. They are filled with the Spirit of the Lord. They are filled with the Truth and the Truth is Jesus Christ himself. Jesus Christ is also the Light and those that have the Light have the Light of life and will shine forth as a Light because they are filled with Jesus Christ. Those that are in Jesus Christ have put on Christ and will bear the Light of the world for all to see.

He was not that Light, but was sent to bear witness of that Light. [9] That was the true Light, which lighteth every man that cometh into the world. —
John 1:8, 9

And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.[20] For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd. [21] But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God. —
John 3:19-21

Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.
— *John 8:12*

The 5 wise virgins (144,000) lamps were burning brightly whereas the 5 unwise virgin's (Multitude) lamps went out. They lost the Truth that they had and went into falsehoods and lies and became darkened. This is why at the time of the marriage they were shut out. They were

1. Revelation 13:17

not in the Truth and could not become a partaker as the Bride of Christ at that time. Their light had gone out and they no longer have the Light in their lives; they are walking in darkness.

Can we get an indication as to the timing of the marriage? Is it at the sealing, or the end of the tribulation, or at the beginning? In this next verse, there may be a hint to answer these questions.

**Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: [16]
Gather the people, sanctify the congregation, assemble the elders, gather
the children, and those that suck the breasts: let the bridegroom go forth of
his chamber, and the bride out of her closet. — Joel 2:15, 16**

This verse is speaking about the **144,000**. If you will notice “**gather the children, and those that suck the breasts**” is the exact opposite of “**and woe unto them that are with child, and to them that give suck in those days.**” (*Matthew 24:19*.) The verse in Matthew 24:19 is a reference to the Multitude. The verse in Joel 2 speaks about a calling together of God’s people. It also references the bridegroom going forth out of his chamber and the bride out of her closet.

This sounds like the parable of the ten virgins. “**...the bridegroom came; and they that were ready (the bride came out of her closet) went in with him to the marriage.**” — *Matthew 25:9*. This would mean that the timing of Joel 2:15 is at the time of the sealing, and prior to the first trumpet when the 144,000 are sealed. The sealing of the 144,000 is when the bride is married to the Bridegroom.

We may also compare this with what the prophet Joel says; “**Lament like a virgin girded with sackcloth for the husband of her youth.**” — *Joel 1:8*

This would be the five foolish virgin’s (Multitude’s) realization after the Lord told them “**I know you not,**” when they are lamenting for the husband (bridegroom) that she knew at one time.

If you read Joel chapters one and two, and compare them to each other, you will find many similarities, and you will also find many differences. The difference is that Joel chapter one is speaking about the Multitude, while chapter 2 is describing the 144,000. What happens to each of these groups is apparent.

There is another mention in Revelation about the bride. It is called the Holy Jerusalem.

And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife. [10] And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, [11] Having the glory

of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; — Revelation 21:9-11

The bride, New Jerusalem is the Bride of Christ. The Bride of Christ would include all of the believers and followers of the Truth from the beginning of time including the 144,000 and eventually the Multitude.

And had a wall great and high, *and* had twelve gates, and at the gates twelve angels, and names written thereon, which are *the names* of the twelve tribes of the children of Israel: [13] On the east three gates; on the north three gates; on the south three gates; and on the west three gates. [14] And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. [15] And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.

[16] And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal. [17] And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel. [18] And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass. — Revelation 21:12-18

This is Holy Jerusalem; the bride, the Lamb's wife. What a beautiful picture that is described here! There are some interesting points to address here. There are twelve gates with names written on the gates, the names are the twelve tribes of Israel. There are twelve foundations with the names of the 12 apostles written in them. Also, the wall is measured at 144 cubits, the measure of a man; interesting number.

New Jerusalem is built of the 12 tribes of Israel, which has the 12 foundations of the apostles with Jesus Christ as the chief cornerstone. The wall of 144 cubits is built upon Jesus Christ and the teachings of the apostles. This is a spiritual temple comprised of the believers of Jesus Christ which is the House of God, the True Church of God, the Holy Jerusalem.

There is another interesting verse that bears looking at. It is in Revelation 18:22, 23.

And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee; [23] And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived. [24]

And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth. — Revelation 18:22, 23

Verse 23 states that the voice of the bridegroom and the bride shall be heard no more at all in thee, this being Babylon. This would be referring to the **bridegroom (Jesus) and the bride (144,000) who no longer are located with the confines of Babylon**, the Harlot Church; for the wedding has taken place and they are now in Sion/Zion. That is why the voice of the bridegroom and bride are no longer heard in Babylon. They are both no longer in the apostate church.

The Multitude will later join as the Bride of Christ for they will flee from Babylon. They will have to endure persecution as the martyrs of Jesus Christ. In doing so, they will enter into the Kingdom.

Chapter 5: The Rain and The Barley

The Rain

The timing of the marriage in Joel 2:15 gives us a clue in the following verses, about something called “**the rain.**” What is the rain? What does it do? The rain that is referred to in the following verses relates to the Holy Ghost. The former rain these verses refer to is the Holy Spirit during the time of the Apostles.

The Apostles raised the dead, cast out demons, healed people, and more. The rain would be the Holy Ghost power that we currently have. The latter rain would be the Holy Ghost power that is given to the **144,000** during the latter days (the tribulation).

Be glad then, ye children of Zion, and rejoice in the LORD your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first *month*. [24] And the floors shall be full of wheat, and the vats shall overflow with wine and oil. [25] And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you. [26] And ye shall eat in plenty, and be satisfied, and praise the name of the LORD your God, that hath dealt wondrously with you: and my people shall never be ashamed. [27] And ye shall know that I *am* in the midst of Israel, and *that I am* the LORD your God, and none else: and my people shall never be ashamed. — Joel 2:23-27

This verse gives us some clues pertaining to the outpouring of the Holy Ghost. It begins by stating “**for he hath given you the former rain moderately.**” What is interesting about this statement is that this explains **why** we do not see the miracles today that the Apostles preformed during their ministry.

The Lord has given to us the former rain moderately. As believers, we have a little bit of what the apostles had, but not the full measure of it. It does, however, state that He will cause **the rain, the former rain, and the latter rain** to come down *at the same time*. Can you imagine, having what we have now, and add to that the Holy Ghost power that the apostles had, and then add to that the latter rain! We don’t even know what that is yet, for it has not yet been manifested; but it appears to be **a triple dose** of the Holy Ghost power which the **144,000** receive.

When does this happen? It states in verse 23 that the former and the latter rain comes down in the first month. However, scriptural clues indicate that this is most likely actually referring to something called “**the first dominion**” which is referred to in the book of Micah. This concept will be addressed in a later chapter.

In Joel 2, verse 24; Joel speaks about the floors being full of wheat, and the vats overflowing with wine and oil. This is similar language to a verse in Deuteronomy. The passage is revealing, for it has the same type of wording in it as the previously cited verse in Joel.

That I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil. [15] And I will send grass in thy fields for thy cattle, that thou mayest eat and be full. — Deuteronomy 11:14, 15

In this verse, it has both the former and the latter rain, and evidently because of the former and the latter rain at that time, we see the gathering of the corn, wine, and oil. What are the corn, the wine, and the oil? As we are finding out, these likely represent something else. They are metaphors.

The corn, the wine, and the oil are indications of some type of a harvest. The corn (barley and wheat) is harvested by threshing, the wine (from grapes) is treaded out, and the oil (from olives) is pressed. Corn may be representative of the components of bread. We eat the Bread of Life, the Truth. Wine and Oil may be representative of the Word, the wine of the cup of Jesus, and the oil was used for anointing. The oil can be seen in the lamps of the 5 wise virgins so this could also be representative of Truth or the Spirit. In either case, the 144,000 will receive plenty of these when the rain, the former, and the latter rain come down.

Come, and let us return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. [2] After two days will he revive us: in the third day he will raise us up, and we shall live in his sight. [3] Then shall we know, *if we follow on to know the LORD: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain* unto the earth. — Hosea 6:1—3

This verse tells us that He (The Lord) will come to us (the 144,000) “**as the rain, as the latter and former rain unto the earth.**” Isn’t that interesting? That indeed requires more study.

There is a deeper meaning here to the Lord coming down to us as the rain, the former and the latter rain. It is the Holy Ghost whom the Father will send in the name of Jesus down to us. ¹

I would also like to reference that previously mentioned verse in Deuteronomy 11:14 which uses the phrase “**in his due season.**” In his due season designates a time period to which He is referencing in that verse. There is a season that is His and “**in his due season**” is a possessive statement. This would be referring to the harvest of the firstfruits, the barley, and the wheat.

1. John 14:26

If you think about physical crops and the harvesting of them, crops need rain to come to harvest. The spiritual harvest that we are discussing in these verses also needs rain. A crop needs rain to come to maturity; the beginning rains (former), the rain (current), for continuing growth, and the end of the growing period rain (latter) for the proper development. Notice that the Lord sends the former, current, and latter rains all at the same time to the **144,000**. They get the full season of rain at one time, for they have fully developed by that time and need no further ripening at the time of the sealing. We can see this in this next verse.

Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. — *James 5:7*

This verse shows that the husbandman (Jesus) waits for the precious fruit (144,000) until he (the 144,000) receive the “**early**” (former) and “**latter**” rain. This is also confirmed in the following verse.

Neither say they in their heart, Let us now fear the LORD our God, that giveth rain, both the former and the latter, in his season: he reserveth unto us the appointed weeks of the harvest. — *Jeremiah 5:24*

In this verse, it again speaks about the Lord, and how He gives both the former and the latter rain in his season. It then goes on to state that He (The Lord) has *reserved* to us the appointed weeks of the harvest. There is a set (appointed) time for the harvest. This verse states that there are reserved the “**appointed weeks**.”

In the Old Testament, we find that there is a feast of weeks that is observed from the day after the seventh day Sabbath of the Week of Unleavened Bread. This feast is associated with a period of 50 days. This is called the “**Feast of weeks**” when the barley is harvested. It took 7 weeks to harvest the barley in ancient times; after gathering the barley harvest, the wheat crop would be ready for harvesting.

They would then commence with the harvesting of the wheat once the barley was completed. There is still much more to be understood about the harvest and the elements of timing, for this is multilayered and seen through a glass darkly. We can understand some of these meanings, but more is to be understood at a later date.

We are now studying the firstfruits (the 144,000) and we will be examining the wheat when we look at the **Multitude**. For now, let’s continue to look at the barley and its connection to the firstfruits (the 144,000).

The Barley

Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest: [11] And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the sabbath the priest shall wave it. — *Leviticus 23:10, 11*

The **firstfruits** that this verse is speaking about are the firstfruits of the barley harvest. The firstfruits are brought to the priest on the second day of the Feast of Unleavened Bread. The morrow after the Sabbath in verse 11 is referring to the day after the Sabbath of the fifteenth day of the first month. The day after the Sabbath of the fifteenth, would be the sixteenth day of the month, or the second day of the Feast of Unleavened Bread. A sheaf offering was brought to the priest that day. We recognize that this is the firstfruit offering of the **barley** harvest and not the **wheat** harvest by the next verse.

And the flax and the barley was smitten: for the barley was in the ear, and the flax was bolled. [32] But the wheat and the rie were not smitten: for they were not grown up. [33] And Moses went out of the city from Pharaoh, and spread abroad his hands unto the LORD: and the thunders and hail ceased, and the rain was not poured upon the earth. — *Exodus 9:31-33*

These verses are speaking about the plague of the hail which was one of the plagues in the land of Egypt during the time of Moses and the Pharaoh. The Exodus from Egypt occurred immediately after the final plague of the death angel. When the plague of the hail came down, it destroyed the barley and the flax, but did not harm the wheat and the rye, for it was not yet grown. As these are similes for the Lord's harvest, let's examine the growing seasons of barley and wheat for a better understanding of the timing.

Barley and wheat are sown at the same time in the late part of the fall in that part of the world. The barley and the wheat sprout about the same time, but barley matures in about 65 days, whereas wheat matures in about 106 days.

When any type of grain plant is growing, the most critical period of growth that is threatened by adverse weather is the time when the plant puts up its stalk and heads out. A heavy rain, or hailstones, will pound the plants and bend the stalk. Once the stalk is bent over, it never recovers and is useless --- and is therefore destroyed. Since barley matures faster, it puts up its stalk earlier than wheat. So, we can see by that verse that the barley was close to harvesting. The barley was matured to the point of having its stalks extended, and they were flattened by the hail. The wheat had not yet put up its stalk (not grown up) and therefore was not destroyed.

In Exodus 12:2 we can see that when the Passover occurred and the Israelites left Egypt, it was the first month. The word first in the Strong's is the word **Abib** which means green ears. This would be referring to the green ears of the corn (barley head). The Passover was killed on the evening of the fourteenth day of the first month. The first day of Unleavened Bread is the fifteenth of the month, and the **firstfruit** offering is brought to the priest on the day *after* the fifteenth of the month, making it the sixteenth of the month, or the second day of the Feast of Unleavened Bread.

The verses in Exodus 9:31-33 give us the timing of when the barley is ripening. When the barley is ripening, the wheat is not yet grown up. Thus we know that the firstfruits brought into the priest on the second day of the Feast of Unleavened Bread must be barley.

Now let's take a look at the word sheaf, which is defined as; *sheaf – properly a heap, i.e. a sheaf, also an omer.* ¹This word is synonymous with heap and omer.

When you see verses speaking about a “**heap offering**,” this would mean **firstfruits**. Also the word omer would mean firstfruits. In the back of Strong's Concordance there are tables and charts of months, money, and measurements ---both liquid and dry. In the table of dry measurements there are four different dry measures that are used in the Bible. There is a Homer, a Seah, an Ephah, and an Omer.

The omer is the smallest dry measure that is used in the Bible. It takes 100 omers to make one Homer. This is an interesting item of note. The omer is the *smallest* dry measure. **Small** can be synonymous with the word few, or a minority. Does **remnant** sound familiar?

I recently received a letter from a listener of the radio program, The Threshing Floor, and she pointed out some interesting facts about barley and wheat. These facts about the barley and the wheat show the characteristics of the two. Barley is a cereal grain that is rough in its texture. It can withstand wide temperature fluctuations and it can handle drought. It is not as easily digestible as other grains and has a high nutritional value.

Barley plantings do not have any tares. The barley plant is easily recognizable and weeds can be easily distinguished from the barley and pulled out. If you compare the **144,000** to the barley as a people, you will find that the 144,000 can weather adverse circumstances (wide temperature fluctuations). They are resilient and tough (rough grain). They can take long periods of no fellowship (drought). They have the truth and, as many cannot stand their preaching or teaching, they are ostracized by the contemporary church (high in nutrition and not easily digestible).

On the other hand, wheat is a smooth grain (not rough), it cannot take wide temperature fluctuations, it cannot survive drought, and **tares can be disguised as the wheat**. When

1. Strong's 6016

compared to the Church as a people, you will find that they are not tough (smooth skinned), they buckle under adverse conditions (temperature fluctuations), cannot stand long periods of no fellowship (drought), and have tares (apostate Christians) disguised as Christians right alongside them.

As I looked for any relevant passages containing the word **barley** in the Bible, I found another instance where the barley is mention that is very interesting.

When Jesus then lifted up *his* eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? [6] And this he said to prove him: for he himself knew what he would do. [7] Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little. [8] One of his disciples, Andrew, Simon Peter's brother, saith unto him, [9] There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many? [10] And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. [11] And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.

[12] When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. [13] Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten. —
John 6:5-13

And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick. [15] And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals. —
Matthew 14:14

These are accountings of when Jesus fed the multitude. There is a remarkable comparison with this parable and the **144,000**. Let's look at each one of these comparisons. First of all, Jesus and the disciples are in the **wilderness**. If you look at the verse of Matthew 14:15, it states that they were in a desert place. Desert is the same word used for the word "**wilderness**" in Revelation, chapter 12, where the woman flies into **the wilderness**.

There are five barley loaves, which can be compared to the five wise virgins. There are two fishes which can be compared to the two witnesses in Revelation 11:3. **The five barley loaves**

and the two fishes feed the multitude. There were over 5,000 people, including men, women and children; when the multitude was filled.

When they were all finished eating, they gathered the fragments that remained, and filled twelve baskets full. The baskets represent the twelve tribes of Israel. Another remarkable thing to note is that there was not anything that remained of the two fishes. In Revelation chapter 11, the two witnesses are killed; but there were fragments of the **barley** loaves filled twelve baskets full.

The 144,000 and the two witnesses have a distinctive purpose during the tribulation. When the tribulation begins, the **144,000** and the **Two Witnesses** are the only ones on earth that have the whole truth and are redeemed by the blood of the Lamb. If anyone else had the truth and was walking in the truth, they would be one of the 144,000. The Two Witnesses are the Multitude. This was revealed through a series of shows on the Threshing Floor called “**The Two Witnesses**” that clearly shows that this is so. The 144,000 and the Two Witnesses feed the Multitude during the tribulation. The 144,000 feed the Multitude whereas the Multitude will also be feeding one another. They will be witnessing to each other the Truth, hence the Multitude feeding the Multitude

Let’s now look at a verse that is the 144,000 feeding the Multitude of the last days.

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, [7] Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. — Revelation 14:6, 7

Look at *where* this verse is located in **Revelation**. It follows the verses speaking about the **144,000**. The verse that precedes this verse is Revelation 14:5 “**And in their mouth was found no guile: for they are without fault before the throne of God.**”

Then in verses 6 and 7 you find that there is an angel that flies in the midst of heaven having the everlasting gospel to preach to them that dwell on the earth. Now, is there really an angel that will be flying around in the heaven preaching to those on the earth? This could be a literal rendition of what will occur, however, a more feasible interpretation would be for the **144,000** to be preaching. This preaching begins **after** the 144,000 are seen on Mount Zion with the Lamb; which is **after** the 144,000 are sealed.

They teach the Multitude the true ways of God, and they show them that they have been following after lies and have been in a delusion, and now must come to the Truth if they are to enter the kingdom of heaven. We can find a thread that takes us to this understanding in an upcoming section, where we learn about “**the remnant and the seed.**”

Chapter 6: The Remnant And The Seed

The Remnant

In the different prophetic books throughout the Bible (especially in the Old Testament), when we study the passages concerning Jacob, Israel, Judah, Jerusalem, and Zion, we sometimes have difficulty in understanding exactly what is being referred to. In these references, one passage may be speaking about one of these names in a good light; yet in another passage, the same name is spoken about in bad terms and how the wrath of God will be upon them.

For example, in we read in Isaiah 52:9 “**for the Lord hath comforted his people, he hath redeemed Jerusalem.**” At the same time, another passage in Micah 3:12 will say “**Jerusalem shall become heaps**” (ruins). This can be very confusing when trying to understand prophecy. How can this be explained?

Jacob, Israel, Judah, Jerusalem, and Zion are all referring to one thing: The Church. These names are used interchangeably. This broad identification of the “**Church**” can be broken down into two categories. The **True Church**, which is comprised of the remnant and the **Apostate Church** which is comprised of the apostate professing Christians and the Multitude which has not yet come out of the False Apostate Church.

When you read the verses concerning any of these five names, and it is speaking positively, it would be referring to the “**remnant**” of Jacob, Israel, Judah, Jerusalem, or Zion. If it is speaking in negative terms, it would be referring to the “apostate” of which presently includes the “**Multitude**” of Jacob, Israel, Judah, Jerusalem, or Zion.

Another understanding that we need to grasp is the concept of two remnants. There is the **Remnant of Israel** and there is another “remnant” which is the Multitude. The remnant of the Multitude is described as “**the remnant of her seed**” – a term that will be discussed shortly. The reason we need to come to an understanding of the two remnants, is so you will know which of the remnants certain verses are speaking about.

