

THE CHURCH THAT WAITS FOR HER LORD

# THE CHURCH IN THE END TIMES



*Gabriel Ferrer*  
*Yolanda Rodríguez*  
*Iván Hernández*

Revised Edition



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**GABRIEL FERRER  
YOLANDA RODRÍGUEZ  
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## **PROLOGUE OF THE SPANISH SECOND EDITION**

The first edition of this book was published in late 2019 in Spanish; its content came from eight conferences held in ten cities of the Colombian Caribbean region, whose purpose was to call the apostate churches to repentance, to announce the soon coming of Christ in the Rapture and the coming judgments. In this way, the Lord made the last call to the apostates to return to the Lord, the eternal gospel, and the sound doctrine. However, they refused to repent, and consequently, the Lord executed the judgment of forsakenness upon the apostate Church through a 50-day countdown that ended on January 28<sup>th</sup>, 2021<sup>1</sup>.

This second edition of the Spanish version of the book, *The Church in the End Times: The Church that waits for her Lord*, preserves the conferences of the first Spanish edition but also includes new contents, corrections, and updates concerning the judgment of forsakenness that God executed upon the apostate Church. The reader will be able to confirm that the eight initial conferences were prophetic calls that the Lord made, warning about the judgments that would come upon the apostates before the Rapture, of which the judgment of blindness and the judgment of forsakenness have already been fulfilled; which indicates that the other judgments written in the Bible against the apostate Church will also be fulfilled; these judgments are: the judgment of shame, the judgment of sickness and death, the judgment of being left behind in the Rapture. In addition to these, during the Tribulation, the apostates will suffer the judgment of the strong delusion and the judgment of the fiery indignation that will devour the adversaries of the Lord.

With the reading of this re-edited, corrected, and enhanced book, the Lord makes a call to the sleeping Church, which was not cut off in the judgment of forsakenness, so that she may awaken, enter into the daydream of the Bridegroom, Jesus, yearning with all her being for the Rapture, the glorified body, and the eternal promises: The holy descendants eternally multiplied, the New Earth, the New Jerusalem, and the eternal government: the reign and priesthood forever and ever.

The book you, dear reader, have in your hand is the translation of the revised, improved, and enhanced second edition of the book published in Spanish. God has commanded this publication in the English language for the following reasons:

1. So that the English-speaking believers may know a part of the history of the End-Time Church.
2. So that they may listen to God's calls to the New Jerusalem.
3. So that they may desire the eternal ways of the Lord.

*Gabriel Ferrer & Yolanda Rodríguez*

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<sup>1</sup> For a detailed study of how the Lord executed the judgment of forsakenness upon the apostate Church, see: Ferrer, G., Rodríguez, Y. (2023). *El juicio del desamparo parte 1, 2, 3, 4, 5* [The judgment of forsakenness part 1, 2, 3, 4, 5]. <https://www.ministeriobereabarranquilla.com/palabra-profetica>

## **INTRODUCTION**

We are living in the End Times, for all the signs of the end of the age that the servants of God and the Lord Jesus Christ Himself prophesied, have been fulfilled: (a) the signs in nature (earthquakes, the increasing of the volcanic activity, tsunamis, hurricanes, melting of the poles, extreme heat, etc.), since the creation is groaning and labors with birth pangs (Romans 8:20-22); (b) the signs in society with the multiplication of wickedness, violence, terrorism, diseases, and sexual immoralities as in the days of Noah and Sodom (Luke 17:26-30); (c) the signs in world politics with crises in governments, wars and rumors of wars (Matthew 24:6-7); (d) the signs related to Israel regarding the return to its land, its birth as a nation in 1948, the enemies that surround it and the attacks of the nations against this country in international organizations such as the UN (Matthew 24:32-25); (e) the signs in the scientific field because knowledge has increased (Daniel 12:4); (f) and the signs in the Church regarding the apostasy that has grown in large proportions with many congregations strayed from the Word of God, which are in the ecumenism, materialism, worldliness and the exploit of believers with deceptive words (2 Peter 2:3).

We are living in the last days, and we are temporarily in the fulfillment of Revelation chapters 2 and 3, in which the Lord Jesus Christ is exhorting the apostate Church to repent before the glorious event of the Rapture occurs, which is at the door.

This book deals with the state of the Church of the End Times, and its purpose is to awaken the congregations that are asleep and those that have strayed from the gospel of Christ since the Lord Jesus Christ is calling His bride. There is a cry throughout the Earth in which the holy churches and the Holy Spirit are saying, "Come, Lord Jesus!"

The state of the Church in the End Times is as follows: (1) there is a holy, spotless, and unwrinkled Church (which will be raptured) that corresponds to the five wise virgins of Matthew 25:1-13, to the faithful and wise servant of Matthew 24:45-47, to the watchful servant and to faithful and wise steward of Luke 12:35-40 and 12:42-44, respectively; and to the churches of Smyrna and Philadelphia of Revelation 2:8-11 and 3:7-13, respectively. (2) There is an apostate Church that is asleep and corresponds to the foolish virgins of Matthew 25:1-13, the evil servant of Matthew 24:48-51, the unfaithful servant of Luke 12:45-48, and to the churches of Revelation chapters 2 and 3: the church of Ephesus (Revelation 2:1-7), the church of Pergamos (Revelation 2:12-17), the church of Thyatira (Revelation 2:18-29), the church of Sardis (Revelation 3:1-6) and the church of Laodicea (Revelation 3:14-22). This apostate Church is the one that has succumbed to the attacks of Satan with Balaam, Jezebel, and Baal.

We are in the End Times, and the apostasy is the last sign that God gave in the Scriptures in order to know that the 7 years of Tribulation are about to begin (2 Thessalonians 2:1-2), we will discuss this sign because it is the last one.



The Lord gave specific instructions for the End-Time Church, that is, the Church that would see the final prophecies fulfilled before her eyes, and we are that Church. The Lord gave these instructions so that the Church would be prepared for the Rapture, so that she would be awake by watching, and no one might take her crown (Revelation 3:10-11).

Many churches have not been aware of the time in which they are living, and they are careless with their minds set on this Earth; some churches even focus on great ministries on this Earth because they think they have plenty of time to make plans, build buildings, stadiums, have properties, and other things. But the Church of the End Times must concentrate on preaching the gospel of salvation and announcing the soon coming of the Lord for His Church in the Rapture, the coming of the wrath of God in the judgment of the 7 years of Tribulation, the Second Coming of Christ and the eternal promises.

In this last time, the Church has a prophetic mission that by no means has nothing to do with earthly prophecies of material prosperity, but it is related to the soon return of Jesus in the clouds for His bride and the judgments that will follow after that. These two messages of the soon return of Jesus and the judgments that will follow after that are for the unbelievers, those who have not received Jesus as Lord and Savior, and these messages are also for the Church that is in apostasy so that she may repent, for the Church that is asleep so that she may awaken and for the Church that is awake so that she may stir up more and keep the fire for the coming of the Lord Jesus Christ.

The apostate Church is the one that sets her eyes on this world, on this Earth; she is the one that has turned from the teachings of the Scriptures, follows the teachings of men, and preaches material prosperity by having God only as the provider of material needs; she makes pacts with money in order to obtain her benefits. This apostate Church blasphemes the way of truth, tramples the Word of God underfoot by twisting its content; she is the one that tramples the blood of Christ underfoot and insults the Holy Spirit of God (Hebrews 10:29). She is the Church whose pillars are the three following doctrines:

### **The doctrine of Jezebel**

This doctrine is based on the false prophecy that leads the servants to eat things sacrificed to idols, which in the modern context correspond, for example, to money, material goods, fame, and power, among others; these idols work through three demons: the demon of materialism, the demon of vanity, and the demon of vainglory; these demons exercise an extremely dangerous spirit of seduction, and the child of God cannot be unaware and assume that the spirit of seduction will not deceive him and therefore can expose himself to listen to preachers who have that doctrine of Jezebel.

Revelation 2:20 says (KJV): «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. » The verse says that the doctrine of Jezebel ministers a spirit of seduction that works in the servants, making them fall into deceit and

fornication, that is, to carry out spiritual fornication by worshiping the idols of materialism, vanity, vainglory, money, material prosperity, a name with fame by singing for men to praise them.

Many servants have fallen into this deception in Barranquilla and around the world because they have not obeyed the Lord, who is telling us not to listen to the teachings of people who have the doctrine of Jezebel. However, many pastors and other ministers downplay the sin of Jezebel's false teachers, preachers, and prophets. Those pastors allow themselves to be deceived when they say, "...but that teacher or that prophet has good teaching, he is very loquacious, he preaches well, is my brother in the faith, he is a servant of God"; but it is not so. The one who listens to a false preacher, pastor, or teacher, who has the doctrine of Jezebel and speaks, as I have just stated, praising such false and demonic teaching, has already fallen into the deceptions of Satan; he has already fallen prey to the spirit of seduction.

### **The doctrine of Balaam**

The second doctrine of the apostate Church is the doctrine of Balaam, which is centered on the pursuit of money and material prosperity; with it, the deceitful preachers seek their own material benefit. This kind of doctrine also seduces the servants. Revelation 2:14 says (KJV): «But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.» In this verse, the apostle John compares the children of Israel with the saints of the Church who allow themselves to be deceived by the doctrine of Balaam. Those who preach this demonic doctrine cast a stumblingblock before the children of God so that they fall into this deception and end up eating things sacrificed unto idols and committing fornication; that is, this doctrine makes the servants of God fall at the feet of Satan who offers them the kingdoms of this world, power, and ministerial vainglory, the food which perishes, materialism, and the lusts of the flesh.

Many churches have fallen into this deception, and there are two examples of those churches that practice this doctrine of Balaam: (a) those churches that openly preach material prosperity, pacts and sowing with money, those who preach about faith in action to obtain material goods, faith as a positive confession to obtain benefits in this world, on this Earth, which they call "blessings of God." (b) But there are also the churches that do not preach prosperity from the pulpits and apparently reject the doctrine of Balaam; however, they have their eyes set on this Earth, and deep inside, they have prosperity in their hearts; this kind of pastor wants a great international ministry, a huge building or coliseum as a temple, to travel to many places, cities, and countries; and he claims that God will grant him all this because he is a servant who works for the gospel; he dares to say that God will send him someone to buy the house or the building for the church and to live himself and his family.

Just now, we are living in the End Times; we are about to depart, and everything is going to be burned up. These pastors and preachers have their eyes and minds on this Earth; they work diligently in the ministry, according to them, for the name of Jesus, but in their hearts, the first love is not the Lord

Jesus Christ because they do not long for the coming of the Lord (although they say it with their mouths), for in their hearts they are rooted to this Earth which is ready to be judged very soon.

This description corresponds to the church of Ephesus; «I know your works, your labor, your patience, and that you cannot bear those who are evil. And you have tested those who say they are apostles and are not, and have found them liars; and you have persevered and have patience, and have labored for My name's sake and have not become weary. Nevertheless I have *this* against you, that you have left your first love.» (Revelation 2:2-4). And the question that arises here is: Is this Church that does not openly preach the doctrine of Balaam but has it in her heart an apostate Church? The answer is Yes! That church is apostate because apostasy is to forsake the genuine and true faith that is described and defined in the book of Hebrews chapter 11, which is the certainty of waiting for the Lord Jesus Christ who saved us and redeemed us in order to rapture us so that where He is, there we may be also: in the Kingdom of the Father (John 14:1-4).

The genuine faith is the evidence of things not seen, but we will see them, and it refers to the New Jerusalem, the city of the living God, whose builder and maker is God, the heavenly city, Mount Zion, the general assembly and church of the firstborn who are registered in Heaven, of the spirits of just men made perfect, to an innumerable company of angels (Hebrews 12:22-23); this is the true and genuine faith; the question is, does the Church of the End Times have this faith? Because many believers have the "faith" that the Lord is going to prosper them, that He is going to give worldly professions to their children even if they are lost; their "faith" is placed in that they are going to economically prosper so that God will pay for their children's college, even if they do not want to know anything about the Lord Jesus Christ and even if they do not attend church, and their faith is also placed in pursuing this worldly and carnal desire; the believer goes into debt planning the "future" of his children in this Post-Flood Earth that is about to be judged. Many believers have *worldly and carnal faith* and are convinced that God's blessing is for their children to obtain a professional degree and get a job no matter how or where because the essential thing is that they earn money, even if they are lost since they do not want to know about Christ or, having known Him before, now they have strayed, are become cold and are more interested in the world than in what they once received in the church.

He who has this "faith" that has been described has a worldly, carnal and corruptible faith because true faith is to cry out for the coming of the Kingdom of God, "Your kingdom come" (Matthew 6:10) should be the believer's cry; true faith is to long for the coming of the Lord Jesus Christ, it is to long earnestly to be raptured in the clouds because we do not care about property, money, work, titles, or possessions; true faith longs to go to the New Jerusalem, it is the biblical faith, the faith of Hebrews 11, it is the faith that the Lord wants believers to sow in their children. To fervently long for Jesus Christ to come for the Church and to want to go to the New Jerusalem cannot be a secondary matter.

When the trumpet sounds at the coming of Christ, the Church and the believer with worldly and carnal faith will not hear the trumpet, and thus the Lord will come upon him as a thief in the night (Revelation 3:3). Everything on this Earth will be burned up, university degrees, houses, cars,

clothes, all the works of men will be burned. The Lord asks the one with a worldly and carnal faith, “Where will be his efforts, his investments in his children? And the answer is in the Word of God: they will remain in the Tribulation, in the Great Tribulation, they will be buried under the wars that will come soon, under the diseases that will be unleashed on the whole world.

The Lord will bury, under His wrath, all the investments and the children of those people with a worldly and carnal faith, those who did not preach to them, those who did not impede them from sinning, those who spoiled them by investing in them for materialism, vanity, and vainglory. All this will be buried under the judgment of God, under the famines that will come, under the earthquakes that will come, under the hailstones, the meteorites, the bombs that will fall; there will remain all their investment, all their yearnings for vanity and vainglory. And all this is at the door; there is not much time to continue making vain investments, for the signs that are in God's Word have been fulfilled; we are living in borrowed times; all that the Lord prophesied, Himself and through His servants, is being fulfilled, all the events-signs, before the beginning of the seven years of Tribulation, are already fulfilled; and, therefore, the Rapture of the Church is at the doors.

For a long time, the Lord exhorted the apostate Church to repent, as He did with Israel, but she refused to repent; therefore, God executed the judgment of forsakenness and cut her off from the Good Olive Tree, removed her lampstand, vomited her out of His mouth (Romans 11:21-22; Revelation 2:5; 3:16). At this moment, to the sleeping Church that was not cut off, God is calling her to react and leave the doctrine of Balaam that, although she does not preach it openly, in the deepest part of her heart she practices it; therefore, she must repent; besides, the sleeping Church is rooted in this Earth and the Gospel has become a religion for her. The Lord is making her aware that she has apostatized from the faith by the deception of the Perverse, the old nature, and the devil, but she has not realized it; however, the Word of God is the one that can open her eyes to repentance.

### **The doctrine of the Nicolaitans**

The doctrine of the Nicolaitans is the third doctrine on which the apostate Church is based, which consists in the practice of the world within the congregations; the Church that adopts this doctrine fills herself with worldly customs, sees them as normal, follows and practices everything that the industry of the world offers. This doctrine infiltrates the way of living of the believers, in their way of speaking; this doctrine penetrates the preaching in the pulpits in which it defends and justifies worldly living by making it seem normal and not sinful; the doctrine of the Nicolaitans also penetrates the praise and worship by defiling it with worldly lyrics and rhythms, incorporating carnal and worldly dances: «Thus you also have those who hold the doctrine of the Nicolaitans, which thing I hate. Repent, or else I will come to you quickly and will fight against them with the sword of My mouth.» (Revelation 2:15-16).

These three doctrines are the pillars of the apostate Church. The Lord has said in His Word that apostasy is a sign of the End Times, just before the Tribulation begins with the appearance of the antichrist, as we read in 2 Thessalonians 2:1-3:: «Now, brethren, concerning the coming of our Lord

Jesus Christ and our gathering together to Him, we ask you, not to be soon shaken in mind or troubled, either by spirit or by word or by letter, as if from us, as though the day of Christ had come. Let no one deceive you by any means; for *that Day will not come* unless the falling away comes first, and the man of sin is revealed, the son of perdition...» (2 Thessalonians 2:1-3).

In the first verse, Paul talks about the Rapture of the Church, not about the Second Coming of Christ, because the apostle says: “and our gathering together to Him,” which will occur in the Rapture. The apostle adds that the day of the Lord is not close to the time when he writes to the church of Thessalonica because there would be a clear sign of that time when the day of the Lord will be near, and this sign is the apostasy. Paul is leading the Thessalonian church to believe the following: “Do you see this sign of the apostasy? Of course not, but in the future, the day will come when the sign will occur”. And this day is approaching in these last times we are living, together with the other signs of Matthew 24, Mark 13, Luke 21, Revelation 2 and 3, and the other prophetic passages in which the Lord described in detail the End Times and the instructions for the Church that would live that time; and we are this Church, the generation of the Rapture (Matthew 25:4; Luke 12:35).

The apostasy, the last sign before the appearance of the antichrist, is already fulfilled, and this sign has advanced a lot with the union of the Church of Christ with the religions of the world. This ecumenism is the preparation of the Great Harlot. What have been the instruments Satan has used to cause the Church to adulterate, fornicate, and become an unfaithful wife like Israel? What have been the means Satan has used to cause the Church to go after the idols of her heart and become the apostate Church of the End Times? The instruments are the three demonic doctrines: the doctrine of Balaam, the doctrine of Jezebel, and the doctrine of the Nicolaitans described in Revelation chapters 2 and 3.

When the Church fills herself with these spirits of deception, error, and seduction, she falls into slavery, becomes prey to Satan, becomes deaf, wretched, miserable, poor, blind, and naked, with a dull heart (Revelation 3:17). The apostle Peter prophesies about these churches: «But there were also false prophets among the people, even as there will be false teachers among you, who will secretly bring in destructive heresies, even denying the Lord who bought them, *and* bring on themselves swift destruction. And many will follow their destructive ways, because of whom the way of truth will be blasphemed. By covetousness they will exploit you with deceptive words; for a long time their judgment has not been idle, and their destruction does not slumber.» (2 Peter 2:1-3).

The question the Lord asks the Church of this End Times is: "Do you believe that apostates are servants of God?". Verse 3 of 2 Peter 2 says they are not because their judgment has not been idle, and their destruction does not slumber. In 2 Peter 2:14-18, the apostle adds: «...having eyes full of adultery and that cannot cease from sin, enticing unstable souls. They have a heart trained in covetous practices, *and are* accursed children. They have forsaken the right way and gone astray, following the way of Balaam the *son* of Beor, who loved the wages of unrighteousness; but he was rebuked for his iniquity: a dumb donkey speaking with a man's voice restrained the madness of the prophet. These are wells without water, clouds carried by a tempest, for whom is reserved the

blackness of darkness forever. For when they speak great swelling *words* of emptiness, they allure through the lusts of the flesh, through lewdness, the ones who have actually escaped from those who live in error.» All these warnings tell us not to downplay what the apostate Church does because if we do, we will be deceived, we will be seduced, and we will swell their ranks; we will become slaves as 2 Peter 2:19-22 says: «While they promise them liberty, they themselves are slaves of corruption; for by whom a person is overcome, by him also he is brought into bondage. For if, after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled in them and overcome, the latter end is worse for them than the beginning. For it would have been better for them not to have known the way of righteousness, than having known *it*, to turn from the holy commandment delivered to them. But it has happened to them according to the true proverb: “A dog returns to his own vomit,” and, “a sow, having washed, to her wallowing in the mire.”»

## **CHAPTER 1**

### **ISRAEL: THE UNFAITHFUL WIFE.**

### **THE CHURCH: THE UNFAITHFUL BRIDE. THE APOSTASY**

The topic we wish to address is placed within the typology framework that relates the Church of the End Times with Israel; the proposal that we are going to support is that Israel is a type of the Church of the End Times, the latter being the antitype. The arguments that support this relationship are placed on the ground of the spiritual analogies that the Scriptures themselves allow and on the ground of events, expressions, and terms that establish the typology explicitly. The Lord left written in His Word a book that is the basis of Israel's relationship with the Church, and this book is Hebrews, in which the Church is admonished by recalling the example of Israel.

God established the typology between Israel and the Church for the last times, which we are living, for He warns us not to do what Israel did because the retribution is worse; with this typology, the Lord is also telling the Church (which is us) that she would live the last days, that the Church would do the same as Israel did, that is, she would be an unfaithful wife as Israel was. In this chapter, we will deal with this, arguing the Israel-the Church typology through the following facts:

1. Israel's departure from Egypt and the new believer's departure from the world.
2. The Crossing of the Red Sea and the Rapture of the Church.
3. Israel on Mount Sinai and the Church on Mount Zion.
4. Israel's apostasy and the Church's apostasy.

#### **1.1 Israel's departure from Egypt and the new believer's departure from the world**

The Lord told the people of Israel that the Passover was their preparation to escape the death of the firstborn that fell upon the Egyptians as a judgment from God; this Passover was to be eaten in a specific way by the people of Israel. The Lord gave instructions to Israel to eat the Passover with their loins girded, with their shoes on their feet, and in haste: «And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the LORD's passover.» (Exodus 12:11, KJV).

It is striking the comparison that we can make between Israel's departure from Egypt and our departure from this Earth, from this world, on the day of the Rapture. Just as the Israelites had to eat the Passover with their loins girded to leave Egypt, in the same way, the holy Church must have her loins girded with truth, just as Ephesians 6:13-14 says (KJV): «Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, **having your loins girt about with truth**, and having on the breastplate of righteousness...»

People have thought that the passage of Ephesians 6:10-18 about the armor of God does not speak of the End Times, but it does refer to these times for the following reasons: (a) Paul uses the expression “evil day,” which refers to the perilous times that the apostle describes in 2 Timothy 3:1-13; (b) Ephesians 6:13-14 speaks of the End Times during which, we, as children of God must gird up our loins with the truth; this is confirmed in 1 Peter 1:13: «Therefore **gird up the loins** of your mind, be sober, and rest *your* hope fully upon the grace that is to be brought to you at the revelation of Jesus Christ...» (1 Peter 1:13). The expression “at the revelation of Jesus Christ” refers to the Rapture of the Church.

The Lord commands us to gird up the loins of our mind or understanding; that is, our mind must be filled with the truth, and the Word of God must be clinging to our mind, totally bound to our understanding. To be girded up our loins with the truth, which is Christ and His Word, implies an instruction for the Church of the End Times, and it is confirmed in Luke chapter 12 when the Lord speaks of the watchful servant, a parable that deals with the coming of Christ for His Church at the Rapture: «**Let your loins be girded about**, and your lights burning; 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. 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. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.» (Luke 12:35-40).

The Lord commanded Israel to gird up their loins to come out of Egypt, and we, his Holy Church, are also commanded to gird up our loins with the truth, with Christ, with His Word to come out of this Earth when we are caught away.

The second instruction that the Lord gave to the people of Israel to come out of Egypt is that they should have their shoes on their feet (Exodus 12:11), which indicates that they should be ready to depart; this is the same thing the Lord has said to the Church: «...and having shod your feet with the preparation of the gospel of peace...» (Ephesians 6:15). The Lord desires to find His Church preaching about salvation in Christ, about His coming for her, about the judgments that will follow after that, about His promises, about the Millennial Kingdom and the Eternal Kingdom, for He wants His Church not to have the shoes of the worldly desires and material longings on their feet; for she must be shod her feet with the shoes that will lead her to the New Jerusalem.

The people of Israel, besides girding up their loins and having their shoes on their feet, the people were to eat in haste the Passover, unleavened bread, and bitter herbs (Exodus 12:11); likewise, the Church has been commanded by the Lord to hasten to His coming: «Therefore, since all these things will be dissolved, what manner *of persons* ought you to be in holy conduct and godliness, looking



for and **hastening** the coming of the day of God, because of which the heavens will be dissolved, being on fire, and the elements will melt with fervent heat?» (2 Peter 3:11-12).

The Passover is the preparation of the Church for our gathering with the Lord Jesus Christ when the Rapture takes place. The preparation is to eat the unleavened bread, which is the holiness of the bride, and the bitter herbs, which is the suffering of the Church at the End Times, having our loins girded up with the truth and our feet shod with the preparation of the gospel of peace.

## **1.2 The Crossing of the Red Sea and the Rapture of the Church**

Another typological relationship that we can find between Israel and the End-Time Church is regarding the event of the Rapture. The crossing of the Red Sea to the promised land represents our departure to the New Jerusalem since the crossing of the Red Sea is a type of the Rapture. In the song of Moses in Exodus 15, we can find important parallels; let us see:

<sup>16</sup> Fear and dread will fall on them;  
By the greatness of Your arm  
They will be *as* still as a stone,  
Till Your people pass over, O LORD,  
Till the people pass over  
Whom You have purchased.  
<sup>17</sup> You will bring them in and plant them  
In the mountain of Your inheritance,  
*In* the place, O LORD, *which* You have made  
For Your own dwelling,  
The sanctuary, O LORD, *which* Your hands have established.  
<sup>18</sup> “The LORD shall reign forever and ever.”

Verse 16 speaks of the crossing of the Red Sea, "Till the people pass over Whom You have purchased.", which can be related to the Church that has been ransomed by the Lord Jesus Christ (Matthew 20:28; Mark 10:45; 1 Timothy 2:6). This typological interpretation could be considered as a forced interpretation, but in verse 17 this relationship is confirmed since it speaks of the place where God dwells through the expressions "the mountain of Your inheritance", "the place...of Your own dwelling", "the sanctuary...which Your hands have established"<sup>2</sup>. It is interesting to note how verse 17 part b speaks of the dwelling place: "which You have made," because it refers us to John 14: 2: «In My Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you.» In verse 18 eternity is specified, contextualizing in it the passage of the Lord's people toward the eternal abode of God; this supports the typology of the crossing of the Red Sea in relation to the Rapture of the Church.

An argument that could be put forward against what has been said is that the Church does not appear

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<sup>2</sup> These expressions are used in other contexts referring to the Third Heaven; let's see (a) "the mountain of Your inheritance": Psalm 2:6; 15:1; 24:3; 43:3; 48:1-2. (b) "the place of Your own dwelling": Psalm 26:8; 33:14; 43:3; 46:4; 68:5; 68:16; John 14:2. (c) "the sanctuary which Your hands have established": Psalm 20:2; 46:4; 60:6; 102:19.

in the Old Testament. However, it is necessary to clarify does appear and specific prophecies were written about it (Deuteronomy 32: 21 cf. Romans 10:19; 11:11. Deuteronomy 32:43: cf. Romans 15: 10; 2 Samuel 22: 50: cf. Romans 15:9; Psalm 117: 1: cf. Romans 15: 11; Isaiah 11: 1, 10: cf. Romans 15:12). However, the prophecy about the Church was not revealed to the sons of men (Ephesians 3:3-6), only to the prophets, for 1 Peter 1:10-12 that they diligently inquired which persons and at what time would receive the glories that would follow the sufferings of Christ; to the Old Testament prophets it was revealed that it was not for themselves, but for the Church. The apostles received the complete revelation (Ephesians 3: 5-6).

### **1.3 Israel on Mount Sinai and the Church on Mount Zion**

Another typological relationship between Israel and the Church can be established regarding the preparation that the Church must have in these End Times to be raptured; we will appreciate this by studying when God manifested Himself in the midst of His people, Israel, on Mount Sinai, since before meeting with the Lord, there was a demand from Him. We will explain this in order to understand why we are preparing to meet the King, the day when the trumpet sounds at the Rapture, and what the preparation is all about.

After Israel had come out of Egypt, they were going to have an appointment with the Lord at Sinai. Let us read Exodus 19:1-6: «In the third month after the children of Israel had gone out of the land of Egypt, on the same day, they came *to* the Wilderness of Sinai. For they had departed from Rephidim, had come *to* the Wilderness of Sinai, and camped in the wilderness. So Israel camped there before the mountain. And Moses went up to God, and the LORD called to him from the mountain, saying, “Thus you shall say to the house of Jacob, and tell the children of Israel: ‘You have seen what I did to the Egyptians, and *how* I bore you on eagles’ wings and brought you to Myself. Now therefore, if you will indeed obey My voice and keep My covenant, then you shall be a special treasure to Me above all people; for all the earth *is* Mine. And you shall be to Me a kingdom of priests and a holy nation.’ These *are* the words which you shall speak to the children of Israel.”» The Lord gave this Word to Moses to communicate to Israel, and there are several powerful truths described here that we want to highlight and compare with the Church:

#### ***1.3.1 The Lord brought Israel out of bondage***

The Lord tells Moses to remind Israel from where He brought them out, out of Egypt, out of slavery, out of hard bondage, out of uncleanness, to bring them to Himself. In the same way, the Lord brings us out of the world, out of the bondage of sin and the devil; He brought us out of uncleanness to bring us to Himself. He says in John 6:44: «No one can come to Me unless the Father who sent Me draws him; and I will raise him up at the last day.» The first powerful truth is that none of us sought God; no one seeks God, and he who says that he sought God by himself and then found Him is a liar and haughty. The Bible says in Romans 3:10-12: «As it is written: / “There is none righteous, no, not one; / There is none who understands; / There is none who seeks after God. / They have all turned aside; / They have together become unprofitable; / There is none who does good, no, not one.”» Here,

Paul quotes Psalm 53, whose content the Lord repeats in Psalm 14; so, there are three passages where the Lord repeats this truth, saying that no one seeks God. Let's look at the second truth:

### ***1.3.2 The promise of God for Israel about to be a special people if there is absolute obedience to His Word***

The Lord tells Moses in Exodus 19:5: «Now therefore, if you will indeed obey My voice and keep My covenant, then you shall be a special treasure to Me above all people; for all the earth *is* Mine.» Listening to God's voice means obeying His Word, keeping the Lord's covenant, and never leaving His presence, His path. The Lord permanently reiterates the vital importance of listening, believing, keeping, and obeying His Word. Israel did not heed this command and, thus, fell into apostasy; they despised the blessing.

For the Church, the commandment is no different. In the New Testament, it is permanently reiterated to hear and to keep or to do the Word of God, which is the same thing. At the end of the Sermon on the Mount, the Lord Jesus concludes with the parable of the two foundations; let us read Matthew 7:24-27:

<sup>24</sup> “Therefore whoever hears these sayings of Mine, and does them, I will liken him to a wise man who built his house on the rock:

<sup>25</sup> and the rain descended, the floods came, and the winds blew and beat on that house; and it did not fall, for it was founded on the rock.

<sup>26</sup> “But everyone who hears these sayings of Mine, and does not do them, will be like a foolish man who built his house on the sand:

<sup>27</sup> and the rain descended, the floods came, and the winds blew and beat on that house; and it fell. And great was its fall.”

We usually associate rain, floods, and winds with trial or tribulation, but this is also related to the attacks of the devil that come with fury trying to cast down the believer. And in the midst of the trial, of the tribulation, the enemy tries to cast us down and steal our faith, but the Word of God is the one that upholds us and does not let us fall. The rain, the floods, and the winds are also compared to the fierce attacks of the devil, and one of the toughest is that he wants to snatch away the Word of God and lead the believer to depart from the living God. Before preaching about the parable of the two foundations, the Lord warns about the false prophets who deceive in sheep's clothing with a false God's Word, confessing the name of Jesus and performing signs. After this, the Lord speaks of the one who builds his house on the rock, referring to the one who hears and does the Word of God, and He also talks about the one who builds his house on the sand, referring to the one who hears, but does not do His Word, does not obey it.

The Lord warned Israel to hear and keep His Word and His covenant and not go after idols and go astray from Him. But Israel did not obey. In the book of Hebrews, the Lord warns the Church not to do as the people of Israel who did not keep the Word of God and the covenant: «For indeed the gospel was preached to us as well as to them; but the word which they heard did not profit them, not being mixed with faith in those who heard *it*.» (Hebrews 4:2).

Let us look at the third truth of the passage of Exodus 19 that we are studying about the preparation of the people of Israel to come before God on Mount Sinai, with which the Lord teaches the Church how to prepare for the gathering with Christ in the Rapture.

### ***1.3.3 The promise of a Kingdom of priests and a holy nation***

The unbelief and disobedience caused the fall of Israel; Paul<sup>3</sup>, in the book of Hebrews, reminds the Church that faith and obedience are the conditions for entering into the Rest of God, into eternity at the Lord's side: «Since therefore it remains that some *must* enter it, and those to whom it was first preached did not enter because of disobedience, again He designates a certain day, saying in David, “Today,” after such a long time, as it has been said: “Today, if you will hear His voice, / Do not harden your hearts.”» (Hebrews 4:6-7).

Faith by hearing the Word of God and obedience by keeping it and doing it are the conditions that the Lord asked Israel to fulfill in order to be His special treasure over all the peoples of the Earth (Exodus 19: 5), and these are the same conditions that the Lord asks the Church to be His special treasure, in order to continue being a holy nation, a people for God's own possession among all the nations. Let us read 1 Peter 2:9 (NASB)<sup>4</sup>: «But you are A CHOSEN PEOPLE, a royal PRIESTHOOD, A HOLY NATION, A PEOPLE FOR *GOD'S* OWN POSSESSION, so that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light...»; this is reiterated in Revelation 5:8-10: «Now when He had taken the scroll, the four living creatures and the twenty-four elders fell down before the Lamb, each having a harp, and golden bowls full of incense, which are the prayers of the saints. And they sang a new song, saying: “You are worthy to take the scroll, / And to open its seals; / For You were slain, / And have redeemed us to God by Your blood / Out of every tribe and tongue and people and nation, / And have made us kings and priests to our God; / And we shall reign on the earth.”»

The Lord told Israel that, if it indeed listened to His voice and obeyed, it would be His special treasure and a Kingdom of priests and a holy nation (Exodus 19: 6). As for the Church, the Lord has told us the same; that we will be kings because we will rule with Him, and we will be priests because we will minister preaching, teaching, and praise in the Millennium and in the Eternal Kingdom.

After Moses told Israel what the Lord had spoken with these three powerful truths we have just studied, Exodus 19 relates that the people said they would obey: «So Moses came and called for the elders of the people, and laid before them all these words which the LORD commanded him. Then all the people answered together and said, “All that the LORD has spoken we will do.” So Moses brought back the words of the people to the LORD.» (Exodus 19:7-8). When Moses told the

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<sup>3</sup> We consider the apostle Paul the author of the Book of Hebrews because of the thematic relationships between this book and his other epistles.

<sup>4</sup> On this occasion, we use the New American Standard Bible (NASB) because it includes the word “God,” which does not appear in the Greek version. However, it allows us to clarify the reference to the pronoun “Him” in the expression that follows: “so that you may proclaim the excellencies of Him.”

Lord what the people had said, then He said to Moses, «And the LORD said to Moses, “Behold, I come to you in the thick cloud, that the people may hear when I speak with you, and believe you forever.” So Moses told the words of the people to the LORD» (Exodus 19:9). This event is compared to the Church, as she will be lifted up into the physical clouds, which also refer to the glory of the Lord Jesus Christ.

When the Lord told Moses that He would come in a thick cloud and would speak with him while the people heard, immediately this servant said the people, and then God spoke to him: «Then the LORD said to Moses, “Go to the people and consecrate them today and tomorrow, and let them wash their clothes. And **let them be ready** for the third day. For on the third day the LORD will come down upon Mount Sinai in the sight of all the people.» (Exodus 19:10-11). Here we see the preparation demanded by the Lord, which is typologically related to the Church, because we are talking about the preparation to gather with the King on the day of the Rapture.

At the beginning of Exodus chapter 19, we stated that the people of Israel should have prepared themselves every time they had an encounter with the Lord. The Lord has given us the teaching and example with His people, Israel, for us, His Church, to learn, and the preparation described in Exodus 19 verse 10 is to sanctify ourselves and wash our robes. Without holiness, we cannot draw near to the Lord, much less gather with Him; the requirement is to be holy (Leviticus 20:7; 1 Peter 1:15-16). When Moses drew near to the burning bush where the Lord Jesus Christ, the Angel of the Lord, spoke to him, he heard: “Do not come near, remove your shoes from your feet, for the place where you are, it is holy ground” (Exodus 3:5). The Lord is holy, holy, holy (Isaiah 6:3; Revelation 4:8), How can we draw near and gather with Him if we are not holy and if we are do not practice holiness? We cannot.

#### **1.4 Israel's apostasy: the unfaithful wife - the Church's apostasy: the unfaithful bride**

Nowadays, the Church is living as Israel was living in the time of Jeremiah when Judah was about to receive God's judgment because of their apostasy, due to which the Lord said to them: «Thus says the Lord: “Stand in the ways and see, / And ask for the old paths, where the good way *is*, / And walk in it; / Then you will find rest for your souls. But they said, ‘We will not walk *in it*.’» (Jeremiah 6:16). Judah refused to listen; therefore, the Lord accused it of several charges for its apostasy. We will show that these are the same charges that the Lord accuses the apostate Church of today, for which she will be judged, as Judah was because the apostate Church did not repent<sup>5</sup>.

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<sup>5</sup> In the first edition of the Spanish version this book, in the year of 2019, the Lord announced the charges to the apostate Church and called her to repentance, but she refused to repent; therefore, the Lord executed upon her the judgment of blindness and the judgment of forsakenness with a countdown of 50 days, which ended on January 28<sup>th</sup>, 2021; all the apostates of the Earth were cut off, vomited out, and cast out, for God fulfilled His prophetic Word of Isaiah 6:9-10, Revelation 3:16-17, Romans 11:21-22, Matthew 3:10, John 15:16. At this time, the Lord is about to execute His other judgments upon all the apostates: the judgment of shame prophesied in 2 Timothy 3:9; the judgment of sickness and death prophesied in Revelation 2:22-23, the judgment of being left behind at the Rapture, which found in Revelation 3:3. After the holy Church has been raptured, the Tribulation judgment will begin, in which the apostates will suffer the judgment of the strong delusion (2 Thessalonians 2:11-12); and the judgment of fiery indignation that will devour the adversaries, prophesied in Hebrews 10:27. The apostates were already cut off, they are no longer part of Church and will

In the book of Hebrews, the author reiterates that if the people of Israel did not escape the judgment of God, how will the Church escape: «Therefore we must give the more earnest heed to the things we have heard, lest we drift away. For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just reward, how shall we escape if we neglect so great a salvation, which at the first began to be spoken by the Lord, and was confirmed to us by those who heard *Him...*» (Hebrews 2:1-3).

As the people of Israel and Judah apostatized from the faith, the End-Time Church has done in the same way, just as it was prophesied in the Bible, and just as the Lord poured out the judgment upon the Jewish people, so will He pour the judgment upon the Church because of her apostasy. We will study this relationship with the book of the prophet Jeremiah, chapters 6 and 7.