The remnant of Israel, the 144,000, are spoken about in terms such as “**come out of her,**” and “**Ye shall not leave by haste, nor by flight.**” These texts are describing the 144,000 coming *out of* Babylon and Egypt in an orderly fashion by the Lord’s leading. Revelation tells us the Woman flies into the wilderness; she does not flee by flight or escape. **She has a place where she goes by God’s instruction.**

When referencing the remnant of the Multitude, you will read verses such as “**the remnant that is escaped of the house of Judah,**” and “**Let them which be in Judea flee to the mountains.**” The remnant of the **Multitude** flees by flight or escapes and is forced to run for their lives.

Another good example is the passages in the gospels having to do with fleeing to the mountains when they see the abomination of desolation. These warnings tell them when they flee that they are not even to go back to their house to get their coat. This would be a very hasty and immediate evacuation and flight, and it appears to be a very narrow escape. Additionally, when they escape, they escape out of the spiritual Babylon, Jerusalem, Judah, etc. yet they do not escape their punishment. They will be apprehended and dealt with. With this principle in mind, these next verses will make more sense.

And the remnant that is escaped of the house of Judah shall yet again take root downward, and bear fruit upward. [31] For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: the zeal of the LORD of hosts shall do this. — 2 Kings 19:30, 31

And it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the LORD, the Holy One of Israel, in truth. [21] The remnant shall return, *even* the remnant of Jacob, unto the mighty God. [22] For though thy people Israel be as the sand of the sea, yet a remnant of them shall return: the consumption decreed shall overflow with righteousness. — Isaiah 10:20, 21

In the preceding verses, you will notice that the remnant of the house of Judah, the remnant of the house of Jerusalem, the remnant of Israel, and the ones that have escaped out of the house of Jacob, return to the Lord. This is seen in Isaiah 10:22. These will come out of the apostate church after the sealing of the **144,000** has taken place. Notice in Isaiah 10:20 speaking about the remnant escaping. They will stay upon the LORD, in truth. They will come into the truth when they escape out of the apostate church.

The Seed

Now let's take a look at how these two "remnants" interact with one another. There is a very important link between the two. The **144,000** and the **Multitude** will come together during the Tribulation. The Multitude will come to the 144,000 to be fed by them. Fed what? They will be fed the truth that they have not been following; the truth of the end times and what they must do. We can begin by our probe into the relationship between the two by understanding the truth of the **seed** and her **offspring**.

And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ. — Revelation 12:17

In this verse there is a term the remnant of her seed. This chapter in Revelation is dealing with the woman in the wilderness. When we covered this “**woman**” earlier, we left off at this verse, where the serpent had sent a flood after the woman and the earth swallowed up the flood. When the dragon sees this, he becomes furious with the woman for he cannot touch her. Then what does he do? He makes war with the remnant of her seed. Who is the remnant of her seed?

The remnant of her seed is the Multitude. The word seed means; *something sown, i.e. seed (including male sperm) by implication offspring; specially a remnant: issue, seed.* ¹ The word remnant is; *remaining ones: which remain, remnant, residue, rest.* ²

Look closely at the definition of seed and remnant. The seed is something sown, offspring by implication, and specifically is a remnant as if *kept over for planting*. The **remnant of her seed** would be what remains. The remnant of her seed is describing the remnant that is left of the woman (Israel) *after the 144,000 are sealed --- and that would be the Multitude*. The remnant of her seed; (the woman in the wilderness) is the offspring of the **144,000**.

The woman in the wilderness is representative of **Israel**. The woman represents the **144,000** for they are the True Israel in the end times. The **144,000** are the seed of Israel. The remnant of her seed, are the Multitude. In upcoming verses, we will see that the remnant of her seed is also referred to as their (the 144,000's) offspring.

In Revelation 15:2, 3 the Multitude is singing the song of Moses. Deuteronomy 31:21 details the Song of Moses and what it will represent in the period of the Tribulation. Within this passage we find another clue to the seed.

And it shall come to pass, when many evils and troubles are befallen them, that this song shall testify against them as a witness; for it shall not be forgotten out of the mouths of their seed: for I know their imagination which they go about, even now, before I have brought them into the land which I sware. — Deuteronomy 31:21

The word seed in the above verse is defined as; *seed; fig fruit, plant, sowing time, child, fruitful, seed, (time), sowing time.* ³

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1. Strong's 4690
 2. Strong's 3062
 3. Strong's 2233

The Song of Moses will not be forgotten out of the mouths of their seed links this to the Multitude in Revelation 15:2, 3; for they (the Multitude) sing the song of Moses. The dragon makes war with the remnant of her seed and out of the mouths of her seed in Deuteronomy 31:21 the Song of Moses will **not** be forgotten.

Notice that this verse states that it will not be forgotten out of the mouths of “their seed.” It does not say “her seed” which would be referring to the woman in the role of Israel. It is a possessive pronoun and is referring to belonging (in a sense) to a group. This would fit the **144,000**. The seed or offspring of the **144,000** is the Multitude and therefore the song is not forgotten out of the mouths of their (the 144,000's) seed.

And they shall build houses, and inhabit *them*; and they shall plant vineyards, and eat the fruit of them. [22] They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree *are* the days of my people, and mine elect shall long enjoy the work of their hands. [23] They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the LORD, and their offspring with them. [24] And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. — *Isaiah 65:21-24*

Notice in this verse that the “they” this verse is speaking about is the seed of the blessed of the Lord, and their offspring with them. Who is this speaking about? **The 144,000 is the seed of the blessed of the Lord and the offspring (the Multitude), is with them.** The word offspring means; *issue, i.e. produce, children that which cometh forth (out), offspring.* ¹ This would be the Multitude that comes forth or out of the 144,000 for they are the man child of the woman of Revelation 12.

Yet now hear, O Jacob my servant; and Israel, whom I have chosen: [2] Thus saith the LORD that made thee, and formed thee from the womb, *which* will help thee; Fear not, O Jacob, my servant; and thou, Jesurun, whom I have chosen. [3] For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring: [4] And they shall spring up as among the grass, as willows by the water courses. [5] One shall say, I *am* the LORD'S; and another shall call *himself* by the name of Jacob; and another shall subscribe with his hand unto the LORD, and surname *himself* by the name of Israel. — *Isaiah 44:1-5*

Here again, in this verse it states that the Lord will pour out His spirit upon thy seed. Who would that be? It is the **144,000** who are the seed of Israel. Remember “**the rain, the former rain, and the latter rain**” spoken of in Joel? This is the Spirit that the Lord will cause to

1. Strong's 6631

“come down.” This looks to be associated with the timing of the pouring out of His spirit. The Lord shall pour His blessing upon the *offspring*.

There is a bit of a difference that I will note here. When the Lord states in Isaiah 44: 3, **“I will pour my spirit upon they seed, and my blessing upon thine offspring;”** doesn’t necessarily mean that they are the blessed of the LORD. In fact, if you look up in the concordance the usage of the word “blessed” in Revelation, the only place that you will find this word is for those that have kept the sayings of the book of Revelation, kept their garments, watched, or died.

This would be referring to the Multitude, for once the 144,000 are sealed, the **144,000** no longer have to be **tested**. In Revelation 14:13, we find a passage that states **“Blessed are the dead which die in the Lord from henceforth.”** So, the Lord can put forth his blessing upon the offspring, but the **“blessed”** of the Lord are the **144,000**. After the sealing of the **144,000**, it appears that the only way to become the **“Blessed of the Lord”** is the sacrifice of your life. The Multitude becomes blessed after the sealing of the 144,000, yet it is through their trials and tribulation that they become blessed.

And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are the seed which the LORD hath blessed. 10 ¶ I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels. — Isaiah 61:9-10

Here is yet another verse with seed and offspring in it; the 144,000 (seed) and the Multitude (offspring). This one also states in verse 9, **“they are the seed that the Lord has blessed”** — exactly what the previously mentioned verse in Isaiah 61:23 states. **The blessed of the Lord is different than the seed that the Lord has blessed.**

Also, notice in verse 10 of the same chapter where we find that **“He (the Lord) hath covered me with the robe of righteousness.”** This connects this with the woman clothed with the sun in Revelation 12. This verse also speaks about a bridegroom that is decked with ornaments, and a bride that is adorned with jewels. When does a bridegroom and a bride do these things? These things are done at their wedding. The connections are interesting indeed.

And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it, and my servants shall dwell there. — Isaiah 65:9

In this verse, we see that the Lord brings forth “**a seed out of Jacob, and out of Judah.**” Who would this seed be? This would be the **144,000**. The 144,000 inherit His mountain. This would be Sion where the **144,000** are seen with the Lamb in Revelation chapter 14.

The servants of the Lord shall dwell there. Who are the servants of the Lord in the end time? The **144,000** are His Servants. This verse also states that Jacob and Judah, an inheritor of the Lord’s mountains are His elect, and His servants (His elect) shall dwell there.

Therefore will I number you to the sword, and ye shall all bow down to the slaughter: because when I called, ye did not answer; when I spake, ye did not hear; but did evil before mine eyes, and did choose *that* wherein I delighted not. [13] Therefore thus saith the Lord GOD, Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed: [14] Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit. — *Isaiah 65:12-14*

Herein lies the description of the Church, the apostate and the true remnant, the 144,000. The apostate will suffer, even as the servants of the Lord shall eat, drink, and rejoice while the apostate shall go hungry, thirsty, and be ashamed. Out of the apostate Church will come the Multitude. They are currently in the apostate church. When the Tribulational judgments begin, they will wake up and return to the Lord. They will seek out the truth, and they will make the sacrifice that will be required of them.

Chapter 7: Zion and the Law

Zion

So shall ye know that I *am* the LORD your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more. — Joel 3:17

Zion (or Sion) where the 144,000 are seen with the Lamb; is the Lord's Holy mountain where God dwells. This verse states that **Jerusalem** shall be Holy. Which Jerusalem? This would be the true remnant Church of the **144,000**. This verse *states* that Zion is the Lord's holy mountain, and in the following verses we can find out **where** His Holy mountain of **Zion** is located.

But in the last days it shall come to pass, that the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. [2] And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem. — Micah 4:1,2

The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem. [2] And it shall come to pass in the last days, that the mountain of the LORD'S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. [3] And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem. — Isaiah 2:1-3

As you can see, the mountain of the house of the Lord shall be established in the tops of the mountains, and in Isaiah 2:2, it states that it shall be established in the top of the mountains **in the last days**. When would that be? In the end times, or a period of time more commonly referred to as "the Tribulation."

Also, the top of the mountains, as referenced in these verses, can certainly be considered "wilderness." Remember, the "wilderness" is where the woman flies to.

We can also notice something else in these verses. In each of these verses it states “**for the law shall go forth of Zion, and the word of the LORD from Jerusalem.**” These verses give us a very important clue as to what occurs during the period of the tribulation.

“**The law goes forth,**” and it does this “**of Zion.**” What is this law? Didn’t Christ fulfill the law at the cross? Is the law coming back?

The Law

To answer these questions, it’s useful to look at the word law. It is defined as; *torah from a precept or statute; especially the Decalogue or Pentateuch — law.*¹ The underlying definition means; *to flow as water — to point out (as in aiming a finger) to teach, inform, instruct, etc.*²

From this definition, it seems as if some type of the law does return. How can this be? In this section, I will put forth a brief overview of what these verses are referring to.

JESUS CHRIST fulfilled all of the law when he died on the cross. When we, as believers, accept Jesus Christ in **truth** and understand that the law was completely fulfilled by His death, we come under the covering of grace.

However, the key element here is **the truth**. There are so many false doctrines and false religious systems out there, that the church has become apostatized. The truth that once flowed from the Christian church has been reduced to a trickle and in the time of the end, is nonexistent.

That is why the **remnant**, are told to come out of her (the harlot church systems). The ones that come out and meet the qualifications of the **144,000** are covered by this covering of the Lord. They understand that in Jesus Christ is the fulfillment of the law. By our abiding in Jesus Christ, and being obedient to His Lordship, we are one with him, and are completely covered by grace.

This would also include the keeping of the Sabbaths and the Feasts. These were also fulfilled in Jesus Christ. We may choose to keep a Sabbath or Feast, but we are not required to. **For Jesus is the Sabbath, and the Feasts, and the Law.**

On the other hand, the apostate Church puts itself under the law. They are oriented towards the cycle of either a Saturday or Sunday day of worship (Sabbath). Ironically, neither is the true Sabbath as the Old Testament Sabbath is a floating day that **changes** based upon the new moons (for more on this, see www.threshingfloor—radio.com).

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1. Strong’s 8451
 2. Strong’s 8384

The church's position is essentially, **'you had better come to church because you must not forsake the assembly of the saints'**, thereby placing their fellowship in a premier position. This, in effect, places their version of the "gospel" into the equation and makes adherence to each respective church system the crucial criteria for walking **"in the light."** ¹ This is a form of **idolatry** (to say nothing of legalism) in and of itself, and places each respective church in the role of Christ himself.

Because the corporate churches are configured with the governments as their creator (read their "head") through incorporation and non-profit status, they have become conformed to the **image of the beast.** ² This means those that are within the churches are following the beast system, and are not under the grace of Jesus Christ – and will be judged by the law.

By putting themselves under the law (albeit inadvertently) through their disobedience to the scriptural **truth**, and by following false doctrines and false religious tenets, they do not *abide* in Jesus Christ. They are, therefore, *not* covered under the grace of Jesus Christ by their own actions.

Galatians 4:21—31 speaks about two covenants: the one from Jerusalem and the one from Mount Sinai which is Hagar which genders to bondage. One covenant refers to the direct move of freedom from the Lord, Jerusalem which is above, and the other refers to the bondswoman (Hagar) who was the mother of Ishmael. This passage in Galatians speaks about the Jerusalem which is above, and is free, compared to Hagar, who is in bondage with her children.

The one covenant, Jerusalem which is above and free is covered under the GRACE of Jesus Christ. The second covenant, Agar from Mount Sinai genders to bondage and is covered under the law. Those in the covenant of Agar have put themselves under the law and ARE NOT covered by grace.

The true Jerusalem is holy, therefore there can only be truth in that city. There can be no lies, no false religious strongholds, no false doctrines, and **no misunderstanding of who the chosen of God really are.** All others that have **not** the truth would fall under the other covenant. This is the covenant of Hagar, which puts those that are in Hagar in bondage under the law. If they that are in Agar (the KJV spelling) are under the law, they are not abiding in **Jesus Christ**, and are therefore *not* covered by His Precious Blood. If they are not covered by His sacrifice, there is no grace.

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1. 1 John 2:9
 2. Revelation 13:15

Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. — Galatians 5:4

Some simple reasoning is required here. Since there is only one gospel, there *cannot* be a reversion to salvation by adherence to the law **before or after** the sealing of the **144,000**.

Yet we do see verses that are implying a form of adherence to the law in the verses dealing with the multitude. How can this be explained?

And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ. — Revelation 12:17

This verse is speaking about the remnant of her seed (the woman's), and they keep the commandments of God. Now, under the Grace of God, we are told we do not have to physically keep the commandments of God with respect to the Ten Commandments; for when one is in the Truth, they are keeping the commandments.

It states in this verse that the **Multitude** keep the commandments of God. Again, we know that if one does not abide in **Jesus Christ**, they put themselves under the law. And when one puts himself under the law, if they break *one* law, they are guilty of all.

The problem here is one of perception. Instead of assuming the shift that occurs *after* the sealing of the 144,000 is one of what system the LORD requires for salvation, we should be asking why the remnant (the 144,000) were chosen by the LORD **in the first place**, and how is the Multitude to respond to that information.

To put it another way, God has plainly stated he will “shut” the door at the end of the age. ¹ This represents the sealing of the **144,000**; yet we are going to see that the **Multitude** that are **not** sealed are still allowed an avenue to salvation. It's imperative that we see the LORD has to stop the program at *some* point – and yet His mercy still prevails in that He is going to allow the **Multitude** that “**loved not their lives unto the death**” to have a place in the kingdom of God.

When the Multitude sees what occurs with the **144,000**, they will realize the LORD has run out of patience. They will truly see the “**error of their ways**” and they will **repent**. That repentance will be in accord with what the **144,000** teach them at that juncture.

The Multitude will seek every means available to demonstrate to the Lord that they desire to be with Him. There is no formal transition to a reliance on the law; there is simply an overwhelming motivation on their part to please God. Their “**love of the truth**” during this

1. Matthew 25:10

period is destined to bring them to **martyrdom**. When they come back to Jesus Christ and begin to walk in the Truth and Doctrine of Jesus Christ, they come out from under the law, and into Jesus Christ who is the law. When they are walking in Jesus Christ in Truth they are keeping the commandments of God and have the testimony of Jesus Christ.

Please look at those verses again where it states that “**the law will go forth from Zion**” and take a look at the definition. The definition states that *the law is a precept, or a statute --- especially the Decalogue, which are the Ten Commandments*. To repeat, when the tribulational cycle emerges, scripture indicates there is only **one gospel**, so it is inaccurate to say that the law of God will be re—inaugurated. Indeed, the pinnacle of the law was the shedding of the blood of an animal for the sins of the believers; but it should be obvious that animal sacrifice can never be reactivated for the remission of sins, for **JESUS CHRIST** is the final sacrifice for sin.

The key to understanding this is to recognize that, as the remnant of Israel, we keep the commandments of God NOW. We have the testimony of **Jesus Christ** NOW. His law (all His commandments) is written in our hearts and we keep His commandments NOW. The remnant, the 144,000, has already been obedient to come out of the harlot church.

We have recognized the **truth** (the prime ingredient in salvation), and embraced Him – even though that obedience has cost us our families, our jobs, our fellowship in the assemblies, and overwhelming rejection by all things supposedly “Christian.”

Conversely, the LORD says He sends the church a “strong delusion” because they “**received not the love of the truth.**”¹ The willingness to cast aside anything and “**every high thing that exalteth itself against the knowledge of God**”² is what has distinguished the “remnant” from the “church.” This is the LAW that is written in our hearts, and when the **Multitude** recognizes this TRUTH, they will seek the **144,000** for instruction as to how to come back into the grace of God.

When they then seek the Truth and repent of their ways, they will actually come out from under the law (where they were) and out of the covenant of Agar.

Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. – Galatians 4:24

And they shall come back into the covenant that the Lord made with Abraham, Isaac, and Jacob. Look at the conditions that the Multitude must accept prior to their being accepted back. They must confess their iniquity (sins), their hearts must be humbled, and they must accept the

1. II Thessalonians 2:10
2. II Corinthians 10:5

punishment of their iniquity THEN the Lord will remember the covenant He made with Abraham, Isaac, and Jacob.

Until each one of the Multitude follows this pattern in their hearts and minds, they are under the covenant of Agar and under the law. When they follow these steps, they come into the grace of Jesus Christ, are forgiven their sins and He places a new heart within them. They will still have to reap what they have sown, but they now have the gift of eternal life and not eternal damnation.

If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me; [41] And that I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity: [42] Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land. – Leviticus 26:40-42

Last but not least, if you will look again at the root word for the word LAW; *to flow as water, to point out (as in aiming a finger) to teach, inform, instruct.*¹ This really puts the whole concept of the **144,000** feeding the **Multitude** in perspective. The **144,000** teach, inform, and instruct the Word (River of Living Water) to the Multitude. This next verse rather concisely describes the concept that has been outlined above.

And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days.
— *Daniel 11:33*

Here we have a verse that states that those that *understand* shall instruct many. Who would that be? The **144,000** instruct the **Multitude**. The “they” that fall by the sword, flame, captivity and spoil are the Multitude that will sacrifice their lives. This will be discussed further in the section on the Multitude. In the meantime, this verse in Daniel tells the whole story of the 144,000 and the Multitude.

The 144,000 will be teaching the Multitude that they need to come out of the covenant of Agar and into the covenant of Abraham, Isaac, and Jacob and claim their true birthright as a spiritual Jew afforded all of the promises under the covenant that the Lord made with Abraham, Isaac, and Jacob.

“They that understand (the 144,000) shall instruct many (the Multitude)...”

1. Strong's 8384

Chapter 8: The Redeemed of the Lord

The redeemed of the Lord was discussed in the first chapter, “**The Sealing.**” The redeemed are the **144,000** and later the Multitude will join them as the redeemed of the Lord.

These next verses are speaking about the Multitude as the ransomed of the Lord returning from where they were, under the covenant of Agar and shall come into Zion, where the 144,000 and the Lord is with songs and joy.

And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away. — Isaiah 35:10

Therefore the redeemed of the LORD shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away. — Isaiah 51:11

When they return to Zion/Jerusalem which is above and is free, their darkness shall be turned into light. Their sorrow and mourning will flee away. The Lord shall redeem Jacob and will ransom him from the beast and their spirit will be freed.

For the LORD hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he. [12] Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the LORD, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all. — Jeremiah 31:11, 12

The five foolish virgins will become wise; their lamps will be filled with oil upon their acceptance of the terms that the Lord has instructed in Leviticus 26.

Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow. [14] And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the LORD. — Jeremiah 31:13

The word redeemed in the preceding verses and the word ransomed in Isaiah 35:10 is defined as; *to sever, i.e. ransom; generally to release, preserve: deliver. redeem, rescue.* ¹

1. Strong's 6299

This definition clearly shows that the **Multitude** is severed out from the Harlot Church. They are ransomed (Jesus paid the ransom with His Blood), and they are released from the oppression of **Babylon** forevermore.

In comparison, the **144,000** had voluntarily come out of Babylon prior to the judgements of God coming down upon the church. The 144,000 were led out of Babylon by the Lord to be the chosen and selected of God to be the end time fulfillment of scripture. The 144,000 are preserved with the seal of God.

These next verses show this select group of people and that the Lord nourishes them in the wilderness as it states in Revelation 12 pertaining to the woman that flies into the wilderness.

And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. — Revelation 12:14

Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: [16] Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. — Joel 2:15-16

This passage in Joel is the calling together of the 144,000 to come together in unity and one accord; just as the apostles did. The 144,000 are then given instructions on what to pray for. The 144,000 stand in the gap for the Multitude and the Lord will answer their prayers.

Let the priests, the ministers of the LORD, weep between the porch and the altar, and let them say, Spare thy people, O LORD, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where *is* their God? [18] Then will the LORD be jealous for his land, and pity his people. — Joel 2:17, 18

If you have some time, compare Joel chapter 2, starting at verse 15 with Joel chapter 1. The comparisons between the two are astonishing. The parallel between the two has language so similar that it is almost word for word. Joel 1 is speaking about the apostate Church and what befalls them, whereas Joel 2 is speaking about the **144,000** and the blessings the Lord sends them and sends to the Multitude also as a result of the prayers of the 144,000 and the Multitude.

There is another passage that I would like to mention, which applies to the **144,000**. This is a picture of the sealing.

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

overpast. [21] For, behold, the LORD cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain. – Isaiah 26:20, 21

This passage is a very interesting passage to study. Within this passage, we see the sealing of protection given to the bride of Christ (**the 144,000**) to go through the tribulation, completely protected from the indignation of the LORD. There is even a hint within these verses concerning the marriage of the bride and the bridegroom.

The word indignation means; *fury, froth at the mouth i.e. (figuratively) fury especially of God's displeasure with sin) angry, indignation, rage.* ¹ You **do not** want to be the recipient of God's indignation!

When we look at this passage, we find verse 20 begins with “**Come, my people.**” Who would this be? This would be the people that are following the LORD, following the Lamb whithersoever He goeth. He then tells us to enter into “**thy chambers.**” What is meant by chambers?

Chambers is defined as; *an apartment (usually literal), ([bed] inner) chamber, innermost (-ward) part, parlour.* ² The underlying definition means; *properly to inclose (as a room), i.e. (by analogy) to beset (as in a siege) -enter a privy chamber.* ³ The word beset used as an analogical definition for chambers is defined in Webster's Dictionary as; *1) to cover or set thickly with, stud. 2) to attack from all sides. 3). to surround or hem in.* ⁴

The word, chambers is the same word used in Joel 2:16 in the verse “**the bridegroom going forth of his chamber.**” The last part of Joel 2:16 states “**and the bride out of her closet.**” The word closet is defined as; *a canopy: -chamber, closet, defence.* ⁵ The root word means; *to cover; by implication, to veil, to incase, protect: -ceil, cover, overlay.* ⁶

These definitions clearly show that when the people of the Lord (144,000) enter into their chamber and shuts the door; there is a protection that occurs with this action. This is the sealing of the 144,000. There is one definition that is out of sequence with the other definitions though. That is the word beset. Although two of the definitions apply to the concept of protection, the 2nd definition speaks about an attack. In the book “The Secret” this will be explained.

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1. Strong's 2195
 2. Strong's 2315
 3. Strong's 2314
 4. Webster's New World Dictionary
 5. Strong's 2646
 6. Strong's 2645

Briefly, this part of the definition applies to the Multitude. This word chambers is also used in a passage concerning the spiritual place where the Multitude is presently located. They are within the churches and they will be beset (as in a siege). When looking at the definitions for a particular word, the context of the verse determines which group is being spoken about.

In Joel 2:16, we find “**the bridegroom going forth of his chamber, and the bride out of her closet.**” But, in Isaiah 26:20, it tells us to “**enter thou into thy chambers.**” How can this be? It seems like a contradiction. Are they supposed to go out, or go in? There is an answer to this question. To obtain the answer, we must go back to the parable of the ten virgins.

And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. — *Matthew 25:6*

And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. — *Matthew 25:10*

Here is the explanation. The bridegroom comes out of his place, “**let the bridegroom go forth of his chamber**”¹ and the bride goes out of her place to meet Him, “**and the bride out of her closet.**” Both of them then come together in one place when the bride “**went in with him.**” This explains how they both go out from where they were and then come together in one place. This brings the verses into complete harmony.

Let’s continue to look at some of the other definitions within Isaiah 26:20.

The verse tells those that enter into the chambers, are to shut thy doors about thee, and to hide thyself. Let’s look at these definitions: shut is defined as; *shut up, inclose, figuratively to surrender.*² Hide means; *to secrete: hide (self).*³ ; the root word means; *properly to hide (as in the bosom), i.e. to cherish (with affection): -love.*⁴

These definitions certainly sound like the whole aspect of the sealing and the marriage. The sealing is a sealing of protection, one of the many items that the sealing entails. There is another verse in Zephaniah that speaks about being hid.

Gather yourselves together, yea, gather together, O nation not desired; [2] Before the decree bring forth, before the day pass as the chaff, before the fierce anger of the LORD come upon you, before the day of the LORD’S anger come upon you. [3] Seek ye the LORD, all ye meek of the

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1. Joel 2:16
 2. Strong’s 5462
 3. Strong’s 2247
 4. Strong’s 2245

earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the LORD'S anger. —
Zephaniah 2:1-3

The language used in these verses has the tribulation written all over it. In verse 3, it is stated that “**it may be ye shall be hid in the day of the LORD'S anger.**” What is the day of the LORD'S anger? It is the Tribulation when His wrath and His indignation come down upon the church. Both Isaiah 26:20 and Zephaniah 2:3 are speaking about hiding or being hid from the LORD'S indignation and anger.

Hid used in Zephaniah 2:3 is defined as; *to hide (by covering), literally or figuratively, absent, keep close, conceal, hide (self), (keep) secret.* ¹

This definition is pretty close to Isaiah 26:20, with the exception that Isaiah 26:20, seems to be more personal, “**hide in the bosom, i.e. cherish (with affection) and love.**”

The last definition we need to look at is the word overpast. Overpast means; *to cross over; used very widely of any transition (literally or figuratively); specially to cover (in copulation).* ²

The word copulation is defined in the dictionary as; *a joining together; coupling.* ³

What does this sound like? This is the joining together in marriage as the Bride and the Bridegroom come together. This is when the sealing of the 144,000 occurs. This seal is a seal of protection that they will go through the Tribulation with. The wrath of God is not upon them as they go forth to teach the Multitude the Truth of the Gospel of Jesus Christ.

There are also two prayers that the **144,000** should be praying continually.

Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man. — *Luke 21:36*

...Let the priests, the ministers of the LORD, weep between the porch and the altar, and let them say, Spare thy people, O LORD, and give not thine heritage to reproach, that the heathen should rule over them. — *Joel 2:17*

The **144,000** are sealed prior to the first trumpet seen in Revelation 8. They have come out of the harlot church system. They have the Truth and they are Holy. They are on Mount Sion with the Lamb, who is located in the tops of the mountains.

1. Strong's 5641

2. Strong's 5674

3. Webster's New World Dictionary

At the time of the **Sealing**, they are wed to the Lord. They are the seed of Jacob and Judah, the elect of God, and the redeemed of the Lord. They shall feed the Multitude with the Word of the Lord and the law that goes forth out of Zion.

They will receive the rain, the former rain, and the latter rain in the first dominion. They are the **Remnant of Israel**. They will be joined at a later time by the Multitude when the Multitude will become the redeemed of the Lord and will become part of the Bride of Christ as the **Remnant of Israel**.

And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. —

Revelation 14:3

The Multitude

Chapter 9: The Purging

A Great Multitude To Be Purged

After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; [10] And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

[11] And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, [12] Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen. [13] And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

[14] And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. [15] Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.

[16] They shall hunger no more, neither thirst any more; neither shall the sunlight on them, nor any heat. [17] For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes. — *Revelation 7:9-17*

Within these passages we can discern many things about the Multitude. For one, they are called “**a great multitude.**” Why are they called a great multitude? There is a *huge amount of people* seen here. There are so many, in fact, that no man could number them. That’s a lot of people. This is a vast number of people that make up the Multitude.

Secondly, they come from all nations, kindreds, and people, and tongues. This would signify that the people that make up the Multitude are from all over the world.

In verse 13, an elder asks John **‘What are these which are arrayed in white robes and whence came they?’** In simpler terms, ‘who are these people, and where did they come from?’ John answered back to the elder **“Sir, thou knowest.”** Again, in simpler terms, John is saying, ‘I don’t know, but *you* do.’ The elder then tells John **“These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.”**

The people that comprise this **“great multitude”** came out of **great tribulation** and washed their robes and made them white in the blood of the Lamb. This verse gives us two key clues to discovering **who** these people are and **what** they must do to wash their robes.

This is what part 2 of this book will be focusing on. The great multitude comes out of great tribulation. What does that mean? We know that the Tribulation is spoken about in the book of Revelation, but is this the same tribulation this text speaks of? Let’s look at some verses that will give us clarification.

For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. [22] And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened. — *Matthew 24:21, 22*

And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet *are* like fine brass; [19] I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last *to be* more than the first.

[20] Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. [21] And I gave her space to repent of her fornication; and she repented not.

[22] Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. [23] And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works. — *Revelation 2:18-23*

In both of these passages, you will find the words **“great tribulation.”** This would be the great tribulation that the **“great multitude”** comes out of. If you will notice in Revelation 2:22, it says that the Lord will cast **“her”** into a bed, and them that commit fornication **with her** into great tribulation. Who would this be referring to? Perhaps the Harlot Church System is in view here? And who are these that are (obviously spiritually) fornicating with the Harlot Church System

that get cast into great tribulation? These would be the people that are still in the Harlot churches that have not come out for they didn't love the Truth and wanted to believe lies.

The second item to look at is the robes. It states that they washed their robes and made them white in the blood of the Lamb. Let's look at a couple of passages that also speak about robes.

When he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: [10] And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

[11] And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled. — Revelation 6:9-11

Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. [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. — Revelation 19:7, 8

These two passages are describing two different groups of people. The first, in Revelation 6:9-11, are the martyrs under the altar that have been killed for the word of God and the testimony which they held. Notice that white robes were given to them. The robes that were given to them were **already white**.

The second group of people is the Bride of Christ that was discussed in Chapter 4. The fine linen which the bride is wearing is clean and white. What makes these two groups different from the Multitude? The **Multitude** washed their robes and made them white in the blood of the Lamb. That means that they originally had robes, but the robes were dirty, spotted, and blemished. They had to wash the dirt of defilement out of their robes. Look at the verse below.

That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing: but that it should be holy and without blemish.
— *Ephesians 5:27*

Unclean robes represent unrighteousness, and the Lord cannot accept them. The robes must be white and clean, without spots or even wrinkles. The white, clean robes represent righteousness. This is why the martyrs are given white robes. They have paid the ultimate price when their lives are sacrificed for the Word of God and the testimony which they hold.

The Bride of Christ has white and clean linen which she is granted for she is without fault before God. ¹

The Purging of Silver and the Trying of Gold

And it shall come to pass, *that* in all the land, saith the LORD, two parts therein shall be cut off and die; but the third shall be left therein. [9] And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, *It is my people*: and they shall say, *The LORD is my God*. — *Zechariah 13:8, 9*

This is a key text for establishing the division of the church into the apostate and the Multitude. It states that 2/3 shall be cut off and die, and 1/3 shall the LORD bring through the fire and will refine them and try them. What exactly does this mean? Who is this describing? This is describing the Harlot Church. 2/3 of the Harlot Church will be cut off and die and 1/3 shall be brought through the fire. This 1/3 is “**a great multitude.**”

A brief overview is useful here to provide an overall understanding of what is going to happen to the church during the tribulation. Remember, in the study of the **144,000**, the church includes all believers in a certain time frame.

Prior to the first trumpet there are **144,000** that are sealed. They have come out of the Harlot Church System. These are the true believers in Jesus Christ covered by His Grace, and they are walking in His Truth.

What is left after the sealing is the apostate church. People who say they are believers, but who are not walking in His truth. Out of this apostate church comes the Multitude. This would be represented by the 1/3 that is brought through the fire. The other 2/3 that are cut off and die, are truly apostate. They are so far gone, that they are not worthy of any type of redemption. Remember, judgment begins at the house of God. ²

There is a great cleaning out of the church that must be done. It has become the habitation of devils, full of every foul spirit, and every unclean and hateful bird. ³

¹. Revelation 14:5

². 1 Peter 4:17

³. Revelation 18:2

This is what the process of the tribulation will accomplish; the purification of the church. 2/3 of the church has refused the leading of the Lord to the degree that their branches will be cut off and die, and they will be burned. 1/3 of the church **is** worth redeeming.

These would be people that love God in their hearts but have been led astray. They will have to ultimately pay for their in attendance to the truth with their lives; but, they will make it in the end. They will overcome. Let's look at another example in scripture where there is another description of 2/3 and 1/3.

And after this it came to pass, that David smote the Philistines, and subdued them: and David took Methegammah out of the hand of the Philistines. [2] And he smote Moab, and measured them with a line, casting them down to the ground; even with two lines measured he to put to death, and with one full line to keep alive. And so the Moabites became David's servants, and brought gifts. — 2 Samuel 8:1, 2

David conquered Moab in a battle. He then took those who remained and made them lie down on the ground. He measured them with a line. 2/3 that he measured he put to death and 1/3 he allowed to live. The surviving Moabites became David's servants.

This bit of history strikes an interesting parallel to Zechariah 13:8, 9. David is a type of the Lord, and Moab is a type of the Harlot Church. The 2/3 that are put to death are a type of the 2/3 of the Apostate within the church that are cut off and die; a physical and spiritual death.

The 1/3 which live is a type of the **Multitude** that are brought through the fire. Notice that the 1/3 of the Moabites that were allowed to live became David's servants. David is a type for Jesus Christ. Take a look at this next verse.

Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. — Revelation 7:15

This is the **Multitude** that serves God day and night in His temple. They are the servants of God. What an interesting parallel we see between those two passages. Now let's now go back to Zechariah 13:8, 9. Keep in mind that all of these things were done for examples for us upon whom the ends of the age have come. ¹

The words cut off are used to describe the 2/3 who are cut off and die is defined as; *cut (off, down or asunder) by implication destroy or consume.* ² The word die means; *to breathe out*

1. 1 Corinthians 10:11
2. Strong's 3772

(i.e.) by implication expire: -die, to be dead, give up the ghost, perish. ¹ This phrase, cut off and die definitely denotes not only physical death, but spiritual death as well. This can be further clarified in the following passage.

....because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: [21] For if God spared not the natural branches, take heed lest he also spare not thee. [22] Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off. — Romans 11:20-22

This passage of scripture is describing the **olive tree** representing the Church of God. It describes natural branches (the physical Jews) being broken off in verse 20. In verse 22 it warns that if you do not continue in the goodness of God, you can also be cut off. **That is the same wording used in Zechariah 13:8 where 2/3 shall be cut off and die.** When a branch is cut off of a tree, it dies. We have another description of this in the following verse. Dried up branches are shown no favor.

When the boughs thereof are withered, they shall be broken off: the women come, and set them on fire: for it is a people of no understanding: therefore he that made them will not have mercy on them, and he that formed them will show them no favour. — Isaiah 27:11

This verse states that when branches of a tree are withered (no longer bearing fruit, or dried up), they are to be broken off; or cut off, as in Romans 11:22. They are then burned. This pretty well describes the phrase “**cut off and die.**” They die not only a physical death but a spiritual death as well.

And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The LORD is my God. — Zechariah 13:9

Let's now look at the words used in Zechariah 13:9. The word refine is defined as; *to fuse (metal) i.e. refine, (literally or figuratively) cast, refine (er), melt, pure, purge away, try.*² The word try means; *to test (especially metals) generally and figuratively to investigate, examine, prove, try (tried).*³

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1. Strong's 1478
 2. Strong's 6884
 3. Strong's 974

Notice that the word refine has as one of its definitions the words purge and try. In the definitions for the word try is; *to investigate, examine, try*. A person that is tried is examined and tested as if they went through trials and tribulations to perfect them. This is exactly what occurs with the Multitude; they are tried and tested as they are refined and brought through the fire of the Tribulation.

These two words used for refine (silver) and try (gold) will come up in the following verses several times. These verses will begin to show the connection to the Multitude.

And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, *many* days. [34] Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries. [35] And *some* of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because *it is* yet for a time appointed. — *Daniel 11:33-35*

This verse is describing the **144,000**, “**they that understand among the people shall instruct many,**” as those that lead the **Multitude**. It then goes on to state “**yet they shall fall.**” This would be referring to the **Multitude** and their ultimate death and sacrifice.

In verse 35, it states “**And *some* of them.**” This would tend to make a person think that only “***some***” of them will be tried and purged. Notice the word “***some***” is italicized. Any word that is italicized in the KJV was text that was added during the translation to make the sentence flow better. Knowing that the word has been added allows us to interpret the Scriptures without that word, without changing the original text. In fact, the original text states “**and of them**” This will totally change this verse to read that **all**, as opposed to **some**, are tried and purged.

Now we can look at the words used in verse 35 for a better understanding of this thread. The word try is same word which is used in Zechariah 13:9 for the word refine. The word purge means; *to clarify (i.e. brighten) examine, select, make bright, choice, cleanse (be clean) pure (ify) purge (out).* ¹

Look at the statement in verse 35 that states that “**they shall fall, to try them, and to purge, and to make them white.**” In Revelation 7:14, the **Multitude** washes their robes in the blood of the Lamb “**and made them white.**” That is a direct connection. Let’s look at this next verse.

1. Strong’s 1305

Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand. — Daniel 12:10

First, you will notice the phrase “**made white**” tying this to Revelation 7:14 and Daniel 11:35. The word purified used in this verse is the same word used for purge in Daniel 11:35. The word tried is the same word used for refine in Zechariah 13:9. Let’s now take a look at a few more verses on this same train of thought.