The Prophetic Word that the Lord gives through the servant Jeremiah is placed in the historical context of the imminent judgment that God would execute using the Babylonian Empire as an instrument. Jeremiah 6:1-2 says: «“O you children of Benjamin, / Gather yourselves to flee from the midst of Jerusalem! / Blow the trumpet in Tekoa, / And set up a signal-fire in Beth Haccerem; / For disaster appears out of the north, / And great destruction. / I have likened the daughter of Zion / To a lovely and delicate woman.» The Lord prophesies this not without first detailing the charges against Judah for which He will send judgment; we will enumerate and explain each one of these charges, and we will biblically demonstrate that they are the same charges that the Lord addresses to the Church today, the one that has strayed from His holy Word to listen to doctrines of demons in which the Bible is quoted, but distorting its message, twisting the Scriptures (cf. 2 Peter 3:16). Let us look at the charges that Jeremiah denounced and their application to the apostate Church of today:

### ***1.4.1 The charges against Judah and its relationship with the End-Time Church***

#### **1.4.1.1 The first charge against Judah: All Judah is full of oppression.**

For thus has the LORD of hosts said: / “Cut down trees, / And build a mound against Jerusalem. This *is* the city to be punished. She *is* full of oppression in her midst. (Jeremiah 6:6)

How does this verse apply to the apostate Church at the End Times? The Lord says that whoever rises up against His Word, blaspheming and reproaching those who preach it as it is written<sup>6</sup>, commits violence; this is related to what Matthew 11:12 says: «And from the days of John the Baptist until now the kingdom of heaven suffers violence, and the violent take it by force.» It is noteworthy the temporal line that is established here: from the preaching of John the Baptist about the Kingdom of Heaven to the preaching of the Lord Jesus about the Kingdom that is at hand. During this period, the Kingdom of Heaven suffered violence, and the question is: What violence? How do the violent take

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have no opportunity to repent during the Tribulation (Hebrews 6:4-6).

<sup>6</sup> This is what the Lord refers to in the parable of The Faithful Servant and the Evil Servant (Matthew 24:45-51) when the evil servant begins to beat his fellow servants (Matthew 24:49) because he says “My master is delaying” (Matthew 24:48).

the Kingdom by force? The violence was the reproach, the attack that the religious leaders of that time made against John the Baptist and the Lord Jesus Christ because of their preaching about the Kingdom of Heaven that was at hand and which one could only enter through repentance: the Lord was referring to the Eternal Kingdom; that is why He said, «“My kingdom is not of this world.» (John 18: 36).

The purpose of the religious leaders of that time (Pharisees, Sadducees, scribes, priests, teachers and doctors of the Law) was to impede the preaching of the gospel, the good news of the eternal promises and the eternal inheritance; in this way, they did violence against the Kingdom and wanted to take it by force, because they hindered the people from entering it (Matthew 23:13; Luke 11:52). The same thing is happening today with the apostate Church, which was exhorted to repent of having forsaken the Word of God. Because of the Lord's admonition through the holy Church, the apostate Church reproaches her, attacks her in all forms as Israel and Judah did against the prophets, and as the religious leaders did against the Lord Jesus Christ and John the Baptist, John the Baptist was who came to prepare the way of the Lord and to make His paths straight, he was the prophet sent as the voice of one crying in the wilderness (Isaiah 40:3; Malachi 3:1; Matthew 3:3; Mark 1:3; Luke 3:4). The question is which wilderness? The wilderness that the people of God, Israel, had become because of the aridity, because they had abandoned the Word of God and the Lord, the fountain of living waters, to dig broken cisterns that hold no water (Jeremiah 2:13).

John the Baptist was sent as the voice of one crying in the wilderness, and he said, “Repent, for the kingdom of heaven is at hand!” He was proclaiming that Jesus was at hand, and with Him also the Kingdom because the Lord Jesus Christ Himself says that the Kingdom was within them (Luke 17:21). John the Baptist was also proclaiming the Eternal Kingdom, the promise and the inheritance.

John the Baptist testified against Israel for its sin. When the Lord Jesus Christ manifested Himself, He also called for repentance and testified against the works of Israel and its religious leaders. In the same way that the people of Israel did with John the Baptist, they also did with the Lord Jesus Christ; they rejected and reproached him. Matthew 11:13-19 says: «For all the prophets and the law prophesied until John. And if you are willing to receive *it*, he is Elijah who is to come. He who has ears to hear, let him hear! “But to what shall I liken this generation? It is like children sitting in the marketplaces and calling to their companions, and saying: ‘We played the flute for you, / And you did not dance; / We mourned to you, / And you did not lament.’ For John came neither eating nor drinking, and they say, ‘He has a demon.’ The Son of Man came eating and drinking, and they say, ‘Look, a glutton and a winebibber, a friend of tax collectors and sinners!’ But wisdom is justified by her children.”»

The apostate Church has taken this verse "...and the violent take it by force" to twist it, saying that we must take the kingdom and take away Satan's riches and other things from him. But what the Lord Jesus Christ said is that those who do not want to hear the One who admonishes from Heaven, rise up against the prophet, against the servant of God, against the messenger, accusing him and reproaching him, as they did with Jeremiah, with John the Baptist to whom they said "he has a

demon," with the Lord Jesus Christ to whom they said "Look, a glutton and a winebibber;" this is the violence against the Kingdom of God, this is the way the violent take it by force because they want to suppress the truth in unrighteousness (Romans 1:18), they want to impede the Word of God to run swiftly and be glorified and to prosper in the thing for which God sent it, which is the fruits worthy of repentance. The apostate Church does the same as Judah did; she is full of oppression, and for this, she will be judged if she does not repent. Let us look at the second charge:

#### **1.4.1.2 The second charge against Judah: from her wells up wickedness, violence, and plundering.**

Jeremiah 6:7 says: «As a fountain wells up with water, / So she wells up with her wickedness. /Violence and plundering are heard in her. Before Me continually *are* grief and wounds.» The apostate Church is also welled up with violence and plundering, which we will demonstrate in this item. At the beginning of His ministry, the Lord entered the temple and purified it, overturned the table of the changers' money, and said that His house had been made a house of merchandise: «And He said to those who sold doves, "Take these things away! Do not make My Father's house a house of merchandise!" Then His disciples remembered that it was written, "Zeal for Your house has eaten Me up.» (John 2:16-17). In this event, the disciples remembered what it was written: "Zeal for Your house has eaten Me up" (cf. Psalm 69:9), which indicates that Israel had perverted the house of the Lord, making it a house of merchandise. In the same way, the apostate Church today has become a house of merchandise, with pacts, sowings with money, the so-called "showers of blessing," and all kinds of robbery disguised as worship of the Lord; this is the prophetic fulfillment of the Prophetic Word given by Peter about the preaching and teaching of false prophets and teachers: «By covetousness they will exploit you with deceptive words; for a long time their judgment has not been idle, and their destruction does not slumber.» (2 Peter 2:3).

Apostasy has grown throughout the world like a monstrous tree, and there is no zeal for the house of the Lord, as Elijah had when the prophets of Baal delighted in among the people of Israel: «And there he went into a cave, and spent the night in that place; and behold, the word of the LORD *came* to him, and He said to him, "What are you doing here, Elijah?" So he said, "I have been very zealous for the LORD God of hosts; for the children of Israel have forsaken Your covenant, torn down Your altars, and killed Your prophets with the sword. I alone am left; and they seek to take my life.» (1 Kings 19:9-10). God knew what Elijah was doing, but he asked him twice "What are you doing here, Elijah?" the Lord wanted to hear from Elijah's own lips the zeal for His house, the zeal for the faith, how he contended earnestly for the faith (Jude 1:3).

While the Lord is asking the apostate Church, "Where are you?" as He did with Adam (Genesis 3:9), the Lord is asking the holy Church, which is awake and watching for the coming of her Lord: "What are you doing here, Church? "And the Lord is waiting for His Church, His beloved, to answer Him like Elijah who was caught away: "I have been very zealous for the Lord God of hosts and Your house, Oh Lord!; for the Church, Your children, have forsaken Your covenant, torn down Your altars, and are killing Your prophets with the sword, reproaching them. I alone am left, and they seek to



take my life."(cf. 1 Kings 19:13-14) And for this reason, the holy Church, like Elijah, is crying out: "Come for me, Lord." And the Lord will answer this cry and redeem the Church in her body, glorifying her, and delivering her from this world, from this Earth.

In Elijah's time, there was no zeal for the house of the Lord in Israel because these people worshipped the Baals, joined with them, and did violence to the prophets; so does the apostate Church of this End Times. She would not repent and wished to continue to worship the Baals, for she loved their supposed benefits. This apostate Church is full of soul merchandise, full of theft and deception.

The Lord Jesus made the cleansing of the temple twice: at the beginning and the end of His ministry before He died; let us read Matthew 21:13: «And He said to them, "It is written, 'My house shall be called a house of prayer,' but you have made it a 'den of thieves.' »» This event is meaningful regarding the sleeping Church of the End Times because the Lord will purify and cleanse her before the Rapture; since the Church is at the end of her earthly ministry in this dispensation. The cleansing of the Church will be with severe trials, sufferings, and pains that the Lord will use to awaken her in order to prepare her to take her to the Father's house (John 14:2-3). The cleansing of the Church corresponds to the chastening prophesied in Hebrews 12:5-1, the fiery trial among the believers to test them and make them partakers of Christ's sufferings (1 Peter 4:12-13). God will fulfill His Prophetic Word about every sacrifice that will be salted with salt (Mark 9:49, KJV). This sacrifice is the Church that will be caught away.

Before executing the judgment of forsakenness upon the apostate Church, the Lord called her to repentance. He entered the temples of the apostate churches to tear down the walls of the money changers, to make a whip of cords to the merchandise, and destroy the house of merchandise and the den of thieves. Indeed, God called them to repentance, for He desired to cleanse them so that they could be glorified on the day of the Rapture, the day that is at the doors. However, the apostate churches refused to repent, and now, after the judgment of forsakenness that the Lord executed upon them, they are in the fearful expectation of the judgment of shame, the judgment of sickness and death, the judgment of being left behind, the judgment of the strong delusion and the final judgment of the fiery indignation which will devour the adversaries of God (Hebrews 10:27).

Jesus made the second purification of the temple at the end of His ministry before He died (Matthew 21:13); this is significant for the comparison we are making in relation to the End-Time Church, for the Lord wants her to be purified because she is certainly arriving at the end of her earthly ministry in this dispensation. With every call to repentance, the Lord is seeking to enter the churches to tear down the walls of the money changers, to make a whip of cords to the merchandise, to destroy the house of merchandise and the den of thieves, in order to cleanse her so that she can be lifted up on the glorious day of the Rapture that is at the doors.

Let us return to study the second charge the Lord made against Judah through Jeremiah. God told this people to amend their ways and their doings; He told the prophet Jeremiah to stand at the gate of the Lord's house and proclaim the following messages:

(a) «“Amend your ways and your doings, and I will cause you to dwell in this place.» (Jeremiah 7:3). This is the same thing the Lord said to the apostate Church so that she would repent, but she refused to do so; this is the same admonition He gives in the messages to the churches of Ephesus, Pergamos, Thyatira, Sardis, and Laodicea, to which He exhorts them by saying: “Repent...” (Revelation 2:5, 16, 22; 3:3, 19).

(b) «Do not trust in these lying words, saying, ‘The temple of the LORD, the temple of the LORD, the temple of the LORD *are* these.’» (Jeremiah 7:4). In the same way, the apostate Church is saying, “This is the house of God, and this is the gate of Heaven, this is the temple of God, I am acceptable in the sight of God; I am not a sinner.” But this is a lie of the devil, and indeed, in the pulpits of the apostate churches, the lie is published. The Lord continued to say to the people of Judah: «“For if you thoroughly amend your ways and your doings, if you thoroughly execute judgment between a man and his neighbor, *if* you do not oppress the stranger, the fatherless, and the widow, and do not shed innocent blood in this place, or walk after other gods to your hurt, then I will cause you to dwell in this place, in the land that I gave to your fathers **forever and ever.**» (Jeremiah 7:5-7). The Lord gave this same exhortation to the apostate Church and offered her the Eternal Kingdom, but she rejected it and preferred this world and the offers of Satan.

The Lord told Judah to stop suppressing the truth in unrighteousness but rather to declare and live the truth of God and His righteousness. In this End Times, the Lord said the same to the apostate Church: not to walk after the gods of materialism, vanity, and vainglory, for the promise is the eternity at the Lord's side, the Eternal Kingdom, the New Jerusalem, the New Earth; the Lord promised the same thing to Judah, for when He said in verse 7 that He would cause it to dwell in the land that He gave to its fathers forever and ever, He was referring to the New Earth that the Lord will make after the Millennium when the Eternal Kingdom will begin.

In this same chapter 7 of Jeremiah, the prophet continues with the charge sheet against Judah because of its sin; let's see:

#### **1.4.1.3 Third charge against Judah: Do not trust in these lying words.**

The Lord said to Judah: «“Behold, you trust in lying words that cannot profit.» (Jeremiah 7:8). Likewise, those who attend the apostate churches trust in the lying words of the false prophets, teachers, and apostles, who were already cut off in the judgment of forsakenness, which also fell upon the attendees of such apostate churches who did not repent; therefore, they will be left behind in the Tribulation and suffer the delusion of the antichrist, they will fall under the judgment of the strong delusion that God will send, just as 2 Thessalonians 2:9-12 says: «The coming of the *lawless one* is according to the working of Satan, with all power, signs, and lying wonders, and with all unrighteous deception among those who perish, because they did not receive the love of the truth, that they might be saved. And for this reason **God will send them strong delusion, that they should believe the lie**, that they all may be condemned who did not believe the truth but had pleasure in

unrighteousness.»

#### **1.4.1.4 Fourth charge against Judah. Reiteration of its plundering, murder, adultery and idolatry.**

The prophet Jeremiah continues admonishing the sinful people: «Will you steal, murder, commit adultery, swear falsely, burn incense to Baal, and walk after other gods whom you do not know...» (Jeremiah 7:9). The unfaithful and apostate Church does the same, because, as we saw in the second charge in Jeremiah 6, like Judah apostate Church steals by being a den of thieves, a house of merchandise; she also kills, for false teachers murder the souls by preaching to them a false gospel that makes the attendants twice as much a son of hell; and everyone who spreads this message does the same. The apostate Church commits adultery, for she has forsaken the Lord and His Word to embrace the doctrines of demons; in this way, burns incense to Baal, she worships him, for she seeks prosperity and fertility, as Israel and Judah did, by following this false god.

After these charges, the Lord confronts Judah, just as He is confronting the Church today: «...and *then* come and stand before Me in this house which is called by My name, and say, ‘We are delivered to do all these abominations’? Has this house, which is called by My name, become a den of thieves in your eyes? Behold, I, even I, have seen *it*,” says the LORD.» (Jeremiah 7:10-11). Thus, this is what the Lord says to the apostate Church: “You are a den of thieves! and I am looking at you. And for this reason, I judged you in the judgment of forsakenness; and still I will continue to judge you because you refused to repent”. Let us look at the judgments:

#### ***1.4.2 The judgments of God upon Judah and their relation to the End-Time Church***

##### **1.4.2.1 I will you desolate, a land not inhabited; my soul will depart from you.**

Faced with this announcement of judgment, the Lord says to Judah: «Be instructed, O Jerusalem, / Lest My soul depart from you; / Lest I make you desolate, / A land not inhabited.» (Jeremiah 6:8). When the Lord says that He will make Judah desolate and land not inhabited, He is certainly referring to several literal fulfillments: (a) when the Jews were taken into captivity to the Babylonian Empire. (b) After Israel was taken out of their land in 70 A.D., in what was the second dispersion, the land became an uninhabitable wilderness. (c) But the devastation also refers to the spiritual state, since Israel rejected Jesus at His first coming, for which the Lord proclaimed a judgment upon Jerusalem and the Jewish people, which we find in Matthew 23:37-39: « “O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her chicks under *her* wings, but you were not willing! See! Your house is left to you desolate; for I say to you, you shall see Me no more till you say, ‘Blessed *is* He who comes in the name of the LORD!’ ”» (d) There is a fourth fulfillment of what the prophet Jeremiah said in verse 8, which will occur during the middle of the Tribulation, when the people of Israel will be persecuted by the antichrist, in what will be the second worst holocaust in the entire history of this people.

The prophecy of the Lord Jesus Christ in Matthew 23:37-39 is the same as the prophecy of Jeremiah, chapter 6; this prophecy was fulfilled in the 70 years of devastation because of the judgment of the Assyrian and Babylonian captivity when Jerusalem was reduced to ruins, and the walls broke down, just as Nehemiah found it. But the prophecy of the Lord Jesus Christ was fulfilled after 70 A.D. when the Jews were expelled from their land, and Jerusalem was burned. This prophetic fulfillment is the execution of the curses of the Law that we find in Leviticus 26:33: «I will scatter you among the nations and draw out a sword after you; / **your land shall be desolate and your cities waste.**».

However, the prophecy of the Lord Jesus Christ also speaks of a spiritual devastation, for it says, "...your house is left to you desolate" and mentions how He would depart from the Jewish nation regarding His spiritual relationship with them. The same thing happened in Jeremiah's time; therefore, the prophet says: "Be instructed, O Jerusalem, **lest My soul depart from you**" (Jeremiah 6: 8). Since the Jews did not want to be instructed, refusing to repent, then the Lord's soul departed from them, just as happened after 70 AD. In the Law, the Lord said that if Israel obeyed, He would give them the following blessing: «I will set My tabernacle among you, and My soul shall not abhor you. I will walk among you and be your God, and you shall be My people.» (Leviticus 26:11-12). This blessing refers to the Eternal Kingdom because, in Revelation 21:1-3, the Lord says that He will dwell with His people in the New Earth; let us read: «<sup>1</sup>Now I saw a new heaven and a new earth, for the first heaven and the first earth had passed away. Also there was no more sea. <sup>2</sup>Then I, John, saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. <sup>3</sup>And I heard a loud voice from heaven saying, "Behold, the tabernacle of God *is* with men, and He will dwell with them, and they shall be His people. God Himself will be with them *and be* their God.» God offered His eternal promises to the people of Israel, not ephemeral and corruptible things. But the Jews did not obey and did not repent despite so many prophets and signs sent by the Lord; therefore, judgment took place: the soul of the Lord abhorred them.

However, this judgment of the Lord to depart from His people and leave the house of Israel desolate does not mean that He has completely cast them aside, for He surely has a plan that has been carried out and will continue, for it is sustained on specific covenants that God made with His people, as Leviticus 26:44 says: «Yet for all that, when they are in the land of their enemies, I will not cast them away, nor shall I abhor them, to utterly destroy them and break My covenant with them; for I *am* the LORD their God.»; this is the reason why the Jewish people have not been exterminated; they have not been and will not be wiped off the map. It is also why Israel was reborn when it became a nation in 1948, fulfilling the prophecy of the Lord Jesus Christ about the fig tree that would spring up again (Matthew 24:32).

Now then, what is the relationship between this judgment upon Judah and the apostate End-Time Church? The first relationship is that the cause of the judgment is apostasy and non-repentance. The second relationship is that the Lord Jesus Christ tells the Church the same thing about leaving her desolate; let us read Revelation 2:5: «Remember therefore from where you have fallen; repent and do the first works, or else I will come to you quickly and remove your lampstand from its place—unless you repent.»

This judgment, "I will remove your lampstand from its place," means that the Church will be removed, the Lord will no longer regard her, will no longer be with her, and will cease to be her God because God's command to the Church is not to forsake Him, not to reject His Word, not to defile herself with the world, not to follow idols. «And what accord has Christ with Belial? Or what part has a believer with an unbeliever? And what agreement has the temple of God with idols? For you are the temple of the living God. As God has said: "I will dwell in them / And walk among them. / I will be their God, / And they shall be My people." Therefore "Come out from among them / And be separate, says the Lord. Do not touch what is unclean, / And I will receive you." / "I will be a Father to you, / And you shall be My sons and daughters, / Says the Lord Almighty.» (2 Corinthians 6:15-18).

In the same way, as the Lord did with the Jewish people in the time of Jeremiah, He is doing it now when He is admonishing from Heaven, exhorting, inviting to repentance the apostate Church and anyone who is in a church of sound doctrine, but has an apostate heart; the Lord tells them to repent so that He does not bring His judgment on them; He is telling them: "be instructed!". Let us look at the second judgment upon Judah and how it applies to the Church and the apostate believers:

**1.4.2.2 I will pour out my wrath on all: the children, the young, the husband, the wife, the old, and the one full of days.**

This is a terrible judgment; let us read Jeremiah 6:11: «Therefore I am full of the fury of the LORD. I am weary of holding *it* in. "I will pour it out on the children outside, / And on the assembly of young men together; / For even the husband shall be taken with the wife, / The aged with *him who is full of days.*» This event happened in Judah in the judgment of the Assyrian and Babylonian captivity when the Babylonian Empire devastated the people of Judah and Jerusalem. The Lord gives the reason why He pours out this wrath in Jeremiah 6: 10: «To whom shall I speak and give warning, That they may hear? Indeed their ear *is* uncircumcised, / And they cannot give heed. / Behold, the word of the LORD is a reproach to them; / They have no delight in it.»

The outpouring of the wrath prophetically points to the wrath of the Tribulation Judgment upon the apostate churches and all people with apostate hearts, who will not participate in the Rapture since they will be left behind. Let us read Revelation 6:16-17: «...and said to the mountains and rocks, "Fall on us and hide us from the face of Him who sits on the throne and from **the wrath of the Lamb!** For **the great day of His wrath** has come, and who is able to stand?"» Just as He did with the Jewish people through Jeremiah, the Lord is doing so today, for He has raised up prophetic voices through which He is proclaiming repentance. He is speaking in order for them to hear, but there are many uncircumcised ears, and they cannot hear because they have grown dull with so many false words, fables, and doctrines of demons. To many apostate churches and people with apostate hearts, the Word of God is a reproach, and they do not love it. Let us look at the third judgment upon Judah and its relation to the Church and the apostate hearts:

### **1.4.2.3 Their Fields and their wives together will be turned over to others.**

This judgment shows the increase of the Lord's wrath: «And their houses shall be turned over to others, / Fields and wives together; / For I will stretch out My hand / Against the inhabitants of the land,” says the LORD.» (Jeremiah 6:12); this event indeed occurred when Babylon took the land of Judah and the city of Jerusalem; this will happen in the same way for the apostate Church and those who have apostate hearts because all the properties and goods to which they clung and their souls longed, and the families to which they did not preach or testify, all this will come under the wrath of the Lord Almighty in the Tribulation; Why? The reason is the same as what Jeremiah stated for Judah. Let us read Jeremiah 6:13-14: «“Because from the least of them even to the greatest of them, / Everyone *is* given to covetousness; / And from the prophet even to the priest, / Everyone deals falsely. / They have also healed the hurt of My people slightly, / Saying, ‘Peace, peace!’ / When *there is* no peace.»

The description of Jeremiah 6:13-14 is what false prophets, teachers, and pastors do, as well as believers who covet material things, fame, power, titles, covet to be admired, for they feed vanity and vainglory and even dare to say that it is the blessing of God when what they really have in their hearts is a multitude of idols that they are not willing to drop. The false prophets, pastors, apostles, and teachers say: “Peace, peace, prosperity, prosperity, blessing, blessing, the keys of a new house and car, ‘powerful’ ministries to the nations, many trips to tread on the snow, many will praise you”; but all these promises are lies, divinations, filth, prophecies of Baal and Jezebel, which may be fulfilled, but they are still lies, deceptions, because they lead to idols, to take root on this Earth as the only hope (Deuteronomy 13:1-2).

When we tell those who have apostate hearts that peace will not come, but wars and that till the end the desolations are determined, as Daniel 9:26 says, they react by saying: "No, I do not believe that, that will not be so. The pastor is exaggerating. All the time he speaks evil, he wishes evil; when we must wish peace, blessing, prosperity." But the Word of God is clear and testifies against all apostates.

Why will the Lord judge in the Tribulation Judgment the apostate Church and anyone who has an apostate heart? The answer is because the Lord says in Jeremiah 6:15: «Were they ashamed when they had committed abomination? / No! They were not at all ashamed; / Nor did they know how to blush. Therefore they shall fall among those who fall; / At the time I punish them, / They shall be cast down,” says the LORD.» The Lord permanently admonished from Heaven and, just as He announced to Judah through Jeremiah, He said to the End-Time Church and to the people who have an apostate heart the following: «Thus says the LORD: / “Stand in the ways and see, / And ask for the old paths, where the good way *is*, / And walk in it; / Then you will find rest for your souls.» (Jeremiah 6:16a). However, in the face of this glorious invitation, Judah answered: «...‘We will not walk *in it*.’» (Jeremiah 6:16b). This same thing was said by many apostate churches in Barranquilla and all over the world, and also by many who boasted of not being in an apostate church, but their hearts were already unfaithful.

In these last days, the Lord exhorted the Church and said to her: "May this not happen to you, Church." The holy Church must remain steadfast without falling, watching, and waiting for the coming of the Lord Jesus Christ because He is certainly near; He is at the doors. That is why the Lord exhorted: "Do not let this happen to you, Church"; because if she did not obey, the Lord would do with the Church, as He did with Israel and Judah, and with all those who apostatized from the faith, forsook the Word of God, and followed another gospel. The Lord will severely punish all those who did not obey Him nor listen to His call to repentance. Jeremiah 6:17 says: «Also, I set watchmen over you, *saying*, / ‘Listen to the sound of the trumpet!’ / But they said, ‘We will not listen.’»

The Lord sent messages to all the Earth saying: Christ is coming, the sound of the trumpet is about to resound, the Rapture is at the doors, repent, reason with the Lord, forsake vanity, forsake vainglory, forsake materialism, forsake every weight of sin; but many stubbornly and obstinately say: "we will not listen." In the face of the hardness of heart, the Lord executed judgment upon the apostates, as He did upon Israel and Judah according to what Jeremiah prophesied: first, God executed the judgment of blindness and the judgment of forsakenness; then He will execute the judgment of shame, the judgment of sickness and death; and finally, the judgment of being left behind; which mark the end of the dispensation of the Church and the beginning of the Tribulation judgment, during which God will execute upon the apostates the judgment of the strong delusion and the judgment of the fiery indignation so that they will go to Hell. Let us read the judgment that the Lord proclaimed on Judah in Jeremiah 6:18-19: «Therefore hear, you nations, / And know, O congregation, what *is* among them. Hear, O earth! Behold, I will certainly bring calamity on this people— The fruit of their thoughts, / Because they have not heeded My words / Nor My law, but rejected it.»

The relationship of this judgment upon Judah with the apostate Church is that if the apostates do not repent now, as they are being called in the messages to the 5 apostate churches of Revelation chapters 2 and 3, they will be left behind in the Rapture and will receive a strong delusion, that will make them believe the lie as 2 Thessalonians 2:9-12 says. During the Tribulation Judgment, the apostates will join with the antichrist in the Great Harlot, they will join Babylon, and the judgment that will fall upon Babylon will also be poured out on all the apostate churches because they will be left behind when the Rapture occurs, before the judgment of the 7 years of the Tribulation. Let us read Jeremiah 7:32-34: «“Therefore behold, the days are coming,” says the Lord, “when it will no more be called Tophet, or the Valley of the Son of Hinnom, but the Valley of Slaughter; for they will bury in Tophet until there is no room. The corpses of this people will be food for the birds of the heaven and for the beasts of the earth. And no one will frighten *them away*. Then I will cause to cease from the cities of Judah and from the streets of Jerusalem **the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride.** For the land shall be desolate.»

In this prophecy of Jeremiah 7:32-34, the first fulfillment occurred in the judgment of the Assyrian and Babylonian captivity. Still, the second fulfillment will take place during the Tribulation, and the apostate Church, along with people with rebellious and unbelieving hearts, will suffer this judgment. Let us read Revelation 18:23-24: «The light of a lamp shall not shine in you anymore, and the voice

of bridegroom and bride shall not be heard in you anymore. For your merchants were the great men of the earth, for by your sorcery all the nations were deceived. And in her was found the blood of prophets and saints, and of all who were slain on the earth.”»

Finally, the comparison between the apostate Church and Israel and Judah is also based on how, in the prophecies of all the servants who were sent to admonish the Jewish people, the Lord announced the End Times that we are now living. And the same thing is happening as in the time of Jeremiah: they did not want to listen; it is also happening now in the same way as in the time of Jesus when the Lord sent John the Baptist, and He Himself preached the gospel, but the Jews did not receive so the Lord said to them, «“But to what shall I liken this generation? It is like children sitting in the marketplaces and calling to their companions, and saying: ‘We played the flute for you, / And you did not dance; / We mourned to you, / And you did not lament.’» (Matthew 11:16-17).

The Lord Jesus Christ fulfilled more than 300 specific and exact prophecies, which were not hidden since their purpose was for the Jews to recognize that He was the Messiah and to believe. Let us remember one of them, and it is the prophecy of Micah 5:2 referring to where the Christ would be born, which was known by the scribes and the priests, as appears in Matthew 2:1-6: «Now after Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, wise men from the East came to Jerusalem, saying, “Where is He who has been born King of the Jews? For we have seen His star in the East and have come to worship Him.” **When Herod the king heard this, he was troubled, and all Jerusalem with him.** And when he had gathered all the chief priests and scribes of the people together, he inquired of them where the Christ was to be born. So they said to him, “In Bethlehem of Judea, for thus it is written by the prophet: ‘But you, Bethlehem, *in* the land of Judah, / Are not the least among the rulers of Judah; / For out of you shall come a Ruler / Who will shepherd My people Israel.’ ”»

In the previous passage, we see that due to the visit of the wise men from the East who came to worship Jesus, Herod and all Jerusalem with him were troubled; Matthew says that all the chief priests and scribes were gathered together and claimed to know the prophecy of Micah, for they quoted it. But when the Lord Jesus began His ministry, the scribes and priests closed their hearts, their eyes, and their ears to what was evident because of all the signs that Jesus was doing and that, according to the Old Testament, confirmed that Jesus was the Messiah; but they did not believe.

In the same way, as it happened in the time of Jesus, it happens today, when the Prophetic Word is no longer sealed as in the time of Daniel (Daniel 12:9) since the time of the end has already come. The Lord Himself said that the prophecy would no longer be sealed (Revelation 22:10). All the prophecies of the end have been fulfilled and are still being fulfilled before our eyes; there is an exponential curve of signs and prophetic events that have already occurred in the 20th century and in this 21st century, which show us that Jesus is at the very gates of Heaven waiting for the order of the Father to come for His Church, for the Tribulation is already ready to begin. The Rapture of the holy Church must occur before the Tribulation judgment because the Lord has promised to deliver us from the wrath to come and to keep us from the terrible trial that will come upon the whole world



(Revelation 3:10).

However, just as the Jews did with the more than 300 prophecies fulfilled by the Lord Jesus Christ at His first coming, so are many churches and believers who have apostasy in their hearts (as well as the unbelievers all over the Earth); the apostates are closing their eyes, their ears, and their hearts. However, regarding the sleeping Church that did not suffer the judgment of forsakenness, the Lord cannot stop saying to them: "Awake Church! Repent! Come to me, let us reason together!" (cf. Isaiah 1:18). The Lord will not cease to say: « "And behold, I am coming quickly, and My reward *is* with Me, to give to every one according to his work.» (Revelation 22:12).

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## CHAPTER 2

### THE WISE VIRGINS AND THE FOOLISH VIRGINS

The parable of the ten virgins refers to the coming of the Lord for His Church (Matthew 25:6); its main purpose is to remind the Church that she should prepare herself daily to be ready to receive her Lord in the Rapture and go to the Marriage of the Lamb, we find this in Revelation 19:6-9 (NASB):

<sup>6</sup> Then I heard *something* like the voice of a great multitude and like the sound of many waters, and like the sound of mighty peals of thunder, saying,

“Hallelujah! For the Lord our God, the Almighty, reigns.

<sup>7</sup> Let’s rejoice and be glad and give the glory to Him, because the marriage of the Lamb has come, and **His bride has prepared herself.**”

<sup>8</sup> It was given to her to clothe herself in fine linen, bright *and* clean; for the fine linen is the righteous acts of the saints.

<sup>9</sup> Then he said to me, “Write: ‘Blessed are those who are invited to the wedding feast of the Lamb.’” And he said to me, “These are the true words of God.”

Verse 7 confirms that the Church must go through a period of preparation on Earth to be then raised to go to the New Jerusalem and receive there the preparation for the great event of the Marriage of the Lamb that will take place before the Second Coming of Christ. The Bible teaches that only those who are prepared will be granted the privilege of being clothed in fine and bright linen (Revelation 19:8). Most English translations, such as New King James Version or New American Standard Bible, translate that this fine linen is “the righteous acts of the saints;” however, in the Greek version the term “acts” does not appear, but only “*dikaiōma*” (Gr. δικαίωμα) which means “righteousness,” therefore, the translation of Revelation 19:8 would be, “It was given to her to clothe herself in fine linen, bright and clean; for the fine linen is **the righteousness of the saints.**” This righteousness of the saints is justification in Christ Jesus, which only has been given to the holy Church washed in the blood of the Lamb. Only the virgins who are prepared will go in with their Lord to the Wedding (Matthew 25:10; Revelation 19:7).

The Lord used the metaphor of the Jewish wedding concerning the betrothal because in the celebration of the Passover in the Upper Room, Jesus carried out actions related to the betrothal, such as (a) giving the disciples to drink from the same cup as Himself (Matthew 26:27); (b) telling them that He was going to the Father's house to prepare the dwellings; (c) promising them that He would come again to take His bride, the Church, to these dwellings (John 14:1-3 WYC). However, not all the characteristics of the Jewish wedding apply to the Church; let's see: (a) in those weddings, the bridegroom took a year to prepare the dwellings, but this has not happened with the Church because between the betrothal in the Upper Room and the return of the Lord in the Rapture (which has not happened), it has not been a year, rather almost two thousand have passed. (b) Furthermore, the statement of several authors regarding the fact that in the Jewish wedding, the bride did not know the day and the hour when the bridegroom would come does not apply either because the Bible states

that the bride had to watch and pray since she did not know the day and the hour, and by praying and watching the Holy Spirit would reveal to her this mighty time, the day and the hour. We can confirm the previous statement in what the Lord said, that the Holy Spirit would lead the Church into all truth and teach her all things (John 14:26; 16:13-14). Jesus Himself promised that the Holy Spirit would glorify Him by taking what is of Him and the Father and would declare it to the Church; likewise, the Prophetic Word of 1 Corinthians 2:9-16 will be fulfilled, for the Holy Spirit searches the deep things of God and reveals all things to us. The Bible establishes that the one who does not know the day or the hour is the evil servant and the dead Church (Matthew 24:48-51; Revelation 3:3).

In the parable we will study in this chapter, the Lord uses the figurative representation of virgin women to establish a likeness relationship with His Church. In the past, among the Jewish people, when a virgin was betrothed (or asked in marriage), she stayed at her father's house waiting for the day on which the wedding would take place. During that time, approximately one year, the bride prepared herself so her beloved would find her ready on the day he would come for her. In her heart, the bride only longed for the wedding day to come, and everything she did revolved around preparing for that moment. In this End Times, the Church of Christ should be living as a betrothed virgin; she should be preparing and longing fervently for her Lord to come. Her heart should say: "Amen. Even so, come, Lord Jesus!" (Revelation 22:20).

The preparatory act for a wedding cannot be transferred from one virgin to another; it cannot be lent; it is a strictly individual matter (Matthew 25:8-9); therefore, each believer must have a personal relationship with the Lord. The Greek term for the word "Wedding" is *gamos* (Gr. γάμος)<sup>7</sup>, and it is in plural because it is the Church made up of all the glorified saints, and as a complete nation, that will participate in this glorious event. The consummation of the betrothal that took place in the Upper Room (Matthew 26:27-28) will take place at the Marriage of the Lamb, and God has chosen the time just before the Second Coming of Christ since the Church will reign with Him on Earth during the Millennium as kings and priests. Therefore, the Wedding is not only the sealing of the New Covenant, in terms of the consummation of the betrothal, but it also relates to the promise of the government given to the Church, for it is as a bride that the Church will exercise this government (Revelation 2:26-28).

If the believer is a member of a sound doctrine congregation but refuses to sanctify himself, the faith, holiness, and faithfulness of his pastor or his brethren will not be lent to him. The previous is an important fact, since according to the parable of Matthew 25:1-13, the Lord makes clear that not all the virgins were properly prepared for the wedding; this can be applied to Church because, biblically, it can be established three types of church in the End-Times: (a) The apostate Church that has already been cut-off; this type of church is represented in the five foolish virgins who could not enter the

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<sup>7</sup> The New King James Version translates the word "*gamos*" (Gr. γάμος) as "wedding" in Matthew 25:10; however, the correct translation of it is the plural "weddings" or "wedding feasts" as Young literal translation; let us see: « And while they are going away to buy, the bridegroom came, and those ready went in with him to the marriage-feasts, and the door was shut... » Other bible versions, such as the Spanish version of Reina Valera 1960 (RVR60) and French Luis Segond (LSG), also translate it using the plural form of the word.

wedding; let us read Matthew 25:11-12:

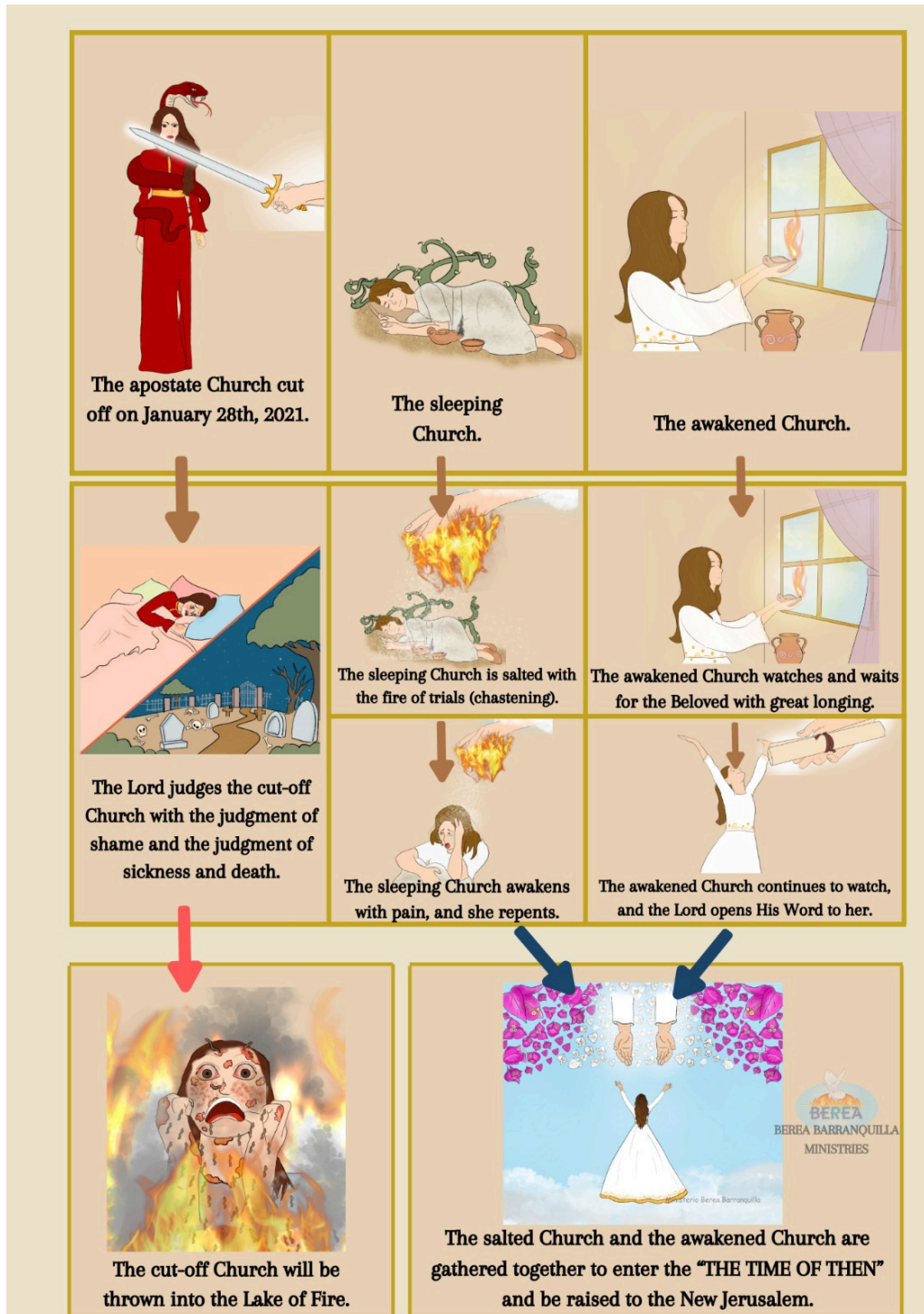
<sup>11</sup> “Afterward the other virgins came also, saying, ‘Lord, Lord, open to us!’