But who may abide the day of his coming? and who shall stand when he appeareth? for he *is* like a refiner's fire, and like fullers' soap: [3] And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness. — Malachi 3:2, 3

This verse states that the Lord is “**like a refiner’s fire**” and “**fullers’ soap.**” Refiner’s and refine in verse 2 the same word used for tried in Daniel 12:10, the word try in Daniel 11:35, and refine in Zechariah 13:9.

Fullers’ is defined as; *trample, hence washing by stamping of the feet.* ¹ Do you think that this may be related to making their robes white? The word purifier and purify in verse 3 means; *to be bright; i.e. (by implication) to be pure (physically sound, clear, unadulterated; Levitically; uncontaminated; morally innocent or holy); -be (make, make self, pronounce) clean, cleanse (self), purge, purify (ier, self).* ² The word purge: means; *to strain (figuratively) extract, clarify - fine, pour down, purge, purify, refine.* ³ This sure sounds like a **cleansing**. Let’s look at another one.

And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin: [26] And I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city. [27] Zion shall be redeemed with judgment, and her converts with righteousness. — Isaiah 1:25-27

In this verse the Lord says that He will turn his hand upon them and “**purely purge away the dross.**” There is a process of refining silver in which the silver is heated to extreme temperatures. All of the impurities in the silver will float to the surface where it is skimmed off. The impurities that are skimmed off are called dross. It is good for nothing.

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1. Strong’s 3526
 2. Strong’s 2891
 3. Strong’s 2212

For the dross to rise to the surface, the silver must be heated to extreme temperatures. I will refer back to Zechariah 13:8 where it says that He will bring 1/3 through the fire. There are many similitudes here to ponder.

There is one more verse that will put all of this into perspective. In Revelation 3:18-20, in the letter to the church of Laodicea, the Lord states the following.

I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. [19] As many as I love, I rebuke and chasten: be zealous therefore, and repent. [20] Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. — Revelation 3:18-20

The word counsel in this verse is defined as; *to give or take advice*. ¹ The word buy means; *(purchase, redeem) properly to go to market, i.e. (by implication) to purchase; specially to redeem: -buy, redeem*. ²

Three things need to be pointed out in these verses. I will cover the gold and the white raiment in a moment. First, in verse 18 it states “**anoint thine eyes with eyesalve, that thou mayest see.**” Because this verse is telling them to anoint their eyes with eyesalve so they can see, this would mean that prior to this they were blind and could not see the truth. They did not have the truth, were not walking in the truth, and therefore were **not** a part of the **144,000**. They do see when they anoint their eyes with eyesalve. They wake up from their slumber and realize that they are in the **Great Tribulation**.

Secondly, verse 20 parallels Luke 12:35-38 that we covered in the section on the **144,000**. The Lord returns from the wedding, and when he knocks, the servants open the door to him and he sits down to supper with them. An interesting detail worth noting here is the Lord returns from “**the wedding**,” not just a wedding. It seems to be referencing a particular wedding; the wedding of the Bride, the **144,000**. Now for the third point that requires a more in depth explanation.

This verse advises the people that he is speaking to, that they should **buy gold tried in a fire and white raiment from Him**. What is this? People can buy gold and white raiment from the Lord? Yes they can.

It is a symbol of the righteousness that they purchase from the Lord. However, to purchase something you must have payment to purchase that which you wish to buy. What will be the

1. Strong's 4823
2. Strong's 59

price? When Jesus died on the cross, He died for our sins. We are covered under that grace. In the case of the **144,000**, they have accepted that sacrifice and are thereby covered under that grace. The Apostate Church has rejected His sacrifice by *not* abiding in **Jesus Christ** in truth and in holiness.

The Lord has purchased us with His Blood. He has paid the price. The **144,000** are bought and paid for in full. The people being addressed in this verse are not paid for. In fact, **they have to buy from the Lord, gold and white raiment**. If they have to buy these things from the Lord, then it is indicated that they are lacking. They are not bought and paid for at this point.

When the **Multitude** removes herself from the Apostate Church, each one will need to purchase the gold and white raiment. How do they do that? Since they rejected the sacrifice of **Jesus Christ** and placed themselves under the law, grace no longer abounds. There is no remission of sins without the shedding of blood. Since they rejected the Blood of the Lord Jesus Christ, and there must be shedding of blood for the remission of sins; ¹ to make their robes white, they must sacrifice their own lives in order for their robes to be white. That is the price that must be paid for the purchase of the gold tried in a fire and the white raiment they are to be clothed in.

Once the **sealing** has occurred and it is evident that the trumpet judgments have begun, many will wake up and see the lies that they were following for what they are; **LIES**. They will then begin to understand how they came to the position they find themselves in.

Most importantly, they will understand the sacrifice they must give. They will do it willingly. And, there are a lot of them that will make that decision. Remember, **a Great Multitude** is describing this group that will make the ultimate sacrifice. How do I know that they will give up their lives? That's what we are going to look at next.

1. Hebrews 9:22

Chapter 10: The Overcomers

And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ. — Revelation 12:17

We left off with this verse in the description of the woman in the wilderness. The dragon could not destroy her with the flood that he sent after her, so he is really, really mad at the woman. He then redirects his anger towards the remnant of her seed. He makes war with the remnant of her seed (the Multitude); the offspring (Multitude) of the remnant of Israel (the 144,000). The Multitude keeps the commandments of God and has the testimony of **JESUS CHRIST**.

The word testimony is defined as; *evidence given, record, report, testimony, witness*.¹ At this point, the **Multitude** has anointed their eyes with eyesalve and they can now see. It is clear, that in order to have the testimony of Jesus Christ, they must have the truth.

And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.
— Daniel 7:25

Daniel 7:25 is speaking about the Beast who will wear out the saints of God. Wear means; *to afflict, wear out*.² He is making war against them. Also note the timing that is referenced in the end of verse 25. What is stated there is “**time and times and the dividing of time,**” and is almost identical to the reference to the woman when she flies into the wilderness and is nourished for “**a time, times, and half a time.**”

I beheld, and the same horn made war with the saints, and prevailed against them; [22] Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom. — Daniel 7:21, 22

In this verse we can see that the Beast has made war with the saints and prevailed against them. In other words, the beast is successful in his war against the saints. We can see that he prevails against them until Jesus Christ returns. We will receive further clarification in the next verse.

And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. [8] **And all that dwell upon the earth shall worship him, whose**

1. Strong's 3141
2. Strong's 1080

names are not written in the book of life of the Lamb slain from the foundation of the world. [9] If any man have an ear, let him hear. —

Revelation 13:7-9

As we can see in this verse, the beast is given the power to make war with the saints and to overcome them. The word overcome is defined as; *to subdue (literally or figuratively): - conquer, overcome, prevail, get the victory.* ¹ The Beast gets victory, overcomes, prevails, and conquers the saints of God.

This would only be referring to physical death; not spiritual death. In fact, this is how they receive eternal life. Remember, buying of the Lord gold and white raiment? In verse 8 we find that everyone worships the beast; who is **not** written in the book of life. So, those that *are* written in the book of life **do not** worship (obey or admire) the beast. The Beast will overcome all of those who do not worship the beast, as we will shortly see.

And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: [10] And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? [11] And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow—servants also and their brethren, that should be killed as they were, should be fulfilled. — *Revelation 6:9-11*

We will take a look at the passages above concentrating on another aspect of the souls under the altar in the fifth seal. After the white robes were given unto them, they are told “**that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled.**”

The souls under the altar were slain for the word of God and for the testimony which they held. Revelation 12:17 states that “**the remnant of her seed keep the commandments of God and have the testimony of Jesus Christ.**” Both the slain souls under the altar and the remnant of her seed have the **testimony**.

The definition for testimony in both of these verses is the same: *evidence given (judicially or generally): -record, report, testimony, witness.* ² The root word means; *a witness (literally, judicially) or figuratively (generally); by analogy a “martyr”:* -martyr, record, witness. ³

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1. Strong's 3528
 2. Strong's 3141
 3. Strong's 3144

That sheds more light on the matter. Under the altar are the souls that are slain. They held a testimony, and they are told to wait for their fellow servants and brethren that are also scheduled to be **slain**. The remnant of her seed have the testimony of Jesus Christ, and the root word for testimony is *martyr*.

Another point is that the martyrs were told to rest a little while, until their fellow—servants and brethren are killed as they were. Why did they die? They were slain for the word of God and the **testimony** which they held. This was their death sentence in the physical world. This shall also be the death sentence for the **Multitude** in the physical world, for they will be slain just as the souls under the altar were slain.

Let's look at some more verses that will give us some more details about the Multitude and their sacrifice.

And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive *his* mark in his forehead, or in his hand, [10] The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

[11] And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. [12] Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

[13] And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them. —
Revelation 14:9-13

These verses are describing the mark of the beast which most of us are somewhat familiar with. If we go to verse 12, it speaks about the patience of the saints that keep the commandments of God and the faith of Jesus. Both this description and the description of “**the remnant of her seed**” have the exact same wording of keeping of the commandments of God.

However, there is a slightly different wording concerning the **testimony** which they held. In Revelation 14:12, it states that the saints keep “**the faith of Jesus**.” Is the faith of Jesus the same as “**the testimony of Jesus Christ**?”

Faith is defined as; *persuasion i.e. credence, morally conviction (of religious truth or the truthfulness of God or a religious teacher), especially reliance upon Christ for salvation;*

abstract — constancy in such profession; by extension the system of religious (Gospel) truth itself: assurance, belief, believe, faith, fidelity. ¹ When a person has **faith** in Jesus Christ, as a by-product, they have a testimony of their faith.

Testimony is a witness or a record. **Faith in Jesus Christ, in effect, produces the testimony of Jesus Christ.** When they keep the faith, they are giving evidence of their faith by the testimony which they have.

Verse 13 of Revelation 14 states “**Blessed are the dead which die in the Lord from henceforth.**” This verse is telling us that, at some point, the people who die in the Lord are “**Blessed.**” The word henceforth is; *from now, i.e. henceforth (already)-from henceforth.* ²

To put it simply, the word henceforth means **from here on out.** At some point, there are going to be people that will die in the Lord, and the ones that die keep the commandments of God and the faith of Jesus which is the testimony of **Jesus Christ.** But when is the timing of “**henceforth?**” Just when does that occur? Is there something in scripture that can point us to that point and time? Yes there is, as we read the next verse:

**And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. [16] And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: [17] And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. —
*Revelation 13:15-17***

There it is; the mark of the Beast. This is what causes many to die for the faith of **Jesus**, and to hold to the testimony of Christ. Thus far, we have been discussing the physical death of the **Multitude**; but what about the spiritual side of things? It is in the realm of the spirit where we find the hope and the patience the Multitude will be sustained with, throughout their terrible trial.

In fact, the word patience means; *cheerful (or hopeful) endurance, constancy:-enduring, patience, patient continuance (waiting).* ³ The root definition means; *to stay under (behind), i.e. remain; figuratively to undergo, i.e. bear (trials), have fortitude, persevere: -abide, endure, (take) patient (—ly), suffer, tarry behind.* ⁴ The patience is the endurance, fortitude, perseverance, and maybe a bit of hopefulness to know that they will be able to rest from their labours, as their works will follow them to their eternal reward.

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1. Strong's 4102
 2. Strong's 534
 3. Strong's 5821
 4. Strong's 5278

These will serve God in His Temple day and night. They will live and reign with the **Lord Jesus Christ** for a thousand years. This will be their reward; **Eternal Life with Jesus Christ**. Now, let's look at how they join the souls under the altar in the fifth seal.

And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. — *Revelation 12:11*

In this verse, it states that they (The Multitude) overcame him (the Beast), by the blood of the Lamb. Remember in Revelation 7:14 how “**they washed their robes in the blood of the Lamb.**” They also overcome him “**by the word of their testimony,**” which we just covered. And “**they loved not their lives unto the death.**”

The word overcame used in this verse means; *to subdue (literally or figuratively.): - conquer, overcome, prevail, get the victory.* ¹ The root word means; *conquest i.e. (figuratively) the means of success: - victory.* ²

If you recall in Revelation 13:7, Satan is given the power to *overcome* the Multitude. That power is the power to kill them. He can kill their physical bodies, but not their souls. This is where they overcome Satan/The Beast.

They love not their physical lives unto death. They go to their deaths defying Satan/The Beast and holding onto the testimony of **Jesus Christ**. With this one act alone, they become an overcomer as this act is the sacrifice of their life. This is the ultimate price for salvation.

For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. [5] Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?
— *1 John 5:4, 5*

In 1 John 5:4, it clearly tells us that our faith **overcomes** the world. He that believes that Jesus is the Son of God “**overcometh the world.**” That is a simple statement, but it connotes a heavy price. In the case of the Multitude, that price is their physical lives. The word overcometh used in this verse is the same as Revelation 12:11.

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 Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in

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1. Strong's 3528
 2. Strong's 3529

their hands; and they lived and reigned with Christ a thousand years. —
Revelation 20:4, 5

In this verse we can see that all of these points that have been discussed are coming together. We have more clarification on how the Multitude is killed. They are beheaded. Now, this could be an analogy to their lives being taken away. This does not necessarily mean that their heads are literally cut off. It is possible, but not definite.

Also notice that they were beheaded for **“the witness of Jesus and for the word of God.”** The word witness is the same word used for testimony. The other thing to note here is that **none** of the ones that were beheaded worshipped (obeyed) the beast, nor worshipped his image; and they most definitely **did not** receive the Mark of the Beast in their hands or foreheads.

We have this verse in Matthew that gives a reason for the Multitude to sacrifice their lives. This also shows that when Satan/The Beast overcomes the saints and kills them, he is killing the physical body, but not the soul:

And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. —
Matthew 10:28

And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. [3] And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. — Revelation 15:2, 3

This latter verse shows a group of people described as those who have gotten the victory over the beast, his image, his mark, and the number of his name. These would be the same ones that were beheaded for the witness of Jesus, which obeyed **not** the beast, his image, and have not received his mark.

The word victory in verse 2 the same word used for overcome or overcame in Revelation 12:11. They also sing the Song of Moses. We will cover that in a bit, but compare that with the 144,000 who sing **“as it were a new song.”** The Song of Moses is *different* than the **“new song.”** This also helps to signify that these are two different groups of people.

Once the trumpet judgments begin to fall, the Multitude will be faced with the stark reality that they have been in a delusion. Their future will then depend on the decision they make concerning **which path** they choose at that time. The Multitude will wake up and see the truth.

They will make the correct decision to follow the truth. They will have the faith and testimony of **Jesus Christ** and they will keep the commandments of God.

They will not worship the beast, his image, nor will they receive his mark. They will be **martyred** and join the ones under the altar that were slain in the fifth seal. Satan/The Beast will make war with them and overcome them, by killing their physical bodies; but the saints of God will overcome Satan/The Beast by sacrificing their lives to the Glory of God. Through the sacrifice of their lives, they will enter into eternal life.

There are some verses in the gospels where Jesus spoke concerning the Tribulation. They will correlate with all these verses that we have been discussing.

But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end *is* not by and by. [10] Then said he unto them, Nation shall rise against nation, and kingdom against kingdom: [11] And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.

[12] But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. [13] And it shall turn to you for a testimony. [14] Settle *it* therefore in your hearts, not to meditate before what ye shall answer: [15] For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.

[16] And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death. [17] And ye shall be hated of all *men* for my name's sake. [18] But there shall not an hair of your head perish. [19] In your patience possess ye your souls.

[24] And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. — *Luke 21:9-19, 24*

Within these passages in Luke, we have some verses that coincide with the verses about the overcomers and the remnant of her seed. Notice in verse 13 when it states “**And it shall turn to you for a testimony.**” This would be the testimony of their faith; the record of their faith.

The Song of Moses includes a verse that states that the Song of Moses shall be “**a testimony against them**” (the ones that do these things). We will look at the song of Moses shortly. Meanwhile, in verse 16 of the above cited text from Matthew, it states “**and some of you shall they cause to be put to death.**”

Notice that the word “**some**” is italicized; again, meaning it was added to the text. Removal of the word “**some**” changes the verse to read instead of only some being put to death; all of them are put to death. Verse 24 states that they shall fall by the edge of the sword (death), and they shall be led away captive (delivering you up).

And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all *these things* must come to pass, but the end is not yet. [7] For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.

[8] All these *are* the beginning of sorrows. [9] Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. [10] And then shall many be offended, and shall betray one another, and shall hate one another. — *Matthew 24:6-10*

Another passage states that they will deliver you (read, betray you, just as they did Jesus) to be afflicted (persecuted), and they will kill you.

For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: *these are* the beginnings of sorrows. [9] But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them.

[10] And the gospel must first be published among all nations. [11] But when they shall lead *you*, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.

[12] Now the brother shall betray the brother to death, and the father the son; and children shall rise up against *their* parents, and shall cause them to be put to death. [13] And ye shall be hated of all men for my name's sake: but he that shall endure unto the end, the same shall be saved. — *Mark 13:8-13*

Here again, they will deliver you up (betray you) to be beaten (afflicted) and this will be a testimony against them. The brother will betray brother, father the son, and children their parents, “**and shall cause them to be put to death.**” It looks like at the time that this is happening, it won't be very popular to be a remnant believer in **Jesus Christ**. Indeed, it is a death warrant. Jesus Himself stated these sayings, warning to all who would listen, that during

the Great Tribulation these things **will** happen to them. Furthermore, He tells us in the next verse to be faithful unto death.

Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life. — Revelation 2:10

This verse comes from the letter to the church of Smyrna. Again, in this verse, the word “**some**” is italicized. We can then read this “**the devil shall cast of you into prison.**” The verse then goes on to say, “**be thou faithful unto death.**”

What will be the reward for those who overcome the beast, and his image, and not receive the mark? Yes, they do have rewards coming. In the book of Revelation, there are seven letters to the seven churches. In each one of the letters, you will find the word **overcometh**. This word **overcometh** is the same word used in Revelation 12:11.

Unto the angel of the church of Ephesus...[7] He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God. — Revelation 2:1, 7

Unto the angel of the church in Smyrna....[10] Fear none of those things which thou shalt suffer: behold, the devil shall cast *some* of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life. [11] He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death. — Revelation 2:8, 10, 11

Unto the angel of the church in Pergamos....[17] He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it. — Revelation 2:12, 17

Unto the angel of the church in Thyatira....[26] And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: [27] And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father. [28] And I will give him the morning star. — Revelation 2:18, 26-28

Unto the angel of the church in Sardis....[5] He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the

book of life, but I will confess his name before my Father, and before his angels. — Revelation 3:1, 5

Unto the angel of the church in Philadelphia....[12] Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, *which is* new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name. — Revelation 3:7, 12

Unto the angel of the church of the Laodiceans....[21] To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. — Revelation 3:14, 21

The seven churches that are in the book of Revelation are representative of the Apostate Church of the end times. In each of these churches, the Lord calls for them to repent. The ones that will repent will become the overcomers. **The overcomers are the Multitude.** They will make it, and they will be rewarded.

Chapter 11: The Song of Moses

And it shall come to pass, when many evils and troubles are befallen them, that this song shall testify against them as a witness; for it shall not be forgotten out of the mouths of their seed... — Deuteronomy 31:21

This verse tells us that “**when many evils and troubles are befallen them,**” the Song of Moses will “**testify against them as a witness.**” We have already covered the part where it states that this song will not be forgotten out of the mouths of her seed. The Multitude that is referred to here is associated with the mouths of her seed. The “**her**” is the woman, the 144,000, also known as Israel. Her (the woman’s or Israel’s) *seed* is the offspring, also known as the Multitude. The Multitude sings the Song of Moses in Revelation 15:3.

What is the timing of when “**many evils and troubles are befallen them?**” This certainly sounds like the time period of the Great Tribulation. Let’s take a look at this next verse that will give us another clue as to this time period.