<sup>12</sup> But he answered and said, ‘Assuredly, I say to you, I do not know you.’

(b) The sleeping Church, which has surrendered to the seduction of the apostates and the Perverse, the sinful nature; those have led her to put her eyes and heart on this Earth, which is why the sleeping Church is not prepared. However, the Lord knows her, and He will wake her up with hard trials; He will apply her chastening and punishment to make her partaker of His holiness (Hebrews 12:10) and prepare her for the Rapture. (c) The holy Church that has kept the Lord's Word, that has not apostatized from the faith, and has the New Jerusalem in her heart. Therefore, she is prepared for the Rapture. The differences the Lord makes between the five wise virgins and the five foolish reveal the current state of the End-Time Church. The Lord's message to the seven churches through the apostle John in the book of Revelation also shows this state of the Church (Revelation chs. 2-3). Considering the content of the message, five churches were foolish, that is, the apostate ones (Ephesus, Pergamos, Thyatira, Sardis, and Laodicea), and only two were wise and prudent, that are the holy congregations (Smyrna and Philadelphia).

**Figure 1**

*The three types of church in the End Times.*



To summarize, it is clear then that to be able to go to meet the Lord (1 Thessalonians 4:17), the betrothed must go through a preparatory act that is individual. During the preparation, the betrothed virgin must be washed, sanctified, and purified with the Word of God (Ephesians 5:26) so that the Bridegroom may find her dressed in her wedding garments (Matthew 22:9-14), with her clean

garments, without the spot of sin (Ephesians 5:27), pure and faithful to her Lord because she knows that she has been betrothed to one Husband (2 Corinthians 11:2). Only the virgins who were prepared went in with their Lord to the wedding (Matthew 25:10), the rest of the virgins were not dressed in wedding garments, and therefore the door that leads to salvation, to the New Jerusalem and to receive the eternal promises was shut to them. They were left behind because they were not properly prepared (Matthew 25:10-12).

## **2.1 The Church's preparatory act to come up to meet her Lord at the Rapture**

To determine what the preparatory act is, we will analyze the characteristics of the wise virgins since they did it according to God's will and obtained the reward. They followed all the instructions the Lord gave His Church through His Word to prepare herself for His soon coming. The wise virgins believed, did not doubt, sanctified themselves, and accomplished the commission.

### ***2.1.1. The wise virgins: The Holy Church, filled with the fire of the Holy Spirit***

#### **2.1.1.1 The wise virgins knew the time, the day, and the hour of the coming of the Lord.**

The wise virgins represent the holy Church that will know the time, day, and hour of Christ's coming for the following reasons: (a) He commanded her to watch and, by watching, the Holy Spirit would declare it to her; (b) the Lord Jesus promised that the Comforter, the Helper would make us know all things (John 14:26 KJV) and would guide us into all truth (John 16:13). That is why the Lord Jesus Christ does not mention the Holy Spirit when He affirms: «“But of that day and hour no one knows, not even the angels in heaven, nor the Son, but only the Father...» (Mark 13:32). The Holy Spirit will declare to the Church the day and hour of Christ's coming, for only the Father can answer the prayer of the Son, Jesus, when He cried out in John 17:24: «“Father, I desire that they also whom You gave Me may be with Me where I am, that they may behold My glory which You have given Me; for You loved Me before the foundation of the world...».

As we said before, the Holy Spirit would declare to His holy Church the day and hour of Christ's coming for her in the Rapture; this is how it will happen since several Prophetic Words must be fulfilled; among them, the following: (a) the Prophetic Word of John 14:26 and John 16:13-15, concerning the Holy Spirit glorifying Jesus, taking what is of Him and of the Father to make it known to the Church; (b) the Prophetic Word of Corinthians 2:9-16, which affirms that the Holy Spirit searches the deep things of God and reveals all things to us. Evidently, the dead Church is the one that does not have the Holy Spirit; consequently, she does not listen to His voice; therefore, she will never know the day nor the hour of the Rapture; this Church is made up of evil servants, and they are the ones that will never have this knowledge (Matthew 24:48-51; Revelation 3:3).

In short, the two commands that the Lord gives to the End-Time Church are: (a) Watch because you do not know the day and the hour; and by watching, the Holy Spirit will reveal to you this day and this hour; (b) having known the day and the hour by the Holy Spirit, you will keep on watching

because the Lord commanded the master of the house (the pastor) to watch, knowing the hour (Matthew 24:43). On the contrary, the Scripture says that the wicked and unfaithful servant and the dead Church (Sardis) are the ones who will not know the hour (Matthew 24:48-50); because the Lord Jesus will come upon them as a thief in the night (Revelation 3:3).

The apostle Paul says that the Church of Christ is not in darkness so that the coming of the Lord should overtake her as a thief in the night (1 Thessalonians 5:4). He also says that the holy Church, the one that keeps the command, the Word of perseverance, is formed by sons of light, sons of the day, not of the night nor of darkness (1 Thessalonians 5:5) and, therefore, they will know the time when their Lord will come for them and the Holy Spirit will reveal to them the day so that the Prophetic Word may be fulfilled that they will see the Day approaching (Hebrews 10:25); and also the Holy Spirit will reveal the hour to the sons of the day. The Holy Spirit will declare to the Holy Church the day and the hour when the Lord will say to her, «“Rise up, my love, my fair one, / And come away.» (Song of Solomon 2:10). The Lord did give signs of the End Times so that the Holy Spirit would reveal to the Church the day and the hour because He loves her.

The wise virgins, who were awake, were watchful of the signs; they were aware of the times and therefore were able to hear the cry that said, “Behold, the bridegroom is coming” and went out to meet him (Matthew 25:6). The Church who is awake, who is with the lamp burning like the wise virgins; this Church sees how the prophetic Word related to Israel and all the other signs are being fulfilled; she is alert to what is happening around her and she considers each event, not as something normal, but as a sign of the end and, consequently, she understands that the coming of her Lord is near. This Church knows that she is living in borrowed times; therefore, it is time to lift up her head because her redemption draws near (Luke 21:28).

The Church that is waiting for her Lord has learned from the fig tree that is Israel (Hosea 9:10), knows clearly that the leaves of the fig tree already put forth (Matthew 24:32) on May 14<sup>th</sup>, 1948, and that on May 14<sup>th</sup>, 2018, the generation that saw the budding of the fig tree was seventy years old in the Gentile Gregorian calendar, but this generation just was only sixty-nine prophetic years<sup>8</sup>, it was until 2019 that the fig tree fulfilled seventy prophetic years, which announces the nearness of the end of the countdown of the generation of eighty years, the ones with strength (Psalm 90:10), the generation that will not pass away (Matthew 24:32), the generation that will see Christ coming at the Second Coming and will say “Blessed is He who comes in the name of the LORD!” (Matthew 23:39).

In 2022, the fig tree fulfilled seventy-three prophetic years, the limit of the years that the Church should count to know the nearness of the day and hour of the Rapture. The awakened Church has seen how all the other signs increase in intensity, frequency, and magnitude, which are: (a) the

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<sup>8</sup> The books of Daniel and Revelation teach us that the prophetic year is 360 days with twelve months of 30 days and not 365 days like the Gregorian Gentile calendar (Daniel 12:11; Revelation 11:3; 12:6); this count of days is the one that the Church must use to know the times of the King's calendar. Sir Robert Anderson (1894) affirms that with this count, it was possible to calculate the exact days of the sixty-nine weeks of Daniel (Daniel 9:25) from the decree of the building of Jerusalem (Nehemiah 2:4-8) until the Messiah the Prince, which corresponds to the triumphal entry of Jesus Christ in Jerusalem (Matthew 21:1-11; Mark 11:1-11; Luke 19:28-40; John 12:12-19).



geopolitical signs of wars and rumors of war; (b) the increase of knowledge; (c) the signs in nature; (c) and the awakened Church has seen how the last sign of the End Times has been fulfilled, which is the apostasy, the fast and monstrous growth of this with the false doctrines that have spread throughout the Earth, the doctrine of Balaam, the doctrine of Jezebel, the doctrine of the Nicolaitans (Revelation 2:14-15, 20), the heaps of teachers who would turn away the ear from the truth to fables (2 Timothy 4:3-4). The previous is why the holy Church knows her departure from this Earth is at the door (Matthew 24:33) (Ferrer and Rodriguez, 2019a).

### **2.1.1.2 The wise virgins were watching.**

The wise virgins were awake awaiting the coming of the Bridegroom, and the holy Church is doing the same; she is watching, longing for the coming of the Lord, with a fervent longing to be caught away by the Lord Jesus Christ, to be with Him forever. This longing leads us to prepare ourselves, to clothe ourselves with holiness to be counted worthy to escape the wrath to come (Luke 21:36). The parable says that both the wise and the foolish virgins slumbered and slept (Matthew 25:5). Still, concerning the wise ones, the sleep was only physical because their spirit was always watching and burning with fire for the coming of the Lord, since before falling into physical sleep, they had prepared themselves by taking their lamps and oil with them.

Like the wise virgins, in these last times, the Church must long to hear the voice of her Beloved and must also be in the daydream of love because the earnest cry of her heart is "Come Lord Jesus" (Revelation 22:20). The awakened Church never ceases to watch, even during physical sleep her heart watches all the time waiting for the coming of her Lord, her soul is watching all the time, praying and crying out saying "My sweet Beloved come right now" (Song of Solomon 2:7, 3:5; 5:2; 8:4). The holy Church is preparing herself and is about to meet the Beloved, she is listening to the voice of the Bridegroom announcing her that He is coming so soon (Revelation 22:12), she is listening to the voice of the creation that groans and announces the coming of the King (Romans 8:19-21) and when she hears that voice, she answers "Come" imploring her Lord to come soon for her because she is lovesick for her King (Song of Solomon 5:8, Revelation 22:17).

The command to watch in the End Times is given by the Lord repeatedly in the Scriptures, one of these is Luke 21:34-36 where in addition to this command, we find a warning to the Church not to let herself be entangled by the cares of this world, the thorns that choke the Word of God making it unfruitful (Matthew 13:22), because then "that day," referring to the Tribulation, will come unexpectedly, like a snare (Luke 21:34-35); that is, whoever does not watch properly and fills himself with earthly cares, lusts, and worldly desires, will be left behind, fulfilling the Prophetic Word of Revelation 3:3, the Lord will come upon him as a thief, for he will not know the day nor the hour of the coming of the Lord for His holy Church. Today's Church must be watching so that she does not fall into the temptation of the lust of the eyes, the lust of the flesh, and the pride of life; she must live as a stranger and pilgrim in this world in order to be able to keep herself faithful to her Lord. The awakened Church does not have her eyes on this world because she waits for the city that has foundations, whose builder and maker is God (Hebrews 11:10). The awakened Church does not lay

up for herself treasures on Earth where rust and moth destroy and where thieves break in and steal; however, she lays up for herself treasures in Heaven because she knows that where her treasure is, there her heart will be also (Matthew 6:19-21).

### **2.1.1.3 The wise virgins were filled with the Holy Spirit of God.**

The virgins took with them the oil (Matthew 25:4), which represents the Holy Spirit who is also symbolized in the oil that made the lamps burn continually to light in the tabernacle (Exodus 27:20). The oil was also used on unleavened cakes, that is, uncontaminated (Exodus 29:1-2); therefore, in the parable of the ten virgins, the oil also represents the holiness and sound doctrine of those virgins who were wise (Matthew 16:12) (Ferrer & Rodriguez, 2018). The End-Time Church must be a temple of the Holy Spirit, have her lamps full of oil to be lights in the world in the midst of a crooked and perverse generation of apostasy (Philippians 2:15). The holy Church must be bearers of the Good News of salvation, announcing the soon coming of the Lord, the glorious promises and the judgments to come; she must be filled with eternity to discern always in the Spirit and not be influenced by doctrines of error, by the words of men who speak according to their own desires (2 Timothy 4:3), lying men who secretly bring in destructive heresies (2 Peter 2:1), false apostles, deceitful workers who disguise themselves as apostles of Christ (2 Corinthians 11:13).

### **2.1.1.4 The wise virgins had certainty and conviction that the Bridegroom was at the doors.**

Setting your eyes on eternity, on the Author and Finisher of the faith (Hebrews 12:1-2), allows the believer to discern the signs and the time and to understand that the Lord is at the doors. Today, the Church has the fulfillment of all these signs before her eyes; therefore, she must know that we are in the End Times and that the coming of the Lord for His Church is near.

The End-Time Church has a powerful weapon that the Lord has given her, that is, to confess with certainty and conviction, with faith, that her redemption draws near. The servants of the Old Testament died without receiving the promises; they embraced their promises afar off (Hebrews 11:13), but today, the holy Church is facing a mighty prophetic fulfillment, for she saw the signs of the end fulfilled before her eyes. Therefore, the Church did know the time of her visitation, the days of the Son of Man (Matthew 24:37), which is the Lord in the midst of the lampstands, which are all the churches (Revelation 1:12-19). This powerful prophecy was fulfilled in 2019, the year when the nation of Israel, the fig tree, and the generation born in 1948 were 70 prophetic years. The Church should be aware and recognize, by the Spirit and the Word of God, the nearness of the times and thus fulfill the command to pray and watch to know the day and hour of the coming of the Lord in the Rapture; this is why we, the End-Time Church, **closely** embrace our promises, our inheritance.

By faith, the awakened Church offers her Lord more excellent sacrifice (Hebrews 11:4) and presents herself before Him as a living sacrifice, holy and acceptable to God (Romans 12:1); this awakened Church obeys the call of her Lord to come out from Babylon, from sin, from uncleanness and

wickedness to sanctify herself because she longs for the eternal inheritance (Hebrews 11:8), she has chosen rather to suffer affliction and be reproached than to enjoy the passing pleasures of sin because she looks to the reward (Hebrews 11:8-26).

## **2.2 The false notion of the Church's preparatory act to come up to meet her Lord at the Rapture**

In the parable of the ten virgins, it is evident that not all the virgins prepared themselves in the same way; the wise and prudent virgins took oil with their lamps (Matthew 25:4); however, the foolish virgins did not take oil and thought that they would enter that way the wedding when the Bridegroom arrived (Matthew 25:3), in the same way, it is evident that many churches and believers have a false preparatory act, because they are spiritually asleep. These churches that are preparing under their own perspective and not based on the biblical perspective are represented by the foolish virgins, those who were unaware and therefore could not enter the wedding (Matthew 25:10-12).

The false preparatory act is to consider that waiting for the Lord is to have received Christ and to "live in holiness;" however, these sleeping and apostate believers define holiness in religious terms as acts of belonging to a congregation, doing rituals and leading a moral life as well as having an intellectual knowledge about the coming of the Lord. Still, they consider that it will take a long time. This false conception is linked to the misinterpretation of the Scriptures, to the false teachings and traditions that have become deeply rooted in the Church; an example of these is the coming of the Lord for His Church as a thief in the night and the false imminence according to which the day and hour of the Rapture will not be known. These false demonic teachings lead believers to immerse themselves in the world and to cling to this Earth.

The Lord has told us that "not all who say that I am coming are waiting for Me," for many people claim to "wait for the Lord," but in their hearts, they say like the evil servant, "My Master is delaying His coming" (Matthew 24:48). Therefore, they did not fulfill the orders to take heed, watch and pray to know the times, the day and the hour (Mark 13:33), which will be indeed known, because it is the evil servants and the dead churches that will not know the times, the day and the hour, for the Scripture says Matthew 24:48-51:

<sup>48</sup> But if that evil servant says in his heart, 'My master is delaying his coming,'

<sup>49</sup> and begins to beat *his* fellow servants, and to eat and drink with the drunkards,

<sup>50</sup> **the master of that servant will come on a day when he is not looking for *him* and at an hour that he is not aware of,**

<sup>51</sup> and will cut him in two and appoint *him* his portion with the hypocrites. There shall be weeping and gnashing of teeth.

Furthermore, in Revelation 3:3, the Lord says:

<sup>3</sup> Remember therefore how you have received and heard; hold fast and repent. **Therefore if you will not watch, I will come upon you as a thief, and you will not know what hour I will come upon you.**

Those who did not want to be sons of the day (1 Thessalonians 5:5) do not wait for the Lord; therefore, they will not know the day and the hour of the Lord's coming for the holy Church. They are the ones who were filled with much more darkness, who went away to eat and drink with drunkards, to beat their fellow servants (Luke 12:45). Those who before were children of God became children of darkness because they decided to be part of the evil, adulterous and perverse generation; and they did as the generation of Noah and Lot; they dedicated themselves to eat, drink, marry and give themselves in marriage; fulfilling the Prophetic Word of Matthew 24:37-39 and Luke 17:26-29.

### ***2.2.1 The foolish virgins: The apostate Church and the sleeping Church***

The five foolish virgins symbolize two types of Church: (a) the Church that has apostatized from the Word of God and from the faith that has completely departed from Him, and (b) a Church that is asleep because she has set her heart on this Earth and lives among thorns and briars, which represent the cares of this world, the deceitfulness of riches and the desires for other things (Mark 4:19). Both types of churches are in apostasy, but there is a difference: the apostate Church is the one that was cut off in the judgment of forsakenness, because the Lord knew that, despite insistently calling her to repentance, she would not repent. On the contrary, the sleeping Church is the one whose repentance the Lord foreknew. God has called her to wake up, but this sleeping Church has rejected the invitation; that is why He will use the method of the own body<sup>9</sup> with her, to lead her to recognize her sin and to repent, to return to the way of holiness, returning to the Word of God, to the pure gospel. The method of the own body to awaken the sleeping Church consists of subjecting her to pain and tough trials so that the Prophetic Word of Hebrews 12:5-11 is fulfilled. The chastening and punishment of the Lord are also for this Church, which is to be awakened so that she may obey the commandments (orders, instructions) that He has given for the End Times so that she can participate in the Rapture. These commandments are the following:

- Watch to be worthy to escape all that is to come, which refers to the judgments of the Tribulation (Luke 21:36).

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<sup>9</sup> The Bible teaches that the Lord has three ways or methods of teaching us to do His perfect will, which are:

(1) The method of preaching and teaching His Word: God wants us to receive His Word and put it into practice; this is what He did with the people of Israel. Within preaching and teaching, the Lord uses remembrance, as He did in the book of Deuteronomy, in which Moses recapitulated the Law.

(2) The method of the example: when we do not obey the preaching and teaching of His Word, God shows us trials or judgments on others as examples that we must behold carefully and receive so that we understand that we must do the perfect will of the Lord because this allows us to be in His holy way, in His salvation path to obtain the eternal promises. In this method of the example of others, the Lord also uses remembrance; God reminds His children of what happened to others so that we do not fall into disobedience, rebellion, and other sins.

(3) The method of the "own body": That is, discipline over our own lives. When the child of God resists learning with the other two methods, the Lord continues to teach him with the preaching and teaching of God's Word, the other examples, and the Prophetic Word of warning. Nevertheless, God decides to put trials and disciplines in the lives of the believers to bring them to the obedience of His perfect will.

*The wise virgins and the foolish virgins*

- Pray for the glorified body (Romans 8:23).
- Present the body as a living sacrifice, holy, acceptable to God (Romans 12:1).
- Do not be conformed to the present time (Romans 12:2).
- Be transformed by renewing the mind to understand the will of God for the End Times (Romans 12:2).
- Cry out for the coming of the Kingdom of God (the Millennial Kingdom and the Eternal Kingdom) and for His will to be done on Earth (Matthew 6:10).
- Eat the Lord's Supper (bread and wine) frequently, in holiness, examining ourselves, discerning the body of Jesus, and judging ourselves so that we may not be condemned with the world (1 Corinthians 11:26-32).
- Set our hearts on the New Jerusalem; seek the things which are above, where Christ is sitting; and set our minds on the things above, not on things on Earth (Colossians 3:1-4).

The Lord will use the chastening to make the sleeping Church obey the previous commandments; He will use fiery trial, pain, and sorrow; this is the conclusion of the calendar of the Church's dispensation before the Rapture.

The sleeping Church and the apostate Church are foolish, but there is a difference: the sleeping Church will be chastened by the Lord to sanctify her; on the other hand, the apostate Church will be left behind in the Rapture; she will suffer all the judgments of the Tribulation; and finally, God will cast her into the Hell; for now He has executed upon her the judgment of forsakenness. Thus, God's Word will be fulfilled upon the foolish ones. What do the Scriptures say about the foolish? Let us see:

- (a) The foolish shall not stand in the sight of the Lord (Psalms 5:5).
- (b) The fools despise the wisdom and instruction of God and therefore do not fear Him (Proverbs 1:7).
- (c) The fools are self-confident and rage; they are convinced that nothing will happen to them, though they do not depart from evil (Proverbs 14:16).
- (d) The foolish are not filled with oil (Proverbs 21:20).
- (e) The foolish hear God's Word but do not keep it or do it according to the will of God. Instead, they do it according to their own will, which is the desire of the Perverse, the sinful nature (Matthew

7:26).

(f) The foolish do not believe (Luke 24:25).

We have already described the differences between the apostate Church and the sleeping Church; let us now see exactly what their false preparation consists of, based on the symbol of the foolish virgins:

### **2.2.1.1 The apostate Church and the sleeping Church confuse the purposes for which the Lord commanded to watch.**

The Lord exhorted His Church to watch in order to know the day and the hour of His coming in the Rapture (Matthew 24:42); this means being awake and expectant. Likewise, the exhortation is to watch properly (1 Corinthians 15:34). In Greek, the verb to watch in this context is *eknéphó* (ἐκνήφω), which means to awaken from spiritual stupor, to free oneself from the weight of sin in order to have conviction and faith. The Bible teaches that the one who properly watches or is awake does so for the following purposes:

- (a) Mainly to know the time, the day, and the hour when the Lord Jesus comes, lest He find him sleeping and take him suddenly (Mark 13:35-37) because the Bible says that the sons of light and the day will not be taken suddenly and the coming of the Lord will not take them as a thief (1 Thessalonians 5:4-5).
- (b) Not to enter into temptation, not fall into sin (Matthew 26:41), and be counted worthy to escape the wrath to come (Luke 21:36).
- (c) To not to be devoured by the devil (1 Peter 5:8).
- (d) To keep holiness (Revelation 16:15).

All these commands to watch that the Lord gives to His Church are related to the purpose of recognizing the End Times, know the day and hour of our departure, have our loins girded, be in holiness, alert, watchful, heeded, and spiritually awake, to be prepared for the coming of the Lord. In the sleeping Church, some believers are watching the signs of the End Times; however, they have fallen into the deception of the Perverse, of the old man (the sinful nature) who has convinced them that we will never know the day and hour of the Rapture; so these believers have set their hearts on Earth and claim that Jesus will return as a thief in the night. Therefore, these people do not watch as it is right; this is the reason why a great part of the Church has fallen into a spiritual sleep since they are not watching as the Lord has commanded.

A large part of the Church has fallen into a spiritual sleep because of not obeying the command of watching. Many congregations consider that they are watching according to the will of God because they read and study God's Word, pray, fast, watch, and preach; however, they are not really doing it to prepare themselves for the coming of their Lord. The spiritual sleep in which these sleeping believers and churches are leads them to set their eyes and hearts on this Earth; their prayers, their fasts, their vigils, and preaching are for the corruptible things, for vanity, for their desires and lusts.

Most of the churches and believers are not praying and groaning, "Come Lord Jesus" (Revelation 22:17). They are not praying for the redemption of the body (Romans 8:23) nor to be worthy to escape from what is to come (Luke 21:36), from the Tribulation and perdition in Hell, because the apostates that will be left behind will not have the opportunity to repent during the seven years of the Tribulation.

The Church is not praying to be taken to the Father's house, she is not praying for the coming judgments to be poured out, she is not praying for the coming of the Kingdom of God (Matthew 6:9-10), which is the everlasting justice (Daniel 9:24), when human governments will cease, and the Millennial Kingdom of Christ will be established, and then the Eternal Kingdom will begin. The Church is praying for the corruptible things; she is praying for earthly houses and dwellings, for material goods, for university degrees, she is praying for the bread which perishes, that which breeds worms and passes into the latrine (Matthew 15:17 OJB), she is praying for her earthly "ministries" full of human wisdom such as psychology, ministries full of vanity, vainglory, and glory of men since those believers have fallen into the sin of puffing themselves up in the work of the Lord, the ministry, the service and have stopped loving the Lord, that is, they have fallen into the same sin that the church of Ephesus fell into, which is the loss of the first love (Revelation 2:1-4). In Revelation 3:3, the Lord speaks to the church of Sardis and tells her that if she does not watch, the Lord will come upon her like a thief. Today, when the coming of the Lord for His Church is so near, many churches have ceased to be light of day and have become darkness again (1 Thessalonians 5:6-7).

The foolish virgins fell into the spiritual sleep described above. They represent the apostates and the sleeping Church. Therefore, they cannot see the fulfillment of the Word and have no discernment of spirits. They are unable to understand what is happening to creation, and they do not realize the birth pangs the Earth is going through because of sin (Romans 8:22). The sleeping Church has not been cast off by the Lord, even though it has fallen into spiritual sleep and cannot hear the voice of the Lord. On the contrary, the apostates have already been cast off, for when they fell into spiritual sleep, they listened to the voice of Satan, and their own works are evidence of it: their vain preaching, their corruptible works, their filthy prayers testify against them; their carnal interpretations of the Scriptures applying them all to this Earth, because they are rooted to it, they fornicate with the Earth and with the world, they are unclean, and therefore, these apostates suffered the judgment of forsakenness, and they will receive the judgment of shame, the judgment of sickness and death, and the judgment of being left behind; then the apostates will suffer the judgments of the Tribulation so that they will be cast into Hell because they will have no opportunity to repent, though they seek it diligently with tears (Hebrews 12:17).

#### **2.2.1.2 The foolish virgins had heard that the Bridegroom was coming, but they had no faith.**

The foolish virgins did not have the certainty nor the conviction of this powerful truth, the truth of the coming of Jesus in the Rapture, because they did not understand the biblical doctrine of imminence according to which the Holy Spirit would teach to the holy Church the time, the day and

the hour of the coming of Christ in the Rapture; therefore, she would know when this glorious event would be about to take place. The false notion of the doctrine of imminence is that the Rapture can happen at any time, and it is not known when. Some affirm that the Lord may come for the Church in 2000 years; if so, would this event be imminent? Of course not.

It is contrary to the Scriptures to affirm that imminence consists of never knowing the time, day, and hour of the coming of Christ for His holy Church. Likewise, this is contrary to the very meaning of the word "imminence" because according to the Oxford Dictionary (n.d.), "imminent" means "likely to happen very soon"; the meaning of this word is not the fact that there is ignorance. How can the Church know that the coming of Christ for her is imminent if she does not know the time?

The foolish virgins represent the apostate Church and the sleeping Church that, due to their attachment to this Earth and their love for material things, have convinced themselves that the Lord is delaying His coming, that is why they did not prepare themselves to receive the King, they did not listen to the cry that announced His coming. In the parable of the ten virgins in Matthew 25:1-13, we find this cry when the Lord says, «“And at midnight a cry was *heard*: ‘Behold, the bridegroom is coming; go out to meet him!’...» (Matthew 25:6). It is important that we see the temporal coordinates here:

- (a) When the cry is heard for the coming of the bridegroom, as an announcement, he did not come at that time.
- (b) The time when the foolish virgins asked the wise virgins to give them oil, because their lamps were going out (Matthew 25:8).
- (c) The time when the foolish virgins went to buy oil (Matthew 25:10).
- (d) The time when the bridegroom arrived, the wise virgins went in with him to the wedding, the door was shut, and the foolish were excluded (Matthew 25:10).

It is noteworthy that the previous verses speak of a judgment about which the Lord warns the disciples; in other words, He was announcing that it was necessary to watch and to be vigilant because the day and the hour were not known. However, God's objective was that the Church should not fall into the situation of the foolish virgins, who knew that the Lord was at the door, for there was an announcement through the cry.

In the other parables, we also find the differences between the time of those who were called (the invitation) and the time of the rejection of those upon whom the Lord executes His judgment. For example, in the Parable of the Wedding, let us see:



**Table 1**

**The calls of the Lord in the Parable of the Marriage Feast in Matthew 22:1-14**

<p><b>First announcement and invitation First time</b></p>	<p><b>Second announcement - invitation and rejection Second time</b></p>	<p><b>Lord's Judgment Third Time</b></p>	<p><b>Invitation to those who do not seek the Lord. To gather the fullness of the Gentiles into the Church in order to catch her away to Heaven.</b></p>
<p><sup>2</sup> “The kingdom of heaven is like a certain king who arranged a marriage for his son, <sup>3</sup> and sent out his servants <b>to call</b> those who were invited to the wedding; <b>and they were not willing to come.</b></p>	<p><sup>4</sup> Again, he sent out other servants, saying, ‘Tell those who are invited, “See, I have prepared my dinner; my oxen and fatted cattle <i>are</i> killed, <b>and all things <i>are</i> ready. Come to the wedding.” ’</b></p>	<p><sup>7</sup> But when the king heard <i>about it</i>, he was furious. And he sent out his armies, destroyed those murderers, and burned up their city. <sup>8</sup> Then he said to his servants, ‘<b>The wedding is ready</b>, but those who were invited were not worthy (Matthew 22:7-8).</p>	<p><sup>9</sup> Therefore go into the highways, <b>and as many as you find, invite to the wedding.</b> <sup>10</sup> So those servants went out into the highways and gathered together all whom they found, both bad and good. And the wedding <i>hall</i> was filled with guests (Matthew 22:9-10).</p>
<p>This invitation was rejected by the those who were invited to the wedding: « <sup>5</sup> But they made light of it and went their ways, one to his own farm, another to his business.»</p>	<p>This invitation was also rejected by the those who were invited to the wedding: «<b>and they were not willing to come.</b>» (Matthew 22:3b).</p>		

The third parable, which has the same theme and which we will study later in detail, is the parable of the Great Supper; in it, there is also a call or invitation, a rejection, and a judgment; let us see:

**Table 2**

**The calls of the Lord in the parable of the Great Supper of Luke 14:15-24**

<p><b>Call, invitation</b></p>	<p><b>Rejection</b></p>	<p><b>Judgment</b></p>	<p><b>Invitation to those who do not seek the Lord. To gather the fullness of the Gentiles into the Church, to rapture them to Heaven</b></p>
<p><sup>17</sup> and sent his servant <b>at supper time</b> to say to those who were invited, ‘<b>Come, for all things are now ready.</b>’ (Luke</p>	<p><sup>18</sup> <b>But they all with one accord began to make excuses.</b> The first said to him, ‘I have bought a piece of ground, and I must go</p>	<p><sup>24</sup> For I say to you that <b>none of those men who were invited shall taste my supper.</b>’ ”</p>	<p><sup>21</sup> So that servant came and reported these things to his master. Then the master of the house, being angry, said to his servant, ‘<b>Go out quickly into the streets and lanes of the city, and bring in here <i>the</i> poor</b></p>

<p>14: 17).</p>	<p>and see it. I ask you to have me excused.’<sup>19</sup> And another said, ‘I have bought five yoke of oxen, and I am going to test them. I ask you to have me excused.’<sup>20</sup> Still another said, ‘I have married a wife, and therefore I cannot come.’ (Luke 14:18-19).</p>	<p>(Luke 14:24).</p>	<p>and <i>the</i> maimed and <i>the</i> lame and <i>the</i> blind.’<sup>22</sup> And the servant said, ‘Master, it is done as you commanded, and still there is room.’<sup>23</sup> Then the master said to the servant, ‘<b>Go out into the highways and hedges, and compel <i>them</i> to come in,</b> that my house may be filled. (Luke 14:21-22).</p>
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In the parable of the ten virgins, the parable of the marriage feast, and the parable of the great supper, there are several elements in common: in the first place, there is a call, an invitation as if the coming of the Lord was about to happen at that moment, but it did not; so there was a time of waiting during which several events took place; let us see: (a) There is a group of people excluded from participation in the wedding, represented by the foolish virgins who went away (Matthew 25:10); and by those who refused the invitation to the marriage and the great supper, who went to seek their life; (b) There is a judgment and it is the exclusion from the marriage and the supper; this refers to the judgment of the forsakenness upon the apostate Church that has already occurred.

An important fact to highlight is that, in the call, the Lord uses temporal expressions such as: (a) "Behold, the bridegroom is coming; go out to meet him" (Parable of the ten virgins. Matthew 25:6); (b) "All things *are* ready. Come to the wedding..." (Parable of the marriage feast. Matthew 22:4, 8); (c) "At supper time.... Come, for all things are now ready" (Parable of the great supper. Luke 14:17). These three prophetic parables refer to the coming of Christ for His Church at the Rapture. The three contexts cited indicate that at that moment, the Lord seemed to come, but that did not happen; the bridegroom did not arrive at that precise moment, and there was no marriage or supper at that moment because the objective is the call and the punishment for those who reject the invitation, which is the judgment of forsakenness. This Prophetic Word of the three parables has already been fulfilled in the fifty-day countdown that began in December 2020 and ended on January 28<sup>th</sup>, 2021.

Nowadays, many churches are living a religious life, with their hearts separated from the Lord; the faith of these churches has ceased to be biblical, that is, a faith centered on the Eternal Kingdom, on the incorruptible things. These foolish and unwise apostate churches have embraced a corruptible faith based on vanity and ephemeral things because they do not have God's Word in their pulpits; since they have allowed the leaven to enter, the false doctrine, they have opened their ears to deceivers, and therefore they have dropped the shield of faith (Romans 10:17), the helmet of salvation and the sword of the Spirit. For this reason, such apostate churches have become easy targets for the darts of Satan, who has deceived them by telling them that it is not yet the time of their redemption, that the Lord is delaying His coming, and that, therefore, they can continue to strive to fulfill their longings.

The members of the sleeping Church are deceived, considering that they are spiritually awake and that they have the fire of the Holy Spirit because of their "labor." Still, they are far away from the Lord since they have lost communion with Him, they have lost the fervent longing for His coming, and they have left the first love as the church of Ephesus (Revelation 2:1-4). The Lord does not receive the works of the sleeping church because she is looking back; she is looking to the world, and whoever does this is not fit for the Kingdom of God (Luke 9:62).

Everyone who has fallen and practiced the sin that the church of Ephesus committed is an adulterer and unfaithful because he has left the Bridegroom, the Lord Jesus, since he has lost his first love (Revelation 2:5-7). For this reason, the Lord tells them what is written in Revelation 2:5:

<sup>5</sup> Remember therefore from where you have fallen; repent and do the first works, or else **I will come to you quickly and remove your lampstand from its place**—unless you repent.

These believers and churches fell from grace; they apostatized from the faith (Galatians 5:4). For this reason, the Lord admonishes them, saying to them, "Remember therefore from where you have fallen," and if they do not repent the Lord tells them that He will remove their lampstand from its place; and this has already happened since these apostate churches did not want to repent. The Lord gave them a certificate of divorce, dismissed them, forsook them because they left the covenant, and trampled the Son of God underfoot.

The apostate Church first grieved the Holy Spirit, she fell asleep and abandoned the true faith that is centered on the eternal things; this led her to believe that the promises of God are for this time, which is unbiblical since we are in the present evil age marked by sin, and in which Satan is the prince and ruler (Galatians 1:4; John 14:30; 16:11; Ephesians 2:2), and it is a time full of wickedness and perversity that began since Adam sinned. The promises of the Lord are eternal; they are the inheritance and the good things to come that the Lord has prepared for His faithful servants. After having fallen asleep, the apostate Church quenched the Holy Spirit and ended up dead; she reached a point of no return, falling definitively from grace; therefore, God cut her off from the Good Olive Tree, applying the judgment of forsakenness to her. God cast her out and vomited her out of His mouth.

The sleeping Church, on the other hand, has also believed that the inheritance of the Lord is from this Earth, which is under the curse of sin and death. This Church began to see this evil age as good and to desire and covet the ephemeral things, the material things; she still preaches about Heaven, but for her, it is an ethereal place where the promises are not tangible, where there are no holy descendants multiplied eternally, and there is no government over infinite nations. The sleeping churches believe that they can obtain what they call "promises" and simultaneously have communion with this world and obtain triumphs, titles, fame, and the power that this world offers.

This sleeping Church has despised the eternal promises; she disdained them since the moment she considered that the good things to come are on the same level as the corruptible, of that which

perishes and will soon be burned up (2 Peter 3:10). These sleeping churches profess to know God; however, with their deeds, they deny Him since they have defiled their minds with false teachings, with false interpretations (Titus 1:15-16).