For I know that after my death ye will utterly corrupt *yourselves*, and turn aside from the way which I have commanded you; and evil will befall you in the latter days; because ye will do evil in the sight of the Lord, to provoke him to anger through the work of your hands. — Deuteronomy 31:21

This verse tells us exactly when evil *will* befall them; “**in the latter days.**” When is that? Every verse in the Bible that refers to the latter days or last days is referring to the time period we know as the period of the Tribulation. Isn’t it interesting how these verses all interconnect?

The actual Song of Moses is in Deuteronomy 32:1—43. There are some verses that we need to look at contained in this “**song.**” We’ll begin in Deuteronomy 32:24.

They shall be burnt with hunger, and devoured with burning heat, and with bitter destruction: I will also send the teeth of beasts upon them, with the poison of serpents of the dust. — Deuteronomy 32:24

Notice in this verse from within the song of Moses, hunger (famine), burning heat (the 1st trumpet), the teeth of beasts (the 5th trumpet), and poison of serpents (6th trumpet). This is definitely speaking about the period of the tribulation. Here’s another one.

To me *belongeth* vengeance, and recompence; their foot shall slide in *due time*: for the day of their calamity is at hand, and the things that shall come upon them make haste. [36] For the LORD shall judge his people, and repent himself for his servants, when he seeth that their power is gone, and there is none shut up, or left. — Deuteronomy 32:35, 36

This verse is speaking about the church. When it refers to “**their foot;**” this would be speaking about the Apostate Church. Their day of calamity is at hand is speaking about the time of the Tribulation. In verse 36 the Lord will judge his people. Once again, remember that judgment begins at the house of God. ¹

The Lord will then repent himself for his servants. The word repent here means; *to sigh, by implication to be sorry, i.e. (in a favorable sense) to pity, console, or (unfavorably) to avenge (oneself): - comfort (self), ease (ones self), repent (-er, -ing, self).* ² There are many verses in the Bible that state that the Lord will then pity his people. This is the context in which this is spoken. Conversely, there are also verses that state “**and mine eye shall not spare, neither will I have pity.**” These types of verses would be referring to the 2/3 that are cut off. The next part of the verse will complete this thought.

When the above scripture says “**and there is none shut up, or left,**” we get more information. The word shut is defined as; *to inclose; by analogy to hold back, close up, detain, prevail, shut (up).* ³ The word left means; *to loosen, i.e. relinquish, permit, etc.* ⁴

Using these definitions, we can get a sense of this verse referring to the **Multitude** that is no longer in prison (to inclose). The dictionary defines inclose as; *(1) to shut in all around; hem in, fence in; (2) to put into a receptacle.* ⁵ That sure sounds like prison to me. Why would they no longer be in prison? They are no longer in prison because they have been killed. They will cast the Multitude into prison and then kill them.

It is their fate to go to their death. Remember, the verses in the gospels say first comes the betrayal by brothers, parents, and children. Then, they are delivered to the synagogues (churches), and they are beaten (afflicted), cast into prison, and then killed. Thus, the verse “**and there is none shut up, or left**” denotes the conclusion of these events.

When this is concluded, with the death of the martyrs (the Multitude), the Lord repents or has pity upon his people in the favorable definition of the word repent. It can also be applied in the unfavorable sense where He will avenge himself for his servant’s sake. Although it can mean both pity and avenge, we see both of these concepts in this next verse.

For I lift up my hand to heaven, and say, I live for ever. [41] If I whet my glittering sword, and mine hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me. [42] I will make mine arrows drunk with blood, and my sword shall devour flesh; and

1. 1 Peter 4:17

2. Strong’s 5162

3. Strong’s 6113

4. Strong’s 5800

5. Webster’s New World Dictionary

that with the blood of the slain and of the captives, from the beginning of revengers upon the enemy. [43] Rejoice, O ye nations, with his people: for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, and to his people. —

Deuteronomy 32:40-43

The Lord avenges the blood of His servants, and is also merciful to his land and his people. These verses comprise the end of the Song of Moses. It appears that the end of the song of Moses is also the end of the Great Tribulation.

The song of Moses will “**testify against them as a witness.**” Against whom? Against all of those that partake in the betrayal, affliction, and in the slaughter of the **Multitude**. That is why the **Multitude** sings the song of Moses, for this song is a testimony against them. And the 2/3 of the church will be held accountable.

And Moses came and spake all the words of this song in the ears of the people, he, and Hoshea the son of Nun. [45] And Moses made an end of speaking all these words to all Israel: [46] And he said unto them, Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law. —

Deuteronomy 32:44-46

In this verse, we can see that Moses refers to the song as also being the **law**. In Part One where we covered 144,000, we looked at how the Song of Moses is not only a song, but it is also the law. I also covered how the scriptures tell us that during the tribulation, the Apostate Church falls under the law and that the Multitude will come out from under the law into the grace of God.

It is stated that these are they “**which keep the commandments of God, and have the testimony of Jesus Christ.**”¹ We understand the concept of abiding in Jesus as the truth, and that Jesus is the fulfillment of the law. Those that abide in Jesus **are** keeping the law in Jesus and abiding by the Ten Commandments in the process. They are, therefore, free from the actual physical law. When one does not abide in **Jesus**, they put themselves *under* the letter of the law; and thus the fulfillment of the law by abiding in Jesus does not apply.

Their destiny is foretold in the Bible. Their path is set and the ultimate sacrifice will have to be paid. They will have the testimony of Jesus Christ and will keep the commandments of God by abiding in Jesus Christ. They will be faithful to the death.

There is a point and time that they will flee from **Babylon**. They will flee the lies of the corporate church and seek the Truth. They will flee to the spiritual mountain of Sion where they

1. Revelation 12:17

are fed by the **144,000**. They will go into captivity and will be martyred for their beliefs. They are the great Multitude which came out of Great Tribulation. They will stand on that sea of glass singing the “**Song of Moses**” written so many centuries ago. The Word of God is timeless.

Chapter 12: Escape, Flight, And Redemption

Escape

There is an escape and a flight of the Multitude to the mountains (spiritual) as we will see in the following verses. The Multitude is told to flee when they see the Abomination of Desolation. They are to leave immediately. In fact, they are told they're not even to go back to their house to get their coat. They are also told that when they see Jerusalem compassed with armies, the prophesied desolation is near.

When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) [16] Then let them which be in Judaea flee into the mountains: [17] Let him which is on the housetop not come down to take any thing out of his house:

[18] Neither let him which is in the field return back to take his clothes. [19] And woe unto them that are with child, and to them that give suck in those days! [20] But pray ye that your flight be not in the winter, neither on the Sabbath day: [21] For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.
— *Matthew 24:15-21*

And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. [21] Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. — *Luke 21:20, 21*

Both of these verses speak about a place called Judaea. Judaea is defined as; *the Judaeen land (i.e. Judaea), a region of Palestine:-Judaea.* ¹ The root word means; *Judaeen, i.e. belonging to Jehudah:-Jew (-ess) of Judea.* ² The underlying root word definition means; *soil; by extension a region, or the solid part or the whole of the terrene globe (including the occupants in each application):-country, earth (-ly), ground, land, world.* ³

Judaea was actually a physical region during the time of Christ and the Apostles. That region became one of the Roman Provinces. Since we know that the physical Israel can also have a spiritual counterpart, we must also view Judaea in the same context.

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1. Strong's 2449
 2. Strong's 2453
 3. Strong's 1093

Many doctrines of today state that the people that these verses are speaking about are located in physical Israel. These same people hold fast to the idea the 144,000 are male Jewish virgins. If they are so far off on that premise, we can conclude that they are assuredly off on this one.

The spiritual aspect of Judaea would again be those that are in the church. When you look at the definitions and combine them, this is speaking about an inhabitant of Judaea that is located in the territory of Judaea. The warning is telling them to flee from where they are to a place that is safe. In other passages they are told to flee Babylon. Since Babylon is the church and they are told to flee to a safe place, this being Judaea, this represents the Multitude fleeing out of the church to the ground where the Truth is. This would be the spiritual Judaea, Zion, Jerusalem, etc.

In surmising these two definitions combined to a spiritual definition, one can conclude that a Judaeon is a spiritual being of Judaeon heritage (spiritual) and can be located anywhere in the world. Taking it one step further, a Judaeon is of spiritual Israel (spiritual Judea) and any place on the earth. In short, wherever that person is standing is Judaea (spiritual Judaea).

This concept gives us an entirely different understanding of how to read the verse, “**then let them which are in Judaea flee to the mountains.**” This is then a warning, not to the physical Jews in Israel, but to the people who are within the church that will be waking up. Many will begin to realize what is occurring by reading their bibles, and they will no longer be listening to some drivel from the pulpit. This text simply says that they’ve got to evacuate immediately and should flee to the mountains (spiritual) when they (spiritual Judaeans) see the Abomination of Desolation.

The verse then tells the person to get out fast! Don’t even go back to your house to take anything out of it. Don’t even take the time to get your coat. Flee now! Don’t even take a moment to get anything, for that little bit of time that you take, may cost you your life, and maybe not only your physical life, but your spiritual life as well. This is telling them to not go back to their church or back into their previous lies. With this warning, they are told very adamantly to FLEE now; immediately. If you take the time to get something, you will be violating what was told to you, by the Lord. You would be disobeying his warning! And at this point in the game, it is certain death.

Flight

The word flee used in these verses means; *to bolt, i.e. figuratively to flee suddenly - flee (away) put to flight, make haste, run away.* ¹

1. Strong’s 1272

As you can see from the above definition, when they who are in Judaea are told to flee, it is an immediate evacuation. There is no dilly dallying. There is no planning. There is no forethought. **You just go! Right now!** If you will compare this to the Woman in the Wilderness, she flies into the wilderness. She does not flee. In referencing Isaiah 52:11, the Woman does not leave **by haste or by flight.**

For ye shall not go out with haste, nor go by flight: for the LORD will go before you; and the God of Israel will be your reward. — Isaiah 52:12

The word flight in Isaiah 52:12 is defined as; *retreat:-fleeing, flight.* ¹ The root word definition is; *a retreat (literally or figuratively); abstractly a fleeing: escape, way to flee, flight, refuge.* ² The next, underlying definition means; *vanish away (subside, escape; causatively chase, impel, deliver): (make to) flee (away, -ing) put to flight.* ³

If you look at the definitions for flight used in 52:11 you will see that the word flight is definitely speaking about fleeing or escaping. In Isaiah 52:12, the verse states that they shall not leave by haste or by flight. The 144,000 do not flee, therefore these passages in Matthew 24:16 and Luke 21:21 do not apply to the 144,000. They definitely are referring to the Multitude. We will see in many verses throughout the rest of this study that the words escape and fleeing will be used multiple times.

How is the hammer of the whole earth cut asunder and broken! how is Babylon become a desolation among the nations! [24] I have laid a snare for thee, and thou art also taken, O Babylon, and thou wast not aware: thou art found, and also caught, because thou hast striven against the LORD. [25] The LORD hath opened his armoury, and hath brought forth the weapons of his indignation: for this is the work of the Lord GOD of hosts in the land of the Chaldeans.

[26] Come against her from the utmost border, open her storehouses: cast her up as heaps, and destroy her utterly: let nothing of her be left. [27] Slay all her bullocks; let them go down to the slaughter: woe unto them! for their day is come, the time of their visitation. [28] The voice of them that flee and escape out of the land of Babylon, to declare in Zion the vengeance of the LORD our God, the vengeance of his temple. — Jeremiah 50:23-28

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1. Strong's 4499
 2. Strong's 4498
 3. Strong's 5127

These verses are an overview of spiritual Babylon. Spiritual Babylon is most definitely the Harlot Church System. Take a look at verse 28, where it states **“The voice of them that flee and escape out of the land of Babylon.”**

There are people that flee and escape out of Babylon (spiritual) and seek Zion. Where is Zion? As discussed in the Zion/Sion chapter, Zion is located in the tops of the mountains where the 144,000 are located. Remember, in Revelation 14, the 144,000 are seen on Mount Sion with the Lamb. The tops of the mountains are speaking about a high spiritual place of Truth and Righteousness.

The Multitude flees and escapes out of the Harlot Church (spiritual Babylon) and goes to Zion (tops of the mountains). Remember those that are in Judaea flee to the mountains. The word escape is defined as; *(deliverance) concretely an escaped portion.* ¹ The underlying definition means; *a refugee (that have escaped) a fugitive.* ²

These definitions give us a clearer view of the people that escape. It is an escaped portion, signifying that not all escape. Since only a portion escapes, we have yet another indication that only 1/3 actually escapes, while the balance of them does not escape.

The ones that escape are defined as **“refugees”** that have escaped. They are also **“fugitives.”** These are two interesting aspects of the Multitude that are worth looking at. What makes a person a refugee? They have no provisions. Remember the 5 unwise virgins that did not have enough oil? Also, they have left the place they were residing, this being Babylon and now have no home.

Aren't the people (Multitude) that are in Judaea told to flee and not even go back to their house and to take nothing, not even their coat? This would make them a refugee, wouldn't it? They will be dependent on being fed and clothed by others. Interestingly, the 144,000 feed the Multitude. The scriptures indicate the 144,000 will be feeding the Multitude with the Word of God, but may also be feeding, clothing, etc. We don't know at this point, but we cannot discount this either.

The Multitude will also be fugitives. Who is a fugitive? A fugitive is defined in the dictionary; *is a person who flees or has fled from danger, justice, etc.* ³ Does that describe the Multitude? I would say. You couldn't describe them with any other word that would be truer.

Think of a fugitive who is escaped out of prison; they are hunted and tracked down. There are verses that say that the Multitude are betrayed, delivered up, afflicted, and put to death. If one is a fugitive, they would have escaped from the initial danger; however they are still a fugitive,

1. Strong's 6413

2. Strong's 6412

3. Webster's New World Dictionary

one to be hunted and tracked down, so they can be delivered up, afflicted, imprisoned and finally killed. When we come to the chapter on Ezekiel's Hair, we will again address the idea of the Multitude being tracked down and killed after their initial escape and fleeing from spiritual Babylon.

My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the LORD. — *Jeremiah 51:45*

This verse is telling His people, the Multitude, to leave out of the midst of her (Babylon), in order to deliver your soul from the fierce anger (spiritual death) of the Lord.

And the remnant that is escaped of the house of Judah shall yet again take root downward, and bear fruit upward. [31] For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: the zeal of the LORD of hosts shall do this. – *2 Kings 19:30, 31*

And it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the LORD, the Holy One of Israel, in truth. [21] The remnant shall return, even the remnant of Jacob, unto the mighty God. [22] For though thy people Israel be as the sand of the sea, yet a remnant of them shall return: the consumption decreed shall overflow with righteousness. – *Isaiah 10:20-22*

In both of these verses are the words escape or escaped. The ones that escape come out of the house of Judah, Jerusalem, Zion, Israel, and Jacob. They come from all of these; however, all of these are representative of one thing; Babylon, the apostate church.

The Multitude escapes out of the Church, the Harlot Church System of Spiritual Babylon. They flee to Zion (the mountains) as refugees and fugitives, and eventually will be hunted, tracked down, and killed. This is the ultimate end of the Multitude. They will be redeemed by the sacrifice of their lives.

The Redemption of the Multitude

We would have healed Babylon, but she is not healed: forsake her, and let us go every one into his own country: for her judgment reacheth unto heaven, and is lifted up even to the skies. [10] The LORD hath brought forth our righteousness: come, and let us declare in Zion the work of the LORD our God. — *Jeremiah 51:9, 10*

In this verse we can see the people which forsake Babylon. The verse tells us each goes “**into his own country**” (spiritual Judah, Jerusalem, Zion, Israel, and Jacob) and then it states that the LORD has brought forth “**our (the Multitude’s) righteousness.**” In verse 10 it states that the Multitude will declare in Zion the work of the LORD. What work would that be referring to; perhaps the judgment of Jerusalem? This will be discussed more in depth in the next section.

When the scripture speaks of those which “**forsake Babylon,**” there is an interesting interconnection with the word forsake that is used in another verse under a different word. Forsake means; *to loosen, i.e. relinquish, permit, etc.: forsake, leave (destitute, off).* ¹

This is the same word used in Deuteronomy 32:36 to describe the word left in the verse that says “**and there is none shut up, or left.**” In a comparison of the two, the word forsake as used in Jeremiah 51:9, means; *to let go, loosen, relinquish, or leave Babylon.* In Deuteronomy 32:36, in the context of that verse, it states that there are none that are left.

Could this be referring to Babylon; that everyone of the Multitude has forsaken Babylon, and there are no more of those that forsook Babylon left? It appears that there are none left of those which forsake Babylon, because they are all hunted down and martyred.

Zion shall be redeemed with judgment, and her converts with righteousness. — Isaiah 1:27

This verse gives us more clarification of the Multitude, who is separated out from the Apostate Church. The word redeemed used in this verse means; *to sever, i.e. ransom; garner, to release, preserve.* ²

The definition of this verse denotes a separation (being severed) from something. Strong’s actually uses the word ransomed (as in a ransomed possession), in speaking of those that are released from their former captivity to Babylon. Because they are to be preserved, the definitions for this word are all applicable to the Multitude.

Zion will be redeemed with judgment. Judgment is defined as; *a verdict (favorable or unfavorable).* ³ The underlying definition means; *to judge, i.e. pronounce sentence (for or against); by implication to vindicate or punish* ⁴

When you look at the phrase “**Zion will be redeemed with judgment,**” we know that this would be referring to the 144,000 and the Multitude. Zion (the remnant) is redeemed (severed, ransomed, released, and preserved) with judgment (a verdict that is favorable and

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1. Strong’s 5800
 - 2 . Strong’s 6299
 3. Strong’s 4941
 4. Strong’s 8199

unfavorable). The 144,000 are judged worthy and the Multitude is judged unworthy at the sealing. They are then sentenced, and they are vindicated by being brought through the fire.

In contrast Zion (apostate) is at the same time judged unfavorably. The whole Zion (remnant and apostate) are judged and the Remnant Zion is separated, sealed and in the Multitude's case, severed; while the Apostate Zion is also judged and sentence is pronounced (unfavorably) and they are punished.

This verse does not actually specify this, but from the study of God's judgment and Zion, we can understand that when you see phrases or words, there is also an inference that becomes an understanding that is associated with the larger picture. These are understandings that used to be veiled and not understood. Once we begin to truly discern the depth of the prophetic plan, you will see the interconnectivity, shadows, layers, and parallels.

Let's look at the next phrase "**and her converts with righteousness.**" The word converts means; *to turn back (hence, away) transitively or intransitively, literally or figuratively. (not necessarily; with the idea of return to the starting point) generally to retreat: some others include bring (again, home, home again), rescue, restore, retrieve, etc.* ¹ The word converts basically means to turn back, or return. Turn back or return from where?

Let no man deceive you by any means: for *that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition*; — 2 Thessalonians 2:3

The word falling used in this verse is; *apostasia, defection from truth (properly the state) ["apostasy"]:-falling away, forsake.* ² The Multitude originally came to Christ in truth. They strayed from His Truth and went their own way and became apostate. They defected from the truth.

During the Great Tribulation, they will realize the error of their ways and will turn back, or return from where they (apostate, truth defectors) have gone, and come back to the Lord of Glory. Zion's converts will be redeemed with righteousness, and this verse is actually, in this line of thought, continued from Jeremiah 51:9, 10. You could actually read Isaiah 1:27 immediately following Jeremiah 51:9, 10, and there is no break in continuity.

1. Strong's 7725
2. Strong's 646

Woe unto them! for they have fled from me: destruction unto them! because they have transgressed against me: though I have redeemed them, yet they have spoken lies against me. [14] And they have not cried unto me with their heart, when they howled upon their beds: they assemble themselves for corn and wine, *and* they rebel against me.

[15] Though I have bound *and* strengthened their arms, yet do they imagine mischief against me. [16] They return, *but* not to the most High: they are like a deceitful bow: their princes shall fall by the sword for the rage of their tongue: this *shall be* their derision in the land of Egypt. — Hosea 7:13-16

This verse is showing that the apostate will be destroyed. Notice how these verses in Hosea states “**though I have redeemed them.**” Which appears to signify that they were redeemed; but, they threw that redemption away.

This word redeemed we have previously looked at and is used in connection with the 144,000 and the Multitude. Also, in verse 16, it states “**they return, but not to the most high,**” signifying that they do not come back to the Lord. Zion’s converts are redeemed with righteousness. The ones spoken about in Hosea 7:13—16, are the Apostate Church that the Multitude has fled out of. All that is left after the Multitude forsakes Babylon and flees; is the Apostate. The Apostate Church is DESTROYED.

Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell this, utter it even to the end of the earth; say ye, The LORD hath redeemed his servant Jacob. — Isaiah 48:20

Here is a verse that connects the verses Jeremiah 51:9 and Isaiah 1:27. They address *forsaking Babylon* and being redeemed. These are interrelated, or interconnected. These two elements of fleeing Babylon and becoming converts of Zion (and thereby becoming redeemed) are required criteria in order to be a member of the Multitude.

Of course, once they are converts of Zion, they will know the truth. They will then have the testimony of Jesus and will make their sacrifice in the end. When they truly realize where they have been (in apostasy) they will forsake Babylon and flee to the Zion where the 144,000 are.

The word redeemed as used in the above verse is a different word redeemed than the one used for the 144,000 and the Multitude. This word is exclusive to the Multitude. This word is defined as; *to redeem (according to the Oriental law of kinship), i.e. to the next of kin (and as such to buy back a relative’s property, marry his widow, etc): avenger, deliver, purchase, ransom, redeem (-er), revenger.* ¹

1. Strong’s 1350

This word is used in the context of buying back property that belonged to someone else. It makes sense, for the Multitude was in the Harlot Church, they fled (escaped from spiritual Babylon), and were purchased back to the Lord through their repenting and accepting the punishment for their iniquity which includes the sacrifice of their lives.

Here are a few more verses that show that the Multitude will be making their way to Zion to seek out the 144,000, and most importantly, the LORD.

Thus saith the LORD of hosts; *It shall yet come to pass*, that there shall come people, and the inhabitants of many cities: [21] And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the LORD, and to seek the LORD of hosts: I will go also.

[22] Yea, many people and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD. [23] Thus saith the LORD of hosts; In those days *it shall come to pass*, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you. — Zechariah 8:20-23

This verse is very interesting. In verse 23 it states that ten men “**shall take hold of the skirt of him that is a Jew, saying, we will go with you: for we have heard that God is with you.**” What is this referring to? Perhaps the ten men are of the Multitude, and they take hold of the skirt (clothing) of him that is a “**Jew**” (spiritual Jew, one of the 144,000), saying that they (of the Multitude) will go with the Jew for they have heard that God is with the Jew. Remember, the 144,000 are in Zion. The Lamb (Jesus) is with the 144,000 (spiritually, as the rain) for the Lord dwells in Zion.

In those days, and in that time, saith the LORD, the children of Israel shall come, they and the children of Judah together, going and weeping: they shall go, and seek the LORD their God. [5] They shall ask the way to Zion with their faces thitherward, *saying*, Come, and let us join ourselves to the LORD in a perpetual covenant *that* shall not be forgotten.

[6] My people hath been lost sheep: their shepherds have caused them to go astray, they have turned them away *on* the mountains: they have gone from mountain to hill, they have forgotten their restingplace. [7] All that found them have devoured them: and their adversaries said, We offend not, because they have sinned against the LORD, the habitation of justice, even the LORD, the hope of their fathers.

[8] Remove out of the midst of Babylon, and go forth out of the land of the Chaldeans, and be as the he goats before the flocks. — *Jeremiah 50:4-8*

The children of Israel and the children of Judah (signifying the entirety of Israel, specifically the ones which flee Babylon) are those who shall go and seek the LORD their God in Zion, saying “**Come, and let us join ourselves to the LORD in a perpetual covenant that shall not be forgotten.**” The Multitude will go to Zion seeking the LORD, seeking to join themselves in a perpetual covenant with the LORD.

They go weeping and crying, obviously realizing that they have not been walking in His Truth for all this time. Verse 6 states that they have been lost, as their shepherds (pastors) have caused them to go astray. They have turned them away on the mountains (where they originally were in the truth when they first believed) and taken them down to hills. This is a spiritual signature of a degrading state.

The mountain, being high, represents the understanding of truth; going down to hills, which are lower than mountains, represents leaving truth and going down away from the truth. The verse in 2 Thessalonians 2:3 comes to mind; the falling away; apostasy.

Verse 8 gives us an additional connection to the previous verses. They are told to leave Babylon, and to “**be as the he goats before the flocks.**” What could this be speaking about? Perhaps, when they leave (flee) from Babylon, and go with their faces thitherward toward Zion, they are seeking the Lord.

It states in these verses that they have been lost sheep, and have forgotten their resting place. What does this mean? First, we need to identify who the flocks would be. The Multitude flees from Babylon and goes to Zion; where the 144,000 are. I believe that we can conclude that the flocks are the 144,000. This verse is telling the Multitude to be as the he goats before the flocks. It is not saying that they *are* goats, for we also know about the separation of the sheep and the goats (the goats do not inherit the kingdom of God). This verse is telling them to be as

the he goats. Let's look at some definitions and see if we can ascertain what this verse is referring to.

Goats means; *prepared, i.e. full grown; spoken only (in plural) of he goats or (figuratively) leaders of the people:-chief one, (he) goat, ram.* ¹ The root word definition means; *prepare - make fit, be ready to become.* ² These are interesting definitions.

If we look at the first definition we find the word prepared, or full grown. When we add the underlying definition; again it says prepare, it also says **“to make fit, be ready to become.”** Doesn't that sound exactly like what the Multitude does?

They will prepare (learn the truth of God by being fed by the 144,000) to make them fit and **“be ready to become”** something. What are they preparing to become? They will become martyrs, slain for the Word of God and the testimony which they hold.

The Multitude flees out of Judaea (also known as Judah, Jerusalem, Israel, Zion, and Jacob) which is the Apostate Church (also known as Mystery Babylon). They flee to the mountains (Zion) where they are fed by the 144,000. Finally realizing they were in apostasy, they seek the LORD God.

They weep and cry for their apostasy and become converts of righteousness. They become as the he goats (preparing, making themselves fit, and are becoming ready to be martyrs) before the flocks (the 144,000). This is where they will be fed and nourished on the Word of the Lord and His ways, as they prepare themselves for their ultimate sacrifice. We can now proceed to the next section that will tie everything together.

We are now going to take a look at chapter 5 of Ezekiel. This chapter in Ezekiel is positively loaded with the concepts that we have been looking at. It has within it the 144,000, the Apostate Church, and the Multitude. We will also see the 2/3 that are to be cut off and die, and the 1/3 that are brought through the fire and refined. There are also verses that tie in the Song of Moses and these will lead us into other passages that will give us a better overall understanding of this whole concept.

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1. Strong's 6260
 2. Strong's 6257

Chapter 13: Ezekiel's Hair

And thou, son of man, take thee a sharp knife, take thee a barber's razor, and cause *it* to pass upon thine head and upon thy beard: then take thee balances to weigh, and divide the *hair*. [2] Thou shalt burn with fire a third part in the midst of the city, when the days of the siege are fulfilled: and thou shalt take a third part, *and* smite about it with a knife: and a third part thou shalt scatter in the wind; and I will draw out a sword after them.

[3] Thou shalt also take thereof a few in number, and bind them in thy skirts. [4] Then take of them again, and cast them into the midst of the fire, and burn them in the fire; *for* thereof shall a fire come forth into all the house of Israel. [5] Thus saith the Lord GOD; This *is* Jerusalem: I have set it in the midst of the nations and countries *that are* round about her.

[6] And she hath changed my judgments into wickedness more than the nations, and my statutes more than the countries *that are* round about her: for they have refused my judgments and my statutes, they have not walked in them. — *Ezekiel 5:1-6*

There is a great deal of information that we can glean from these passages. Ezekiel takes a barber's razor and shaves off all his hair and his beard. He is then told to weigh it on scales and divide it into thirds, three thirds to be exact. If you will notice in verse 3, it states "**Thou shalt also take thereof a few in number, and bind them in thy skirts.**" This has remnant written all over it. Few equals remnant. Ezekiel binds the few hairs in his skirts, apparently for safekeeping, and keeps them completely separate from the rest of the hair.

The weighing and dividing put forth in this verse can be compared to Daniel chapter 5. In the recounting of the story of Belshazzar and the destruction of Babylon, handwriting was placed upon the wall at the feast of Belshazzar. The handwriting on the wall was **Mene, Mene, Tekel, Upharsin**, and the mysterious saying was interpreted by Daniel. The interpretation was as follows: "**God hath numbered thy kingdom, and finished it....Thou art weighed in the balances, and art found wanting....Thy kingdom is divided, and given to the Medes and Persians.**"

This is an interesting comparison to the overall picture of the church. In Revelation 7:4, "**John heard the number of them which were sealed...**" In Ezekiel Chapter 5, Ezekiel weighs and divides the hair. The Church has a specific number, being the 144,000 who remove themselves from the Harlot Church. What remains of the church is the apostate.

The apostate church is then weighed and divided. This has all of the aspects of Daniel, chapter 5. And, to top it off, in Daniel it was Babylon which was weighed, divided, and destroyed. The

harlot church of our time is Mystery Babylon; it too will be destroyed. The comparisons of these two are uncanny.

Verse 5 of Ezekiel's amazing prophecy tells us that this hair represents Jerusalem. **“Thus saith the Lord GOD; This is Jerusalem.”** Jerusalem is divided into thirds. What is Jerusalem? Jerusalem is the church; specifically, the apostate church. Remember, the few hairs that were taken out, represent the 144,000.

The hairs had to be taken out prior to the weighing of the hair for two reasons. The first is the most obvious, for the hair cannot be divided equally if a few hairs are taken out of any one of the thirds. Secondly, each of the thirds of hair is representative of judgment. The 144,000 are sealed prior to the judgment of God.

In referencing Daniel chapter 5, the numbering is the first of three steps. Weighing is the second step and dividing is the third step. So, the few hairs are separated prior to the weighing and dividing of the hair. The hair is then weighed and divided into three equal parts.

With this prophecy, we can actually establish a sequence which we can line up with the events of the tribulation that are now understood in much greater detail. The sequence of these judgments that are placed upon each third provide us with clues to an even bigger picture. I will go through each one in sequence and then give you the larger picture.

The first third is burned in the midst of Jerusalem. They are destroyed right at the onset. The second third is smitten about with a knife, and then placed aside. We know that they are placed aside by the **“thou shalt take of them again”** in verse 4. The final third is scattered in the wind, and the Lord draws a sword out after them. The second third is then taken, and burned in the midst of the fire that the first third was burned in.

The first and second groups of thirds represent the unrepentant apostate church. Both of them are burned in the fire. The second third is smitten about with a knife (punished) before they are burned. The last third is the Multitude. They are scattered in the wind (they flee), and the Lord draws a sword out after them (they are hunted down and killed).

Does all of this sound familiar? Remember Zechariah 13:8, 9 in which two thirds are cut off and die and one third is brought through the fire. When the two thirds are cut off and die, they are also representative of the branches of the olive tree in Romans 11; and when branches are cut off, they are burned in a fire.

The two thirds of Ezekiel's hair are burned in a fire. Notice also that the **“hair”** that is burned, is burned in the in the midst of Jerusalem. This again correlates with the verse that judgment begins at the house of God. ¹ This sequence of the judgement of the thirds in Ezekiel 5 lines

1. 1 Peter 4:17

up with Zechariah 13:8, 9. The first two thirds are cut off and die (burned in the fire) and the third that is left is scattered in the wind. Although this is the judgement of the church, the sequence in which it actually occurs in the physical reverses.

The first two thirds of the apostate that are burned is representative of their spiritual death because of their decision to become unrighteous vessels. Their physical death will occur at the end of the Tribulation. The Lord will use them as unrighteous vessels against the last third that He brings through the fire.

How do the first third and the second third actually die? The answer to that question can be answered in the following verses.

A third part of thee shall die with the pestilence, and with famine shall they be consumed in the midst of thee: and a third part shall fall by the sword round about thee; and I will scatter a third part into all the winds, and I will draw out a sword after them.

[13] Thus shall mine anger be accomplished, and I will cause my fury to rest upon them, and I will be comforted: and they shall know that I the LORD have spoken *it* in my zeal, when I have accomplished my fury in them. — *Ezekiel 5:12, 13*

From the above verses, we can see that one-third is killed by famine and pestilence, one-third is killed by the sword, and one-third is scattered in the wind and the Lord draws a sword out after them. Since we can see that the Multitude is the third that is scattered, the other two— thirds are the apostate. The first third is killed with famine and pestilence, and the second third is killed by the sword. **This is the fate of the Church of Babylon.** But there is more. We can pick up an additional thread through this next verse that will take us into other passages that will give us still more information.

And I will scatter toward every wind all that are about him to help him, and all his bands; and I will draw out the sword after them. [15] And they shall know that I am the LORD, when I shall scatter them among the nations, and disperse them in the countries.

[16] But I will leave a few men of them from the sword, from the famine, and from the pestilence; that they may declare all their abominations among the heathen whither they come; and they shall know that I am the LORD. — *Ezekiel 12:14-16*

In these verses we see the LORD will scatter the third, and will draw a sword out after them. This would be the Multitude; the last 1/3. It says in verse 16 that the Lord will leave a few men (remnant, the Multitude) of them from the sword, famine and pestilence. These few men will

escape the judgment of God that is declared upon the other 2/3 of the apostate church that are destroyed both physically and spiritually.

When I shall send upon them the evil arrows of famine, which shall be for their destruction, and which I will send to destroy you: and I will increase the famine upon you, and will break your staff of bread: [17] So will I send upon you famine and evil beasts, and they shall bereave thee; and pestilence and blood shall pass through thee; and I will bring the sword upon thee. I the LORD have spoken *it*. — *Ezekiel 5:16, 17*

This verse states that famine, evil beasts, pestilence, and death (the sword), will kill the Multitude. These are the four judgments of God that come down upon a nation that has gone the way of Baal. The harlot church of Babylon surely fits that bill.

There is also a phrase in verse 16, “**and will break your staff of bread.**” The breaking of the staff of bread signifies that there will be famine that will come upon them. We will find in the following verses the four judgments of God and the “**breaking the staff of bread.**”

The word of the LORD came again to me, saying, [13] Son of man, when the land sinneth against me by trespassing grievously, then will I stretch out mine hand upon it, and will break the staff of the bread thereof, and will send famine upon it, and will cut off man and beast from it: [14] Though these three men, Noah, Daniel, and Job, were in it, they should deliver *but* their own souls by their righteousness, saith the Lord GOD. [15] If I cause noisome beasts to pass through the land, and they spoil it, so that it be desolate, that no man may pass through because of the beasts: [16] *Though* these three men were in it, as I live, saith the Lord GOD, they shall deliver neither sons nor daughters; they only shall be delivered, but the land shall be desolate. [17] Or *if* I bring a sword upon that land, and say, Sword, go through the land; so that I cut off man and beast from it:

[18] Though these three men were in it, as I live, saith the Lord GOD, they shall deliver neither sons nor daughters, but they only shall be delivered themselves. [19] Or *if* I send a pestilence into that land, and pour out my fury upon it in blood, to cut off from it man and beast: [20] Though Noah, Daniel, and Job, were in it, as I live, saith the Lord GOD, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness.

[21] For thus saith the Lord GOD; How much more when I send my four sore judgments upon Jerusalem, the sword, and the famine, and the noisome beast, and the pestilence, to cut off from it man and beast?

[22] Yet, behold, therein shall be left a remnant that shall be brought forth, both sons and daughters: behold, they shall come forth unto you, and ye shall see their way and their doings: and ye shall be comforted concerning the evil that I have brought upon Jerusalem, even concerning all that I have brought upon it. [23] And they shall comfort you, when ye see their ways and their doings: and ye shall know that I have not done without cause all that I have done in it, saith the Lord GOD. — Ezekiel 14:12-23

This is quite a long passage, but it has huge prophetic implications. The first is in verse 13, where the Lord says that He will “**break the staff of bread**” and send famine upon the land. He says He will “**cut off both man and beast**” from it. The words cut off are the same words used in Zechariah 13:8 speaking about the 2/3 that are cut off and die. This verse does not say “**and die**” as it does in Zechariah 13:8. The ones that get cut off here are the Multitude who do not die a spiritual death as the other 2/3 of the apostate church does. They do die a physical death but inherit eternal life.

In verse 15, we can see that the Lord causes “**noisome beasts**” to pass through the land. The word noisome is defined as; *bad or evil*.¹ The word evil, as used in Ezekiel 5:17, where the prophet speaks about the Lord sending famine and evil beasts, is the same word used in verse 15 for noisome.

In verse 17, the Lord sends a sword to cut off man and beast. In verse 19, the Lord sends pestilence to cut off man and beast. In verse 21, it states the Lord will send His four sore judgments upon Jerusalem; the sword, famine, noisome or evil beasts, and pestilence, to cut off man and beast. The word sore used for his “**four sore judgments**” is the same word used for noisome or evil. These four judgments come upon Jerusalem; the church.

Now let’s compare this to the fourth seal in Revelation, denoting the fourth horseman.

And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth. — Revelation 6:8

These match exactly with the passages in Ezekiel chapter 5, and Ezekiel 14, with the exception of “**death.**” Revelation 6:8 has one of the four causes listed as “**death**” as opposed to “**pestilence**” in both of Ezekiel’s chapters. The word pestilence means; (*in the sense of destroying*); *a pestilence. - murrain, pestilence, plague.*² The word pestilence as noted above

1. Strong’s 7451
2. Strong’s 1698

in the sense of destroying. This could easily be substituted for death. Since all of the others match exactly, this can be presumed to be the case to bring the verses into harmony.

In the pronouncements of each of these judgments you find the verse **“though these three men, Noah, Daniel, and Job, were in it, they should deliver *but* their own souls by their righteousness, saith the Lord GOD.”** This is an indication that there are a few that are delivered by their righteousness. Three would definitely indicate a few. Once again, this would be referring to the Multitude within these passages for they shall be righteous as the sun. The Multitude shall deliver only their own souls from these four sore judgements that come down upon them. Their physical bodies will not be delivered from these judgements.

Yet, behold, therein shall be left a remnant that shall be brought forth, both sons and daughters: behold, they shall come forth unto you, and ye shall see their way and their doings: and ye shall be comforted concerning the evil that I have brought upon Jerusalem, *even* concerning all that I have brought upon it. — Ezekiel 14:22

We can see in this passage that there is a remnant that shall be brought forth. Is this the remnant (144,000), or is this the Multitude? The clue is in the phrase **“brought forth.”** The word brought is the same word used for offspring in Isaiah 44:3, 61:9, and 65:23. This means the verse is referring to the Multitude since the offspring comes from the 144,000 as the man child that the woman in Revelation 12 births.

Then the verse states that they shall come forth **“unto you.”** Who would this be referencing? This would be referencing the 144,000. The Multitude will come to the 144,000, and the 144,000 will be **“comforted”** with the news of the judgment upon Jerusalem (the church).

There is another verse that ties in with these four judgments. It can be found within the Song of Moses. This shouldn't be a surprise, for the Song of Moses is sung by the Multitude.