### **2.2.1.3 The apostate Church and the sleeping Church considered that the Word of God has different interpretations.**

The Bible clearly says that the Church is one body and therefore has one head, one Lord (Ephesians 1:22), one faith, and one Spirit (Ephesians 4:4-5); the Bible also says that it is the Holy Spirit who teaches God's Word (John 14:26), which indicates that the Scriptures can only be interpreted and read with an eternal perspective and not an earthly perspective. The Church and sleeping believers can spend hours reading the Bible in their devotionals and recite many verses. Still, when they read God's Word, they do not do it under the guidance of the Holy Spirit, but under their own wisdom because they grieved Him, insulted Him, and quenched Him (Ephesians 4:30, 1 Thessalonians 5:19; Hebrews 10:29); the Spirit is no longer in them, the spirit of wisdom and revelation in the knowledge of the Lord is no longer in them either, God's Word no longer enlightens them so that they may have understanding and know what the glorious hope to which the Lord has called His Church is, they lost the blessed hope, and their minds were blinded like the people of Israel, they have a veil that prevents them from seeing and understanding the eternal promises (2 Corinthians 3:14-15); they have become blind, deaf, their hearts hardened (Hebrews 3:13; Revelation 3:17).

The sleeping Church has grown her ears dull since she has ceased to meditate in God's Word day and night; she no longer marvels nor delights in it, and she reads it by doing *eiségesis*, that is to say, she takes verses out of context to justify the lusts that are in her heart. This sleeping Church uses the Word of God, which is holy and incorruptible, to speak about the corruptible and unclean things. The sleeping Church has turned her relationship with the Lord into a ritual, into a religious matter; because of this, there is no fire, no spiritual growth, no edification, even if there are preachers or teachers who speak with great eloquence, even if everything seems to be going very well. When the Word in the pulpits is leavened, the congregation is not sanctified (John 17:17) because, as we have already said, the Holy Spirit is not there, and it is through God's Word that we believers are confronted, convinced, and exhorted (2 Timothy 4:2).

Since God's Word is not in the pulpits, the sleeping Church has forgotten that without faith, it is impossible to please God (Hebrews 11:6), that whoever has idols in his heart is not worthy to be a disciple of the Lord (Luke 14:26), that the child of God must restrain sin (1 Samuel 3:13), that without holiness no one will see the Lord (Hebrews 12:14), that by no means anything that defiles will enter the New Jerusalem (Revelation 21:27). The sleeping Church has forgotten the inheritance and the promises, she has lost the faith, has put down the Word of God and thus has fallen into the sin of unbelief; she has grown spiritually cold, has defiled her garments, has ceased to sanctify herself and has ceased to long for the coming of her Lord, has lost her first love. But the Lord is crying out; He is calling her to repentance; He is saying to her, "Come now, and let us reason together, do the first works (cf. Revelation 2:5), which are the faith in the eternal Word and the love, the first love, so that

you may cleanse your garments and enter the wedding, the eternal rest."

The reality is that every church that is not preparing herself to receive the Bridegroom is asleep; it is clear that she has no intimacy with her Lord because, through the fulfillment of the Prophetic Word, He is loudly telling His beloved that He is coming quickly (Revelation 22:20), that He is at the door. Whoever does not long fervently for the coming of the Lord, whoever resists believing that the Word of God is fulfilled and that we are living in borrowed times, is because he is still rooted to this world; he who still longs for this world is an adulterer because he has taken away the first place from His Lord to give it to idols such as family, work, or possessions (Matthew 10:34-39; Luke 9:57-62). Whosoever is attached to this world is an enemy of God (James 4:4) and does not love God (1 John 2:15-16).

The sleeping Church has put down the Word of God and has ceased to read it with the perspective of eternity; therefore, she does not firmly believe that all is fulfilled, and she does not long earnestly to be clothed with the body that the Lord has prepared for His faithful servants (Romans 8:23). The sleeping Church has ceased to be a living stone and therefore is not being built up as a spiritual house (1 Peter 2:5), she has ceased to sanctify herself, to cleanse her garments, she has ceased to examine herself daily in the light of the Scriptures and lives a life of routine in this world, in which what happens seems normal and quotidian to her (1 Thessalonians 5:23); she has quenched the Spirit (1 Thessalonians 5:19) and therefore she has no discernment to see the signs, to distinguish between the good from evil, to see the subtleties with which Satan deceives. The sleeping Church is not preaching of the coming of the Lord and His judgments; she does not exhort or rebuke (2 Timothy 4:1-5), and if she apparently exhorts and rebukes, she does it only with her lips or by emotions because her heart is still in this world.

### **2.3 The comparison between the generation before the Flood and the End-Time Church**

The Lord has always sought ways for the different generations to be prepared so that the doors of salvation may be opened before them. In His Word, the Lord compares Noah's generation with the End-Time generation since they have the same characteristics (Matthew 24:37-38). The judgment of the Flood fell upon Noah's faithless generation, which was the first universal judgment, and the judgment of the Tribulation, the second universal judgment, will fall upon the faithless End-Time generation.

#### ***2.3.1 How did the Lord want to prepare the generation before the Flood in order to enter the Ark?***

The generation that lived in Noah's time was unaware and immersed in the delights of the world, buying, selling, marrying, and giving in marriage (Luke 17:26-27; 1 John 2:16); that generation was puffed up with the lust of the eyes, the lust of the flesh and the pride of life. During this generation, «the wickedness of man was great in the earth, and that every intent of the thoughts of his heart was only evil continually» (Genesis 6:5), the Earth was corrupt and filled with violence (Genesis 6:11),

and the sin of sexual immorality, of homosexuality, abounded (Genesis 6:1-4). But amid this perverse generation, God extended His mercy and therefore called His servant Noah to preach against sin, about repentance, salvation, and also about judgment. Noah was a preacher of righteousness (2 Peter 2:5). This servant preached for one hundred and twenty years, but those who listened to him did not believe him; they were a wicked and faithless generation. The people of that generation were so rooted in this Earth and saw it as so pleasant that it was so unheard-of for them to think that a judgment would come to destroy the Earth. The generation before the Flood was not willing to turn away from the ephemeral pleasures they enjoyed on this Earth. Noah's generation grew dull their ears and did not listen to the call to repentance nor to the voice of warning of judgment that the Lord made through His servant; however, even though the generation of Noah's time was faithless, the servant Noah did not stop to do the will of God, he did not refuse the call that the Lord made to him to preach about the judgment of the Flood.

The Lord warned the generation of Noah's time that whoever did not enter the ark (which represented salvation and was a figurative representation of Christ) would perish during the Flood and be condemned to the second death (2 Peter 2:5). Through Noah, the Lord called the ungodly generation of that time to come to settle accounts with Him, to repent, and to leave behind their works of iniquity, but they hardened their hearts by hearing the voice of God. For this cause, the Lord sent the Flood, which destroyed them all (Genesis 7:18-23).

Unlike the faithless generation that lived in his time, Noah believed in the Lord; therefore, he fulfilled the commission to preach, although no one would listen to him. His faith also led him to prepare and instruct his family in God's Word so that they would enter the ark and this way the wrath of God would not fall upon them (Hebrews 11:7). Noah fulfilled the commission to give precise instructions about how that generation should prepare to enter the ark. Still, the people did not listen, and before the eyes of the faithless hearts, the Lord opened the windows of Heaven and rained on the Earth forty days and forty nights (Genesis 7:10-12); this was an unprecedented judgment because it caused tremendous changes in the geography of the Earth as well as in the climate, it caused the tremendous geological faults that we know today and volcanic activity, the continents were separated and everything that had breath of spirit of life in their nostrils, everything on Earth died (Genesis 7:22)<sup>10</sup>.

### ***2.3.2 How does the Lord prepare His Church today through the angel (the pastor) He has placed in each congregation?***

As in the times of Noah, today, the inhabitants of the world are unaware; they have their eyes on the earthly things, on the ephemeral things, on what perishes; they are concerned about their personal matters; they do not believe that the Lord will come, they do not believe that the judgment will come upon this Earth, they are attached to the material things, to the corruptible things; the inhabitants of the world have longings for fame, for power and earthly authority. They believe that nothing is happening and that everything is fine, but although the world denies it, we are in the End Times

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<sup>10</sup> For more information on this topic you can review: Ferrer, G. & Rodríguez, Y. (2023). *The Eternal Kingdom: Descendants, New Earth, and Government*. Berea Editions. <https://www.ministeriobereabarranquilla.com/en/libros>

because the Lord said that these times would be like the days of Noah. He who is aware because of believing in God's Word has only to look around him to realize that sin abounds on the Earth and has already gone up to the nostrils of the Lord. Just as in the time of Noah, today, the world's inhabitants live based on giving free rein to their sinful pleasures; they live based on vanity, vainglory, haughtiness, pride, and power struggle. In these times, all kinds of sexual immorality abound, and in the heart of man, there is greater perversion every day. It is clear then that we are living as in the days of Noah and, therefore, our redemption draws near.

The scenario is terrible, and the most terrible thing is that the Church, which was supposed to be the salt of the Earth and light of the world (Matthew 5:13-16), has also fallen into the evil and perverse generation. Just like Noah's generation refused to enter the ark, which represented the salvation and is a type of Christ, the Church of Christ, by disobedience and unbelief, is turning away from her Lord, for she does not want to be sanctified, does not want to hear the call to repentance that the Lord is making to her (Revelation 2:5, 16; 3:3, 19), she is not hearing the voice of the Spirit that says "Come" (Revelation 22:17); she is not seeing the Earth groaning with birth pangs (Romans 8:22), she does not want to go to the Wedding of the Lamb because she is too busy in her "international ministries," in her conventions, associations, and councils; the sleeping churches and believers are too busy looking for earthly triumphs, with their blood families, which they has as idols, taking the first place from the Lord, thus fulfilling the prophetic parables of Matthew 22 verses 1-8 and Luke 14 verses 16 to 21, those who were invited that rejected the call.

Although it is clear that salvation is individual, it is also clear that the pastors' function is key in the process of preparation that the bride must undergo to participate in the wedding. As we said before, the apostasy is the sign of the finish of the End Times, and we see this sign fulfilled with great intensity. The Lord says that we are living in perilous times (2 Timothy 3:1). Therefore, His Church must stand on God's Word, on the unshakable Rock, so that she does not fall into the deception of the false doctrine (Matthew 24:24). The pastors, who are the angels that the Lord has placed in the churches (Revelation 1:20), have a very great commission regarding the Church: let us see: (a) the pastor is called to use the Word of God as it is written to exhort the apostate Church so that she may repent; otherwise, the Lord would cut her off, would execute upon her the judgment of forsakenness; which has already happened. The pastors who have not fulfilled their preaching mission must repent, for they have disobeyed and rejected the prophetic mission that the Lord entrusted to them; if they do not repent, they will be cast into Hell. (b) The pastors who have fulfilled the mission must continue strengthening the awakened Church so that she may be prepared for the coming of Christ. (c) The pastors should also use the Scriptures to exhort and call to repentance the churches that are now spiritually asleep. (d) the pastors should watch out for the souls of the sheep, for they will give an account to the Lord for each one of them (Hebrews 13:17). (e) The pastors should take care of the sheep with a spirit of diligence, not for dishonest gain (1 Peter 5:2). (f) The pastors should be examples of obedience, faith, faithfulness, and holiness (1 Peter 5:3).

Just as the Lord called Noah to preach to his generation, in these times, the Lord calls the pastors to give the bride the instructions she must follow in the preparation process to wait for her Bridegroom,

Christ. The apostle Paul was clear about the commission that the Lord gave him. Therefore, Paul told the believers of Corinth that he was jealous for them with godly jealousy because he wanted to present them before the Lord as a chaste virgin (2 Corinthians 11:2). The servant that the Lord has chosen to lead the sheep must fulfill certain requirements to carry out the commission. Paul accurately describes these requirements in his first epistle to Timothy (1 Timothy 3:2-7). Let us see: (a) The pastor who longs for the sheep to be clothed in wedding garments, garments of eternity; therefore, he must, first of all, be clothed in fine linen, (b) he must be filled with oil, with the fire of the Holy Spirit, (c) he must have certainty and conviction of his inheritance, of his promises, (d) he must be convinced that we are living in borrowed times and that his redemption draws near.

The task of the pastor is then to use the Word of the Lord to feed the sheep, to give it the Word of comfort, of hope, of strength (Ezekiel 34:1-4), but the function of the pastor is also to exhort the sheep, to confront it with the sin and to chasten it whenever necessary. The pastor must be aware; he must know that soon the sword will come upon the inhabitants of the Earth in the judgment of the Tribulation, and therefore, the pastor must blow the trumpet and accomplish the duty of watchman; that is, he must preach God's Word as it has been taught (Titus 1:9), he must announce the judgments (Ezekiel 34:1-5) so that the sheep may be warned. When the pastor fulfills his function, and that sheep suffers the loss of salvation because of his faithless and disobedient heart, the Lord will not require his blood at the hands of the pastor (Ezekiel 33:4-5), but when the pastor does not fulfill his function of preaching according to God's Word and the sheep is lost, the Lord will require the sheep's blood upon the pastor (Ezekiel 33:6).

In times when apostasy increases hastily, the pastor must warn his sheep about false teachers and false pastors; the pastor must denounce them so that the sheep do not allow themselves to be seduced by the deceiver (Titus 1:10-13). It is the function of the pastor to open his mouth and speak as he should so that through the sword of the Word that comes out of his mouth, the tongue of the wicked who pervert the gospel of Jesus Christ may be stopped (Titus 1:10-11). The love that the pastor should feel for the souls should lead him to confront the apostate Church so that she may repent and to announce to her the judgments that will fall upon her if she does not repent. The pastor is called to denounce the dens of thieves where merchandise is made with the Word of God (Matthew 21:13) and to expose the ravenous wolves that dress in sheep's clothing to deceive (Matthew 7:15).

Soon, the great Shepherd of the sheep (Hebrews 13:20), the Chief Shepherd (1 Peter 5:4), will require the angels of the churches of all that He has given to them. The Lord will call each pastor to require him about the sheep He has put in his hand. The Lord will ask them: What have you done for the weak sheep, for the sick sheep, for the broken sheep, for the sheep that was driven away, and for the lost sheep? (cf. Ezekiel 34:4). God's Word says that the Lord will send judgment upon the pastors who have not prepared the sheep for His coming, those who fed themselves instead of feeding the sheep (Jeremiah 23:1-2; Ezekiel 34:9-10), but those pastors who did as their Lord commanded them, those who prepared the flock for the coming of their King, will receive the crown of glory that does not fade away (1 Peter 5:4).



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## CHAPTER 3

### JEZEBEL: THE DESTRUCTION THAT THREATENS THE CHURCH

We are in the End Times, perilous times for the Church, as the Scriptures say, because the body of Christ is certainly being tested and prepared; the Church is walking the last steps, but also the most difficult ones to reach the goal: the Heavenly City, the dwellings of the great King, the New Jerusalem.

Like the Early Church, the End-Time Church is tested in three closely related aspects: faith, holiness, and obedience in fulfilling the mission of bringing the good news of salvation and eternity, which implies speaking of the Rapture and the Judgment. However, only a remnant is *aware* of it because most of the churches are entertained and defiled; they do not watch or fast properly, they have their eyes set on the earthly and corruptible things, and they ignore the signs of the End Times, which indicate that our departure is at hand.

When Paul speaks in 2 Timothy 3:1-8 he precisely describes the perversity and corruption of the apostate believers, who by loving themselves and the pleasures of world have fallen from grace (Galatians 5:4), they are disapproved concerning the faith (2 Timothy 3:8). Apostates have followed doctrines of error and have forgotten the truth. In Revelation, chapters 2 and 3, the Lord Jesus Christ exhorts five churches by exposing their sins. He admonishes them concerning three destructive doctrines: (a) the doctrine of Balaam, (b) the doctrine of the Nicolaitans, and (c) the doctrine of Jezebel. Although all these false doctrines are destructive, because of the length of this article, we will only study why the doctrine of Jezebel is a latent threat at this time. To begin with this theme, we will search the Old Testament in order to know who Jezebel was.

#### 3.1 Jezebel and her worship to Baal and Asherah

The Word of the Lord narrates in 1 Kings chapters 16 and 18 that Jezebel was the wife of Ahab, king of Israel, daughter of Ethbaal, king of the Sidonians, a people with whom Israel allied at that time to defeat the Philistines. The Sidonians worshipped Baal, a worship that this woman introduced to the people of God (1 Kings 16:31). Jezebel also led the persecution of the prophets of the Lord (1 Kings 18:4), especially the persecution of Elijah because he executed judgment on the 450 prophets of Baal and the 400 prophets of Asherah who were at her service (1 Kings 18:19).

The Bible describes the perverse character of Jezebel in the following sinful practices:

**Idolatry:** Because of Jezebel's pagan origin, she was a faithful worshiper and servant of Baal and Asherah, to the point that she promoted the construction of a temple to this god and its worship among the people of Israel (1 Kings 16:31-32).

**Witchcraft:** The practices of sorcery and divination are related to idolatry and the service to pagan gods, which was well-known in Israel since Jehu denounced Jezebel's fornications and witchcraft (2 Kings 9:22).

**Manipulation and intimidation:** Jezebel's marital relationship with king Ahab, a weak, permissive, and capricious man, led to her assuming power and making decisions not only at the spiritual level, as she spread Baal worship in Israel but also at the level of kingdom administration. The event of Naboth's vineyard described in 1 Kings 21:5-25 is a convincing proof of Jezebel's dominion.

**Seduction:** The scene in which Jezebel adorned herself to address Jehu, before dying in front of him, her enemy (2 Kings 9:30-31), shows that the wiles of the fornicator woman were constant in her, not to mention the spirit of enchantment and sexual uncleanness that ministered to her because she was a worshiper of Asherah, goddess of love and war (also called Astarte or Ashtoreth).

**Murder and sedition:** The persecution and extermination of God's prophets was a direct order from Jezebel, without Ahab's opposition, who quickly lost the fear of the Lord (1 Kings 18:4). Jezebel did use murder to eradicate the Word of God from the people of Israel, this was expressed by threatening Elijah directly (1 Kings 19:2).

The previous characteristics of Jezebel had spiritual repercussions in Israel and continue to have consequences in the Church at this End Time, which are the abandonment of the Word of God and faith to go after false gods; it is spiritual fornication as a consequence of the sin of rebellion against God.

Since Genesis, after the Flood, the generation of Ham from which Canaan and his firstborn Sidon (origin of the Sidonians, Jezebel's people) came, followed Baal and many other gods; thus the sin of pride and haughtiness spread, which had a forceful demonstration in the construction of the tower of Babel, when the inhabitants of the Earth gathered together in their wickedness and rebellion to "make a name for themselves" (Genesis 11:3-4). At this point in the history of mankind, we can appreciate the persistence and intensification of idolatry, which became more and more widespread, even among the people of Israel, whom God forbade through Moses to make covenants with other peoples because it could stray their hearts towards the worship of the gods of those peoples (Exodus 34:11-13; Deuteronomy 16:21-22). But Israel ignored the Word of the Lord to the point that, during Ahab's reign, his wife, Jezebel, introduced the worship of Baal.

The worship of Baal, or his consort Asherah by Israel, is recorded long before Jezebel, just after the death of Joshua when the people entered the promised land; sometimes this worship was directly (Judges 2:11-13), and at other times this worship was manifested in a syncretism with the worship of the Lord. Elijah exhorted the people of Israel about this sin when he made judgment by God's

command to the prophets of Baal (1 Kings 18:21).

Let us see some manifestations of this demonic worship:

- The building and worship in high places, construction of images of Asherah, and the worship of the host of Heaven (2 Kings 21:3; 2 Chronicles 33:3).
- The ritual prostitution in the temples (Hosea 2:13).
- Offerings of materials and food (Hosea 2:8).
- Incense offerings (Hosea 11:2; Jeremiah 7:9; 11:13).
- The rituals of self-flagellation (1 Kings 18:28-29).
- Human sacrifices, especially of children (Jeremiah 19:4-6).
- The reproach for the prophetic ministry of the Lord to become prophets of Baal (Jeremiah 2:8; 23:13).

### **3.2 The spirit of Jezebel in the Church of Jesus Christ**

It is necessary to widen what we have said about the continuing spiritual influence of Jezebel on the people of God, specifically on the Church of Jesus Christ. The reference in the New Testament is in Revelation 2:20 where the Lord, through John, denounces the infiltration of this demon in the church of Thyatira: «Nevertheless I have a few things against you, because you allow that **woman Jezebel**, who calls herself a prophetess, to teach and seduce My servants to commit sexual immorality and eat things sacrificed to idols.»

The previous passage of Revelation 2:20 refers to Jezebel as a woman who called herself a prophetess; that is, she assumed to have the spiritual authority to speak and teach, but she did not come from God, so she represents this false doctrine. Jezebel's teachings and her very person exercised a seductive power that led to the worship of demons and fornication, her teachings also led to undermining the true spiritual prophetic authority. The Greek term for the word "seduction," which translates the New King James Version, is *planaō* (πλανάω), which means "go astray"; this word is used in other contexts of the New Testament with the sense of straying from faith in Jesus, from the truth, abandoning the way of the Lord Jesus Christ (Rodriguez and Ferrer, 2011, pp. 80-81), which refers to the apostasy because of following doctrines of error: «For the love of money is a root of all *kinds of* evil, for which some have **strayed** from the faith in their greediness...» (1 Timothy 6:10), «They have forsaken the right way and **gone astray**, following the way of Balaam...» (2 Peter 2:15).

Rodriguez and Ferrer (2011) explain that the word "servants" in Revelation 2:20 refers to born-again

individuals who received genuine conversion but were deceived by the seductions of the prophetess Jezebel; these are called "children of Jezebel" in Revelation 2:23 and will have eternal death; thus, the followers of such doctrine if they do not repent, will suffer God's judgment.

The character of the false doctrine of the teachings of the prophetess Jezebel and their satanic origin is corroborated in Revelation 2:24: «“Now to you I say, and to the rest in Thyatira, as many as do not have this doctrine, who have not known the depths of Satan, as they say...». Finally, it is important to point out the assertion of the Lord Jesus Christ: «...and all the churches shall know that I am He who searches the minds and hearts. And I will give to each one of you according to your works.» (Revelation 2:23). We must receive this exhortation today in the churches; no matter how much some prophets and prophetesses who teach and seem to have sound doctrines, Jesus knows their minds and hearts; He knows that they are false, that they are satanic, and that they will receive their retribution if they do not repent and return to the Word of God (Rodriguez and Ferrer, 2011, p. 81).

### **3.3 The modern worship to Jezebel**

At this point, we have seen how the doctrine of Jezebel has as its pillars the ministration of three demons: materialism, vanity, and vainglory. All of them are manifested in these perilous times through the false preachers who have the spirit of seduction that envelops with their loquacious speech and their seeming gifts of prophecy, knowledge, and healing, among others, which are satanic instruments used for the corruptible things because these preachers and their churches are in the depths of Satan (Revelation 2:24). This spirit of deception also moves in the churches with witchcraft rituals such as the famous “Encounters,” a for-profit event that, besides seeking huge profits in apostate churches, use the empty deceit of psychology whose origins are mentalist practices, in order to move emotions so that the attendees are not confronted and come to genuine repentance, which must bear fruit.

Jezebel is in the physical temples of the apostates, which are adorned, dressed up, well endowed, and flashy but full of filth because those who minister live in sin (greed, covetousness, adultery), and their messages make people stray from the genuine faith that points to the heavenly and eternal promises on which the elders set their eyes, as we read in Hebrews 11:13: «These all died in faith, not having received the promises, but having seen them afar off were assured of them, embraced *them* and confessed that they were strangers and pilgrims on the earth.»

The apostate churches are a prison for every foul spirit (Revelation 18:2). They promote worldly dancing, offering their children and young people to demons; there is no cleanness of lips because they sing the psalmodies of the “great singers” who become idols of multitudes, whose testimony is vanity, pride, covetousness, and fornication.

The messages in these congregations promote a false unity in the Church. The purpose is for the Church to accept that it is necessary to have alliances with religions and sects, “putting the differences behind” and joining together with them in what supposedly has common ground. They are ungodly

because the Word of God teaches us not to be unequally yoked with the unbeliever. Paul is clear when he says in 2 Corinthians 6:14-18:

<sup>14</sup> Do not be unequally yoked together with unbelievers. For what fellowship has righteousness with lawlessness? And what communion has light with darkness? <sup>15</sup> And what accord has Christ with Belial? Or what part has a believer with an unbeliever? <sup>16</sup> And what agreement has the temple of God with idols? For you are the temple of the living God. As God has said: "I will dwell in them And walk among *them*. / I will be their God, / And they shall be My people." <sup>17</sup> Therefore / "**Come out from among them / And be separate**, says the Lord. / Do not touch what is unclean, / And I will receive you." <sup>18</sup> "I will be a Father to you, / And you shall be My sons and daughters, / Says the LORD Almighty."

The apostle's exhortation reminds us of the Lord's demand, which is that we must be holy, that we must be separate from what is unclean, and that we must not make accord with the world; rather, that we must keep ourselves in the truth, that we must be obedient to His commandments and not to our own will; and the reward is not small, for the Lord promises us here the great spiritual blessing of being His legitimate children of God forever in the Eternal Kingdom. The Church will receive this promise as firstfruits when the glorious day occurs when we will be lifted up, for the Lord reiterates it in Revelation 21:7: «He who overcomes shall inherit all things, and I will be his God and **he shall be My son.**» <sup>11</sup> But John also writes the eternal fate of Jezebel and her followers, i.e., the apostates; let us read Revelation 21:8:

<sup>8</sup> But the cowardly, unbelieving, abominable, murderers, sexually immoral, sorcerers, idolaters, and all liars shall have their part in the lake which burns with fire and brimstone, which is the second death."

Satan knows that the holy Church, the bride who waits for her Bridegroom Jesus, has great rewards, and that is why he does not rest and sends the spirit of Jezebel to deceive her and make her stop waiting for Christ. Still, the Church has the sword of the Spirit, which is the Word of God, to repel all these attacks and remain unscathed with the fire of the coming of the Lord; on the contrary, the apostate Church fell into the wiles of the devil and the Perverse old nature of sin<sup>12</sup> that has increased her preaching centered on the riches, the cares of the world, the deception of emotions and feelings, the false peace, and false love, in this way, they make many go astray from the genuine faith. These churches and their pastors are spiritually blinded, and their ears and hearts are grown dull by Satan's deceptions. The apostate Church cannot see the fulfillment of the signs of the End Times nor discern what we are living. To these churches that are now deceived have happened to what happened to Israel when the Lord came and preached, as we read in Matthew 13:14-15.

<sup>14</sup> And in them the prophecy of Isaiah is fulfilled, which says:  
'Hearing you will hear and shall not understand,  
And seeing you will see and not perceive;

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<sup>11</sup> For more information on this topic, see: Ferrer, G., Rodríguez, Y. (2023). *The Eternal Kingdom: Descendants, New Earth, and Government*. Berea Editions. <https://www.ministeriobereabarranquilla.com/en/el-reino-eterno>

<sup>12</sup> The Perverse is the old sinful nature; for a deep understanding of this topic, see: Ferrer, G., Rodríguez, Y. (2023). *Los nombres de la Perversa* [The names of the Perverse]. <https://www.ministeriobereabarranquilla.com/en/palabra-profetica>, and see: Ferrer, G., Rodríguez, Y. (2023). *La Perversa. Parte 2: El Misterio* [The Perverse. Part 2: The Mystery]. <https://www.ministeriobereabarranquilla.com/en/palabra-profetica>

<sup>15</sup> For the hearts of this people have grown dull.  
*Their* ears are hard of hearing,  
And their eyes they have closed,  
Lest they should see with *their* eyes and hear with *their* ears,  
Lest they should understand with *their* hearts and turn,  
So that I should heal them.’

The presence of the spirit of Jezebel is also found in Marianism, and the Church has defiled herself with it due to the ecumenism she has embraced in her alliances with Catholics; this situation has led many believers to see with pleasure the veiled cult of Mary of the Catholics, whose origins are inspired by the rituals of the so-called "queen of heaven," which appears in two chapters in the book of Jeremiah when the prophet denounces the idolatry of the people. By the characteristics of this idol, it is none other than Ashtaroah or Asherah: «The children gather wood, the fathers kindle the fire, and the women knead dough, to make cakes for the queen of heaven; and *they* pour out drink offerings to other gods, that they may provoke Me to anger.» (Jeremiah 7:18). The Lord admonished Judah because of its sin of idolatry and worship of the queen of heaven. Despite this, the people strengthened their rebellion against God, saying that worshiping this idol had given them material prosperity; let us read Jeremiah 44:18-19:

<sup>18</sup> But since we stopped burning incense to the queen of heaven and pouring out drink offerings to her, we have lacked everything and have been consumed by the sword and by famine.” *The women also said,*  
<sup>19</sup> “And when we burned incense to the queen of heaven and poured out drink offerings to her, did we make cakes for her, to worship her, and pour out drink offerings to her without our husbands’ *permission?*”»

It is clear that the Lord was angry with the people of Israel for worshiping the queen of heaven in whom they placed their trust shamelessly, to the point of justifying themselves before the prophet who was proclaiming terrible judgments upon the people. The Mary of the Catholics is the modern equivalent of the worship of the queen of heaven since the Mary of the Catholics is worshiped and venerated under the criterion of being the womb that gave life to the Lord Jesus Christ. However, the Word of God shows us that He Himself rejected any tendency to make Mary an object of worship. We find this in Luke 11:27-28 when Jesus Himself exhorted a woman who raised her voice and said to Him, «“Blessed *is* the womb that bore You, and *the* breasts which nursed You!” But He said, “More than that, blessed *are* those who hear the word of God and keep it!”» Mary herself recognized that she was a sinner and needed a Savior, for she said, «And Mary said: “**My soul magnifies the Lord,** / And my spirit has rejoiced in God **my Savior.**» (Luke 1:46-47).

Therefore, the queen of heaven is a demon; we have a King of glory who has done everything for us to have access to salvation and the eternal promises. There is only one God, the only one to whom we must give honor and glory; He is the one who died, rose again, and ascended to Heaven, being the firstfruits of the resurrection of the dead in Christ, who will rise from the grave; He is also the firstfruits of us who will be lifted up, changed and glorified on the day of the Rapture that is at the doors because Christ is also the firstfruits of the glorified body. Jesus is alive, seated at the right hand of the Father.

### **3.4 Jezebel versus Elijah**

There is a relationship between the conflict of the prophet Elijah with Jezebel and the conflict of the holy Church against the apostate Church of this time of the end. The apostate Church has a fornicator heart, without fear of God, since she forgot the Word of salvation and eternal life; just like Jezebel, she has interests of power and superiority. The apostate Church loves the pleasures of this world and has no regard for using lies and deception to achieve her own desires. The apostates have despised the truth for going after the lie, for following the Baals of money, recognition or fame, material possessions, and politics, among other idols; the apostate Church is trampling the precious sacrifice of Christ on the Cross of Calvary underfoot, has despised the promises and the inheritance obtained by the King of glory in the humiliation of the incarnation, death, resurrection, glorification, and ascension; and commits more sin when she despises the exhortation of the holy Church without spot and without wrinkle that confronts her with her sin so that she may find mercy and repent. The apostates beat, curse, and reproach their fellow servants (Matthew 24:49) because they denounce the sins of the apostasy. Like Jezebel when she persecuted Elijah, the apostate Church fills herself with threats, curses, and murder in order to silence the prophetic voice of righteousness and holiness.

The spirit of Jezebel rises against to persecute and intimidate the prophets of God; that spirit seeks that they hide and that they abandon the commission full of discouragement, but the Lord is not unaware of this; He is the One who calls; therefore, He prepares, sustains, gives strength, and never abandons. When Elijah went into the wilderness, the Lord sustained him with food so that in the next forty days, he could go to Mount Horeb, to the cave where God manifested Himself to him; let us read 1 Kings 19:13-18:

<sup>13</sup> So it was, when Elijah heard *it*, that he wrapped his face in his mantle and went out and stood in the entrance of the cave. Suddenly a voice *came* to him, and said, “What are you doing here, Elijah?”

<sup>14</sup> And he said, “I have been very zealous for the LORD God of hosts; because the children of Israel have forsaken Your covenant, torn down Your altars, and killed Your prophets with the sword. I alone am left; and they seek to take my life.”

<sup>15</sup> Then the LORD said to him: “Go, return on your way to the Wilderness of Damascus; and when you arrive, anoint Hazael *as* king over Syria.

<sup>16</sup> Also you shall anoint Jehu the son of Nimshi *as* king over Israel. And Elisha the son of Shaphat of Abel Meholah you shall anoint *as* prophet in your place.

<sup>17</sup> It shall be *that* whoever escapes the sword of Hazael, Jehu will kill; and whoever escapes the sword of Jehu, Elisha will kill.

<sup>18</sup> Yet I have reserved seven thousand in Israel, all whose knees have not bowed to Baal, and every mouth that has not kissed him.”

The Lord manifested Himself mightily to strengthen the prophet Elijah and reminded him that his work is not stopped by men who become instruments of Satan like Jezebel God will fulfill His plan, written and determined in His Word. Elijah knew that as a servant, he would not fight with his strength but with the Holy Spirit of God. The Lord has given the End-Time Church the same strength He gave to the prophet Elijah, for it is the same call. Let us see how, in the Word of God, there is a close relationship:



**Table 1**

**Elijah's mission and the End-Time Church's mission**

The call and the mission	The prophet Elijah	The Church of the End Times
<p>The prophetic ministry that confronts the sin of apostasy of God's people.</p>	<p>«And Elijah came to all the people, and said, “How long will you falter between two opinions? If the LORD <i>is</i> God, follow Him; but if Baal, follow him.” But the people answered him not a word.» (1 Kings 18:21).</p>	<p>«For there are many insubordinate, both idle talkers and deceivers, especially those of the circumcision, whose mouths must be stopped, who subvert whole households, teaching things which they ought not, for the sake of dishonest gain. One of them, a prophet of their own, said, “Cretans <i>are</i> always liars, evil beasts, lazy gluttons.” This testimony is true. Therefore rebuke them sharply, that they may be sound in the faith, not giving heed to Jewish fables and commandments of men who turn from the truth. To the pure all things are pure, but to those who are defiled and unbelieving nothing is pure; but even their mind and conscience are defiled. They profess to know God, but in works they deny <i>Him</i>, being abominable, disobedient, and disqualified for every good work» (Titus 1:10-16).</p>
<p>To announce the coming of the Messiah, the King, the Savior Jesus Christ. The Lord establishes a connection between the ministry of the prophet Elijah and the ministry of John the Baptist, for they did not cease to exhort to repentance; however, John was also the ambassador of Christ who came to save. Today, the holy Church announces that Christ is coming to lift her up to take her to the New Jerusalem.</p>	<p>«And His disciples asked Him, saying, “Why then do the scribes say that Elijah must come first?” Jesus answered and said to them, “Indeed, Elijah is coming first and will restore all things. But I say to you that Elijah has come already, and they did not know him but did to him whatever they wished. Likewise the Son of Man is also about to suffer at their hands.” » (Matthew 17:10-12)</p>	<p>«...the mystery which has been hidden from ages and from generations, but now has been revealed to His saints. To them God willed to make known what are the riches of the glory of this mystery among the Gentiles: which is Christ in you, the hope of glory. Him we preach, warning every man and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus.» (Colossians 1:26-28).</p>
<p>To be the messenger of the word of judgment upon those who pervert the faith.</p>	<p>«And Elijah the Tishbite, of the inhabitants of Gilead, said to Ahab, “As the LORD God of Israel lives, before whom I stand, there shall not be dew nor rain these years, except at my</p>	<p>«For if we sin willfully after we have received the knowledge of the truth, there no longer remains a sacrifice for sins, but a certain fearful expectation of judgment, and fiery indignation which will</p>

	word.”» (1 Kings 17:1).	devour the adversaries.» (Hebrews 10:26-27).
To persevere above the circumstances and the threats of those who rise up against us for not receiving the exhortation.	«And the angel of the LORD said to Elijah, “Go down with him; do not be afraid of him.” So he arose and went down with him to the king. Then he said to him, “Thus says the LORD: ‘Because you have sent messengers to inquire of Baal-Zebub, the god of Ekron, <i>is it because there is no God in Israel to inquire of His word? Therefore you shall not come down from the bed to which you have gone up, but you shall surely die.’</i> ”» (2 Kings 1:15-16).	«Do not fear any of those things which you are about to suffer. Indeed, the devil is about to throw <i>some</i> of you into prison, that you may be tested, and you will have tribulation ten days. Be faithful until death, and I will give you the crown of life.» (Revelation 2:10).

Like Elijah, we also have the eternal blessings and promises, because suffering and persecution have great reward; let us see:

**Table 2**

**Elijah's suffering and reward in relation to the End-Time Church**

Suffering	Reward
<p>Elijah received the news from the Lord that his ministry would soon be over, for Elisha would replace him. God promised Elijah that He would lift him up (1 Kings 19:16).</p> <p>The Church faces the attacks of three enemies who wish to destroy her: Satan, the world, and the flesh; however, the holy Church endures by keeping the Word of God, for only those who do so will be caught up (John 14:15-23; Revelation 3:10).</p>	<p><b>The Rapture</b></p> <p>« Then it happened, as they continued on and talked, that suddenly a chariot of fire <i>appeared</i> with horses of fire, and separated the two of them; and Elijah went up by a whirlwind into heaven.» (2 Kings 2:11).</p> <p>«...teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present age, looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ...» (Titus 2:12-13).</p>
<p>Elijah, like all the prophets and faithful servants of the Old Testament, was clear that his reward was not on this Earth corrupted by sin since from this Earth he would only obtain reproaches, persecutions, and threats of death (1 Kings 18:17; 19:1-2).</p> <p>The testimony of the Early Church was also one testimony of sufferings and death; however, the</p>	<p><b>The Heavenly Dwellings</b></p> <p>«Rejoice in that day and leap for joy! / For indeed your reward <i>is</i> great in heaven, / For in like manner their fathers did to the prophets.» (Luke 6:23).</p> <p>«They were stoned, they were sawn in two, were tempted, were slain with the sword. They wandered about in sheepskins and goatskins, being destitute,</p>

<p>Lord Jesus assured through Paul that our affliction is light compared to more exceeding and eternal weight of the glory of the eternal promises and the entrance into the New Jerusalem (2 Corinthians 4:14-18).</p>	<p>afflicted, tormented— of whom the world was not worthy. They wandered in deserts and mountains, <i>in dens and caves of the earth</i>. And all these, having obtained a good testimony through faith, did not receive the promise, God having provided something better for us, that they should not be made perfect apart from us.» (Hebrews 11:37-40).</p>
<p>Elijah was troubled for denouncing idolatry and spiritual fornication (Jezebel). In the same way, the holy Church fulfills the mission of denouncing the apostasy of the unfaithful Church, her fornications with Jezebel, and her false doctrines (Revelation 2:14, 20). The holy Church also has the mission to proclaim the coming of the Lord in the Rapture and the judgments upon the apostate Church, the sleeping Church, the nations, and Israel; this is why the holy Church is unjustly labeled as false and apocalyptic.</p>	<p><b>Inheritance in the Millennial Kingdom and the Eternal Kingdom</b></p> <p>«Then Peter answered and said to Him, “See, we have left all and followed You. Therefore what shall we have?” So Jesus said to them, “Assuredly I say to you, that in the regeneration, when the Son of Man sits on the throne of His glory, you who have followed Me will also sit on twelve thrones, judging the twelve tribes of Israel. And everyone who has left houses or brothers or sisters or father or mother or wife or children or lands, for My name’s sake, shall receive a hundredfold, and inherit eternal life.» (Matthew 19:27-29).</p>

The true Church of Jesus Christ must not be unaware of Jezebel, for her purpose of destruction will not cease; therefore, the exhortation is to be sanctified by God's Word, obeying it in humility and proclaiming it in faith. The warning is also to come out from among the apostates, the children of Jezebel; the warning is to be separate, not to hear them, not to touch what is unclean, for this is the demand so that the Father will receive us as sons. We cannot ignore apostasy because it is a demon that is strengthened by unbelief, vanity, and haughtiness; this demon tears our eyes from the things which are above because Satan's plan is that we will be consumed in the judgments of the wrath of God, in the seven years of Tribulation; and that we will be condemned eternally in the Lake of Fire. The devil's plan is opposed to the precious and perfect plans that God, in His love and mercy, has kept for us as an inheritance for all eternity.