They shall be burnt with hunger, and devoured with burning heat, and with bitter destruction: I will also send the teeth of beasts upon them, with the poison of serpents of the dust. [25] The sword without, and terror within, shall destroy both the young man and the virgin, the suckling *also* with the man of gray hairs. — Deuteronomy 32:24, 25

We can see the four judgments within these verses; hunger (famine), burning heat (denoting pestilence), beasts, and the sword. These four judgments will destroy, both male and female, and young and old. This verse now will lead us to another thread. The phrase **“sword without, and terror within,”** located within the Song of Moses which connects with other verses in Ezekiel.

Moreover the word of the LORD came unto me, saying, [2] Also, thou son of man, thus saith the Lord GOD unto the land of Israel; An end, the end is come upon the four corners of the land. [3] Now *is* the end *come* upon thee, and I will send mine anger upon thee, and will judge thee according to thy ways, and will recompense upon thee all thine abominations.

[4] And mine eye shall not spare thee, neither will I have pity: but I will recompense thy ways upon thee, and thine abominations shall be in the midst of thee: and ye shall know that I *am* the LORD. [5] Thus saith the Lord GOD; An evil, an only evil, behold, is come. [6] An end is come, the end is come: it watcheth for thee; behold, it is come. [7] The morning is come unto thee, O thou that dwellest in the land: the time is come, the day of trouble *is* near, and not the sounding again of the mountains.

[8] Now will I shortly pour out my fury upon thee, and accomplish mine anger upon thee: and I will judge thee according to thy ways, and will recompense thee for all thine abominations. [9] And mine eye shall not spare, neither will I have pity: I will recompense thee according to thy ways and thine abominations *that* are in the midst of thee; and ye shall know that I *am* the LORD that smiteth. — *Ezekiel 7:1-9*

This passage above is used as a prelude to the next verses that contain the thread “**sword without, and terror within.**” These verses above describe the Tribulation and the LORD’S judgments upon the land. His eye will not spare, nor will He have pity. In verse 3 it states that the end has come upon thee and he will send his anger and will judge and recompense upon them all of their abominations. The Lord is very angry with the church.

The sword is without, and the pestilence and the famine within: he that is in the field shall die with the sword; and he that is in the city, famine and pestilence shall devour him. [16] But they that escape of them shall escape, and shall be on the mountains like doves of the valleys, all of them mourning, every one for his iniquity.

[17] All hands shall be feeble, and all knees shall be weak as water. [18] They shall also gird *themselves* with sackcloth, and horror shall cover them; and shame *shall be* upon all faces, and baldness upon all their heads. — *Ezekiel 7:15 -18*

Here we see a fairly close match to “**sword without, and terror within.**” When you look at the verses and compare them, they are referring to the same thing. The “**terror within**” from Deuteronomy 32:25 is representative of the pestilence and the famine. We can now find more information within these verses concerning exactly what is being spoken about.

In verse 1, it states “**he that is in the field shall die with the sword.**” The word field means; *to spread out; a field (as flat): - country, field, ground, land, soil, X wild.* ¹ This word usage in the sentence would indicate outside of the city. Since the city being spoken about is Jerusalem, this would tell us that these are outside of Jerusalem. They are in a place that is not even remotely with the Lord. This tells us that this third is associated with the earth, perhaps they are the beasts of the earth that the Lord uses to come after the Multitude.

We then see “**and he that is in the city, famine and pestilence shall devour him.**” Famine and pestilence will devour (kill) those that are in the city. What city? This would be city of Jerusalem. The ones that die by the sword are the 1st third of the apostate. The ones that die by famine and pestilence are the 2nd third of the apostate.

The people that are in the city will die by famine and pestilence, and the people outside of the city will die by the sword. However, we find in the next verse that some of them escape. The ones that escaped spiritual death are the Multitude. We find this in the following verse.

But they that escape of them shall escape, and shall be on the mountains like doves of the valleys, all of them mourning, every one for his iniquity. [18] They shall also gird themselves with sackcloth, and horror shall cover them; and shame *shall be* upon all faces, and baldness upon all their heads. — Ezekiel 7:16

The ones that escape are speaking about the Multitude that flee and escape to the mountains. And what do they do when they get to the mountains? They are mourning for their iniquity. They shall gird themselves with sackcloth, and horror shall cover them. They will have shame upon their faces and baldness upon their heads.

When the Multitude realizes where they have placed themselves; they will then repent and be in mourning. Here is another verse that will tie this in with the 5 unwise virgins.

Lament like a virgin girded with sackcloth for the husband of her youth. — Joel 1:8

They are lamenting like a virgin, (unwise virgin) for the husband of her youth. Who would the husband of her youth be? This would be Jesus Christ whom they were married to but because of their loving lies more than the Truth they became part of the harlot church. When the Multitude finds themselves in the Tribulation and they understand where they have fallen, they will be remorseful and remembering when they were in close fellowship with Jesus Christ and how far away from that they have gone.

1. Strong's 7704

At the time that they finally arrive at the mountains which would be Zion where they will find the Truth and Jesus Christ, they will realize the full impact of what has just happened; and what is about to happen. They will return back to the LORD and be converted with righteousness.

Chapter 14: The Wheat Harvest

Just as there are firstfruits in the form of the barley harvest, which represents the 144,000, there is also a wheat harvest. The firstfruits of the wheat harvest are brought in on the day of Pentecost.

Pentecost marks the 50th day of the barley harvest or the end of the Feast of Weeks. The wheat harvest begins after the barley is harvested. The Lord has a specified period in his timetable for the harvest of both the barley and the wheat. He reserves unto us the appointed weeks of the harvest.

Neither say they in their heart, Let us now fear the LORD our God, that giveth rain, both the former and the latter, in his season: he reserveth unto us the appointed weeks of the harvest. — *Jeremiah 5:24*

Let's take a look at the well— known parable that Jesus put forth concerning the wheat and the tares.

Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: [25] But while men slept, his enemy came and sowed tares among the wheat, and went his way. [26] But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

[27] So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? [28] He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

[29] But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. [30] Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn. — *Matthew 13:24-30*

Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.[37] He answered and said unto them, He that soweth the good seed is the Son of man; [38] The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked *one*;

[39] The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. [40] As therefore the tares are

gathered and burned in the fire; so shall it be in the end of this world. [41] The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;

[42] And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. [43] Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear. — Matthew 13:36-43

This series of Christ's parables is absolutely teeming with prophetic meaning. Jesus Christ states that the wheat (the Multitude) was planted in a field. At night, the enemy (the devil) came, and planted tares (members of the apostate church) right alongside the wheat.

The tares (apostate church) are not to be pulled out until the time of the harvest. The harvest of the wheat occurs at the end of the world. In Ezekiel 7:6, it states "**An end is come, the end is come.**" This would be the end of the world.

The tares are gathered first, in order that they may be burned, and then the wheat is gathered into His barn. The tares are the 2/3 that are cut off and die. The wheat is the 1/3 that is brought through the fire.

Tares are what one might call "**pseudo-wheat.**" They look like wheat, they act like wheat, and you can't tell the difference between the two of them until they have matured. The word tare is defined as; *darnel or false grain: tares.*¹ The Webster's definition for darnel is interesting: *darnel: black caraway, black: so called from its supposed stupefying or intoxicating qualities, a poisonous weed resembling rye, often found in grain fields: also called rye grass.*"²

Isn't that definition interesting? Darnel has "**stupefying or intoxicating qualities,**" but is also poisonous! Would that in any way resemble the poison that the pastors and preachers put forth in the harlot church? They present their poison with stupefying and intoxicating lies that are leavened with false hope and promises. Beware! It is poison! It will kill you!

There is another aspect to this parable that we must understand. This will completely change what you have thought in the past about the Tribulation and who the Tribulation effects. All my life I was told by pastors and preachers that the Tribulation comes upon the whole world and everybody will be affected. This is not true.

The proof of this is in this parable. This parable is describing a field that is owned by a man that sowed the seed into the field. The seed that he sowed was good seed but bad seeds

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1. Strong's 2215
 2. Webster's New World Dictionary

sprouted among the good. There are workers in this field that alert the owner of the field of this. There are identifications within this parable, timing, and who is affected.

The timing is stated by Jesus as **“the harvest is the end of the world.”** The harvest occurs during the Tribulation. The harvest is the harvest of the Multitude that will be gathered (the ones taken) into his barn (New Jerusalem).

The identifications of each of these people and objects are as follows: the owner of the field is the Lord, the workers in the field are the 144,000, the wheat is the Multitude (1/3), and the tares are the apostate (2/3). The world is not the whole earth as we perceive it. The world is the church!

This is where the Tribulation will take place and who it affects. It will take place within the church and it will affect those that call themselves Christians. All others outside of the Christian church are not currently under the judgement of God **“For the time is come that judgment must begin at the house of God”** ¹

This puts a whole new light upon the Word, doesn't it? When the scriptures are speaking about the world or the earth, it is speaking about the church and those that are within the construct of the church.

As we approach the conclusions of this work, I'd like to repeat a few things that I've written about the 144,000 in relationship to the Multitude. Earlier, I alluded to the properties of the Barley and the Wheat. These facts about the barley and the wheat show the characteristics of the two. With more understanding about the Multitude as the wheat, let's read this again.

Barley is a cereal grain that is rough in its texture. It can withstand wide temperature fluctuations, and it can handle drought. It is not as easily digestible as other grains, but it has a high nutritional value. Barley plantings do not have any tares.

The barley plant is easily recognizable and weeds can be distinguished from the barley easily and, according, be pulled out of the “field.” If you compare the 144,000 to the barley as a people, you will find that the 144,000 can weather adverse circumstances (analogized as wide temperature fluctuations).

They are resilient and tough (they have a rough grain). They can take long periods of no fellowship (seen as “drought” in the scriptures). They have the truth and many cannot stand their preaching or teaching. They are ostracized by the contemporary church (because they are high in nutrition, and are not easily digestible).

1. 1 Peter 4:17

Wheat, on the other hand, is a smooth grain (not rough), and it cannot survive wide temperature fluctuations. It cannot survive drought, and tares are easily disguised among the wheat. When compared to the church as a people, you will find that they are not tough (they are smooth, or thin-skinned), and they buckle under adverse conditions (scripturally analogized as temperature fluctuations).

Wheat cannot stand long periods of no fellowship (seen as drought). And, once again, the wheat usually is found accompanied by tares (apostate Christians) that are disguised as wheat (true Christians), and these tares commonly co-exist with the wheat.

Whose fan *is* in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire. — Matthew 3:12

Here is a verse that speaks about the Lord purging his floor. In this passage He gathers his wheat into the garner (barn) and burns up the chaff (tares). The word purge ¹ means; *to cleanse perfectly, i.e. (specially) winnow:- thoroughly purge*. The underlying definitions mean; *thoroughly* ², *to cleanse (literally or figuratively): -(make) clean (-se), purge, purify.* ³, and; *clean (literally or figuratively): - clean, clear, pure.* ⁴

With these definitions concerning the purging of the wheat, we have gone full circle, and are returned to the 1/3 that is brought through the fire. When the tribulational events proceed, the 1/3 of the Multitude will have washed their robes and made them white in the blood of the Lamb.

When the scriptures tell us He will “**thoroughly purge**” his “**floor**,” it means that all that are not chaff will be purged, they will all be purified and cleansed, and they will be clean and acceptable in His sight. Meanwhile the chaff that is separated from the wheat will be burned in the midst of Jerusalem.

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1. Strong's 1245
 2. Strong's 1223
 3. Strong's 2551
 4. Strong's 2553

Chapter 15: The Finale and The First Dominion

In Joel, chapter 2, verse 23, it states the rain, the former rain, and the latter rain will come down **“in the first *month*.”** You will notice that the word **“*month*”** is italicized and was therefore, added to the text. This word was inserted, by the translators at the time of the translation from the Hebrew to the King James English. As we believe the KJV to be the inspired Word of God, the Lord brought this about for His eternal purpose. The word **“*month*”** would certainly seem to be the most fitting word to place in ending that sentence.

However, this usage has placed a veil over a deeper truth in this passage. If there is another thread to follow here, what **“first”** would this verse be referring to? A **“first”** something, in which the rain, both the former and the latter rain, will come down, would have to fit with the context.

We will find in the prophet Micah, chapter 4, a word that can be connected with the word **“first”** located in Joel 2. Researching the entire context and content of the chapter, we will find that the word **“dominion”** is the more likely rendering. It perfectly fits the entire overview of the 144,000, their attributes, and the authority they will possess during the tribulation.

In that day, saith the LORD, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; [7] And I will make her that halted a remnant, and her that was cast far off a strong nation: and the LORD shall reign over them in mount Zion from henceforth, even for ever.

[8] And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem. [9] Now why dost thou cry out aloud? *is there* no king in thee? is thy counsellor perished? for pangs have taken thee as a woman in travail. [10] Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail: for now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go *even* to Babylon; there shalt thou be delivered; there the LORD shall redeem thee from the hand of thine enemies.

[11] Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion. [12] But they know not the thoughts of the LORD, neither understand they his counsel: for he shall gather them as the sheaves into the floor. [13] Arise and thresh, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs brass: and thou shalt beat in pieces many people: and I will consecrate their gain unto the LORD, and their substance unto the Lord of the whole earth. — *Micah 4:6-13*

In Micah 4:8 we find what is referred to as “**the first dominion.**” What is the “**first dominion**”? We’ll begin by taking a look at the beginning of this chapter and see if it will give us an indication pertaining to when this first dominion will occur.

But in the last days it shall come to pass, that the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it.

[2] And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem. – Micah 4:1, 2

“In the last days,” “**the mountain of the house of the LORD shall be established in the top of the mountains.**” We have covered this in the chapter on Zion/Sion. This will occur in the last days. Zion shall be in the “**top**” of the mountains. Zion/Sion is where the 144,000 are seen with the Lamb. In Micah 4:8, notice how the verse begins. “**And thou, O tower of the flock, the strong hold of the daughter of Zion.**” Let’s look closer at this language.

The word tower is defined as; *a tower (from its size or height); by analogy a rostrum; figuratively a (pyramidal) bed of flowers: - castle, flower, pulpit, tower.* ¹

This gives us the indication from the phrasing of the sentence that the “**tower of the flock**” is a group of people associated with the flock (the Christians) that are stronger than the rest of the flock. In other words, the tower is a group that is of the flock, but is stronger than the rest of the flock. This certainly sounds like the 144,000 that are set apart for God’s purpose.

Now look at the strong hold of the daughter of Zion. The phrase strong hold means; *a mound, i.e. fortress: fort, strong hold, tower.* ²

This is just another reiteration of the word tower. Notice that one of the definitions used for strong hold is also tower. With this added definition, we find that the tower of the flock is also the strong hold of the daughter of Zion. You can also see that the strong hold is of the daughter of Zion; just as the tower is of the flock. A set apart group that is of the flock, that is of the daughter of Zion, but is definitely set apart in a much stronger position.

The tower of the flock is the strong hold of the daughter of Zion. The daughter of Zion is referring to the Multitude. The strong hold of the daughter of Zion is in a position of reign and rule that are of the flock. The flock is comprised of the 144,000 (tower, strong hold) and the Multitude (daughter of Zion)

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1. Strong’s 4026
 2. Strong’s 6076

Verse 8 then continues with “**unto thee will it come.**” What will come? “**Even the first dominion**” will come to the tower of the flock, the stronghold of the daughter of Zion. What is this first dominion? The word dominion is defined as; *rule; also (concretely in plural) a realm or a ruler; - dominion, government, power, to rule.* ¹ The underlying definition means; *a ruler or (abstractly) rule: - dominion, that ruled.* ² The last definition means; *to rule: (have, make to have) dominion, governor, reign, have power.* ³

The definition of the word dominion gives us a clear indication that this is speaking about being in a position to rule.

Let’s now finish out the verse, “**the kingdom shall come to the daughter of Jerusalem.**” What is meant by the last part of verse 8? To find out, let’s look at the definition of the word kingdom. The word kingdom means; *dominion, i.e. (abstractly) the estate (rule) or (concretely) the country (realm): -kingdom, king’s, reign, royal.* ⁴ The underlying definition means; *to reign; inceptually to ascend the throne; causatively to induct into royalty; hence (by implication) to take counsel: be (make) queen, (begin to, make to) reign (-ing) rule.* ⁵

This definition (including the root word), tells us that the kingdom that shall come to the daughter of Jerusalem, is in fact a dominion. The bride becomes the wife of the bridegroom, and is therefore causatively inducted into royalty. She (the 144,000, and the Multitude) will be given dominion to rule with authority and power granted by the husband (Jesus Christ)

The text then speaks about the daughter of Zion labouring, and bringing forth. Bringing forth what? They bring forth the Multitude; in essence they bring forth themselves for the daughter of Zion is the Multitude. Micah 4:10 then goes on to state that “**for now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go even to Babylon.**” The Multitude goes out of the city (Jerusalem) and dwells in the field (where the 144,000 are). They will even go to Babylon, where they just came out of. How can this be?

The Multitude flees from Babylon, Jerusalem, city; i.e. the church. They flee from the lies, false doctrines, and fables. They then go back to the church (Babylon) to proclaim the Truth. This is where they are singled out and identified as one of the Multitude and then their persecution as a martyr begins.

For an explanation of the field and what it represents we need to take a look at this concept and the scripture concerning the field. Since Babylon, Jerusalem, and Zion are spiritual places,

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1. Strong’s 4475
 2. Strong’s 4474
 3. Strong’s 4910
 4. Strong’s 4467
 5. Strong’s 4427

the field is most likely a spiritual place also. The concept of what the field is can be explained by examining the following passages:

Until the spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest. [16] Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. [17] And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever.

[18] And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places; [19] When it shall hail, coming down on the forest; and the city shall be low in a low place. — Isaiah 32:15-19

The first thing that needs to be noted here, is the spirit that is poured upon us from on high is referring to the rain, the former, and the latter rain. When the rain, the former and the latter rain do come down, this is when the wilderness will “**be a fruitful field,**” and the fruitful field will be counted for a forest.

Let's now take a look at the word fruitful. Fruitful is defined as; *a planted field (garden, orchard, vineyard, or park); by implication garden produce: -ful (green) ears (of corn), fruitful field (place), plentiful (field)*. ¹ The underlying definition means; *a garden or vineyard; -vines, (increase of the) vineyard (-s), vintage*. ²

The meaning of the word fruitful goes directly to the concept of the church being the vineyard. Jesus Christ is the husbandman, who tends and prunes his vines. At the onset of the Great Tribulation, there is a shift or a transition that occurs. When the 144,000 are sealed, they become the true vineyard of the Lord. Originally, the 144,000 come out of the current vineyard, which is today's Babylon, the harlot church system.

Jesus spoke a parable about this very subject that we are examining. This parable concerns a householder that planted a vineyard and let it out to those that decided to keep it for themselves.

1. Strong's 3759
2. Strong's 3754

Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country: [34] And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.

[35] And the husbandmen took his servants, and beat one, and killed another, and stoned another. [36] Again, he sent other servants more than the first: and they did unto them likewise. [37] But last of all he sent unto them his son, saying, They will reverence my son.

[38] But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. [39] And they caught him, and cast him out of the vineyard, and slew him. [40] When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?

[41] They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons. – Matthew 21:33-41

This of course is speaking about the vineyard that the physical Jews had at the time of Christ. They wanted to keep it for themselves and killed the son to try to keep it. The Lord then took it and let it out to the Christians. But now, 2000 years later, the Christians are doing the exact same thing.

This vineyard is supposed to be producing fruit and the householder (Lord) is supposed to receive that fruit. The fruit that it is being produced they are keeping for themselves by incorporating lies and deception into the vineyard and trying to change what God intended into their own hands.

This vineyard will be taken from them (corporate church system) and given to the 144,000 that will take the fruits of the vineyard and give it to the Lord of the vineyard. They will reverence the son who is the inheritor of the vineyard. This is the transition that occurs. The vineyard is taken from those that want it for themselves and given to another that will give the fruits to its rightful owner.

At the point of the transition, the sealing of the 144,000, the vineyard changes from the current church system to the 144,000. In essence, the 144,000 inherit the vineyard status, and become the one and only true vineyard of the LORD. The Multitude is the fruit of the vineyard that is brought to the Lord.

In these verses, you can see that the wilderness will be a fruitful field. The wilderness is where the 144,000 are located. There will be many converts (offspring) that will come from the 144,000. Since the 144,000 are in the wilderness, the wilderness becomes a fruitful field.

Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places. — Isaiah 32:16

Judgement shall be in the wilderness, and righteousness will be in the “fruitful field” which is located in the wilderness. The by-products of judgment and righteousness are quietness, assurance, a peaceable habitation, sure dwellings and quiet resting places. Won’t that be a desirable place? This is another manifestation of spiritual Zion, where the 144,000 will dwell and the Multitude will come.

And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin: [26] And I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city. [27] Zion shall be redeemed with judgment, and her converts with righteousness. — Isaiah 1:25-27

In this verse in Isaiah, we have more confirmation that “**righteousness remain in the fruitful field**” for Zion will be called the “**city of righteousness.**” In verse 27, it states that “**Zion shall be redeemed with judgment.**” Compare that to the verse in Isaiah 32:16, that reads “**then judgment shall dwell in the wilderness.**”

With these passages on the wilderness, we have total confirmation that the place where “**judgment**” dwells is Zion. We can also see that Zion, the city of righteousness, is synonymous with a fruitful field. Isaiah 27 even states that Zion’s converts (the Multitude), will be redeemed with righteousness.

Is there a deeper meaning when the prophet Isaiah says “**the fruitful field will be counted for a forest?**” This can get a bit tricky, but the fruitful field that is to be counted as a forest, is not the same fruitful field that is the wilderness. This “**fruitful field**” would be referring to the current church that the 144,000 come out of. Once the 144,000 have come out of her, the church will only contain the apostate and the Multitude. The once fruitful field now transitions into a forest.

There are several verses concerning the destruction of His forest. The forest is often used as another metaphor for the church. One of those verses is verse Isaiah 32:19 describing “**when it shall hail, coming down on the forest.**” This is the first trumpet in Revelation that rains

down and destroys 1/3 of the trees. The first trumpet is the first judgment on this earth (the church).

And shall consume the glory of his forest, and of his fruitful field, both soul and body: and they shall be as when a standardbearer fainteth. – Isaiah 10:18

In this verse, both the “**forest**” and the “**fruitful field**” are consumed (destroyed); both soul and body are destroyed. In studying the Multitude, we saw in Zechariah 13:8 the verse that refers to 2/3 being cut off and dying; referring to both soul and body. This would be the 2/3 of the apostate church that is destroyed.

There is an interesting thing that happens here. All of the church, the 2/3 apostate and the Multitude are counted for a forest. The harlot church was at one time the fruitful field but will now be counted for a forest. The hail comes down and destroys the forest which links to the 1st trumpet where 1/3 of the trees are burned up. The Multitude is the 1/3 of the apostate church that is counted for a forest (or trees).

The 1st trumpet is judgment. What happens when the Multitude comes out of the apostate church? They go into the wilderness which becomes a fruitful field, they (the Multitude) being the fruits of that fruitful field unto the Lord. There is judgement in the wilderness. The Multitude is judged in the wilderness and they are consumed by the judgement of the 1st trumpet.

The remaining 2/3 of the apostate church are still in the fruitful field that is counted for a forest. That forest and fruitful field gets consumed completely, both soul and body. This is the 2/3 of Ezekiel’s hair that is burned up in the midst of Jerusalem.

The fruitful field that is “**counted for a forest,**” is referring to the current harlot church. In fact, the word “**counted**” has as one of its definitions, *reckon*.¹ In Isaiah 10:18, the forest, and the fruitful field that is counted as a forest, is destroyed.

With the understanding of the two phases of the fruitful field, we can now understand how the daughter of Zion can dwell in the field. The field, being a “**fruitful field**” (which is the wilderness), is where the 144,000 are located.

Continuing in Micah 4:10, we find the following “**and thou shalt go even to Babylon; there shalt thou be delivered; there the LORD shall redeem thee from the hand of thine enemies.**” In these verses, the Multitude will be going back to the harlot churches and in some manner, preaching to the people there; yet even in Babylon, they will be delivered from the hand of the enemy. How are they delivered? They are delivered by being faithful unto the death. This is how they are redeemed.

1. Strong’s 2803

Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion. [12] But they know not the thoughts of the LORD, neither understand they his counsel: for he shall gather them as the sheaves into the floor. — Micah 4:11, 12

In verses 11 and 12, we get a further indication that this is indeed the Multitude that Micah is speaking about. Notice how the nations are gathered against the daughter of Zion, saying, **“Let her be defiled, and let our eye look upon Zion.”** It is they, the 2/3 apostate that are these nations that are gathered against the daughter of Zion. They want the daughter of Zion to be defiled. They will look upon the Multitude as being defiled for the Multitude is the heir of the vineyard and the workers in the vineyard will kill them that they may keep it for themselves. They think they are doing the will of the Lord by defiling her. This is shown by the rest of the verse that states **“and let our eye look upon Zion.”** They believe that they are completely in the Lord’s will, all the while killing the people that are the true martyrs of the Lord. This is explained further in **“The Trumpet Judgements Unveiled.”**

The LORD then gathers those that wished for the daughter of Zion to be defiled, as **“sheaves into the floor.”** The sheaves are bunches of grain. Grain that is gathered is put upon the threshing floor. The next verse in Micah tells the story.

Arise and thresh, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs brass: and thou shalt beat in pieces many people: and I will consecrate their gain unto the LORD, and their substance unto the Lord of the whole earth. — Micah 4:13

In this verse, the daughter of Zion (Multitude) is told to **“arise and thresh.”** The word, thresh means; *to trample or thresh: break, tear, thresh, tread out (down), at grass.* ¹ The daughter of Zion is an instrument of the LORD, and she will be threshing people. How does she do that? She goes back to Babylon and preaches the Truth. The Truth will cut them down and they will become angry and seek to defile her and will cause her to be put to death.

The verse continues with making her **“horn iron.”** The word horn has as one of its definitions, power. ² And the daughter of Zion will **“beat in pieces many people.”** How will this be done? The daughter of Zion will thresh them.

As the Multitude wakes up from their slumber and come to the Truth, there are many things that happen. The Multitude receives authority and power over their enemies. They will be overcome by the enemy, but during this process they will become the overcomers. The first

1. Strong’s 1758
2. Strong’s 7161

dominion is the ruling power. There are some additional passages that give us a glimpse into what happens in the first dominion.

For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp *that* burneth. [2] And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the LORD shall name. [3] Thou shalt also be a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God. – *Isaiah 62:1-3*

In Isaiah 62:2, the Gentiles shall see the righteousness of Zion. The inhabitants of Zion will be a crown of glory and a royal diadem in the hand of God. The Truth that they now hold will shine brightly with their newly lit lamp. For this, the Gentiles will despise them and will tread them down underfoot. The Multitude will prevail in the end standing on that sea of glass, singing the song of Moses.

The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make *them* afraid. [14] Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem.

[15] The LORD hath taken away thy judgments, he hath cast out thine enemy: the king of Israel, *even* the LORD, *is* in the midst of thee: thou shalt not see evil any more. [16] In that day it shall be said to Jerusalem, Fear thou not: *and* to Zion, Let not thine hands be slack. [17] The LORD thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing.

[18] I will gather *them that are* sorrowful for the solemn assembly, who are of thee, *to whom* the reproach of it *was* a burden. [19] Behold, at that time I will undo all that afflict thee: and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame.

[20] At that time will I bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the LORD. — *Zephaniah 3:13-20*

In Zephaniah 3:13, the Remnant of Israel will not do iniquity; they won't lie, and there won't be a deceitful tongue in their mouths. This verse corresponds with Revelation 14:5 speaking about the 144,000 ***“and in their mouth was found no guile: for they are without fault***

before the throne of God.” The Multitude will follow this pattern and will also be speaking the Truth.

We also will find that Zephaniah 3:19 matches with Micah 4:6, 7. Every one of the Multitude will be afflicted, halted, driven out, and put to shame. This is the defiling of the Multitude that the apostate church accomplishes. Coming out of the harlot church system will be a liberating experience, but with the freedom also comes pain. The word halteth, as used above, means; *to limp*.¹

Many, if not all of us, that have come out of Babylon, have been ridiculed, mocked, and rejected by family and friends because of our belief in the TRUTH. The Multitude will undergo the same experience but to a much higher degree. They will be persecuted and martyred for their standing up for the Truth. When the seventh trumpet sounds, the LORD will undo all that has afflicted them. He will save those who were wounded (halteth). He will gather them together; those who have been driven out and cast off. This is the first dominion of the 144,000 and the Multitude.

And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away. — Isaiah 35:10

Therefore the redeemed of the LORD shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away. — Isaiah 51:11

In both of the above verses; Isaiah 35:10 and 51:11, we see very similar wording. The ransomed and redeemed of the LORD will come into Zion with singing and everlasting joy. Who would this be referring to? The ransomed and the redeemed of the LORD are the Multitude. We can tell that this is the Multitude by what is stated in these verses about them returning. They return to the Lord and come to Zion where the 144,000 and the Lord are whereas the 144,000 are already there in Zion.

And it shall come to pass, *that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem: [4] When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning.*

[5] And the LORD will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory *shall be a defence.* [6] And there

1. Strong's 6760

shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain. — Isaiah 4:3-6

In Isaiah 4:3, those that are left in Zion and remaining in Jerusalem would be referring to the 144,000 and the Multitude. Notice that they will be called holy. This verse corresponds to Romans 11:16 **“For if the firstfruit *be* holy, the lump *is* also *holy*: and if the root *be* holy, so *are* the branches.”**

Jesus Christ is the root. The root is holy which produces the firstfruits (144,000). The 144,000 produce the man child (Multitude), which will also be holy for it comes from the same root.

It also appears that there will be over every dwelling place in Mount Zion, a cloud and smoke by day, and a flame of fire by night. This sounds just like the cloud, and the flame of fire that abode upon the Tabernacle during the Exodus.

Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle *that* shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken.

[21] But there the glorious LORD *will be* unto us a place of broad rivers *and* streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby. [22] For the LORD *is* our judge, the LORD *is* our lawgiver, the LORD *is* our king; he will save us.

[23] Thy tacklings are loosed; they could not well strengthen their mast, they could not spread the sail: then is the prey of a great spoil divided; the lame take the prey. [24] And the inhabitant shall not say, I am sick: the people that dwell therein *shall be forgiven their iniquity.* — Isaiah 33:20-24

In Isaiah 34:20, it states that Zion/Jerusalem is a **“quiet habitation.”** This corresponds to Isaiah 32:15 **“and the effect of righteousness quietness and assurance forever.”** In verse 22 seen above, it states that **“the LORD is our lawgiver,”** reaffirming that the LORD makes the rules.

And then, in verse 24, it states that the inhabitant of Zion/Jerusalem **“will not be sick.”** They will be healthy for the Lord will heal their afflictions and what makes them halted. The verse continues to state that those that dwell in Zion/Jerusalem will be forgiven their iniquity.

And the remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of sheep: who, if he go through, both treadeth down, and teareth in

pieces, and none can deliver. [9] Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off. — Micah 5:8, 9

In Micah 5:8-9, we find that the remnant of Jacob (the 144,000, Multitude), will be as a lion among the beasts of the forest, and as a young lion among the flocks of sheep, who can tread down and tear in pieces. This corresponds to Micah 4:13, where the daughter of Zion (Multitude) will thresh, and beat in pieces many people. The word beat in verse 13 means; *to crush or crumble*.¹ This definition can be likened to treading down and tearing in pieces, in Micah 5:9.

We can also find in Proverbs 30:30 just how strong a lion is; **“A lion which is strongest among beasts, and turneth not away for any.”** A lion is the strongest among all beasts, and no other beast will cause him to be fearful.

Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her. [15] And I will give her her vineyards from thence, and the valley of Achor for a door of hope: and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt. [16] And it shall be at that day, saith the LORD, that *thou* shalt call me Ishi; and shalt call me no more Baali.

[17] For I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name. [18] And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and *with* the creeping things of the ground: and I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely.

[19] And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies. [20] I will even betroth thee unto me in faithfulness: and thou shalt know the LORD. — Hosea 2:14-20

In Hosea 2:14, it states that the LORD will bring her into the wilderness. This corresponds with the 144,000 being in the wilderness and the Multitude that will join them when they come seeking Zion. Verse 15 states that the LORD will give her vineyards. This is the transfer of the **“fruitful field”** spoken about in Isaiah 32:15.

Verse 18 states that the LORD will make a covenant for them (the Multitude) with the beasts of the field, the fowls of the heaven, and all creeping things. This covenant that the LORD makes causes the Multitude to lie down safely. The beasts of the field, fowls, and creeping things will

1. Strong's 1854

not harm them any longer for the Lord gives them dominion over them. This is why there is quietness, and assurance, and peaceable habitations in Zion.

This covenant that the LORD makes with the beasts of the field is fascinating, for as we learned in studying the Multitude, one of the **“four sore judgments”** of the LORD against the apostate church, is killing with the beasts of the field. Also, in the fourth seal of Revelation, there are people killed by the beasts of the earth. The covenant made on behalf of the Multitude by the LORD guarantees that the Multitude will not be harmed by any of these creatures, in reference to their soul. They are not to fear those that can kill the body. The ones that kill the body are the beasts of the earth and the fowls of the heaven. ¹

Furthermore, verses 19 and 20 state:

“And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies. [20] I will even betroth thee unto me in faithfulness: and thou shalt know the LORD.”

The word, betroth used in this verse means; *to engage for matrimony: — betroth, espouse.* ² This is most certainly referring to the Bride of Christ.

Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. — John 14:12

In John 14:12, Jesus states that those that believe on Him and the works that He does, in them will be seen greater works. Jesus raised people from the dead, healed the lame, cast out demons, gave sight to the blind, and gave hearing to the deaf. Greater things than these shall be done by the 144,000! This is because they receive not only the rain, the former, but also the latter rain. And the rain, the former and the latter rain will come down in the First Dominion. ³

Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. [20] Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven. — Luke 10:19, 20

Here is the power that the 144,000 receive. They receive power to tread on serpents and scorpions, and over all the power of the enemy. And nothing, repeat, **NOTHING** shall hurt you.

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1. “Trumpet Judgements Unveiled” chapter 8, written by Sue Patterson
 2. Strong’s 781
 3. Joel 2:23

Keep in mind that the fifth trumpet has scorpion creatures, and the sixth trumpet contains serpent like creatures. This wielding of power “**over all the power of the enemy**” corresponds with the lion in the forest, and the young lion among the flocks in Micah 5:8, 9. The Multitude also joins our ranks but they are in a different place as far as the enemy can hurt them as far as their physical bodies, but not their soul.

The First Dominion comes to the 144,000, at the time they receive the rain, the former and the latter rain. She is given power and authority at that time to rule in the First Dominion. At that time, there will also be miracles, which have not yet been witnessed. The inhabitants of Zion will be healthy, safe, and secure. They will have over their dwelling places a cloud by day and a flame of fire by night.

The kingdom will come to the daughter of Jerusalem, this being the Multitude. They will be healed after they have been defiled by their enemies that prevail over them. They will be the overcomers and will gain reign and rule when they enter into the Truth and have been punished for their iniquity. They will be joyful, and sorrow and mourning will flee away. They will be a strong people, a lion of the forest. They will have victory over their enemies.

As you can see, the sealing of the 144,000 is so much more than just a sealing of protection. When we realize the full extent of what the sealing and the rains encompass, we will be truly amazed.

The Lord will bring the Multitude into the kingdom of God and they will be with Him forever more. All Glory to the LORD. He is such a Wonderful Savior. True and Righteous are His Judgments. **Blessed be the name of the LORD, the HOLY ONE of Israel.**

Chapter 16: An Epilogue And An Apple Tree

I'd like you to picture the church as an Apple Tree. As you know, there are several verses that depict the righteous of the Lord as the "apple of His eye." One particular passage is in Zechariah 2:7, 8 which reads "**Deliver thyself, O Zion, that dwellest *with* the daughter of Babylon. [8] For thus saith the LORD of hosts; After the glory hath he sent me unto the nations which spoiled you: for he that toucheth you toucheth the apple of his eye."**

This verse is speaking about the 144,000 and the Multitude. The 144,000 and the Multitude are the apple of the Lord's eye. This got me to thinking about an apple tree. I believe it's a fitting metaphor. I'd like the reader to envision an apple tree that has quite a bit of fruit on it. There are ripe apples that you can see, plump, ready to pick, good—looking apples. You then see other apples, and some of them are rotting on the tree with wormholes in them, and they are marred and bruised. And then there are some more apples. They aren't rotten and they don't have any wormholes in them, but they are immature. They are still green, unripe, and not ready for picking.

The apple tree represents the church, the firstfruits, the apostate, and the Multitude. The ripe, plump, ready-for-picking apples represent the firstfruits ; the ones that are picked first, the 144,000. The rotten, worm—holed apples represent the apostate church.

The first big wind that comes along will shake the rotten apples to the ground, where they will decay and become rubbish. The unripe apples represent the Multitude. They will ripen up during the course of the tribulation, and will be picked one by one as they ripen. When they are picked, they will be martyred.

The Multitude will come to the acknowledgment of the truth once they truly realize that the tribulation has begun. They will wash their robes through the process of the Lord bringing them through the fire to purify them and purge them of all dross. They will flee and escape the judgment brought upon the apostate church in which they lose both their soul and body.

Satan makes war with them and will track them down and kill them. The Multitude will be faithful unto death. They will overcome. They will flee to the mountains of Zion where they'll be refugees and fugitives. They will be taught and fed by the 144,000. They will be converted and will be redeemed with righteousness. They will be redeemed, and they will serve the Lord day and night in the temple in New Jerusalem. They are the wheat harvest at the end of the world. They are the overcomers, and they will be rewarded by the King of Glory. Amen.

Acknowledgements & Contact Data

I would like to take a moment here to give you some information on how this study came to be. In approximately February of 2004, the Lord began to show me the answers to questions I had asked of Him. I had asked Him, "who goes through the Tribulation and do any people get saved during the Tribulation?" This book is the answer to those questions.

At the time that the Lord had shown me this, I was able to gather enough scripture to do two, one-hour shows on the radio. Six months later, the Lord had shown me enough scripture to do 8 hours on this subject. Three months after that, I was able to do 15 hours on this subject. Knowledge was being increased. I then realized that this information needed to be put down in writing.

I would like to quote two verses here:

And he said, Go thy way, Daniel: for the words *are* closed up and sealed till the time of the end. — *Daniel 12:9*

But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased. — *Daniel 12:4*

I can identify with those verses. In six months, the Lord increased my knowledge on the subject of the 144,000 and the Multitude in an extraordinary fashion. This information is now brought to you. May God bless those who read and understand these things.

I wish to thank the Lord of Glory for opening up my understanding on this subject and giving me the perseverance to sit down and write this out. I know the information contained in this study was revealed by the Lord. I pray that I, as an ambassador of Christ, have fulfilled my commitment to get this information out to you. All glory goes to the Lord.

The websites, hosted by Randy Maugans, are www.threshingfloor-radio.com and <http://www.the-thirdday.com>. There are many articles and archived radio shows on the sites including the radio shows on this subject. My email address is mtngirl200@hotmail.com

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