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## CHAPTER 4 THE WOMAN OF THE LEAVEN

Leaven is a symbol permanently used in the Scriptures to indicate filthiness, sin, and false doctrine. We find leaven in both the Old Testament and New Testament; according to the dictionary (Collins, n.d.), leaven or yeast is a kind of fungus which is used to make bread rise. In ancient Israel and nowadays, leaven is used for different foods, such as bread or cakes. In this context, we find the use of leaven in the Scriptures.

### 4.1 The symbol of leaven in the Old Testament

The first mention of the term "leaven" in the Word of God is found in Genesis 19:3, when Lot prepared unleavened bread for the angels who arrived before the judgment upon Sodom and Gomorrah. Then, we find the word leaven again in the time of Moses; the day the people of Israel went out from Egypt, the Lord commanded them not to eat leavened bread (Exodus 13:3-7). God told them to eat unleavened bread for seven days, warning them that anyone who ate leavened bread would be cut off from the people of Israel (Exodus 12:15); that day, the Lord instituted the Passover and the Feast of Unleavened Bread as an everlasting ordinance for Israel; let us read Exodus 12:14-16:

<sup>14</sup> So this day shall be to you a memorial; and **you shall keep it as a feast** to the LORD throughout your generations. You shall keep it as a feast by an everlasting ordinance.

<sup>15</sup> **Seven days you shall eat unleavened bread.** On the first day you shall remove leaven from your houses. **For whoever eats leavened bread from the first day until the seventh day, that person shall be cut off from Israel.**

<sup>16</sup> On the first day *there shall be* a holy convocation, and on the seventh day there shall be a holy convocation for you. No manner of work shall be done on them; but *that* which everyone must eat—that only may be prepared by you.

Now, a question arises: Why did God forbid the consumption of leaven to Israel? According to Ferrer & Rodriguez (2019), the absence of leaven symbolizes holiness and non-defilement; the purpose of this commandment was to remind the children of Israel that God is holy, holy, holy and that it is impossible to approach Him without practicing holiness and living in holiness. The Feast of Unleavened Bread is a type of Christ, and the unleavened bread symbolizes the holy body of Jesus Christ, for He never sinned (Hebrews 4:15); both the Feast of the Passover and the Feast of Unleavened Bread pointed prophetically to the death of the Lord, who offered Himself as a perfect sacrifice for the remission of our sins (Hebrews 9:14).

The Jewish people celebrated the Passover on the 14<sup>th</sup> day of Nisan, and it also served as preparation for the Feast of Unleavened Bread, which was to be celebrated on the 15<sup>th</sup> day of the same month during a "high Sabbath" or of great solemnity (Leviticus 23:6-7). Leaven was also excluded from all

offerings brought to God (Exodus 29:2, 23; Leviticus 2:4-5, 11; 6:15-17; 7:11-12; 8:2, 26; 10:12). We can confirm this prohibition in the Scriptures since in the King James Version, the expression "unleavened" is mentioned 53 times in the Old Testament and 9 times in the New Testament. Likewise, "leaven" appears 5 times in the Old Testament and 13 times in the New Testament.

Before the two feasts mentioned above, the Feast of Passover and the Feast of the Unleavened Bread, the Israelites had a preparation, which consisted of thoroughly cleaning each of their houses to eliminate all traces or remains of leaven. The master of the house would thoroughly cleanse each element inside the house, including windows, ceilings, and walls, and during the night, he took a lamp to search for traces of leaven in every corner of the house. When the master of the house found leaven inside the house, he had to remove it with a feather and then collect it with a spoon to finally put it in a bag and proceed to burn it along with the feather and the spoon; after this process, the father of the family lifted up a prayer to God asking forgiveness for the hidden leaven found in the house (Ferrer & Rodriguez, 2019, p. 13). All this symbolizes the holiness, cleanness, and doctrinal purity that every child of God must have, who has been washed and cleansed with the precious blood of the Lamb who was slain, Christ.

The process of cleansing of the Israelite houses as preparation for the feasts can be applied to the Church of Jesus Christ; the flour symbolizes the pure and holy Word, and the lamp used by the master of the house, who symbolizes the pastor, is also God's Word, which cleanses from all sin; the leaven, on the other hand, represents corruption, wickedness, sin and apostasy, that is, the false teaching and the false doctrine; that is why we see the false preachers who one day preach an apparently biblical sermon, but later, they preach an unbiblical sermon of apostasy. Likewise, we see pastors and teachers who supposedly do not preach apostasy but let the unclean people who preach about prosperity, the human word of psychology, pacts, sowing with money, and other abominations and blasphemies get on their pulpit (Ferrer and Rodriguez, 2018), these are clear examples of the leaven inside the churches.

Another mention of the term "leaven" in the Scriptures is found when the prophet Amos, in an ironic way, invites the people of Israel (the northern kingdom) to offer sacrifices to God with leaven. The prophet strongly exhorts the people who pretended to offer sacrifices to the Lord having sins in their hearts, that is, leaven in their hearts; let us read Amos 4:4-5:

<sup>4</sup>“**Come to Bethel and transgress,**  
**At Gilgal multiply transgression;**  
Bring your sacrifices every morning,  
Your tithes every three days.

<sup>5</sup> **Offer a sacrifice of thanksgiving with leaven,**  
Proclaim *and* announce the freewill offerings;  
For this you love,  
*You* children of Israel!”  
Says the Lord GOD.

Israel did not listen to the exhortations nor learn from the Lord's chastisement, as we read in the

following verses (Amos 4:6-12). The Israelites were constantly called to repentance, to reason together with God, who was willing to forgive and cleanse their sins so that they could offer a living sacrifice of praise (Isaiah 1:18), a holy unleavened offering, which was not only the offerings of bread and sacrificed animals, but mainly their own life in holiness. For not listening, Israel received God's judgment at the hands of the Assyrian Empire.

#### **4.2 The symbol of leaven in the New Testament**

So far, we have seen that in all contexts, the Lord uses the symbol of leaven and the prohibition to eat of it to refer to the holiness and purity in which His people must remain. Another passage of the Scriptures where this symbolism is applied is found in the End-Time Parables in the Gospel of Matthew; let us read Matthew 13:33 (NASB):

<sup>33</sup> He spoke another parable to them: "The kingdom of heaven is like leaven, which a woman took and hid in three sata of flour **until it was all leavened.**"

In this parable, the Lord Jesus Christ compares the Kingdom of Heaven to a woman who took some leaven and hid it in three sata or measures of flour until it was all leavened; the three sata or measures of flour represent the gospel since flour is made of grain or seed, and in the Parable of the Sower, the seed represents God's Word, the sound doctrine, into which the leaven is introduced, which represents the false doctrine (Rodriguez & Ferrer, 2011, p. 126). The woman of the leaven, on the other hand, represents the apostate Church because the false prophets and teachers are the ones who secretly bring blasphemies and heresies to the teaching of the Kingdom of Heaven (2 Peter 2:1-2).

The last expression of the verse of Matthew 13:33: "**until it was all leavened,**" is related to the Prophetic Word that the prophet Amos gave to the people of Israel when he told them that, because of the apostasy, they offered praise with "leaven." In the same way, in this End Times, the apostate Church offers all kinds of filthiness, disguising them as worship to God, saying that they serve Jesus when, in reality, they serve themselves, for their god is their belly (Philippians 3:19). The apostates serve the gods of vanity, of their vainglory and the gods of materialism when they lift up prayers, cries, fasts, and vigils for corruptible things. The apostates are full of leaven and have leavened the Word of God by spreading false teachings and doctrines with their filthy preaching of prosperity on this Earth. In this way, they offer leavened bread, swelling words to seduce with lusts of the flesh those who listen to them, flattering people to take advantage, using emotions, vain cries, and sweet words, which in reality are full of poison (2 Peter 2:18; Jude 1:16), the corruptible preaching that the apostasy teaches kills the eternal promises, takes away the longing for the glorious appearing of the Lord Jesus in the Rapture (Titus 2:13).

The Lord Jesus made it clear that His Kingdom is not of this world; it is not of this Earth with the curse of sin (John 18:36), whose prince is Satan. Therefore, it is impossible that all the promises and blessings that God Himself gave swearing by Himself are fulfilled in the kingdom of this world; however, the apostate Church has added the leaven, which is the false teaching, saying that the

blessings of the Lord are for "a here and a now," that the children of God are kings and priests in this time; thus, they must seek great ministries praised by all, to be "great ministers, apostles, prophets." The ungodly apostates are like the woman of the leaven; they twist the pure and holy Word, the promises and blessings of the Lord, to turn it into the word of man because the apostates, guided by the Perverse old sinful nature, apply the Scriptures to this Earth, taking verses and passages out of context and giving carnal interpretations. Therefore, for apostates, it will fulfill the sentence of Revelation 22:18: «For I testify to everyone who hears the words of the prophecy of this book: If anyone **adds** to these things, God **will add to him the plagues that are written in this book...**». Upon the apostates will fall all the plagues that are written in God's Word, the consequences of disobedience which are the judgments of the Tribulation because they trampled the Son of God underfoot and counted the blood of the New Covenant as a common thing (Hebrews 10:29).

Jesus also warned His disciples about the danger of the leaven of the Pharisees and Sadducees, referring to the false doctrine they taught (Matthew 16:5, 12); however, here another question arises: In what did the false doctrine (leaven) of the Pharisees and Sadducees consist? The Word itself gives us the answer since, as for the Pharisees in Luke 12:1, the Lord Himself defined their leaven as hypocrisy, a sin that the Lord constantly reproached this sect (Rodriguez & Ferrer, 2011, p. 99). The Pharisees were a religious group with great approval from the Jews; according to the Jewish historian Josephus, this sect was preferred by the people, besides being very influential over them (Josephus, 1988, pp. 222, 260) showing themselves as wise and keepers of the Law of God; in fact, the apostle Paul describes them as the strictest sect of the Jewish religion (Acts 26:5). Still, the Lord who knows the hearts and searches the mind and heart, called them hypocrites who sought public recognition through their religious practices, such as public offerings, praying in public places to be seen and recognized by others (Matthew 6:5; 23:2-7). The Lord strongly condemns these hypocrites because with their doctrines and commandments of man, the traditions of the elders that they taught as God's Word, they leavened the dough; that is to say, they defiled the pure teaching of the Kingdom and, therefore, they shut up the Kingdom of Heaven against men (Matthew 23:13).

Now, regarding the Sadducees, Josephus also speaks of them saying that it was the "party of the few and rich" and affirms that they taught that the soul dies together with the body (Josephus, 1988, pp. 222, 260); we can verify Josephus' statement with the Scriptures in Acts 23:8a that says: "For Sadducees **say that there is no resurrection**—and no angel or spirit..." (cf. Luke 20:27). The doctrine of the Sadducees was the denial of the resurrection, and with this argument they dared to tempt the Lord in the passage that the New King James Version titles as: "The Sadducees: What About the Resurrection?" (Matthew 22:23-33; Mark 12:18-27; Luke 20:27-40), these ungodly people with their malicious question, were denying the fulfillment of all the covenants and promises because they assured that since there is no resurrection, the promises that God swore in the covenants were fulfilled during the evil age where death reigns<sup>13</sup>; because of this, the Lord Jesus calls them

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<sup>13</sup> To expand on this topic, see chapter 8 "the Sadduces' question: the bush passages" of: Ferrer, G. and Rodriguez, Y. (2023). *The Eternal Kingdom: Descendants, New Earth and Government*. Berea Editions. <https://www.ministeriobereabarranquilla.com/en/el-reino-eterno>. You can also review the book: Ferrer, G. and Rodriguez, Y. (2023). *El pasaje de la zarza [The passage of the bush]*. Berea Editions.



"ignorant", since they did not know the Scriptures nor the power of God (Matthew 22:29). In short, we can say that the leaven of the Pharisees and the Sadducees was the same: the denial of the Kingdom of Heaven, the Eternal Kingdom, the promises, and the eternal inheritance.

In the End-Time Church, this same leaven has infiltrated with the *neo-Pharisees* and *neo-Sadducees* that abound in the churches, the savage wolves that do not spare the flock (Acts 20:29), the teachers that heap up according to their own desires (2 Timothy 4:3). The End-Time Church has forgotten the Lord's promise in the Upper Room when He said in John 14:3: «And if I go and prepare a place for you, I will come again and receive you to Myself; that where I am, *there* you may be also.» The apostate Church is very comfortable on this Earth; she is at ease with her councils and "international ministries;" she does not want to know anything about the Rapture or about departing this Earth to go to the New Jerusalem. As the Sadducees, the apostate Church has said, "There is no resurrection because the kingdom is now," and thus, they have shut up the Kingdom of Heaven against men in the same way as the Pharisees did.

The warning about beware of the leaven is also found in Mark 8:15, where it mentions the leaven of Herod, who was the ruler of Judea in the Lord's time; he was a despicable, adulterer, and fornicator man whom John the Baptist confronted for taking Herodias, his brother Philip's wife (Luke 3:19). Herod ignored the prophet's exhortation and chose to follow the perverse advice of Herodias when he murdered John the Baptist (Matthew 14:1-12). For these perversities, the Lord called Herod a "fox" because he sent him to the Pharisees to tell them that he wanted to kill him (Luke 13:31-32). In the Bible, Herod's supporters are called "Herodians," who, along with the Pharisees and Sadducees, were part of the Sanhedrin and were the ones who managed the political power within the Jewish people. These Herodians joined the Pharisees to attack the Lord Jesus when they asked Him if it was lawful to pay taxes to Caesar (Matthew 22:15-22; Mark 12:13-17; Luke 20:20-26). Herod's leaven is the worldliness, the structure of the world, the greed of political positions and human powers; again, the center of this false doctrine is the kingdom of this world and the denial of the age to come or Eternal Kingdom.

The apostle Paul also used the symbolism of leaven to speak of malice and wickedness, that is, sin, the flesh, the Perverse old nature that dwells in the believers, which must remain crucified, for the Holy Spirit that dwells in us helps us to put to death the deeds of the body, which is the flesh (Romans 8:13), let us read 1 Corinthians 5:6-8:

<sup>6</sup>Your glorying *is* not good. Do you not know that **a little leaven leavens the whole lump?**

<sup>7</sup>**Therefore purge out the old leaven**, that you may be a new lump, since you truly are unleavened. For indeed Christ, our Passover, was sacrificed for us.

<sup>8</sup>Therefore let us keep the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened *bread* of sincerity and truth.

The apostle Paul exhorted the church of Corinth because of the sin of sexual immorality that was

among them (1 Corinthians 5:1-5); therefore, he tells them that it is necessary to purge themselves of the old leaven, that is, of sin, of the works of the old nature, so that they might be a new unleavened lump, new creatures that live, walk, and think according to the Spirit (Romans 8:1).

Paul affirms that the Feast of the Passover and the Feast of the Unleavened Bread were prophetically fulfilled in Christ, and therefore, he says that they should be kept without wickedness or malice, with hearts full of sincerity and truth (1 Corinthians 5:8), which does not mean that the Church should keep these feasts, but that the believer should live in holiness since he was rescued from sin through the redeeming work of Christ, our true Passover (1 Corinthians 5:7). This exhortation is also for the Church of Jesus Christ of the End Times since many churches have apostatized, fallen from grace, and remained under the Law; they have dedicated themselves to seek righteousness with works, even disguised as ministries; they have also filled themselves with empty rituals even using the feasts of the Old Testament, as an excuse to obtain money in the framework of the false doctrine of prosperity.

Some authors consider that leaven symbolizes the spread of the gospel because when the lump is leavened, it doubles its size; however, such consideration is wrong because, as we have seen in this chapter, the Scriptures themselves show leaven as a symbol of evil, false doctrine and corruption; rather this characteristic of increasing and enlarging means that only a small portion of leaven is enough to leaven the whole lump, that is, to defile everything (1 Corinthians 5:6; Galatians 5:9).

### **4.3 The leaven and the apostasy of the End-Time Church**

The apostasy and worldliness enter the Church of Jesus Christ secretly, in a very subtle way; this is the work of the Perverse or old nature and Satan, but the Lord exhorts us not to be deceived by those who use philosophy and empty deceit, according to the traditions and words of man and not according to Christ, that is, according to God's Word (Colossians 2:8). Thus, many erroneously affirm that the gospel "has to be modernized," or that it is necessary to share the sins of worldly people, whether they are relatives, friends, acquaintances because this is "an opportunity to preach the gospel." These are some of the arguments used by those who call themselves children of God to justify sin, apostasy, and corruption.

Let us look at the following comparative chart on the symbolism of leaven in the Scriptures and at the End Times:

**Table 1**

**Symbology of leaven in the Scriptures and at the End Times**

<b>The woman of the leaven</b>	<b>The leaven of the Pharisees</b>	<b>The leaven of the Sadducees</b>	<b>The leaven of Herod</b>	<b>The leaven at the End Times</b>
- Flour: The pure and holy Word. - The woman: The apostate Church	- Religious formalism. - False doctrine. - Hypocrisy.	- Denial of the resurrection - Denial of the fulfillment of	- Fornication. - Worldly structure. - Greed for	- Religious formalism. - False doctrine. - Hypocrisy. - False piety.

and her ministers of iniquity. - Leaven: Doctrine, corrupted word, sin.	- False piety. - Traditions of man. - The kingdom of this world.	the promises. -The kingdom of this world.	political positions and power. - The kingdom of this world.	- Traditions of man. - Denial of the resurrection. - Denial of the fulfillment of the promises. - Fornication. - Worldly structure. - Greed for political positions and power. - The kingdom of this world.
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Many of those who hear and see the sermons and false teachings of the false pastors and teachers justify themselves by saying: "I take what is good and reject what is evil," taking out of context what God's Word says in 1 Thessalonians 5:21: "Test all things; hold fast what is good." It is entirely false to say that Paul advised us to listen to all kinds of messages and only to reject what is evil and hold fast to what is good. This interpretation is completely wrong because what the apostle Paul says in this passage is that the child of God must test everything in the light of God's Word, which must be held fast and reject everything that goes against it; it is impossible to find something good in a sermon of apostasy because the Bible also says that from the same fountain cannot send forth sweet and bitter water (James 3:11-12 KJV) and that a bad tree cannot bear good fruit (Matthew 7:16-18). There is nothing good in television channels like "TBN," "CBS", or radio stations like "Focus on the Family Broadcast," "Crown Radio," or "KTIS-FM" because they are spaces full of false doctrine, of apostasy, whose only objective is to obtain economic benefits by using the Word of God, and all those who watch them and share them must repent, because they have let into their hearts the leaven that leavens the whole lump.

The leaven is also manifested within the churches when the pastor speaks about sin and sanctification in the pulpit, but he does not care about the sheep's soul because he is more concerned about having recognition, fame, traveling, and filling his coffers, among other abominations. These false pastors launch the apostate preaching of false love; they preach against fornication, homosexuality, sin, and pornography; because of this deception, everyone says that these are "holy pastors" when what happens is that the leaven has already entered the congregation, because such pastors hide the leaven within the flour which represents the use of God's Word, but fragmented, leavened, for their own benefit.

The false doctrine is linked to what is puffed up, which is enormous. For example, in the End of the Age Parables of the Gospel of Matthew, the parable of the grain of mustard seed is mentioned, which points to the sowing of God's Word, sound, unadulterated, but the devil comes to make a nest like the birds of the air over the Church represented in the large tree that increases in size (Matthew 13:31-32), and the devil's objective is to defile God's Word, here we see the effect of the leaven that increases the size of things (Ferrer & Rodriguez, 2011, p. 35).

According to Ferrer & Rodriguez (2019), the false sowing (of man's word) grows in large trees, which typifies the large congregations, the heaps of which God's Word speaks, are those who follow the broad way, the wide gate (Matthew 7:13). The authors consider that the Lord Jesus Christ is referring to the End-Time Church, the apostate Church, because she forsook the genuine faith, the biblical faith, and rejected God's Word (2 Thessalonians 2:3-4).

In these End Times, perilous times (2 Timothy 3:1), it is fundamental to follow the instruction that the Lord gave us to beware of the leaven, which is the twisted, distorted word; we must be alert, watchful as the master of the family, who used the lamp, the feather, and the spoon to take out and burn the leaven that tries by all means to leaven the whole lump. These false doctrines are, among others:

- The doctrine of Balaam: fornication and spiritual adultery.
- The doctrine of Jezebel: false prophets.
- The doctrine of the Nicolaitans: the world within the Church.

Finally, the Lord commands us not to be unequally yoked and not to make any trading with unbelievers, referring to those who have let leaven, apostasy, into their hearts and have ceased to believe in the testimony of Christ, to believe in themselves by satisfying their own lusts (2 Corinthians 6:14-18, 7:1). The Lord tells us not to do what the angels did when they listened to Satan and offered them trades to rebel against God on the Holy Mountain (Isaiah Ch. 14; Ezekiel Ch. 28). Today the Lord warns us not to offer our ears to those unbelievers who claim to be children of God, and they are not, but children of the devil. Unbelievers are those who allow leaven to penetrate their hearts, those who have signed the trade with Satan and, therefore, have received the sentence of eternal death.

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## CHAPTER 5

### THE BRIDE'S DAYDREAM: SONG OF SOLOMON

The promise that the Lord Jesus Christ made to the Church is that He would receive her to Himself to the Father's house, where He went to prepare a place for her, the mansions or dwellings (John 14:1-3), in order to take her as a bride at the Marriage of the Lamb (Revelation 19:6-9). When the Lord said this to the disciples, who would be the future Church, in the Upper Room discourse, He used the metaphor of the Jewish marriage in its two elements, the betrothal and the marriage event, but only in some aspects, not in all, as we will see below.

#### 5.1. Cultural context of the Jewish marriage

The Jewish and Galilean weddings began with the betrothal (*Ketubah*), which consisted of a marriage covenant under oath; this is confirmed in Ezekiel 16:8 when the Lord reminds Israel how He betrothed them, which is seen in the expressions, "I spread My wing over you," "I swore an oath to you," and "entered into a covenant with you": «“When I passed by you again and looked upon you, indeed your time *was* the time of love; so I spread My wing over you and covered your nakedness. Yes, I swore an oath to you and entered into a **covenant** with you, and you became Mine,” says the Lord GOD.» (Ezekiel 16:8). Let us see some elements of the Jewish wedding and its relationship with the Church in this metaphor used by the Lord Jesus Christ in the Upper Room discourse (Fontaine, 2011)<sup>14</sup>:

**Table 1**

***Ketubah* at the Jewish wedding and betrothal of Christ to His Church**

<b><i>Ketubah</i>: Marriage covenant. The betrothal.</b>	
<b>Ancient Israel</b>	<b>The Church</b>
In ancient Israel, marriage was arranged and approved by the parents. The father chose the bride for the son. It was also possible, in some cases, to use an assistant. An example of this arrangement is when Abraham seeks a bride for Isaac and sends his servant, Eliezer (Genesis Ch. 24).	The Church was chosen by the Father before the foundation of the world, based on His foreknowledge (Romans 8:29-30; 1 Peter 1:2); in His mercy, He drew us to Christ (John 6:44). The Holy Spirit is the executing agent (The Comforter, the Helper). In the case of the example of Isaac's marriage, Eliezer represents the Holy Spirit.
The bridegroom had to pay a dowry, "the <i>mohar</i> ," which was the price set to be able to "acquire" the bride. It could be a payment-in-kind or through labor. Some examples are the gifts that Eliezer	Christ paid the price for His bride, the Church, by offering Himself as a perfect sacrifice for us; He redeemed and forgave us from our sins by His death on the cross (1 Peter 1:18-20). (Christ died for all [John

<sup>14</sup> The text by: Fontaine, P. (2011): Fontaine, P. (2011). *Impact de Feu* [Impact of Fire]. RDF-Éditions. Also found in: Déroulement du mariage juif à l'époque de Jésus [Jewish marriage in Jesus' time]. <https://sfcbelgium.net/wp-content/uploads/2019/01/D%C3%A9roulement-du-mariage-juif-%C3%A0-l%C3%A9poque-de-J%C3%A9sus.pdf>.

<p>brought for Rebekah (Genesis 24:10, 22, 53) and the 14 years that Jacob worked for Laban for Leah and Rachel (Genesis 29:15-18, 27-28).</p>	<p>3:16]; everyone who receives Him in this dispensation is part of the Church, and those who receive Him during the Tribulation will not be part of the Church but will be saved, those of Israel and the nations).</p>
<p>The <i>Ketubah</i>, or the marriage covenant, was given to the bride-to-be and her father. Within the covenant, the rights and obligations of the bridegroom and bride were described.</p>	<p>For the Church, her marriage covenant is the Bible; in it, we find what the Bridegroom, Christ, did for us, what He does now for us as High Priest of the good things to come (Hebrews 9:11), and what He will do, which is to give us the good things to come, the eternal promises. In <u>this</u> covenant, we also find the obligations of the bride, the Church. In the case of the Church, the specific marriage covenant is the New Covenant.</p>
<p>The bride must consent; the evidence is that she drank from the cup of wine (<i>Kosberit</i>: cup of the covenant); thus, the engagement was concluded.</p>	<p>In the Upper Room, the disciples drank the unfermented wine from the Lord's own cup. The Lord told the Church to take the supper to do remembrance of His death and coming (1 Corinthians 11:23-26).</p>
<p>Once the bridegroom and the bride had drunk from the same cup, they were considered husband and wife, but they did not live together, nor did they have sexual relations. For example, Joseph had betrothed Mary, and God's Word says He did not know her till the Lord Jesus Christ was born (Matthew 1:18, 25). The bond was so strong in the betrothal that the Law established stoning for a young betrothed virgin if she had relations with a man who was also stoned (Deuteronomy 22:23-24). The betrothal or <i>Ketubah</i> was a written covenant specifying the date, place, and scope of the marriage, as well as the record of the dowry and the terms of the continuation of the marriage. This covenant was in the possession of the bride. To undo the marriage covenant, a certificate of divorce was necessary, and the cause was if some uncleanness was found in the young woman.</p>	<p>The Lord betrothed the Church, and she is considered as His bride; therefore, by going after another lord, the Church has committed adultery; this happened to the apostate Church, which is adulteress and fornicator because she left her first love, Christ (Revelation 2:4). Israel did the same. For this reason, the Lord gave her a certificate of divorce (Jeremiah 3:8). In the same way, the Lord gave a certificate of divorce to the apostate Church, for adulteress and fornicator; He admonished her in Revelation 2 and 3, but she refused to repent.</p>
<p>The betrothed and his servant gave the gifts to the bride.</p>	<p>The Lord gives the Church the presents: the ministries and gifts of the Holy Spirit (1 Corinthians Ch. 12).</p>
<p>The bride carried out a ritual bath, or "<i>mikvah</i>," as a symbol of abandoning her old life and beginning her new life with her beloved.</p>	<p>In the baptism with water, the believer manifests that he has a new life in Christ (1 Peter 3:21). The Church must be permanently bathed with the eternal Word.</p>
<p>The bridegroom returned to his father's house to prepare a place (the room<sup>15</sup>, the <i>chadar</i>) for the bride, which was usually an extension of his father's house.</p>	<p>The Lord Jesus told His disciples that He would prepare a place for them in the Father's house (John 14:1-3).</p>
<p>At that point, the bride did not know when her beloved would return, but the marriage covenant specified the wedding date; therefore, the bride knew when the bridegroom would be approaching. The bridegroom's father sets the date when his son would go to look for the bride, depending on the</p>	<p>The Lord told the disciples that neither the day nor the hour was known (He did not say that it would not be known), and therefore, the Church should watch and pray to know it because only the foolish virgins and the evil servants would never know (Matthew 24:42, 48-51).</p>

<sup>15</sup> The English Bible versions, such as the King James Version (KJV) or the New King James Version (NKJV), translate the Hebrew term *chadar* as "mansions," but considering John 14:1-3, the more accurate term is "dwellings," which appears in the Wycliffe Bible (WYC). The Greek term in John 14:2 is *monē* [Gr. μονή], which means a room, properly "dwelling" (Gr. *menō ménō*).

<p>preparation of the dwelling or room.</p>	<p>It is very important to highlight that the bride knew the exact date of her wedding since the date was specified in the marriage covenant or contract (heb <i>ketubah</i>). Consequently, the bride or betrothed could also know the days when the bridegroom was approaching, and obviously, these days were short, very close to the wedding. In the case of the Church, the Holy Spirit would open the Scriptures so that the bride would know the day of her wedding with Christ, the Marriage of the Lamb, which will take place at the end of the Tribulation. We know that this judgment will last 2,520 days (one week of prophetic years of 360 days). When the Holy Spirit reveals to the holy Church the date of the marriage, she will be able to count down until the beginning of the Tribulation in order to know when the Lord will return to take her to the Father's house, the New Jerusalem. That is why the Lord gave Daniel a calendar of seventy weeks, in which the last week is the seven years of the Tribulation. The Church should know this calendar so that she would understand, by the Holy Spirit, when Daniel's last week would begin since the Rapture will occur before this week. It is also surprising that the Lord, when speaking of His coming for the Church, used the expressions "is near," "at the doors," and "soon" (Matthew 24:33).</p>
<p>The word for "betrothed" in Hebrew is "<i>Kallah</i>," which means "complete" or "sealed." She was consecrating herself and preparing herself for her husband. The covenant was the guarantee.</p>	<p>The Church is the betrothed and must be consecrated to Christ, sanctified, sealed (Song of Solomon 4:12), and complete; that is why God's Word says that the Church will be caught away when the fullness of the Gentiles comes in (Romans 11:25) so that Israel will be saved during the Tribulation.</p>

*Note.* Adapted from Fontaine (2011).

During the Upper Room discourse, Jesus carried out actions related to the betrothal, such as: giving the disciples to drink from the same cup from which He drank (Matthew 26:27), telling them that He was going to the Father's house to prepare the dwellings and that He would come again for His bride to take her to these dwellings (John 14:1-3 WYC). However, as far as the wedding events are concerned, the characteristics of the Jewish wedding do not apply because in the Jewish wedding, the bridegroom took a year to prepare the dwellings, and this has not happened with the Church because after the betrothal in the Upper Room and the departure of the Lord to the Father's house, not a year passed, but almost two thousand years have passed.

Furthermore, the statement of several authors concerning that in the Jewish wedding, the bride would never know the day nor the hour when the Bridegroom would come does not apply either because the Bible establishes that the bride should watch and pray because she did not know the day and the hour, and by praying and watching the Holy Spirit would reveal this powerful time to her; this is confirmed in that the Lord said that the Holy Spirit would guide the Church into all truth and teach her all things (John 14:26; 16:13-14); for this reason, in the verse of Mark 13:32, Jesus does not



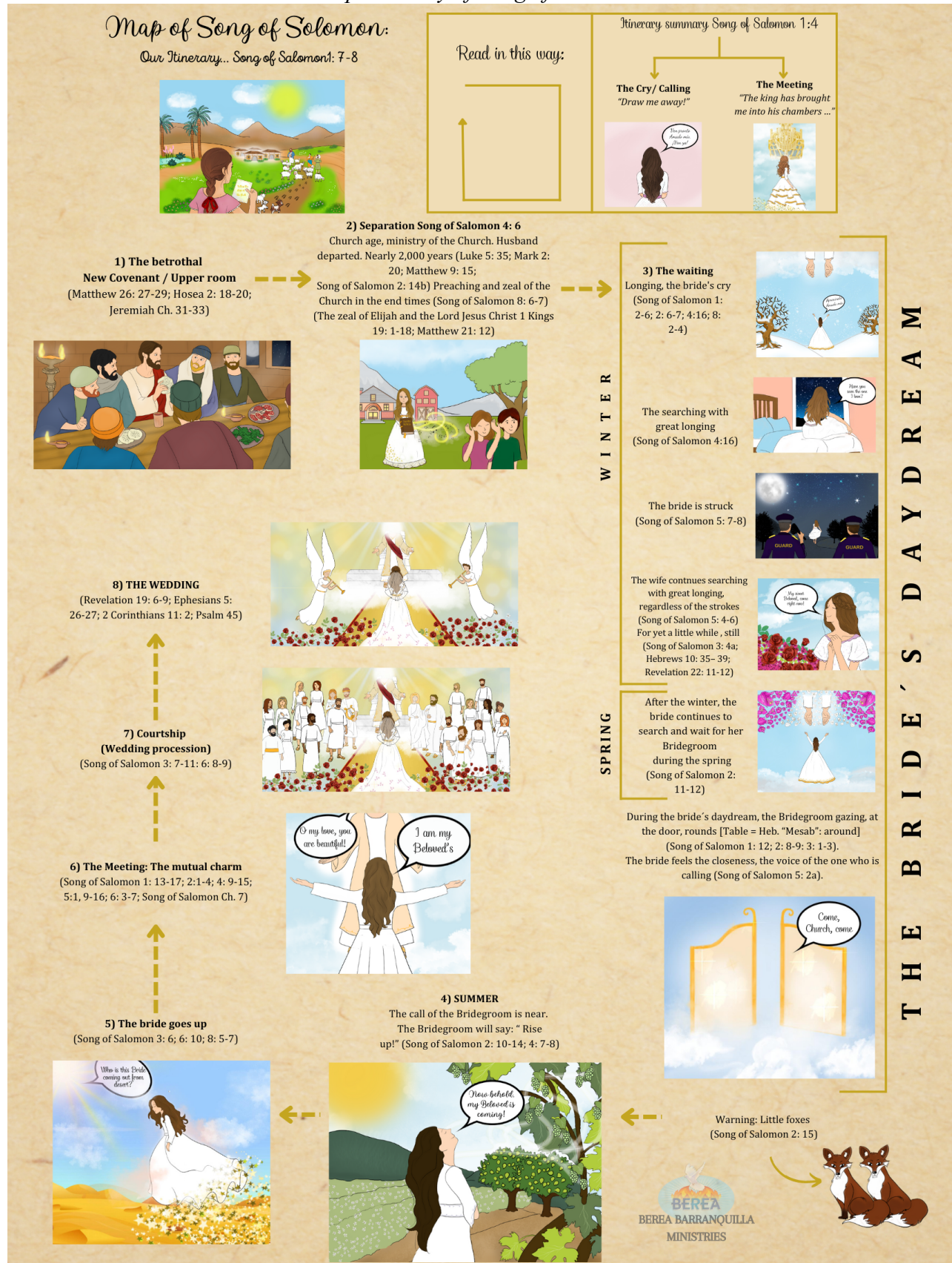
mention the Holy Spirit, when He says that not even the angels nor the Son knew the hour, but only the Father. In chapter 2, we affirmed that the Holy Spirit would declare to the holy Church the day and hour of Christ's coming for her so that the Prophetic Words of John 14:26, 16:13-14 and 1 Corinthians 2:9-16 would be fulfilled. Let us remember that these verses refer to the promise made by Jesus that the Holy Spirit would glorify Him by taking what is of Him and of the Father to declare it to the Church since the Third Person of the Trinity searches the deep things of God and reveals all things to us.

## **5.2. The itinerary of Song of Solomon and the Rapture of the Holy Church**

The book of Song of Solomon is not organized in a linear temporal sequence; instead, its parts must be organized based on thematic relationships. From the analysis, we have established the following events in an underlying temporal structure of the book; let us see:

Figure 1

Map-itinerary of Song of Solomon.

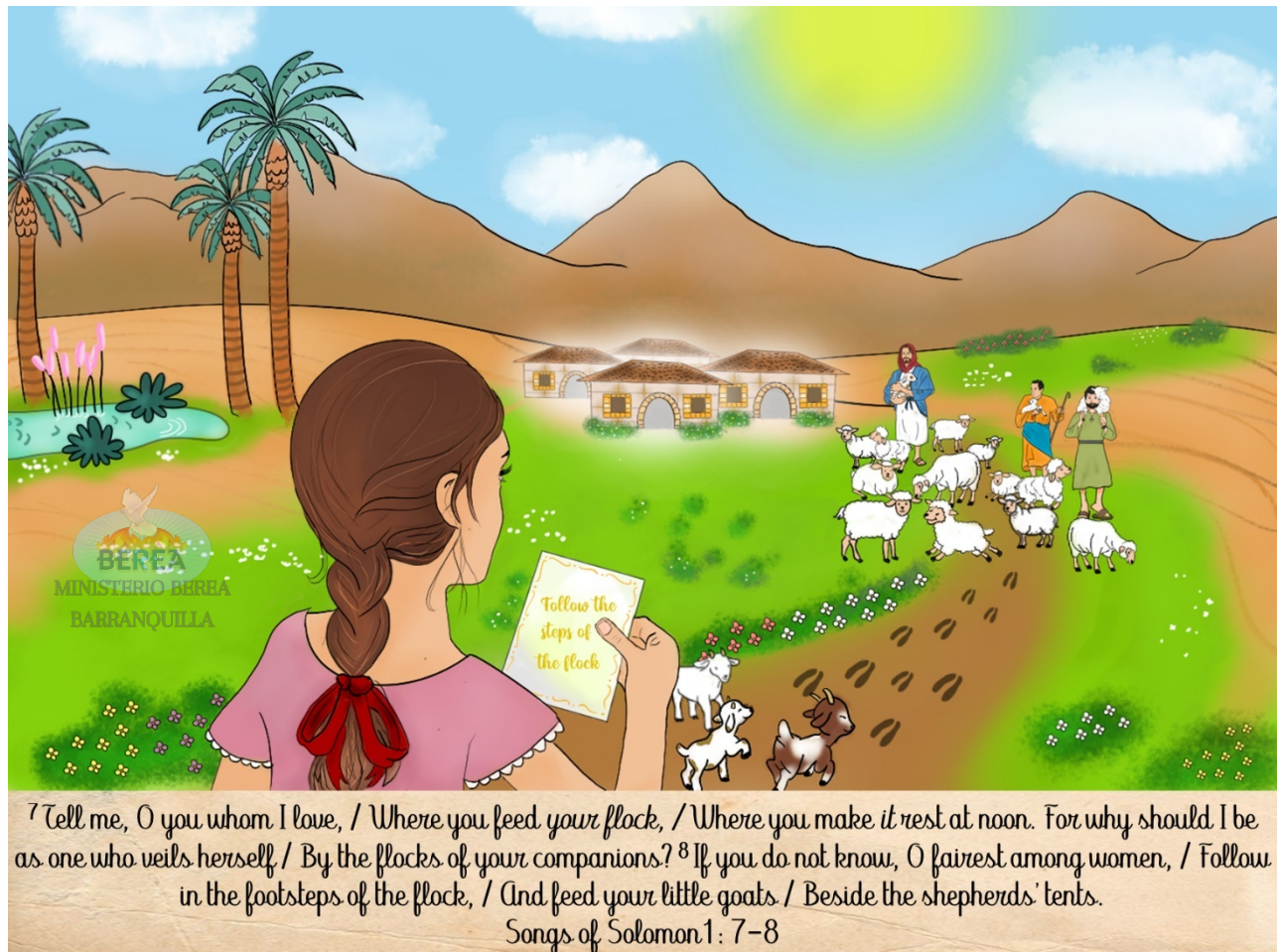


This map of the Song of Solomon is an itinerary that the Lord left written so that the Holy Spirit would teach it to the Holy Church of the End Times, and that we can see in Song of Solomon 1 from verse 7 to 8:

<sup>7</sup> Tell me, O you whom I love,  
Where you feed *your flock*,  
Where you make *it* rest at noon.  
For why should I be as one who veils herself  
By the flocks of your companions?  
<sup>8</sup> If you do not know, O fairest among women,  
**Follow in the footsteps of the flock,**  
And feed your little goats  
Beside the shepherds' tents.

**Figure 2**

*The Shulamite follows in the footsteps of the flock.*



The map or itinerary can be seen in the expression "follow in the footsteps of the flock." This itinerary has 8 steps or stages, which are:

- EVENT 1: The betrothal.

- EVENT 2: The separation, the zeal for the house of the Lord.
- EVENT 3: The waiting, the daydreaming. The bride waits during the seasons, the bride's cry, the seeking with much longing; the bride is struck, the bride continues the seeking with much longing no matter the strokes, the Bridegroom gazes at her.
- EVENT 4: The final call is drawing near. The summer.
- EVENT 5: The bride comes up.
- EVENT 6: The mutual delight of the gathering.
- EVENT 7: The wedding courtship.
- EVENT 8: The Wedding.

The itinerary can be summarized in two events:

- The cry of the Church.
- The Church's gathering with the Lord.

**Figure 3**

*The summary of the map-itinerary of Song of Solomon.*



There is a cry and a gathering. We, the holy Church, are now in the cry; we are dreaming of the New Jerusalem and believing that we are about to enter the Heavenly City. And that cry is, "Draw me away! We will run after you." Let us read Song of Solomon 1:4: «Draw me away! We will run after you. / The king has brought me into his chambers. / We will be glad and rejoice in you. / We will

remember your love more than wine. / Rightly do they love you.»

When the verse says, "Draw me away!" we are saying to the Lord, "Draw us away! Please, because we are going to run after You, we want to hurry, Lord, come quickly, my Beloved, come now;" this is what the bride says; and the Lord promised that He will draw us away to Himself on the day of the Rapture, as John 14:3 says: «And if I go and prepare a place for you, I will come again **and receive you to Myself**; that where I am, *there* you may be also.»

The end of our journey is the dwellings, the shepherds' tents, and in the verse of Song of Solomon 1:4, it is represented when it says: "The king has brought me into his chambers..." that is, into His dwellings, into His rooms, into His house.

### 5.3. Event 1: The betrothal

**Figure 4**

*The betrothal in the Upper room.*



Where does the itinerary of the holy Church begin? This itinerary starts at the betrothal, the day the Church was betrothed by the Lord Jesus Christ in the announcement of the beginning of the New Covenant in the Upper Room, at the Passover supper; in the same way, God brought out the people of Israel from Egypt, and they ate the Passover. The Lord freed Israel from bondage to be His people,

His wife, because He also calls her in the Old Testament "the wife," and therefore, when Israel fell into apostasy, He calls it "adulteress, fornicator"; in the book of Hosea, the Lord reiterates this sin to Israel. The apostate Church is an adulteress and lacked the faithfulness she should have as a betrothed; therefore, the Lord gave her a certificate of divorce because in the betrothal of the Jewish wedding, it was considered that the bridegroom and the bride were already united, which could not be dissolved except by a regular divorce, and the breach of faithfulness was regarded as adultery (Edersheim, 2016, p. 83); those characteristics are applied to the relationship between Christ and His Church as part of the metaphorical relationship Christ established in the Upper Room. The certificate of divorce that the Lord issued to the apostate Church during the betrothal is confirmed when Revelation 2:4-5 says that He will remove her lampstand from its place because of having left the first love, that is, her Bridegroom, and this certificate of divorce is also confirmed in Revelation 3:16 when He says that He will vomit the apostate Church out of His mouth.

At the Passover supper, in the Upper Room, the Lord took bread and wine with the disciples, the future Church; the bread and wine represented the body and blood of Christ that were going to be given in sacrifice for sins; all the disciples drank from the same cup, recalling the event of the betrothal in the Jewish and Galilean wedding when the bridegroom gave the cup to the bride, and they both drank. Let us read Matthew 26:27-29:

<sup>27</sup> Then He took the cup, and gave thanks, and gave *it* to them, saying, "**Drink from it, all of you.**

<sup>28</sup> For this is My blood of the new covenant, which is shed for many for the remission of sins.

<sup>29</sup> But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father's kingdom."

In this verse, we also find the summary of the itinerary, the beginning, which is the celebration of the covenant in the Upper Room, and the end, which is to drink this wine new in the Father's Kingdom, which alludes to the Wedding, and obviously, the reference is to the Marriage of the Lamb. Let us read Hosea 2:18-20:

<sup>18</sup> In that day I will make a covenant for them  
With the beasts of the field,  
With the birds of the air,  
And *with* the creeping things of the ground.  
Bow and sword of battle I will shatter from the earth,  
To make them lie down safely.

<sup>19</sup> "I will betroth you to Me forever;

Yes, I will betroth you to Me  
In righteousness and justice,  
In lovingkindness and mercy;

<sup>20</sup> I will betroth you to Me in faithfulness,  
And you shall know the LORD.

It is important to point out that in verse 27 of Matthew 26, when Jesus tells the disciples that they drink from the same cup, He was also referring to the sufferings of which they would be partakers; for in Matthew 20:23a, He tells them:

<sup>23</sup> So He said to them, “**You will indeed drink My cup, and be baptized with the baptism that I am baptized with...**

This baptism also refers to the sufferings of the Lord Jesus Christ, of which the holy Church is a partaker (1 Peter 4:13; Philippians 3:10), as a fulfillment of what the Lord told the disciples. This point is very important because, as we previously stated, the metaphor of the Jewish wedding does not fully apply to the relationship between the Lord Jesus Christ and the bride, the Church, since the Church suffers while He is absent, which is illustrated in Song of Solomon with the torment of separation (Song of Solomon Ch. 5).

#### 5.4. Event 2: The separation

**Figure 5**

*The separation.*



The Separation refers to the Church's ministry during the time when the Bridegroom has been taken away from us, of which almost 2000 years have passed. Luke 5:35 says: «But the days will come when **the bridegroom will be taken away from them**; then they will fast in those days.» (cf. Mark 2:20; Matthew 9:15). Separation is implied in Song of Solomon 2:14b: «Let me see your face, / Let me hear your voice; / For your voice *is* sweet, / And your face *is* lovely.» When the verse says, "...let me hear your voice," "let me see your face" refers to the fact that the Lord, the Bridegroom, wants to see His beloved already glorified when we come up to the clouds and meet Him at the Rapture.

In chapter 5 of Song of Solomon, we see in some Bibles such as the New American Standard Bible (NASB) the editorial title "The Torment of Separation," and when the verse speaks of torment, it is referring to not having our Bridegroom, the Lord Jesus Christ, and that is why there is a cry due to the first love. It is senseless to think of a Church or a believer who loves the Lord Jesus Christ and does not want to be with Him forever; if the believer loves the Lord, it is because he wants to worship Him, look to Him, and live with Him for eternity. The Scriptures promise this, and no one will take that joy away from us (John 16:22). The immediate fruit of the first love is the earnest longing to go where the Lord is, who also longs for His beloved bride, His Church, as He manifested in John 17:24:

<sup>24</sup> "Father, I desire [**Gr. *thelō, θέλω***] that they also whom You gave Me may be with Me where I am, that they may behold My glory which You have given Me; for You loved Me before the foundation of the world.

The Lord, in the prayer, manifests His yearning to be with His beloved, and if the King does this, why does the beloved not experience it and manifest it? It is absurd for a believer to say, "I love the Lord," but he is comfortable on this Earth and longs for the things on it; this shows that this kind of believer does not really have that earnest longing which the Lord sees, because He searches the minds and hearts. The manifestation of the longing to want to go home and be with the Lord, because there is a separation, is to hate the world, not to want to be in this world (John 12:25), because we are not with the Bridegroom; we remain in this world, but we do not belong to it, and the world hates the Lord (John 7:7; 15:18); therefore we earnestly long for the Lord to come, that we may be glorified without seeing death, so that we may be with Him forever.

The apostate churches do not have this longing, and that is why they do not want the Lord to come because they are rooted in this Earth, they seek the things of the world, and want to prosper and have earthly triumphs; even the ministry has become a human position for personal glory; the apostates claim to love the Lord because they are serving Him, but the apostates actually serve themselves, their own bellies and they have the sheep trapped, enslaved under corruption (2 Peter 2:17-19).

The sleeping and dead churches, which have abandoned the Word of God and are comfortable on this Earth, are not feeling any emptiness of separation and are not suffering any torment of the separation. The Bible says that before the Rapture, we true believers would experience this, for the same Holy Spirit, with His groaning, would do this work in the Church, the beloved, the betrothed. Therefore, the book of Song of Solomon emphasizes how the Beloved longs and seeks His beloved bride; just as she longs for Him, she longs for Him with all her heart, and this is evident, for the Shulamite does not hide her love because she makes others embrace it, which means that the holy Church preaches of the coming of the Lord for her, shows her fervent longing for her Beloved, shares her first love; this is appreciated when she says in Song of Solomon 2:7 (KJV):

<sup>7</sup> I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake my love, till he please.

The Word of God teaches in the book of Song of Solomon that the Church, the beloved bride, would enter into the daydream of love when the coming of the King was near, and she would declare "that



ye stir not up, nor awake my love, till he please;" "Do not stir me up, I desire not to awake till I see my Beloved, my love." Hallelujah! The Church would be seeking the Lord, that is, wanting to see Him face to face; let us read Song of Solomon 3:1-3:

<sup>1</sup> By night on my bed **I sought** the one I love;  
**I sought** him, but I did not find him.  
<sup>2</sup> "I will rise now," *I said*,  
"And go about the city;  
In the streets and in the squares  
**I will seek** the one I love."  
**I sought** him, but I did not find him.  
<sup>3</sup> The watchmen who go about the city found me;  
*I said*,  
"Have you seen the one I love?"

Four times, the term "seek" is repeated; note that in verse 3b, it says that the beloved bride asked the watchmen if they had seen the one she loves, which symbolizes the manifestation of the yearning for the coming of the Lord in the Rapture. Seeing the Church in this daydream and hearing her repeat, "do not stir me up," some would say what we read in Song of Solomon 6:1:

<sup>1</sup> Where has your beloved gone,  
O fairest among women?  
Where has your beloved turned aside,  
**That we may seek him with you?**

This verse is prophetic, for it points out that some would embrace the fire for the coming of the King; this is happening now; the Lord Jesus Christ was the one who created the daydream for His beloved and made her enter; therefore, He tells her in Song of Solomon 8:6:

<sup>6</sup> Set me as a seal upon your heart,  
As a seal upon your arm;  
For love *is as* strong as death,  
Jealousy *as* cruel as the grave;  
Its flames *are* flames of fire,  
A most vehement flame.

When this verse says, "Jealousy as cruel as the grave," it refers to the zeal for the Lord, for His Word, for His house, the zeal that the Lord Jesus Christ Himself experienced when, before suffering and dying for our sins, He cleansed the temple at the beginning of His ministry, which is described in the Gospel of John (John 2:13-22), and at the end of His ministry narrated in the synoptic Gospels, Matthew, Mark, and Luke (Matthew 21:12-13; Mark 11:15-18; Luke 19:45-46). Here, we can see that the Lord had zeal for the House of God and reminded the Word to the disciples: "Zeal for Your house has eaten Me up" (John 2:17) of Psalm 69:9.

This zeal was experienced by Elijah when he saw that Israel was corrupted because of Jezebel and the worship of the Baals, just as in this End Times, which was prophesied in Revelation 2:20. Jezebel

is the one who leads the apostate churches with the spirit of false prophecy that leads to earthliness, worldliness, idols and to set our eyes on this Earth, whose consequence is to depart from the Lord. Elijah understood that the people of Israel were lost, the altar of the Lord ruined, so he asked the Lord to take him out of the Earth, and the Lord said to him: "What are you doing here, Elijah?" (1 Kings 19:9-10; Matthew 21:12); the servant's answer was: «...“I have been very zealous for the LORD God of hosts; for the children of Israel have forsaken Your covenant, torn down Your altars, and killed Your prophets with the sword. I alone am left; and they seek to take my life.”» (1 Kings 19:10).

Within the prophetic calendar of the End Times that the Lord placed in the Scriptures and the itinerary of Song of Solomon, there is a time when the Church would experience the zeal for the Lord and the defense of the everlasting gospel; we can confirm that this zeal is in this time before the Rapture, because of the last sign before the beginning of the Tribulation with the manifestation of the antichrist, which is the apostasy (2 Thessalonians 2:1-3). During the separation stage, the Church would preach and feel the zeal for the Lord in the last times, when there is more intense preaching related to the coming of Christ and the preaching against the apostasy; this is the end of the separation, with the cry and zeal for the Lord, for His Word, for His house; for which she would earnestly contend for the faith, as Jude 1:3 says:

<sup>3</sup> Beloved, while I was very diligent to write to you concerning our common salvation, I found it necessary to write to you exhorting you to contend earnestly for the faith which was once for all delivered to the saints.

Within the itinerary, the Church would manifest her deep love for the Lord, obeying Him, manifesting her zeal for Him, preaching against apostasy, earnestly contending for the faith; in other words, setting the Lord as a seal upon her heart, as a seal upon her arm, declaring that her love for Him no one can quench, as Song of Solomon 8:7 says:

<sup>7</sup> Many waters cannot quench love,  
Nor can the floods drown it.  
If a man would give for love  
All the wealth of his house,  
It would be utterly despised.

### 5.5. Event 3: The waiting. The daydream

Figure 6

The waiting. The daydream (the winter).



The Bible says that the Church would enter into a time of waiting, just before the Lord Jesus Christ would come for her, and very important things would happen. Satan and the Perverse have deceived many churches and have told them that the ministry is only on this Earth, that they have been doing this ministry well these almost 2,000 years, and that they have been preaching well. But the reality is different because most of the churches have not been preaching about the eternal promises and the Eternal Kingdom nor about Hell; therefore, what most of the churches have been preaching is not the gospel of the Eternal Kingdom, which leads to longing for the eternity of life at the Lord's side, to desire the Eternal Kingdom, the house of the Lord, to go to His presence, to long for the glorified body, the resurrection of those who have fallen asleep in Christ. Apostasy leads to the opposite; it leads to setting the heart on this Earth, in the things of this world, and material goods.

The waiting for the time of the end takes place during the cycle of the seasons, from winter to spring, to summer, autumn, and then winter, which are mentioned in the Song of Solomon. Winter is related to darkness, the multiplication of evil spoken of by the Lord Jesus Christ (Matthew 24:12), the cooling of the churches, the coldness, and the abandonment of the Lord and the Word of God.

**Figure 7**

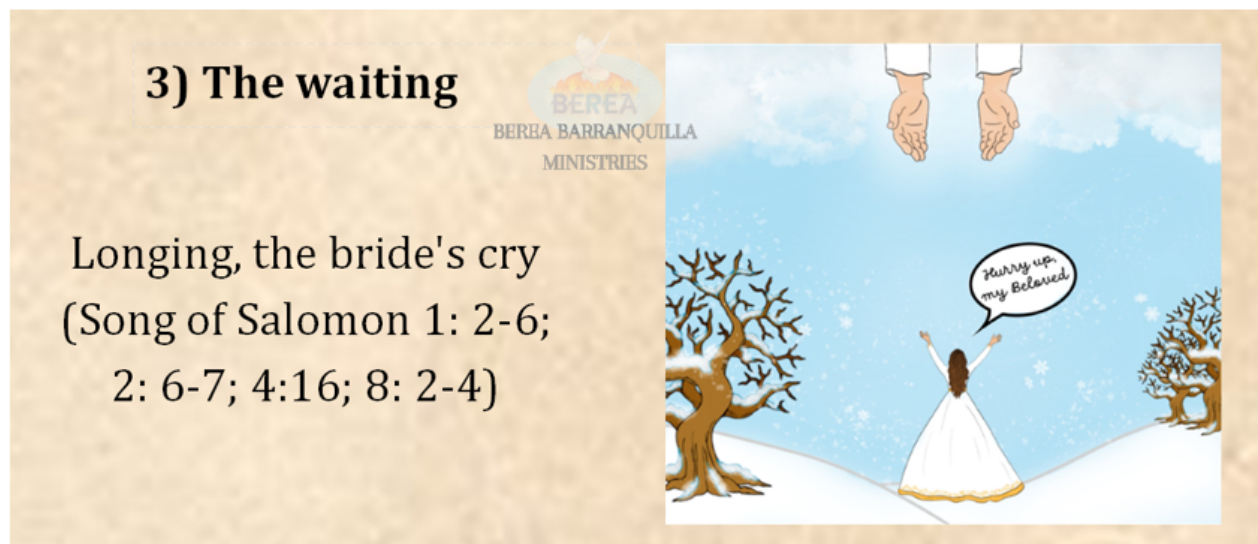
*The Bridegroom gazes at the bride during the time of waiting.*



Winter also relates to the apostasy in the time before the coming of the Lord, as He Himself stated in the discourse on the Mount of Olives that people would be immersed in earthliness, worldliness, eating, drinking, buying, building, selling, marrying and giving in marriage (Matthew 24: 38; Luke 17: 28). The apostate and sleeping churches do all this; that is, there is no expectation and longing for the coming of the Lord; and that is the blackness of darkness, the winter. The Lord prophesied that it would happen just before His coming at the Rapture.

Figure 8

The waiting, the cry of the bride.



In the midst of the darkness of the world, the holy Church would be as light, aware of that darkness and, therefore, in that waiting for her Beloved, she would cry out to the Lord: "Come, Lord Jesus, come for me"; that is the longing, the cry and the groaning of the bride that would go hand in hand with the groaning of creation. Let us read Song of Solomon 1:2-6:

<sup>2</sup> Let him kiss me with the kisses of his mouth—  
For your love *is* better than wine.

<sup>3</sup> Because of the fragrance of your good ointments,  
Your name *is* ointment poured forth;  
Therefore the virgins love you.

<sup>4</sup> Draw me away!

We will run after you.

The king has brought me into his chambers.

We will be glad and rejoice in you.

We will remember your love more than wine.

Rightly do they love you.

<sup>5</sup> I *am* dark, but lovely,

O daughters of Jerusalem,

Like the tents of Kedar,

Like the curtains of Solomon.

<sup>6</sup> Do not look upon me, because I *am* dark,

Because the sun has tanned me.

My mother's sons were angry with me;

They made me the keeper of the vineyards,

*But* my own vineyard I have not kept.

The whole scenario of this verse is metaphorical; it describes the bridegroom and the bride's longing to be with the Beloved in physical presence; some will say: "But the Lord is in us, the Holy Spirit is in us, how can we feel the torment of separation, if the Lord is with us?" The Lord is with us, but not

physically as He promised because we are in this body of death where the sinful flesh dwells. The Lord promised that the time would come when we would already be glorified and be with Him. That is why in Song of Solomon 1:2-6 there is so much emphasis on the physical presence; the center of this passage is how the Beloved is desirable, as the New American Standard Version says (Song of Solomon 5:16), in the sense that the beloved bride longs for the Beloved and does not have her eyes set elsewhere. Let us read Song of Solomon 5:16:

<sup>16</sup> His mouth is *full of* sweetness.  
And he is wholly desirable.  
This is my beloved and this is my friend,  
You daughters of Jerusalem.”

**Figure 9**

*The seeking with great yearning.*



The book of Song of Solomon is an interweaving of different stages the bride would go through in relation to the Bridegroom. That is why these stages are mentioned in different chapters, not in chronological order. In Song of Solomon 4:16, it is reiterated that the beloved bride calls the Beloved:

<sup>16</sup> Awake, O north *wind*,  
And come, O south!  
Blow upon my garden,  
*That its spices may flow out.*  
Let my beloved come to his garden  
And eat its pleasant fruits.

In this verse, we also observe the bride's longing for the Bridegroom, that is, the bride's cry for the Bridegroom to come and eat His pleasant fruit; this points to the enjoyment of the bride's presence because we are that offering, those fruits that the Lord is longing for since we will be fruitful, giving Him holy descendants multiplied forever and ever. When verse 16 says "Let my beloved come", it shows that the beloved bride is asking the Lord to return for her. Now let us read Song of Solomon 8:2-4 (KJV):

<sup>2</sup> I would lead thee, and bring thee into my mother's house, who would instruct me: I would cause thee to drink of spiced wine of the juice of my pomegranate.

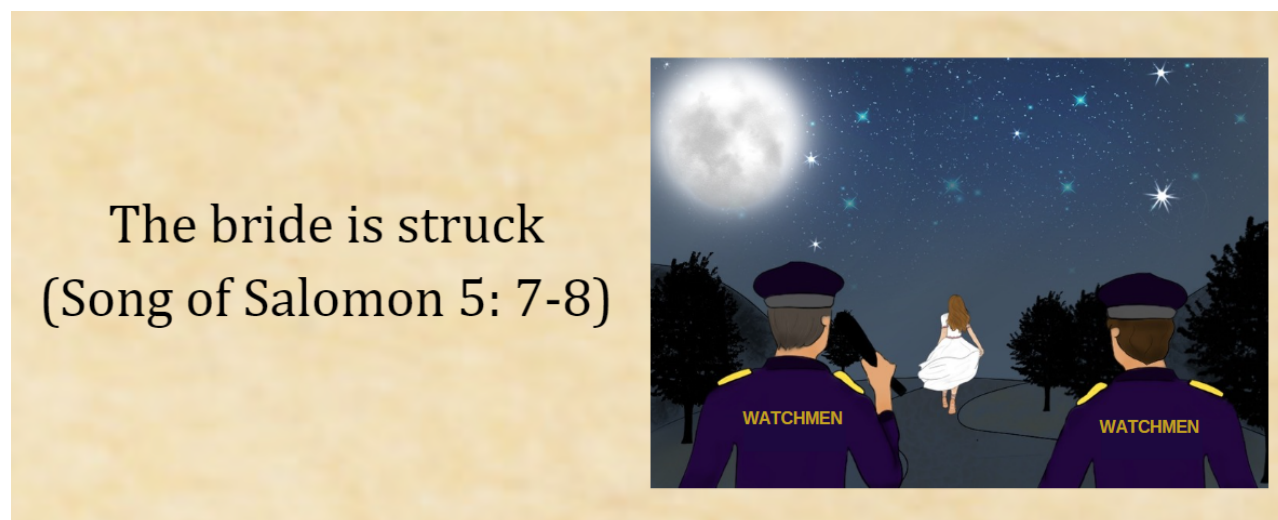
<sup>3</sup> His left hand should be under my head, and his right hand should embrace me.

<sup>4</sup> I charge you, O daughters of Jerusalem, that ye stir not up, nor awake my love, until he please.

The petition of the beloved bride is reiterated: "...that ye stir not up, nor awake my love, until he please;" this corresponds to the stage we are in, the waiting and the daydream. The bride continues seeking the Bridegroom with much yearning, regardless of the strokes.

**Figure 10**

*The bride is struck.*



The bride is struck because the world, Satan, and the apostates who are not in the daydream reject her. So far, we have seen that the season of winter appears, the longing, the cry of the bride, the seeking with much yearning; then, we see the daydream of the beloved bride, the betrothed, the holy Church that is within this daydream, because outside there is winter, darkness, multiplication of iniquity, apostasy. Our powerful weapon is to be within the daydream. However, since Satan and the Perverse know that the betrothed is in the daydream, they look for a way to get her out of the daydream, and that is why she is struck with reproaches, with persecutions, with tribulations of all kinds, and the Lord allows them to happen, because they are part of the trial that the Church has. Let us read Song of Solomon 5:7-8:

<sup>7</sup> The watchmen who went about the city found me.

They struck me, they wounded me;

The keepers of the walls

Took my veil away from me.

<sup>8</sup> I charge you, O daughters of Jerusalem,

If you find my beloved,

That you tell him I *am* lovesick!

The true Church, which is in the daydream and is waiting for the Lord with fervent longing, with

zeal for Him and His house, has to live persecution; the apostle Paul said: «...We must through many tribulations enter the kingdom of God» (Acts 14:22b). The Lord Jesus Christ Himself said that we would have persecutions and that the world would hate us; He said this in the Upper Room discourse, just when He made the covenant with the bride, with the Church; the day He ate the bread and the wine (John 15:18-21).

The beloved bride does not care about the persecutions, sufferings, and reproaches. Hebrews 10 says that the Church would suffer and would be reproached due to the enlightenment referred to the eternal promises, which is placed in the End Times, before the Rapture, because later it says that it would be a little while before the coming of the Lord; let's read Hebrews 10:32-33, 35-38 (KJV):

<sup>32</sup> But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions;

<sup>33</sup> Partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used.

<sup>35</sup> Cast not away therefore your confidence, which hath great recompence of reward.

<sup>36</sup> For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.

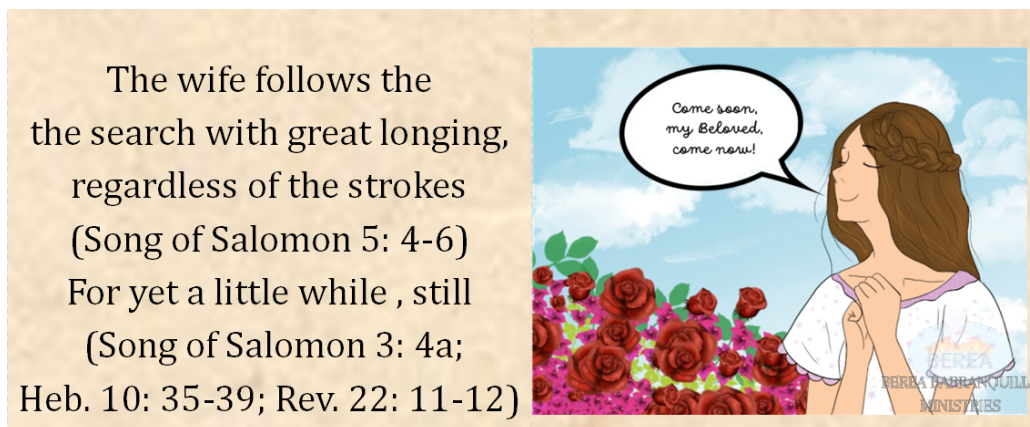
<sup>37</sup> For yet a little while, and he that shall come will come, and will not tarry.

<sup>38</sup> Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.

Verse 36 speaks about patience, which refers to the time of the waiting in which the beloved bride, the Church, is immersed in the daydream of her Beloved. The apostle Peter also says that we will have sufferings and trials because our faith must be tested like gold and it may be found to praise, glory, and honor at the revelation of our Lord Jesus Christ, when He appears, referring to the Rapture of the Church (1 Peter 1:7).

## Figure 11

*The bride seeks the Beloved despite the strokes.*



Despite persecutions, tribulations, and sufferings, the bride continues her seeking with much yearning without caring about the strokes; on the contrary, these strokes have revived her longing for the coming of the Lord and the cry: "Bring me out of this Earth, out of this Egypt, out of this Babylon, and take me home because I want to be with you." Let us read Song of Solomon 5:4-6:

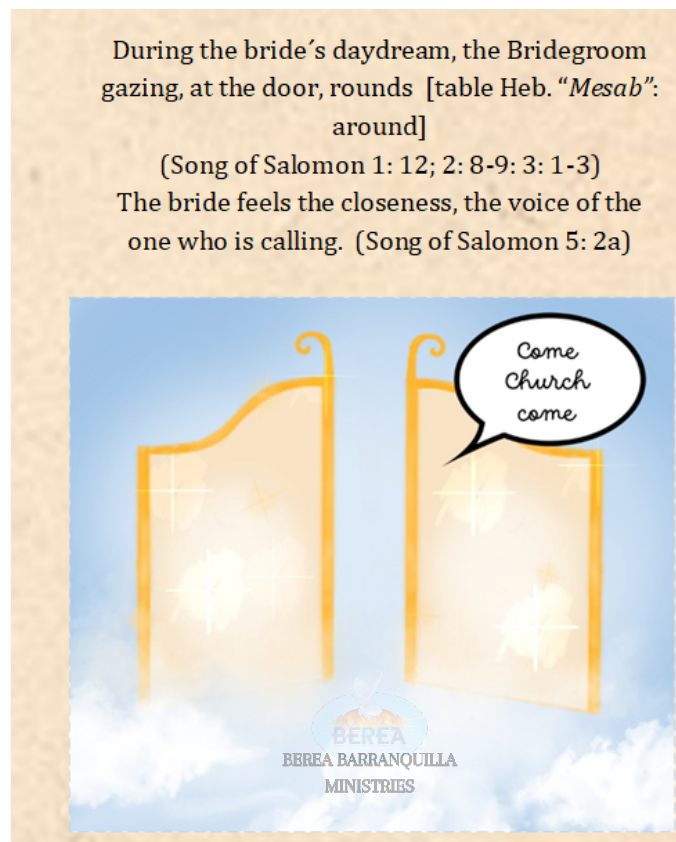


<sup>4</sup> My beloved put his hand  
By the latch *of the door*,  
And my heart yearned for him.  
<sup>5</sup> I arose to open for my beloved,  
And my hands dripped *with myrrh*,  
My fingers with liquid myrrh,  
On the handles of the lock.  
<sup>6</sup> I opened for my beloved,  
But my beloved had turned away *and* was gone.  
My heart leaped up when he spoke.  
I sought him, but I could not find him;  
I called him, but he gave me no answer.

This passage says that the beloved bride experienced a deep and almost real feeling that the Beloved was already there, that he had his hand through the latch of the door; this was experienced by the beloved bride because her longing to see and be with her bridegroom is very great.

**Figure 12**

*The Bridegroom gazes at the bride during the time of the waiting.*



In the third stage of the waiting, the Lord also longs for us and is calling us; He is telling us: "Come Church, come," and here is where the Bridegroom is gazing; He is at the door, He is approaching,

the bride feels that closeness and feels the voice of the One who is calling her, through the Holy Spirit, because Revelation 22:17 says:

<sup>17</sup> And the Spirit and the bride say, "Come!" And let him who hears say, "Come!" And let him who thirsts come. Whoever desires, let him take the water of life freely.

If the Holy Spirit dwells in us, the Church must hear His cry, His voice that is saying "Come"; but in the Church that is dead, there is no Holy Spirit because He is life, and He does not dwell in a spiritually dead person. It is the Holy Spirit who will give life to us, for He is within us, He is the seal, the earnest of our eternal inheritance (Ephesians 1: 14). The Church that is not praying, crying out for the coming of Christ in the Rapture, that is not seeking Him, but is seeking the things of this Earth; such a church says that the Lord delays His coming (Matthew 24: 48), and cannot hear the voice of the Holy Spirit that is saying "Come, Lord Jesus," because the Holy Spirit no longer dwells in her. The Scriptures say that when the time comes for Christ to come, we would hear the groaning of the Spirit, we would listen to His voice saying: "Come," and the Lord adds in Revelation 22: 17: «And let him who hears say, "Come!" And let him who thirsts come. Whoever desires, let him take the water of life freely. » This is the voice of the Beloved of Song of Solomon 2:8-9:

<sup>8</sup> **The voice of my beloved!**

Behold, he comes  
Leaping upon the mountains,  
Skipping upon the hills.

<sup>9</sup> My beloved is like a gazelle or a young stag.  
Behold, he stands behind our wall;  
He is looking through the windows,  
Gazing through the lattice.

When verse 9 says that the Beloved is gazing, it means that He has a deep longing for the beloved bride, and this occurs within this stage of the bride's waiting in the midst of that winter on this Earth in which we are, at this time she continues to earnestly seek the Beloved, as a manifestation that she is totally immersed in the daydream into which her King has made her enter. This deep yearning of the Beloved for His beloved bride is manifested in Song of Solomon 1:12:

<sup>12</sup> While the king *is* at his table,  
My spikenard sends forth its fragrance.

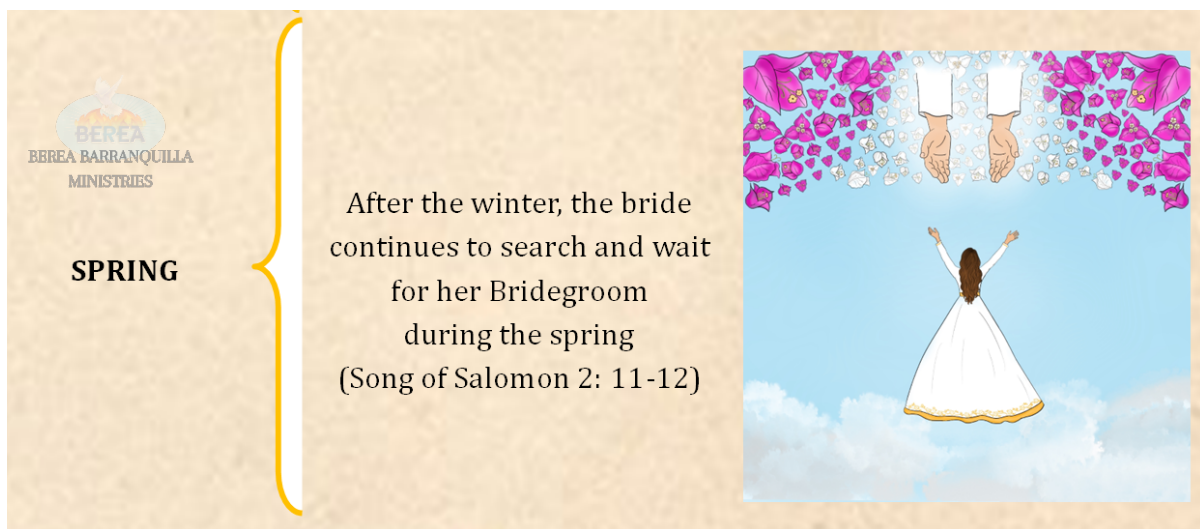
The term "table" in Hebrew is *mesab* [מִסַּב], which means "around," therefore, the translation of this verse is: "While the King is around / my spikenard sends forth its fragrance;" the spikenard is the holiness of the Church, that the Lord has given us, and which we practice because Revelation 22:11b says: "he who is holy, let him be holy still," for everyone who has the blessed hope purifies himself to meet the King (1 John 3:2-3); and holiness leads the beloved bride to say: "the longing I have for Him, the praise and worship with which the Lord has perfumed me, my holy garments, are the garments that give off that spices of pure spikenard, that delectable fragrance that the Lord smells because He is around, He is gazing.

In the waiting, the book of Song of Solomon also speaks about the season of spring; let us read Song of Solomon 2:11-12:

<sup>11</sup> For lo, the winter is past,  
The rain is over *and* gone.  
<sup>12</sup> The flowers appear on the earth;  
The time of singing has come,  
And the voice of the turtledove  
Is heard in our land.

**Figure 13**

*The waiting. The daydream (spring).*



The spring is referred to in the previous verses for two reasons: (1) because the coming of the Bridegroom is near, the nearness related to the summer, for the departure of the bride to Him (Song of Solomon 2:13); and (2) another reason is that during the spring, the Feast of the Passover and the Feast of Pentecost, the Feast of the First Fruits of Wheat, is held, which is related to the birth of the Church and the end of this dispensation, for the offering must be gathered to be presented before the Lord, which are all the resurrected and glorified people, the fullness of the Gentiles, the complete Church that will participate in the Marriage of the Lamb.

During the waiting stage, there are also some warnings given by the Lord. Let us read Song of Solomon 2:15:

<sup>15</sup> Catch us the foxes,  
The little foxes that spoil the vines,  
For our vines *have* tender grapes.

**Figure 14**

*The warning: the foxes.*



The foxes are all the weapons that Satan uses as instruments of flesh and blood, worries, and various situations to get us out of our daydream, and we must be aware of them. It is necessary to hunt and kill the foxes, that is, not to feed them, so as not to fall into the deception of the Perverse old nature and Satan.

#### **5.6. Event 4: The final call is drawing near. The summer**

**Figure 15**

*The final call is drawing near: The summer.*



When the Bridegroom calls the bride, He will say to her: "Rise up." The first preparatory call corresponds to the seeking of the Church with much longing despite the strokes because it was the moment when she felt the voice of the Lord, and she opened the door, but He was gone, which is metaphorical, for it points to the deep yearning of the beloved bride for her Beloved (Song of Solomon 5:2-7). This preparatory call corresponds to the parable of the wise and foolish virgins, which says: "Behold, the bridegroom is coming!" let us read Matthew 25:6-7 compared with Song of Solomon 2:8:

**Table 2**

**The preparatory call in Matthew 25 and Song of Solomon 2**

Matthew 25:6-7	Song of Solomon 2:8
<p><sup>6</sup> "And at midnight a cry was heard: '<b>Behold, the bridegroom is coming</b>; go out to meet him!'</p> <p><sup>7</sup> Then all those virgins arose and trimmed their lamps.</p>	<p><sup>8</sup> The voice of my beloved!  <b>Behold, he comes</b>                      Leaping upon the mountains,                      Skipping upon the hills.</p>

In Matthew 25:7-10, it is narrated that the bridegroom did not arrive immediately when the cry was heard, but some time passed when the foolish virgins realized that they had no oil and asked for it to the wise virgins, who did not give them oil. Then the foolish virgins went to buy, and while this was going on, the bridegroom arrived. In Song of Solomon 2:8, there is also a cry, "Behold," as if the Beloved would arrive right there, but it does not happen.

Whereas in Song of Solomon 2:8 is found the first call or the preparatory call, in Song of Solomon 2:10 and 13b, we see the final call. Let us read Song of Solomon 2:10-14:

<sup>10</sup> **My beloved spoke, and said to me:**

**"Rise up, my love, my fair one,**

**And come away.**

<sup>11</sup> For lo, the winter is past,

The rain is over *and* gone.

<sup>12</sup> The flowers appear on the earth;

The time of singing has come,

And the voice of the turtledove

Is heard in our land.

<sup>13</sup> The fig tree puts forth her green figs,

**And the vines *with* the tender grapes**

**Give a *good* smell.**

**Rise up, my love, my fair one,**

**And come away!**

<sup>14</sup> "O my dove, in the clefts of the rock,

In the secret *places* of the cliff,

Let me see your face,

Let me hear your voice;

For your voice *is* sweet,

And your face *is* lovely."

The Bridegroom explains to His beloved the reasons why He has come for her, and they are related to the time, specifically the seasons that have already passed: (a) winter "For lo, the winter is past..." (Song of Solomon 2:11); (b) spring "The flowers appear on the earth..." (Song of Solomon 2:12); (c) and the beginning of summer "The fig tree puts forth her green figs, / And the vines *with* the tender grapes / Give a *good* smell" (Song of Solomon 2:13a). As we saw previously, the holy Church's waiting for the Lord Jesus takes place during the passing of the cycle of the seasons; therefore, autumn is also implicitly included.

Summer is related to what the Lord told His disciples in the Olivet discourse, which is addressed to the End-Time Church that would see the signs described there; two of them are the rebirth of the fig tree, Israel, which was fulfilled on May 14<sup>th</sup>, 1948, and the second one is the sign of the generation. In Luke 21:28-33 the Lord says that, with the signs, the End-Time Church would know that **summer, the redemption, and the kingdom of God would draw near**; let us read:

<sup>28</sup> Now when these things begin to happen, look up and lift up your heads, because **your redemption draws near.**"

<sup>29</sup> Then He spoke to them a parable: "Look at the fig tree, and all the trees.

<sup>30</sup> When they are already budding, you see and know for yourselves that **summer is now near.**

<sup>31</sup> So you also, when you see these things happening, know that **the kingdom of God is near.**

<sup>32</sup> Assuredly, I say to you, this generation will by no means pass away till all things take place.

<sup>33</sup> Heaven and earth will pass away, but My words will by no means pass away.

In the vine's lifecycle, the vines with the tender grapes appear at the end of June, and summer begins from the 20<sup>th</sup> to the 22<sup>nd</sup> of this month. It is striking to see that the Lord uses the seasons in the itinerary of Song of Solomon and also in the discourse of the events of the End Times. In Genesis 1:14, the Lord says that the Sun and Moon are for signs and seasons, and for days and years:

<sup>14</sup> Then God said, "Let there be lights in the firmament of the heavens to divide the day from the night; **and let them be for signs and seasons, and for days and years...**

The Earth's tilted axis produces seasons: "...when the North Pole tilts toward the Sun, it's summer in the Northern Hemisphere. And when the South Pole tilts toward the Sun, it's winter in the Northern Hemisphere." (NASA, 2021).

## 5.7. Event 5: The bride comes up

Figure 16

*The bride comes up.*



The bride comes up at the voice of the Beloved, at the final call; this glorious event is found in several verses of Song of Solomon; let us see:

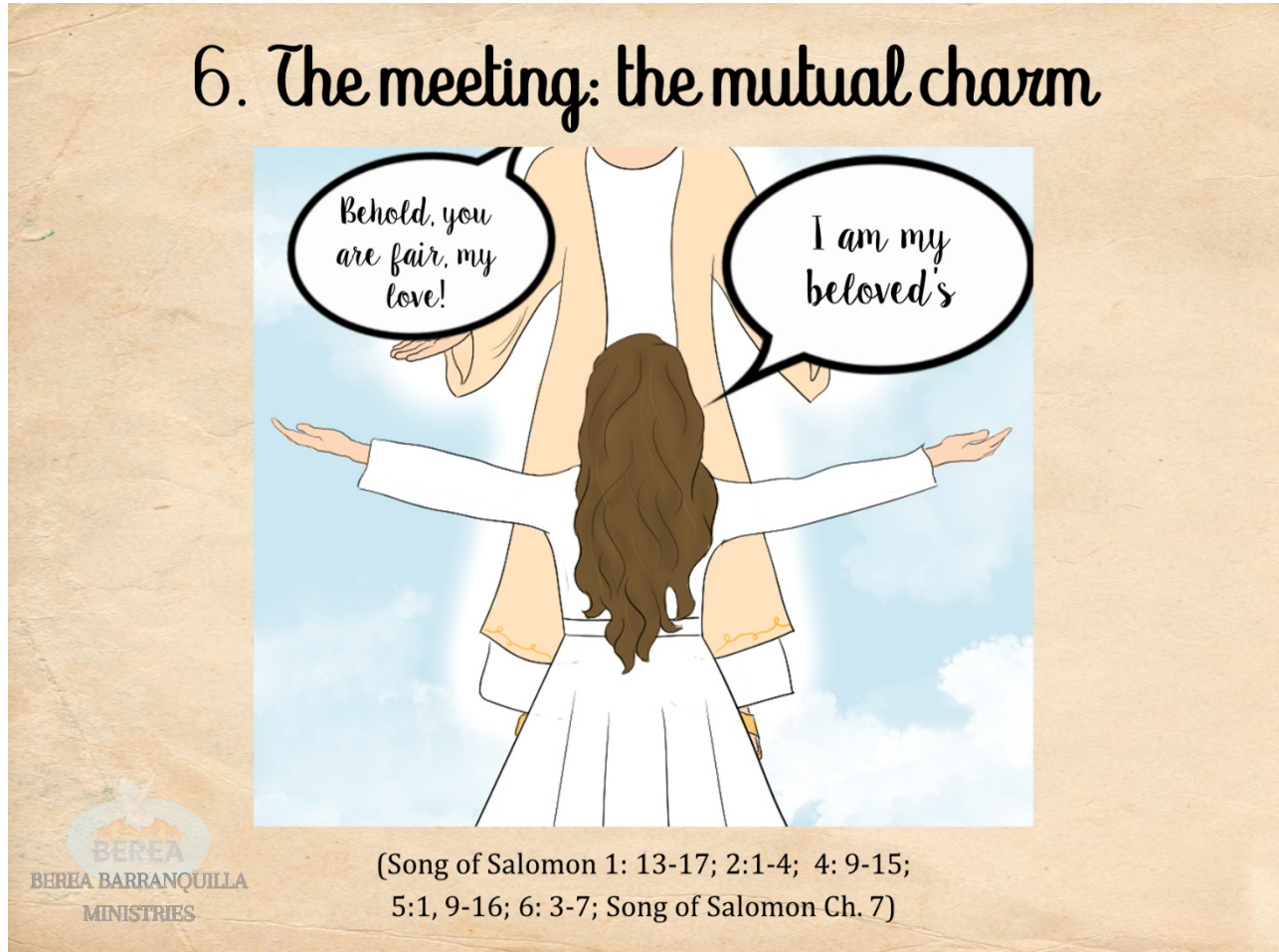
- Song of Solomon 3:6: «**Who is this coming out of the wilderness / Like pillars of smoke, / Perfumed with myrrh and frankincense, / With all the merchant's fragrant powders?**»
- Song of Solomon 6:10: «**Who is she who looks forth as the morning, / Fair as the moon, / Clear as the sun, / Awesome as an army with banners?**»
- Song of Solomon 8:5a: «**Who is this coming up from the wilderness, / Leaning upon her beloved?**»

The wilderness is this world, full of thorns and briars, the cares, the corruption; and the description of the beloved bride, perfumed with myrrh, frankincense, full of fragrances, is related to the praise, holiness, purity, the abundance of the eternal Word, which is part of the preparation of the Church.

## 5.8. Event 6: The mutual delight of the gathering

**Figure 17**

*The mutual delight of the gathering.*



After the Rapture, the gathering in the clouds to go to the Father's house will take place, and thus, the mutual delight between the Bridegroom and the bride will happen. Song of Solomon describes this event in which the Lord praises the holiness, beauty, loveliness, and purity of the bride, the Church, because it is the first time that human beings, with their resurrected and glorified bodies, without death and without sin, will be in the New Jerusalem. Let us read Song of Solomon 7:1-5 (KJV):

<sup>1</sup> How beautiful are thy feet with shoes, O prince's daughter! the joints of thy thighs are like jewels, the work of the hands of a cunning workman.

<sup>2</sup> Thy navel is like a round goblet, which wanteth not liquor: thy belly is like an heap of wheat set about with lilies.

<sup>3</sup> Thy two breasts are like two young roes that are twins.

<sup>4</sup> Thy neck is as a tower of ivory; thine eyes like the fishpools in Heshbon, by the gate of Bathrabbim: thy nose is as the tower of Lebanon which looketh toward Damascus.



<sup>5</sup> Thine head upon thee is like Carmel, and the hair of thine head like purple; the king is held in the galleries.

In Song of Solomon's descriptions, when the bridegroom praises the bride, the beauty of the physical body is detailed, which evidently is the glorified body. The reason for this is that the King longs for the holy, pure, and deathless descendants that will multiply for eternity, and that is only possible through the great mystery of marriage, the union in one flesh of the glorified man and the glorified woman, without sin and without death, whose purpose is the godly offspring for God (Malachi 2:15). For this reason, in Song of Solomon 7:2 we find figurative representations related to the multiplication of the offspring, such as "...thy belly is like an heap of wheat." In other passages of Song of Solomon, these figurative representations are used; let us see<sup>16</sup>:

In Song of Solomon 4, we see the key to all the verses, which is the MULTIPLICATION AND FRUCTIFICATION that is related to the eternal descendants, with the worshipers' rivers, the fountains of living water, the plants or wells of living waters, as this powerful passage of Song of Solomon 4 calls it; let's read the key verse that speaks of this in Song of Solomon 4:13-15:

<sup>13</sup> **Your plants** are an orchard of pomegranates

With pleasant fruits,

Fragrant henna with spikenard,

<sup>14</sup> Spikenard and saffron,

Calamus and cinnamon,

With all trees of frankincense,

Myrrh and aloes,

With all the chief spices—

<sup>15</sup> A fountain of gardens,

A well of living waters,

And streams from Lebanon.

Verse 13 speaks of the offspring of the bride, that is, the descendants; the word "plants" in Hebrew is "*shelach*" [שֶׁלַח], which means "a shoot of growth," "grow long or spread." The Lord says these plants are an orchard of pomegranates with pleasant FRUITS; here, this verse speaks of fructification. In verse 15, these plants are a fountain of gardens, a well of living waters that the Lord taught the Samaritan woman, and these wells will flow endlessly.

The other figurative representation in chapter 4 of Song of Solomon that characterizes the bride and points to multiplication and fructification as the main hallmark of the bride is "a flock of goats"; let us read Song of Solomon 4:1:

<sup>1</sup> Behold, you *are* fair, my love!

Behold, you *are* fair!

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<sup>16</sup> The explanation of these figurative representations can be found in: Ferrer, G., Rodríguez, Y. (2020). *Preparados para la venida del Rey. Parte 19* [Prepared for the coming of the King. Part 19]. <https://www.ministeriobereabarranquilla.com/en/preparados-para-la-venida-del-rey>

Video Sermon: Ferrer, G., Rodríguez, Y. [Berea Films Barranquilla] (2020). *Preparados para la venida del Rey. Parte 19* [Prepared for the coming of the King. Part 19]. [Video]. YouTube. <https://www.youtube.com/watch?v=7SVNzQ64E38>

You *have* dove's eyes behind your veil.  
Your hair *is* like **a flock of goats**,  
Going down from Mount Gilead.

In Song of Solomon 4:2, the figurative representations of multiplication and fructification, which is the promise of the holy descendants for eternity, are "a flock of shorn sheep," "...twins, and none is barren among them":

<sup>2</sup> Your teeth *are* like **a flock of shorn sheep**  
Which have come up from the washing,  
Every one of **which bears twins**,  
And **none is barren among them**.

Let us continue reading Song of Solomon 4:3:

<sup>3</sup> Your lips *are* like **a strand of scarlet**,  
And **your mouth** is lovely.  
Your temples behind your veil  
*Are* like a piece of pomegranate.

In this verse, the figurative representations of multiplication and fructification are: "a strand of scarlet" and "your mouth." The strand of scarlet recalls us when Tamar was giving birth; let us read Genesis 38:28:

<sup>28</sup> And so it was, when she was giving birth, that *the one* put out *his* hand; and the midwife took a **scarlet thread** and bound it on his hand, saying, "This one came out first."

We know that Tamar's descendants formed part of Christ's genealogy, since she gave birth to Zerah, to whom the midwife bound the scarlet thread on his hand. However, Perez later came out unexpectedly breaking through and formed part of the lineage of the Lord Jesus Christ.

The figure of speech also implies multiplication because language is the multiplication of words, statements, phrases, and infinite speeches; let us continue reading Song of Solomon 4:4:

<sup>4</sup> Your neck *is* like the tower of David,  
Built for **an armory**,  
On which hang **a thousand bucklers**,  
All shields of **mighty men**.

In this verse, the figurative representations of multiplication and fructification are: "armory," which indicates the place where there are weapons, "a thousand bucklers," and "mighty men." The relationship between the descendants and weapons is found in the same Hebrew word *shelach* in verse 13 of Song of Solomon 4, when it speaks of the plants and this word means "weapon;" but Psalm 127 also makes the relationship between children and weapons; let us read Psalm 127:3-4:

<sup>3</sup> Behold, children *are* a heritage from the LORD,

The fruit of the womb *is* a reward.

<sup>4</sup> **Like arrows in the hand of a warrior,**  
So *are* the children of one's youth.

And it is interesting to see that verse 1 of Psalm 127 speaks of God who builds the house; let us read:

<sup>1</sup> Unless the LORD **builds the house,**  
They labor in vain who build it;  
Unless the LORD guards the city,  
The watchman stays awake in vain.

This verse refers to the Eternal Kingdom when there will never again be labor in vain nor will it be brought forth children for trouble or curse (Isaiah 65:23). When Psalm 127:1 says, "builds the house," it does not refer to the physical house, but to the family, for the same term of the Davidic Covenant is used which in Hebrew is "*bayith*" [בַּיִת]; the expression "build the house" is the same that the Lord said to David in 2 Samuel 7:27:

<sup>27</sup> For You, O LORD of hosts, God of Israel, have revealed *this* to Your servant, saying, '**I will build you a house.**' Therefore Your servant has found it in his heart to pray this prayer to You.

"Build you a house" is "build your descendants for eternity," which means, "I will give you descendants for eternity;" as Psalm 89<sup>17</sup> says, let us read:

<sup>4</sup> **Your seed I will establish forever,**  
And build up your throne to all generations.' ” *Selah*

Psalm 89 speaks of the eternal descendants that are built by the Lord as the fulfillment of the Davidic Covenant. Psalm 127 speaks of the children as arrows in the hands of a warrior, which are related to the multiplied children as weapons for an armory, as Song of Solomon 4:4 says, and, therefore, they recall the tower of David, remembering the covenant; let us read again Song of Solomon 4:4:

<sup>4</sup> Your neck *is like the tower of David,*  
**Built for an armory,**  
On which hang a thousand bucklers,  
All shields of mighty men.

Let us continue reading the fructification and multiplication in the other verses of Song of Solomon 4:5:

<sup>5</sup> Your two breasts *are like two fawns,*  
**Twins of a gazelle,**  
Which feed among the lilies.  
The symbols of fructification and multiplication are "twins of a gazelle," which relates to the twin

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<sup>17</sup> We consider that this psalm was written by the servant David because of the theme and the fact that God made a covenant with him (2 Samuel 7:5-29).

offspring of verse 2. Finally, the Lord speaks lovingly to His bride, the Church, and says in Song of Solomon 4:8-11:

<sup>8</sup> Come with me from Lebanon, *my* spouse,  
With me from Lebanon.  
Look from the top of Amana,  
From the top of Senir and Hermon,  
From the lions' dens,  
From the mountains of the leopards.

<sup>9</sup> You have ravished my heart,  
My sister, *my* spouse;  
You have ravished my heart  
With one *look* of your eyes,  
With one link of your necklace.

<sup>10</sup> How fair is your love,  
My sister, *my* spouse!  
How much better than wine is your love,  
And the scent of your perfumes  
Than all spices!

<sup>11</sup> Your lips, O *my* spouse,  
Drip as the honeycomb;  
Honey and milk *are* under your tongue;  
And the fragrance of your garments  
*Is* like the fragrance of Lebanon.

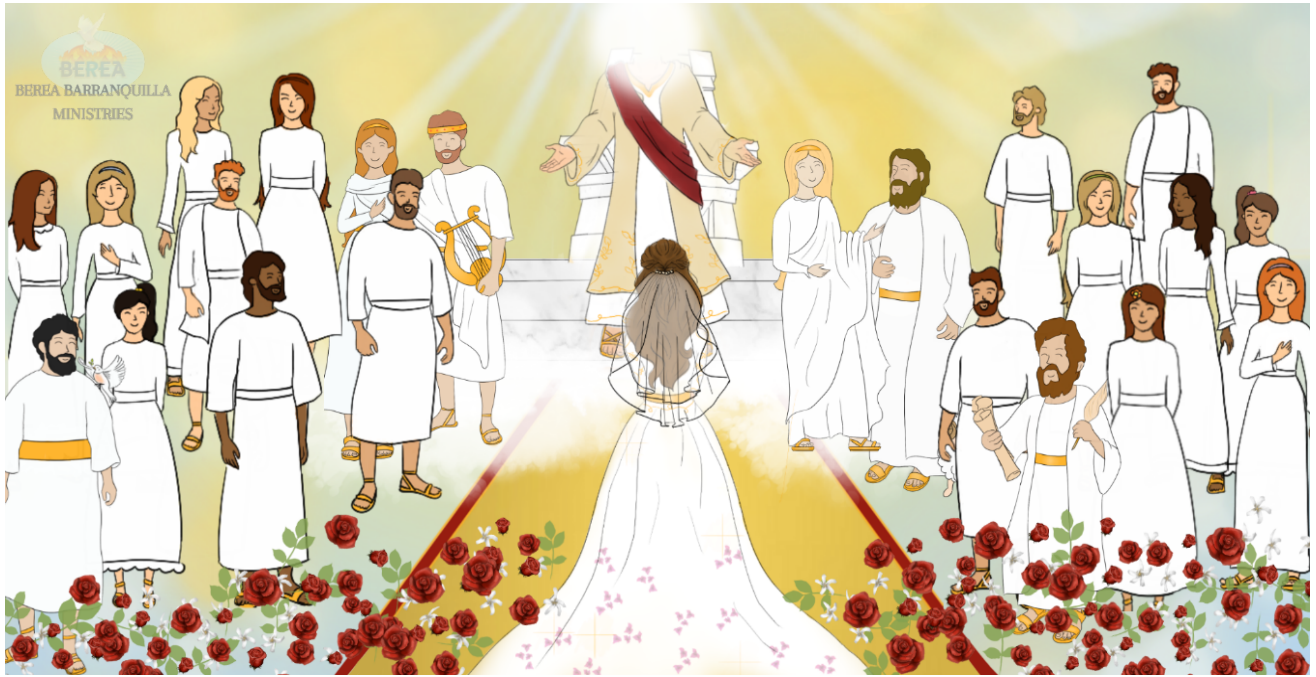
Chapter 4 of Song of Solomon ends with symbols of worship of the King, myrrh, frankincense, and fragrances that remind us of the worship of Christ when He was born. The Bridegroom is now filling His bride, the Church, with aromas because He is already coming for her to take her home.

The following passages refer to the mutual delight where the Lord speaks to the Church of His beauty and holiness; the bride also praises the Bridegroom (Song of Solomon 1:13-17; 4:9-15; 5:9-16; 6:3-7; Ch. 7).

## 5.9. Event 7: The wedding courtship

Figure 18

*The wedding courtship.*



When we are in the New Jerusalem, after the Rapture, the wedding courtship will take place, which we find in Song of Solomon 3:7-11 and in chapter 6; the courtship is the gathering for the union between the Bridegroom and the prepared bride, with the guests around who are the elders, the saved servants of the Old Covenant; let's read Song of Solomon 3:7-11:

<sup>7</sup> Behold, it is Solomon's couch,  
With sixty valiant men around it,  
Of the valiant of Israel.

<sup>8</sup> They all hold swords,  
Being expert in war.  
Every man has his sword on his thigh  
Because of fear in the night.

<sup>9</sup> Of the wood of Lebanon  
Solomon the King  
Made himself a palanquin:

<sup>10</sup> He made its pillars of silver,  
Its support of gold,  
Its seat of purple,  
Its interior paved with love  
By the daughters of Jerusalem.

<sup>11</sup> Go forth, O daughters of Zion,  
And see King Solomon with the crown  
With which his mother crowned him  
On the day of his wedding,

The day of the gladness of his heart.

Now let us read Song of Solomon 6:8-9:

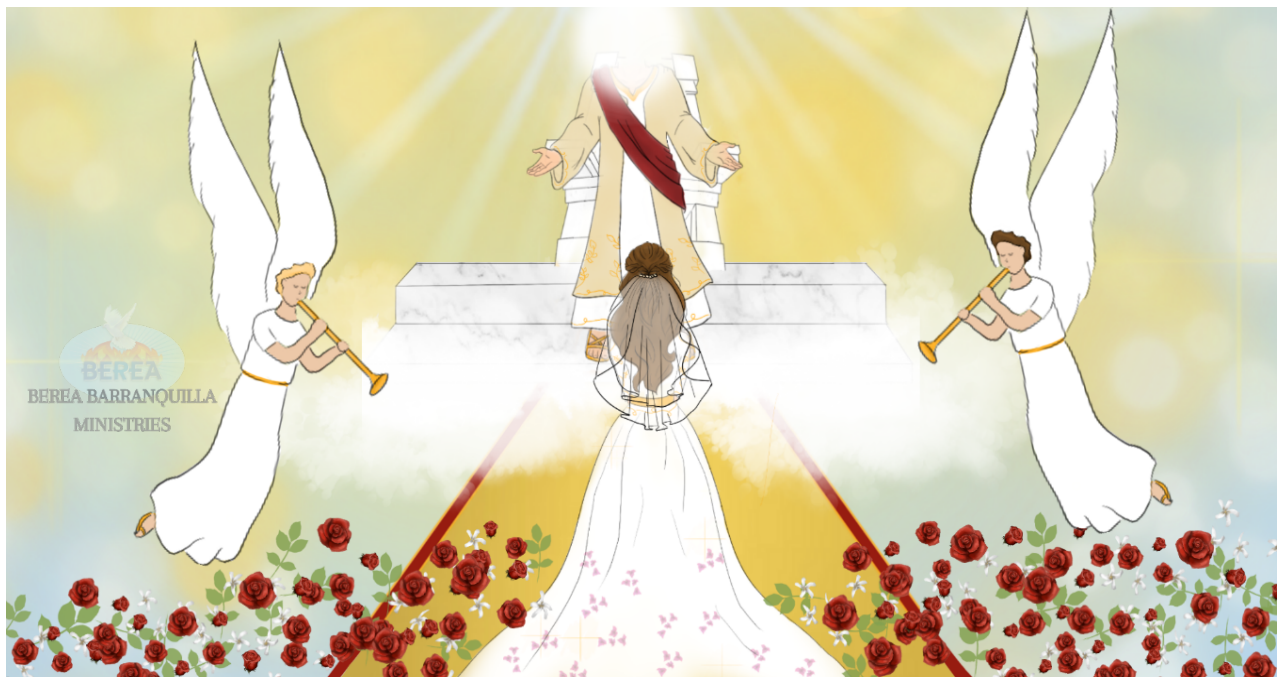
<sup>8</sup> There are sixty queens  
And eighty concubines,  
And virgins without number.  
<sup>9</sup> My dove, my perfect one,  
Is the only one,  
The only one of her mother,  
The favorite of the one who bore her.  
The daughters saw her  
And called her blessed,  
The queens and the concubines,  
And they praised her.

These passages refer to the special position of the Church who is the Lamb's wife, regarding all the courtship that will be at the Wedding; this courtship will be made up of the Old Testament saints and the saints who will come up after dying during the Tribulation because of the testimony of Christ; these are the valiant men, the concubines and the virgins of Song of Solomon 6:9b who will be part of that great courtship when the Marriage of the Lamb takes place.

### **5.10. Event 8: The Wedding**

**Figure 19**

*The Wedding.*



The Marriage of the Lamb is described in Revelation 19:6-9:

<sup>6</sup> And I heard, as it were, the voice of a great multitude, as the sound of many waters and as the sound of mighty thunderings, saying, "Alleluia! For the Lord God Omnipotent reigns!

<sup>7</sup> Let us be glad and rejoice and give Him glory, for the marriage of the Lamb has come, and His wife has made herself ready."

<sup>8</sup> And to her it was granted to be arrayed in fine linen, clean and bright, for the fine linen is the righteous acts of the saints.

<sup>9</sup> Then he said to me, "Write: 'Blessed *are* those who are called to the marriage supper of the Lamb!' " And he said to me, "These are the true sayings of God."

In several passages, the event of the Wedding is announced; let us read Ephesians 5:25b-27:

<sup>25</sup> ... just as Christ also loved the church and gave Himself for her,

<sup>26</sup> that He might sanctify and cleanse her with the washing of water by the word,

<sup>27</sup> **that He might present her to Himself a glorious church**, not having spot or wrinkle or any such thing, but that she should be holy and without blemish.

Psalm 45 prophesizes the mutual delight of the husband and wife, just like the Wedding; let us read verses 2, 8-9, 13-15:

<sup>2</sup> You are fairer than the sons of men;  
Grace is poured upon Your lips;  
Therefore God has blessed You forever.

<sup>8</sup> All Your garments *are scented* with myrrh and aloes *and* cassia,  
Out of the ivory palaces, by which they have made You glad.

<sup>9</sup> Kings' daughters *are* among Your honorable women;  
At Your right hand stands the queen in gold from Ophir.

<sup>13</sup> The royal daughter *is* all glorious within *the palace*;  
Her clothing *is* woven with gold.

<sup>14</sup> She shall be brought to the King in robes of many colors;  
The virgins, her companions who follow her, shall be brought to You.

<sup>15</sup> With gladness and rejoicing they shall be brought;  
They shall enter the King's palace.

In verses 16 and 17 of Psalm 45, we find the relationship between the Wedding and the descendants, as in the book of Song of Solomon.

In Isaiah 53, we find the reason why we are going to go to this Wedding and why the Church will give birth to a holy offspring, a blessed lineage, and it is the Redeeming Work of Christ; let us read Isaiah 53:10:

<sup>10</sup> Yet it pleased the Lord to bruise Him;  
He has put *Him* to grief.  
When You make His soul an offering for sin,  
**He shall see *His seed***, He shall prolong *His* days,  
And the pleasure of the Lord shall prosper in His hand.

What a powerful promise! The King taught us this relationship between the great mystery of godliness (1 Timothy 3:16), which is the Redeeming Work of Christ, and the great mystery of marriage in chapter 2 of the Gospel of John because the Lord began His ministry with the first sign at a wedding in Cana of Galilee, which was the water turned to wine; the abundance of water became juice of the fruit of the vine, for the King swore by Himself that He will bless us and multiply us, two immutable things, in which it is impossible for God to lie (Hebrews 6:13-20). By this mighty oath, our seed will be in many waters (Numbers 24:7a).



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## CHAPTER 6

### THE RAPTURE OF THE BRIDE: BE PREPARE

Although the word "Rapture" does not appear in the Bible, we can find the verb "catch up," which in Greek is *harpazō* (Gr, ἀρπάζω). In 1 Thessalonians 4:17 is used in the form "caught away" (Gr. *harpagesometa*, αρπαγησομεθα:). The Rapture is the glorious appearing of our great God and Savior Jesus Christ (Titus 2:13), which every faithful believer who loves his Lord should long for. Only the holy Church that endures until the end when the Lord resounds the trumpet will participate in this glorious event.

In this chapter, we will discuss several topics, namely: (1) The Pretribulation Rapture, (2) The Pre-Wrath or Midtribulation Rapture, (3) The Posttribulation Rapture, (4) Examples of Rapture in the Scriptures.

#### 6.1 Views on the Rapture

In Eschatology, several views on the Rapture have been proposed in relation to the terrible seven-year Tribulation period: (a) the Rapture before the Tribulation (pretribulation Rapture); (b) the Rapture in the middle of the Tribulation (Midtribulationism or pre-wrath Rapture); (c) the Rapture at the end of the Tribulation; (posttribulation Rapture); let us look at each of these views:

##### 6.1.1 The Pretribulation Rapture

The biblical view is that the Holy Church will be raptured before the beginning of the seven years of the Tribulation judgment. This position is supported by several arguments that we will see later (Ferrer and Rodriguez, 2019b). Still, firstly, it is necessary to mention that this view is based on biblical dispensations<sup>18</sup>.

The pretribulationist view considers the Church a mystery; we can see this in the book of Ephesians 3:1-6 and Colossians 1:25-27. When the Messiah came for the first time, Israel rejected salvation, eternal life, and eternal promises. Therefore, the Lord offered this great blessing to the Gentile people, who became the Church of Jesus Christ (Romans 11:30-31). There is another argument in favor of the pretribulation Rapture proposed from biblical hermeneutics; let us see (Rodriguez and Ferrer, 2014, pp. 10-14):

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<sup>18</sup>Dispensationalism is a doctrine fully supported in the Bible since it was revealed to the apostle Paul, and we can find it in several of his writings (Ephesians 1:10; 3:9); it was developed in the 16th century and continued in the 17th and 18th centuries. In the late 19th and early 20th centuries, John Darby and C.I. Scofield expanded this doctrine, systematized it, and spread it widely as a sign of the prophetic clock of the End Times that began to run (Darby, n.d., Watson, 2015).

## **The method of literal interpretation**

Literal interpretation is the method of taking biblical texts and studying them in order to find the meanings and messages based on the words, verses, and paragraphs in each book and in all the Scriptures; this method is an *exegesis* of the Bible based on its language.

The pretribulationist Rapture is a doctrine that is based on a literal interpretation of the Bible rather than a spiritualized interpretation. The proponents of the Rapture after the Tribulation spiritualize many biblical passages, especially from the book of Revelation, to maintain their position, which corresponds to the use of the allegorical method based on a subjective interpretation of the Scriptures or an *eisegesis*<sup>19</sup>.

If the Lord had established that the Church would go through the seven years of the Tribulation, it would be expected that the writers of the New Testament would not have made concrete warnings about perilous times. On the contrary, the Holy Spirit repeatedly tells the Church to be comforted and strengthened with the coming of the Lord (1 Thessalonians 4:18); this single word "comfort" strongly implies that the Rapture will occur before the Tribulation.

### **6.1.2 The Midtribulationism. The Prewrath Rapture**

This view states that the Rapture will occur during the Tribulation. This view considers that the saints of the Church will suffer, especially during the first three and a half years of the Tribulation. This view also considers that the Rapture will occur in connection with the sound of the seventh trumpet and the ascension of the two witnesses (Revelation Ch. 11). This view is false because of the following arguments (Ferrer and Rodriguez, 2019b):

- (a) This view states that the trumpet that appears in 1 Corinthians 15:52 is the same trumpet of Revelation 11:15. This interpretation is wrong since the trumpet of 1 Corinthians 15:52 corresponds to the trumpet of 1 Thessalonians 4:16-17, which is "the trumpet of God" for blessing, convocation, and joy, while the trumpet of Revelation 11:15 is an "angel's trumpet" and is for judgment. The Lord will sound the trumpet to call His saints, as His people did to summon the congregation (Numbers 10:2).
- (b) This view denies that the Church is a mystery, which is evident in the New Testament since the Church was prophesied in the Old Testament but revealed to the apostles (Ephesians 3:1-6; Colossians 1:25-27). The Church's program closes with the Rapture because, during the Tribulation, the Lord will deal with Israel and with the nations.
- (c) The proponents of the prewrath Rapture believe that the Tribulation will only last the final three

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<sup>19</sup> According to Rodriguez and Ferrer (2014, pp. 12-13), *eisegesis* consists of a person making a subjective and private interpretation of the Scriptures using his own conceptions; this means that the interpreter adds to the Bible contents that it does not have, which is forbidden by the Lord (Revelation 22:18); consequently, the Scriptures do not confirm any of the subjective interpretations of those who twist them.

and a half years, and they also believe that the first three and a half years are not of wrath. However, this argument is also erroneous because God's Word clearly evidences the Tribulation as a whole. Therefore, when the first seal is opened, the seventieth week of which the prophet Daniel spoke will begin (Revelation 6:17).

### **6.1.3 The Posttribulationism. The Rapture after the Tribulation**

The proponents of this view suggest that Christ will come for His Church when the seven years of judgment of the Tribulation end (Ferrer and Rodríguez, 2019b). Let us look at the approaches and counterarguments:

- (a) The Posttribulationism proposes that the Church will continue on Earth until the Second Coming of Christ because they mistakenly interpret the passages of Luke 21:12-18, Matthew 24:9-10, and Mark 13:9, 11-13. But the passages are referred to those of the people of Israel and the Gentiles who will receive the Lord during the Tribulation. Those passages do not refer to the Church.
- (b) Those who suggest the Rapture at the end of the Tribulation consider that the resurrections that will occur during the Rapture (1 Corinthians 15:23) include the Old Testament saints. Indeed, in the first resurrection, several groups are included: the saints of the Church, the saints of the Old Testament, the saints of the Tribulation, and the saints of the Millennium. However, each group will be resurrected in its own order since not all resurrections will occur at the same time, and the Rapture resurrection is only for those who have fallen asleep in Christ and belong to the holy Church (1 Thessalonians 4:14-15).
- (c) The Posttribulationism affirms that the Church will endure the whole Tribulation, but this does not correspond with the chronological order of the book of Revelation. Chapter 1 describes the Lord Jesus Christ walking in the midst of the lampstands, which are the churches; this is a judicial scene in fulfillment of the prophecies of Hebrews 10:29-31 and 1 Peter 4:17, which talk about the Lord's judgment upon the Church and will occur before the beginning of the Tribulation. The judgment upon the Church is detailed in Revelation chapters 2 and 3, where the charges and punishments are specified, among which is the judgment of forsakenness for the apostate Church, the adulteress who has left her first love, her husband, Jesus. Then, the scene of the elders who represent the Church appears, who are worshiping in the Third Heaven, which indicates that the Church has already been raptured; in Revelation 4:1-2 the Lord tells John, "Come up here," and he sees a throne set in Heaven, and 24 elders (Revelation 4:2-11). In Revelation 6, the Tribulation begins with the first seal; the Church is no longer mentioned but reappears in the final chapters (Revelation 22:17). It is important to say that the book of Revelation is addressed to the Church, not because she will live the judgment of the Tribulation, but for the following reasons: (a) The Lord announced judgment upon the Church if she did not repent of apostasy (Revelation Chs. 1-3) because He said that the judgment begins at the house of God (1 Peter 4:17), as we saw above; (b) the Lord gave the Church the whole message of Revelation for her to preach and teach; nevertheless, most of the churches apostatized and

devoted themselves to preach and teach the things of this world.

- (d) The proponents of the Rapture after the Tribulation confuse the Rapture with the Second Coming. Nevertheless, these two events are clearly differentiated in the Scriptures; let us see these differences:

**Table 1**

**Difference between the Rapture and the Second Coming of Jesus Christ**

<b>Rapture</b>	<b>Second Coming</b>
The Rapture will take place before the Tribulation judgment.	The Second Coming will take place after the Tribulation.
At the Rapture, the holy Church of Christ will be lifted up and taken to the New Jerusalem.	At Christ's Second Coming, there will be no believers who ascend to the heavenly city. In the Second Coming, Christ will come with us, His Church.
The Rapture of the Church indicates that the Tribulation will begin.	The Second Coming marks the end of the Tribulation, after which the Millennial Kingdom of Christ will begin.
At the Rapture, only the holy Church will have the privilege of seeing the Lord, while the apostates, the inhabitants of the world and Israel, will not be able to see Him.	At the Second Coming, every eye will see Him.
Before the Rapture, on Earth, there will be apparent tranquility; the people will be eating, drinking, giving in marriage, buying, selling, and building, and therefore, the apostates, the inhabitants of the world, and Israel will be left behind. They will not participate in the Rapture because the Tribulation will take them as a snare, as a thief in the night, by surprise. They will not know the day nor the hour when the Lord Jesus Christ will come for His Church. On the contrary, the holy Church will know the day and the hour of the Rapture and will not be taken as a thief in the night.	Before the Second Coming, there will be great cataclysms due to the judgments of the Tribulation; the inhabitants of the world will not be at peace.
After the Rapture, the antichrist will be revealed.	At the Second Coming, the antichrist will be judged and destroyed; then Satan will be bound for a thousand years.
The Rapture is only for the believers of the holy, faithful, and pure Church.	The Second Coming involves all Gentiles and Israel for judgment.
At the Rapture, the whole Church is completed as a holy nation, to be taken by the Lord Jesus Christ to the New Jerusalem, where she will receive the fulfillment of all the promises: the holy and	At the Second Coming, the Lord will partially fulfill the promise of the Earth to Israel because the definitive fulfillment will be in the Eternal Kingdom. The promise of the eternal descendants

eternal descendants, the Earth, and the government.	will be fulfilled for the glorified Israel and the saved from the Tribulation that will be resurrected and glorified. Nevertheless, Israel and the glorified Gentiles will not be complete as a nation until the end of the Millennium, when everyone will receive the fulfillment of all the eternal promises.
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*Note.* Taken from Ferrer and Rodríguez (2019c).

## **6.2 The Raptures in the la Bible**

Many reject the biblical doctrine of the Rapture of the Church because they consider that it is a strange event that never occurred in the Scriptures; but this is false because they register several events in this respect that we will describe below (Ferrer and Rodríguez, 2019a):

### **6.2.1 The Rapture of Enoch (Genesis 5:24)**

The time of Enoch was characterized by depravity and multiplied sin; let us remember that the generation of Cain was corrupted; there were also the giants or Nefilim that were worshipped by mankind, which was the worship of Satan and his demons. There was the multiplication of wickedness and only one line, that of Seth, followed the Lord because he began to call upon his name (Genesis 4:26); the other inhabitants of the Earth lived in sin, but the lineage of Seth was not contaminated, since he kept himself apart; Enoch is a descendant of this holy lineage of Seth.

Enoch disappeared because he was taken directly to the presence of the Lord (Genesis 5:24). With the Rapture of Enoch, the Lord teaches the following: (a) that the Rapture implies disappearance; (b) that walking with the Lord is a requirement to be raptured, which refers to holiness, obedience, faith and faithfulness to His Word; (c) with the Rapture of Enoch, the Lord wanted to demonstrate to mankind that there are dwellings in Heaven and that it was possible to enter the paradise that Adam lost; this is the first manifestation of the Lord's love when his children do His will.

### **6.2.2 The Rapture of Elijah (2 Kings 2:11)**

The rapture of Elijah is closely related to the one we will have as a Church for the following reasons: a) Elijah fulfilled his ministry of preaching against the apostasy of the people of Israel, it abandoned the Lord to go after the Baals because of Ahab and Jezebel; b) Elijah had a lively zeal for the Lord, His Word and covenant (1 Kings 19:10, 14); which is related to his prophetic mission of preaching against the apostasy of the people of Israel calling for repentance, harshly confronting the prophets of Baal and Asherah. That lively zeal is prophesied concerning Christ in Psalm 69:9, whose fulfillment occurs in John 2:16-17. This event occurred at the beginning of the ministry of the Lord Jesus and corresponds to the first purification of the temple because of the merchandise that was going on in the house of the Lord. The zeal of Elijah is the same as that of the Lord Jesus and is the same as that of the Church that is to be raptured; this zeal is the defense of the Word of God. Elijah was raptured, as will be the Church, and her relief will be the 144,000 who will preach from the

beginning of the Tribulation, as well as all those Gentiles who are preached to at the present time but have not received Christ. The Rapture of Elijah was a testimony for all that time because the prophet was never found (2 Kings 2:16-17).

### ***6.2.3 The Rapture of the Lord Jesus Christ (Acts 1:9-11)***

The ascension of the Lord Jesus Christ can be considered a kind of rapture, for He was ascended to the Third Heaven with His glorified body, as will the Church. Mark 16:19 states that the Lord was received up into Heaven and sat down at the right hand of God. In Luke 24:50, we read that He was taken up to Heaven. Acts 1:9 says that Jesus was taken up and received by a cloud that hid Him from the disciples' eyes.

### ***6.2.4 The Rapture of Paul (2 Corinthians 12:2)***

The apostle Paul narrates the experience when he was caught up to the Third Heaven, to Paradise; he says 2 Corinthians 12:2-4:

<sup>2</sup> I know a man in Christ who fourteen years ago—whether in the body I do not know, or whether out of the body I do not know, God knows—such a one **was caught up [Gr. *harpazō, ἁρπάζω*] to the third heaven.**

<sup>3</sup> And I know such a man—whether in the body or out of the body I do not know, God knows—

<sup>4</sup> how he **was caught up [Gr. *harpazō, ἁρπάζω*] into Paradise** and heard inexpressible words, which it is not lawful for a man to utter.

In verses 2 and 4, Paul uses the same word "rapture" (Gr. *harpazō, ἁρπάζω*) that appears in 1 Thessalonians 4:17, where the apostle speaks of the Rapture of the Church.

### ***6.2.5 The Rapture of the Church of Christ (1 Thessalonians 4:16-17)***

The Rapture of Christ's holy Church has not yet occurred, but it is about to happen. There are prophetic events that will be unleashed because of this event: (a) The Rapture will cause the finish of the restraining ministry of the Holy Spirit, by which He impedes the antichrist to reveal; when he appears on the scene, evil will be unleashed in an unimaginable way (2 Thessalonians 2:3-8). (b) The Rapture will cause social, economic, political, and religious chaos. On the social aspect, there will be terrible disruption because everyone will be confused and shocked due to the disappearance of relatives and known people all over the Earth. Because of the chaos, there will be economic collapse.<sup>20</sup> (c) In the midst of the chaos, there will be converts to Christ because with the Rapture of the holy Church will come the judgment of being left behind and the apostate Church will suffer and have no opportunity to repent. The inhabitants of the nations and Israel who were never part of the Church will have the chance to repent; for this, the Rapture will be a message of preaching; those who receive it repent, convert to Christ, and persevere until death or until the end of the Tribulation, will be saved. The converts from the beginning of the Tribulation and the 144,000 sealed will preach

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<sup>20</sup> To know why the Perverse sin nature is the Great Whore see: Ferrer, G., Rodríguez, Y. (2023). *La Perversa Parte 2. El misterio.* [The Perverse Part 2. The mystery.] <https://www.ministeriobereabarranquilla.com/en/palabra-profetica>

the everlasting gospel for the harvest of souls that appears in Revelation chapter 7, the multitude clothed in white robes, hallelujah! (Revelation 7:9-14).

### ***6.2.6 The Rapture of the 144,000 (Revelation 7:1-8), (Revelation 14:3)***

In Revelation 7:1-8, John speaks of 144,000 men with the mission to preach the gospel during the Tribulation; these have the following characteristics: (a) They are called "servants of our God" (Revelation 7:3) who will be sealed; (b) the 144,000 are composed of 12,000 men from each of the tribes of Israel (Judah, Reuben, Gad, Asher, Naphtali, Manasseh, Simeon, Levi, Issachar, Zebulun, Joseph, Benjamin); (c) they are virgin males who will not defile themselves with women (Revelation 14:4); (d) in Revelation chapter 7 they appear on Earth, but in Revelation chapter 14 they are in Heaven and have on their foreheads the name of the Lord Jesus Christ and the name of God the Father (Revelation 14:1-3); (e) they sing a new song before the throne of God; (f) they are chosen to preach the gospel during the Tribulation and will be caught up to Heaven, for in Revelation 14:1-5 they appear on Mount Zion with the Lord Jesus Christ and this scene is heavenly, for the Second Coming has not yet occurred.

### ***6.2.7 The Rapture of the two witnesses (Revelation 11:3), (Revelation 11:7-12)***

The two witnesses will begin their preaching ministry in the middle of the Tribulation until the end, for Revelation 11:3 says that they will prophesy for one thousand two hundred and sixty days, which corresponds to 42 months or three and a half years (prophetic years of 360 days). When they finish their ministry, the antichrist will kill them, and their dead bodies will be exposed before all the inhabitants of the world of all peoples, tribes, tongues, and nations for three and a half days, after which the two witnesses will be resurrected and taken to Heaven (Revelation 11:7-11). This is the rapture of the two servants.

To conclude, it can be seen that all the raptures have an objective of preaching for salvation, for both the verbal messages and the event itself confirm that the Rapture of the Church will be a powerful event that will have tremendous repercussions for all mankind, for all the promises of the covenants will be fulfilled for the first time, for the holy Church that will be the only complete glorified holy nation, for death will come out of forever from every member of the Church; for the first time the yokes of death that have bound human beings since the sin of Adam will be broken, for by this one man sin and death entered mankind; yet by one man, Jesus Christ, life entered and will be manifested in the resurrection of those who have fallen asleep in Christ and the glorification of the whole holy Church; this strengthens our faith (Ferrer and Rodríguez, 2019a).

## **6.3 Will the Rapture take the Church by surprise?**

The Church without spot and wrinkle, who preserve herself for the Lord, will not be surprised on the day of the Rapture. There is confusion regarding the doctrine of imminence due to the expression "as a thief in the night," wrongly interpreted, indicating that the Lord Jesus will come suddenly and take



the Church by surprise. There is an unbiblical doctrine of imminence according to which the Church would never know the time, the day, or the hour of the coming of Christ in the Rapture and that He would take her as a thief in the night. But the biblical doctrine of imminence is based on the meaning of "imminent," which is "that is about to happen, or that is very near in time." Let us see the opposition between the unbiblical doctrines, which affirm that the Church would never know the time, the day, and the hour of the Rapture, and the biblical doctrine, which confirms that the Holy Spirit would teach everything to the Church.

**Table 2**

**Difference between the false doctrine of imminence and the true doctrine of imminence**

Doctrines of the imminence of time (false)	Doctrines of imminence of the day and hour
This doctrine says that the end time will never be known, denying the Word of God.	This biblical doctrine says that the time of the end is known because the Lord, in his Word, commanded the Church to watch to recognize the time and to see the day and hour of his coming in the Rapture. Only the faithful and holy servants, the sons of the day, will know it and will not be taken as a thief in the night (Matthew. 21:42-43, 45-44; Mark 13:33-35; Luke 21:34-36; 1 Thessalonians 5:4-6): 42-43, 45-47; Mark 13:33-35; Luke 21:34-36; 1 Thessalonians 5:4-6), while the evil servants who are asleep, the sons of darkness, will not know, but the Tribulation will fall like a snare and they will not escape (Matthew 24:48-51; Mark 13:36-37; Luke 21:35; 1 Thessalonians 5:3-4).
This doctrine affirms that the Church should not heed the signs written in the Word. The proponents of this false doctrine do not teach that the Church should see the sign of the fig tree, which is Israel, its return to the Land, the taking of Jerusalem, the hatred of the nations towards the Jews, the enemies (the trees) surrounding Israel. The doctrine of false imminence neither teaches about the other signs, such as earthquakes, tsunamis, volcanic activity, multiplication of wickedness, false Christs, false prophets, false teachers, and apostasy, among so many signs, which have already been fulfilled.	This biblical doctrine teaches that the Church should be attentive to all the signs to know that its redemption and the kingdom of God are near; therefore, the departure of the holy Church with Christ is at the door. The true doctrine of imminence also says that the fulfillment of all the promises of the Lord is about to manifest.
This doctrine causes the churches to fall asleep and apostatize from the faith, to go astray.	The doctrine of true imminence seeks for the churches to be awake, watching, praying, groaning for the redemption of the body, crying out to be worthy to escape the judgments to come (Romans 8:23; Luke 21:36).
This wrong doctrine causes the Church not to preach about the coming of the Lord in the Rapture, the end time, or the second global	This doctrine of biblical imminence causes the Church to prepare the lamp to preach, to illuminate all around, announcing that the Lord is already

judgment after the Flood, which is the seven years of Tribulation.	coming for his Church, that everything is fulfilled, and judgment is at the door.
This doctrine of unbiblical imminence causes the forgetfulness of the promises of the Millennial Kingdom and the Eternal Kingdom. It causes the Church to set her gaze on this Earth, make plans, and seek joy and happiness in it. This doctrine makes the Church more rooted in this Earth and a citizen and dweller of the world.	The doctrine of true imminence impels the Church to be attentive to the promises of the Millennial and the Eternal Kingdom; so that she has her gaze on Heaven, the New Jerusalem, and longs to leave this Earth. The holy Church walks as a pilgrim on this Earth; she understands that she is a citizen of Heaven.
The false doctrine of imminence ("as a thief in the night") causes the cry of the Spirit that says, "Here comes the Bridegroom" (Matthew 25:6) not to be heard.	The true doctrine of imminence leads the Church to hear the cry of the Spirit, saying, "Behold, the Bridegroom is coming." The Church listens to what the Spirit says, "Come, Lord Jesus," and she says, "Yes, come, Lord Jesus" (Revelation 22:17).
The doctrine of wrong imminence leads the Church to become worldly, not to sanctify herself, and not long to be sanctified.	This true doctrine of imminence makes the Church sanctify herself because it is the preparation to be caught up and enter the city's gates. The holy Church has understood what the Lord says in Revelation 22:11: «He who is unjust, let him be unjust still; he who is filthy, let him be filthy still; he who is righteous, let him be righteous still; he who is holy, let him be holy still. »
The false doctrine of imminence leads believers to become evil and negligent servants who despise the talent, which is salvation (Matthew 25:25-30).	The true doctrine of imminence causes believers to be good and faithful servants to whom the Lord will say, «Enter into the joy of your Lord. »
This false doctrine of imminence makes believers evil servants who say, "My Lord is delaying his coming" (Matthew 24:48-51).	The biblical doctrine of imminence leads believers to be blessed, faithful, and wise servants (Matthew 24:45-46).

All the signs are evidence that the Lord shows to His Church of the end of this dispensation, to tell her that her redemption is near (Luke 21:28), that His coming is imminent, and that it is about to happen. The Lord relates the times of the end to these two events: the Rapture and the Tribulation. In the discourse on the Mount of Olives, He spoke to His disciples (who would be the future Church) about the events of the time of the end; these are interpreted in two ways: for the Church, they are signs, but for Israel, they correspond to the events that will happen during the seventieth week of Daniel or judgment of the Tribulation. An example of these two interpretations of the same event are the false christs; before the Tribulation, they correspond to all the false christs that have created religions and apostasy, for example, the Christ of material prosperity. Regarding the Tribulation judgment, the false christ corresponds to the antichrist. It is important to remember that the holy Church will not suffer this seven-year judgment before she will be caught up to the Third Heaven.

The Lord established what would happen before, during, and after the Rapture of the Church, detailing what would happen to the Church, the creation, the nations, and Israel. Concerning the creation it would be in labor pains (Romans 8:19-22; Matthew 24:7); regarding the nations, they would live terrible perversions like the days of Noah and Lot, times of sexual immoralities, violence, multiplication of wickedness, terrorism, wars and rumors of war, multiplied diseases and increased science; concerning Israel, the nations would be against her after her return to her land and her birth

as a nation; and concerning the End-times Church she would be plunged into apostasy.

These are signs that announce the Rapture is about to take place and that the Tribulation will begin. Therefore, the Church can know how close her redemption is; we already know it is at the door. The Lord tells us, «Now when these things begin to happen, look up and lift up your heads, because your redemption draws near.» (Luke 21:28).

To conclude this point, let us answer the question of the title of this item: Will the Rapture take the Church by surprise? To answer this question, let us remember that in the previous chapters we spoke of three kinds of Church: the holy Church, the sleeping Church and the apostate Church; the latter was already cut off in the judgment of forsakenness, therefore, it is no longer a people; she will never know the time, the day nor the hour of the Rapture, for she is made up of evil servants, who, as Matthew 24:50, will neither wait nor know the hour of the coming of the Lord for His Church; this unfaithful Church is dead and is composed of children of the night and of darkness, therefore, they will be taken as a thief in the night (1 Thessalonians 5:4-6; Revelation 3:3). As for the sleeping Church, in the previous chapters we said that the Lord will awaken her with pain to prepare for the Rapture; and when this happens, she will be able to recognize the time and will know the day and hour of the Rapture, as the holy Church; for she will be one holy body, already ready, which will be in communion with the Holy Spirit, and will be able to hear His voice.

#### **6.4 Signs of the End Times are fulfilling rapidly**

As part of the doctrine of false imminence, it has been proposed that there are no signs of the Rapture because the holy Church would be taken by surprise since she would never know the time, the day, or the hour of her departure to the New Jerusalem when Christ would come for her. However, we have already shown that such a conception of imminence is false, for the true doctrine of imminence is that the Church would know with certainty that she would already be about to depart, and this translates into a precise time coordinate, with exactitude, for the Holy Spirit makes her know all things to the Church and guides her into all truth.

The Lord Jesus used concrete expressions referring to the near time and the approaching day and hour, and He related this to the signs, which He commanded the Church to see, to learn, and know the nearness of His departure to the New Jerusalem; let us see:

**Table 3**

#### **Temporal expressions of the nearness of the Rapture**

<b>Expressions</b>	<b>Verses</b>
“summer is near”	Matthew 24:32: « “Now learn this parable from the fig tree: When its branch has already become tender and puts forth leaves, you know that <b>summer is near.</b> »

	Mark 13:28: «“Now learn this parable from the fig tree: When its branch has already become tender, and puts forth leaves, you know that <b>summer is near.</b> »
“ <b>know that it is near—at the doors</b> ”	Matthew 24:33: «So you also, when you see all these things, <b>know that it is near—at the doors!</b> » Mark 13:29: «So you also, when you see these things happening, <b>know that it is near—at the doors!</b> »
“ <b>your redemption draws near.</b> ”	Luke 21:28: «Now when these things begin to happen, look up and lift up your heads, because <b>your redemption draws near.</b> ”»
“ <b>I am coming quickly!</b> ”	Revelation 3:11: « <b>Behold, I am coming quickly!</b> Hold fast what you have, that no one may take your crown. » Revelation 22:7: « “ <b>Behold, I am coming quickly!</b> Blessed <i>is</i> he who keeps the words of the prophecy of this book.” » Revelation 22:12: « “ <b>And behold, I am coming quickly,</b> and My reward <i>is</i> with Me, to give to every one according to his work. »

Let us look at the signs that the Lord left for His Church to be prepared and expectant for His coming at the Rapture:

#### **6.4.1 The rebirth of the Fig Tree. Israel as a nation**

One of the most important signs to recognize the End Times and the early departure of the holy Church in the Rapture is the greening of the fig tree that the Lord prophesied in the discourse on the Mount of Olives that we find in Matthew 24:3-51, Mark 13:3-37 and Luke 21:7-38; read Matthew 24:32 (cf. Mark 13:28; Luke 21:29-30).

<sup>32</sup> “Now learn this parable from the fig tree: When its branch has already become tender and puts forth leaves, you know that summer *is* near.

The green fig tree is Israel, and its blossoming corresponds to how it became a nation again after approximately 1878 years of not having existed since God expelled them from the land and scattered them among the nations after 70 A.D. However, God promised that Israel would revive and keep the same name. This prophecy was fulfilled on May 14, 1948, when Israel became a nation and returned to their land, but in disobedience; this was also prophesied by Ezekiel in chapter 20, verses 33 to 38:

<sup>33</sup> “*As I live,*” says the Lord GOD, “surely **with a mighty hand, with an outstretched arm, and with fury poured out, I will rule over you.**

<sup>34</sup> **I will bring you out from the peoples and gather you out of the countries where you are scattered, with a mighty hand, with an outstretched arm, and with fury poured out.**

<sup>35</sup> And I will bring you into the wilderness of the peoples, and there I will plead My case with you face to face.

<sup>36</sup> Just as I pleaded My case with your fathers in the wilderness of the land of Egypt, so I will plead My case with you," says the Lord GOD.

<sup>37</sup> "I will make you pass under the rod, and I will bring you into the bond of the covenant;

<sup>38</sup> I will purge the rebels from among you, and those who transgress against Me; I will bring them out of the country where they dwell, but they shall not enter the land of Israel. Then you will know that I *am* the LORD.

In verse 34, God says that He would gather the Jews, bringing them out of the nations where He Himself scattered them; we also read that the Lord will reign over Israel with fury poured out; in verses 35-37, He says that He will contend with this people, pass them under the rod to bring them into the bonds of the covenant; this is the Tribulation period, during which God will afflict Israel so that they will repent and receive Christ; in this way they will enter into the bonds of the New Covenant.

#### ***6.4.2 The inhabitants of the world mock and are in their own affairs, living their lives with their backs to God amid wickedness, violence, and evil***

The Lord compared the time before His coming in the Rapture to the time of Noah. Let us read Luke 17:26-27:

<sup>26</sup> And as it was **in the days of Noah, so it will be also in the days of the Son of Man:**

<sup>27</sup> They ate, they drank, they married wives, they were given in marriage, until the day that Noah entered the ark, and the flood came and destroyed them all.

In this passage, the temporal coordinates compared are "the days of Noah" and "the days of the Son of Man"; the first time is past (was), and the second is future (will be) concerning the time when the Lord Jesus Christ speaks to the disciples. In the first place, the Lord makes an explicit and implicit description of persons and events; let us see: (a) the persons who lived in the referenced time: the wicked, Noah, and the Lord; the first ones are characterized because they were imbued in earthliness and carnality; Luke 17:27 says that they ate, drank, married and gave in marriage. (b) The servant of God, Noah; the characterization that the Lord makes is implicit; that is, he refers us to the book of Genesis; the Lord emphasizes this servant, which is evidenced in that he points out the time with the name "days of Noah" because he was just "perfect in his generations," that is, that he did not apostatize from the faith, kept the eternal promises and did not defile himself with the world which was corrupt in extreme (Genesis 6:9, 12); Noah was obedient and found grace before God (Genesis 6:8, 22); which means that the Lord saw the heart of the servant and found there his Word, his covenants and his eternal promises. (c) The third person that the Lord Jesus implicitly describes is God Himself, through His attribute of righteousness, evidenced in His title "Son of man," which indicates judgment as confirmed in passages such as Daniel 7:9-13. The Lord Jesus Christ used this title at His first coming because He Himself said that He had come for judgment, referring to the verdicts against Satan, the world and the flesh, the Perverse (John 5:27; 9:39; 12:31; Romans 8:3).

Let us look at the New Testament passages where this title "Son of Man" is used to designate the Lord Jesus: Matthew 8:20; 9:6 (cf. Mark 2:10); Matthew 10:23; 11:19; 12:8 (cf. Mark 2:28); Matthew 12:32, 40 (cf. Luke 11:30); Matthew 13:37, 41; 16:13, 27, 28; 17:9, 12, 22 (cf. Mark 8:31; 9:12; Luke 9:22); Matthew 18:11 (cf. Luke 19:10); Matthew 19:28; 20:18 (cf. Mark 10:33; Luke 18:31-32); Matthew 20:28 (cf. Mark 10:45); Matthew 24:27, 30 (Mark 13:26; Luke 21:27), Matthew 24:37 (cf. Luke 17:26), Matthew 24:39, 44 ; 25:13 (Luke 21:36); Matthew 25:31; 26:2, 24, 45, 64; Luke 18:8; 22:22, 48, 69; 24: 7; John 1:51; 3: 13, 14; 5: 27; 6:27; 6:53, 62; 8:28; 12:23, 34; 13:31.

In addition to the persons and events involved in the passage we read from Luke 17:26-27, the Lord speaks of the time of Noah (the days of Noah), which was characterized by intense wickedness and fornications: «Then the LORD saw that the wickedness of man *was* great in the earth, and *that* every intent of the thoughts of his heart *was* only evil continually.» (Genesis 6:5). These same characteristics are found in these End Times.

These days of Noah are compared to the days of the Son of Man. Note that this expression is in the plural, as can be seen in the following table:

**Table 4**

**The days of Noah and the days of the Son of Man**

In days of Noah	In days of the Son of Man
Gr. ἐν ταῖς ἡμέραις Νῶε	Gr. ἐν ταῖς ἡμέραις τοῦ Υἱοῦ τοῦ ἀνθρώπου

The question is, what are the days of the Son of Man, and what is the relationship to the Rapture of the holy Church? The answer is the following:

- The days of the Son of Man is the time immediately preceding the Rapture of the Church when the seven years of the Tribulation judgment approach, so that the Millennial Kingdom of Christ on this Earth may begin; let us read Luke 17:20:

<sup>20</sup> Now when He was asked by the Pharisees when the kingdom of God would come, He answered them and said, **“The kingdom of God does not come with observation...**

The word translated as "observation" in Greek is *paratērēsis* (Gr. παρατήρησις), which also means "inspection, ocular evidence"; this Greek term, in turn, comes from *paratēreō* (Gr. παρατηρέω) whose meaning is "to inspect, note scrupulously, observe, watch."

In these verses of Luke 17:20, 22, and 24, the Lord Jesus says that when the Millennial Kingdom approaches, they will not be waiting for it; therefore, He says that they will not scrupulously inspect, observe, or watch; this is confirmed in Luke 17:26-27 when the Lord Jesus compares the days of Noah and the days of the Son of Man, during which people will be in their daily lives eating,

drinking, marrying, and giving in marriage; this means that the Rapture will take by surprise all those who are in this way, not only the inhabitants of the world but also the apostate Church. For this reason, Luke 17:27b says, «...and the flood came and destroyed them all.» and Luke 17:24 says:

<sup>24</sup> For as the lightning that flashes out of one *part* under heaven shines to the other *part* under heaven, so also the Son of Man will be in His day.

This lightning metaphor refers to the sudden way in which the Rapture and the Tribulation judgment will take by surprise those not waiting for the Lord and desiring His coming or that of His kingdom.

- In the days of the Son of man, there would be a false preaching of the Kingdom of God.

The Lord Jesus refers to this event that corresponds to the apostasy. Let us read Luke 17:20-23:

<sup>20</sup> Now when He was asked by the Pharisees when the kingdom of God would come, He answered them and said, "The kingdom of God does not come with observation;

<sup>21</sup> nor will they say, 'See here!' or 'See there!' For indeed, the kingdom of God is within you."

<sup>22</sup> Then He said to the disciples, "The days will come when you will desire to see one of the days of the Son of Man, and you will not see *it*.

<sup>23</sup> And they will say to you, 'Look here!' or 'Look there!' Do not go after *them* or follow *them*.

It is noteworthy that in verse 21, the Lord says that they will not say, "Here it is, or there it is," but in verse 23, He says, «And they will say to you, 'Look here!' or 'Look there! '» it would seem to be a contradiction, but the Scriptures never contradict each other. There are two different contexts of interpretation for the two terms "Look here, or look there": (a) The context of the first one is the expression we studied previously, "The kingdom of God does not come with observation," that is to say that they will not ask for the coming of the Lord nor of his kingdom of God; they will not look for it, and therefore the events of the Rapture and the Tribulation will take them by surprise. (b) The second context refers to the time of apostasy when the apostates do not ask for the true kingdom of God; but they speak of a kingdom of God on this Earth, for which they say, "Look here! Look there...", and the Lord warns not to follow the apostates.

After the description of the days of the Son of Man, the Lord speaks of the Rapture event in Luke 17:31-37:

<sup>31</sup> "In that day, he who is on the housetop, and his goods *are* in the house, let him not come down to take them away. And likewise the one who is in the field, let him not turn back.

<sup>32</sup> Remember Lot's wife. <sup>33</sup> Whoever seeks to save his life will lose it, and whoever loses his life will preserve it.

<sup>34</sup> I tell you, in that night there will be two *men* in one bed: the one will be taken and the other will be left.

<sup>35</sup> Two *women* will be grinding together: the one will be taken and the other left.

<sup>36</sup> Two *men* will be in the field: the one will be taken and the other left."

<sup>37</sup> And they answered and said to Him, "Where, Lord?"

So He said to them, "Wherever the body is, there the eagles will be gathered together."

In verse 31, the Lord refers to how the Church should be before the Rapture, that is, totally stripped from this Earth; therefore, He tells us not to take the goods and not to turn back. In verse 32, Jesus remembers Lot's wife when he left Sodom, for in the same way, the holy Church will be taken out of this Earth on the day of the Rapture. Lot's wife had her eyes and heart on the corruptible, on her earthly goods. In verse 33, the Lord gives the prophetic sentence: whoever desires to save his life will lose it, but whoever loses it for the sake of the Lord and the gospel will save it. This same expression is found in Matthew 16:25, which is preceded by, «"If any man will come after me, let him deny himself, and take up his cross, and follow me..."» (cf. Mark 8:35; Luke 9:23-25).

In verses 34 to 36, the Lord Jesus refers to the hour of the Rapture, which will vary according to the place; note that He speaks of actions by night (that night) and by day (grinding, being in the field).

A part of the prophetic Word of the Lord has already been fulfilled in the passages of Luke, which we studied previously; this includes the fact that the majority is not waiting for the Lord Jesus and His kingdom and the false preaching of the kingdom of God, which God warns us not to follow.

#### ***6.4.3 The world is living as in the days of Lot, the days of Sodom and Gomorrah***

The Lord also compares this End Times to the days of Lot. Let us read Luke 17:28-30:

<sup>28</sup> Likewise as it was also in the days of Lot: They ate, they drank, they bought, they sold, they planted, they built;

<sup>29</sup> but on the day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed *them* all.

<sup>30</sup> Even so will it be in the day when the Son of Man is revealed.

This description of the days of Lot is analogous to the days of Noah that we have just studied in the previous section. Some theologians have argued that this description corresponds to the time before the end of the Tribulation and that the Rapture would happen at that moment. This interpretation is erroneous because at the end of the Tribulation judgment, the bowls of God's wrath will be poured out, and the judgments will be the most terrible; therefore, it is impossible that those who dwell on the Earth will be at ease eating, drinking, buying, selling, building, marrying and giving in marriage. On the contrary, the inhabitants of the world will be in the Great Tribulation, suffering intensely «... men's hearts failing them from fear and the expectation of those things which are coming on the earth... » (Luke 21:26). These are times of woes and great calamity on Earth (Revelation Ch. 15; Luke 21:24). The events of the Tribulation are so terrible that the Scriptures say that «For *in* those days there will be tribulation, such as has not been since the beginning of the creation which God created until this time, nor ever shall be. » (Mark 13:19).

In conclusion, Lot's days correspond to the time immediately before the Church's Rapture and the Tribulation. The Lord Jesus Christ compares the state of the nations and the apostate Church concerning fornications in all their kinds: spiritual fornications, fornications with the Earth and the world, like Lot's wife, and physical fornications.



In Sodom and Gomorrah and the other cities of the plain, perversion was the way of life; there was complete acceptance of homosexuality, and adults practiced it, to young people and children. We are now living in a time when marriage between homosexuals and lesbians has been approved in many countries; in some of them, these couples can already adopt children. There are gay couples in which one of them has a child by some scientific means and then lives with his or her homosexual partner and the child; there is also talk of an education that includes these types of couples. This sin has advanced greatly throughout the world, which shows that we are in the days of Sodom and Gomorrah, with which the fulfillment of this sign is clearly seen.

Another characteristic of the days of Lot refers to this servant who represents in the End-Time holy Church, which is fulfilling the prophetic mission of crying out like Lot to be worthy to escape the judgments of the Tribulation in obedience to the Lord's command found in Luke 21:36:

<sup>36</sup> Watch therefore, and pray always that you may be counted worthy to escape all these things that will come to pass, and to stand before the Son of Man.”

Lot cried out for God to execute His judgment on Sodom and Gomorrah, and he also cried out for the Lord to bring him out of there; let us read 2 Peter 2:7-8:

<sup>7</sup> and delivered righteous Lot, *who was* oppressed by the filthy conduct of the wicked

<sup>8</sup> (for that righteous man, dwelling among them, tormented *his* righteous soul from day to day by seeing and hearing *their* lawless deeds)—

In these verses it is confirmed that Lot cried out daily and, as we stated earlier, the petition to the Lord was for judgment; this is corroborated in Genesis 18:20-21:

<sup>20</sup> And the LORD said, “**Because the outcry against Sodom and Gomorrah is great**, and because their sin is very grave,

<sup>21</sup> I will go down now and see whether they have done altogether **according to the outcry against it that has come to Me**; and if not, I will know.”

As we observed in this passage, a growing cry reached the throne of God; it was Lot's prayer recorded by the apostle in 2 Peter 2:7-8. The Church that is now making the cry for judgment, like Lot, is the one that is listening to the voice of the Holy Spirit and is fulfilling the mission. However, almost all the churches are praying for the things of this Earth; they do not preach or cry for the Lord to send His judgments on the apostate Church before the Rapture and on the world's dwellers during the Tribulation.

#### ***6.4.4 Apostasy has grown to terrible proportions***

The apostasy is the last sign that the Lord left in His Word so that the Church would be ready and not be deceived; also so that she would know the near time of the coming of the Christ in the Rapture, as we read in 2 Thessalonians 2:1-4 (NASB)<sup>21</sup>:

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<sup>21</sup> In this case, we use this biblical version because it is more accurate in translate using the term "apostasy," which is

<sup>1</sup> Now we ask you, brothers *and sisters*, **regarding the coming of our Lord Jesus Christ and our gathering together to Him,**

<sup>2</sup> that you not be quickly shaken from your composure or be disturbed either by a spirit, or a message, or a letter as if from us, to the effect that the day of the Lord has come.

<sup>3</sup> No one is to deceive you in any way! **For it will not come unless the apostasy comes first**, and the man of lawlessness is revealed, the son of destruction,

<sup>4</sup> who opposes and exalts himself above every so-called god or object of worship, so that he takes his seat in the temple of God, displaying himself as being God.

In this passage, Paul speaks of a very clear sign of the final times to which the Church should be attentive, and that is the apostasy; that is, the abandonment of the faith by believers who turn their ears and hearts away from the truth of the Word to listen to deceiving spirits and follow the doctrines of Balaam, the Nicolaitans, and the false prophetess Jezebel (Revelation 2:14-15, 20).

The times of apostasy are also characterized by the merchandising of the believers and God's Word that we find in the false Church of prosperity through covenants and sowing with money in exchange for miracles; this is what the apostle Peter spoke of when he referred to the false teachers who will covertly introduce destructive heresies; let us read 2 Peter 2:2-3 (KJV):

<sup>2</sup> And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.

<sup>3</sup> **And through covetousness shall they with feigned words make merchandise of you:** whose judgment now of a long time lingereth not, and their damnation slumbereth not.

With the sign of the apostasy already fulfilled, now more than ever, the Church must be prepared, expectant, because the Lord Jesus is already coming to take us out of this world dominated by the evil one, a perverse world full of wickedness, in which the Church herself has been corrupted with the merchandising of souls, fulfilling what is said in the Scriptures (2 Peter 2:3).

The religious scenario produced by the Perverse sinful nature and Satan is already prepared; the apostate evangelical Church has joined forces with the religions of the world in the ecumenism that identifies the religious system of the Great Whore, whose head will be the false prophet. It is no secret to anyone that many pastors, preachers, ministers, and worship servers who were once on the straight path in the pure and undefiled gospel now find themselves in the service of the apostasy.

The other religious scenario that is a clear sign of the day of the Lord is what is happening with Israel. First, these people are wrongly expecting the first coming of the Messiah, because they rejected the Lord Jesus Christ, but the "messiah" they are going to meet during the Tribulation is the antichrist. In such a way that the nation is already prepared to accept this false messiah. Another event that needs to be pointed out is that Israel is already prepared to build the temple on the esplanade where the Dome of the Rock of the Muslims is. A temple institute had already been opened to organize its construction and ritual elements. To think about the construction of this temple today would seem impossible because the Muslims would not let the Dome of the Rock be destroyed, but there are

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the word used in Greek (*ἀποστασία*).

many Jews who agree that the temple should be built next to this Muslim site because they say that the previous temples did not occupy the entire esplanade.

The antichrist will achieve an apparent peace and unity between the Jews and the Arabs, so the temple in Jerusalem may be built next to the Dome of the Rock. Thus, the Prophetic Word of Ezekiel 43:7-8 would be fulfilled:

<sup>7</sup> And He said to me, “Son of man, *this is* the place of My throne and the place of the soles of My feet, where I will dwell in the midst of the children of Israel forever. No more shall the house of Israel defile My holy name, they nor their kings, by their harlotry or with the carcasses of their kings on their high places.

<sup>8</sup> **When they set their threshold by My threshold, and their doorpost by My doorpost, with a wall between them and Me**, they defiled My holy name by the abominations which they committed; therefore I have consumed them in My anger.

The previous temples had no threshold or doorpost near the temple sanctuary. Therefore, the reference is future, and we consider that it points to the construction of the temple of Jerusalem next to the Dome of the Rock during the Tribulation. The antichrist will profane such a temple since he will sit there pretending to be God (Ferrer and Rodriguez, 2017a). Let us read 2 Thessalonians 2:4 (NASB):

<sup>4</sup> who opposes and exalts himself above every so-called god or object of worship, so that he takes his seat in the temple of God, displaying himself as being God.

The climax of the apostasy will come with the manifestation of the antichrist, for he will have a religious system led by the second beast, the false prophet. The foundations of this system are already in the apostate church and ecumenism.

## **6.5 How do we prepare for the Rapture?**

The Lord established that the Church be prepared for His coming at the Rapture; this is confirmed in Matthew 25:10:

<sup>10</sup> And while they went to buy, the bridegroom came, **and those who were ready went in with him to the wedding; and the door was shut.**

Revelation 19:7 also confirms that the bride, the Church, must prepare for the Marriage of the Lamb; let us read:

<sup>7</sup> Let us be glad and rejoice and give Him glory, for the marriage of the Lamb has come, and His wife has made herself ready.”

Let us look at some points about the preparation that the Church must have to be raptured by the Lord Jesus Christ (Ferrer and Rodriguez, 2017a):

**Step 1:** *To be fully convinced that the Lord is not long in coming.*

One of the deceptions that Satan does to the Church is to make her believe that Jesus is not coming for now and that it will be a long time, that the Lord will take a long time to come; this is contrary to the Scriptures because the Bible teaches that true believers would know the time, day, and hour of the coming of the Lord in the Rapture so that they would long for the coming of Christ and pray, «...come, Lord Jesus» (Revelation 22:20); also so that the Church would be prepared. But if the person is convinced, in his mind and heart, that the Lord is not coming for now, then he no longer has the expectation; he stops crying out, praying, preparing himself, seeking the things above, and turns out putting his gaze on earthly things, rejecting the Kingdom of God and the departure to the New Jerusalem, the Father's house.

Those who consider that the Lord is not coming for now, the Bible calls them unfaithful and evil servants, who are opposed to those who are expectant for the coming of their Lord, whom the Word calls watchful and faithful servants (Luke 12:35-40). They are those who, by the Holy Spirit, know the time and can see the day approaching (Hebrews 10:25).

**Step 2:** *To keep the lamps on.*

The faithful and watchful servant is the one who watches every day, awaiting the coming of Jesus to take him to Heaven, and he does so with his loins girded and his lamp burning (Luke 12:35). The symbol of the lighted lamps means: (a) to be filled with the Word of God, for it is a lamp unto our feet and a light unto our path (Psalm 119:105); (b) to be filled with the Holy Spirit; sealed by Him, who is the guarantee of our inheritance.

**Step 3:** *To hasten for the coming of the Lord.*

To accomplish this part of the preparation, we must consider two meanings:

(1) The first is to pray fervently for the Lord to come quickly for His Church, deeply longing for this to happen, saying in our hearts, «Amen; yes, come, Lord Jesus» (Revelation 22:20). To pray fervently for the coming of Jesus, we need to be in holiness, for without holiness no one will see the Lord, as Hebrews 12:14 says:

<sup>14</sup> Pursue peace with all *people*, and holiness, without which no one will see the Lord...

We need to abide in the Word and the will of God, looking well to our souls, working out our salvation; let us read Hebrews 12:15-17:

<sup>15</sup> looking carefully lest anyone fall short of the grace of God; lest any root of bitterness springing up cause trouble, and by this many become defiled;

<sup>16</sup> lest there *be* any fornicator or profane person like Esau, who for one morsel of food sold his birthright.

<sup>17</sup> For you know that afterward, when he wanted to inherit the blessing, he was rejected, for he found no place for repentance, though he sought it diligently with tears.

We should cry out so that when the Lord comes, He will find us in our clean garments, being a living sacrifice, holy and pleasing to Him, serving with joy in His work, set apart from the world, pleasing Him in all our manner of living. When the trumpet sounds, he who is in sin will pass through the Tribulation; he will remain to live the judgment and the trial that will come upon the whole world; this will happen to the apostates, who will have no more opportunity for salvation because the Lord will send as judgment a spirit of the strong delusion so that they will believe the lie and be condemned (2 Thessalonians 2:11-12).

(2) The second meaning is to serve fervently, in holiness, preaching the gospel, which is salvation, deliverance from Hell, and the wrath to come; to preach also about the eternal inheritance, which are the promises of the holy, sinless, and deathless offspring who will multiply in eternity with God; the other powerful promises are the eternal government and the New Earth.

*To hasten to the coming of the Lord* implies preaching in season and out of season about the need for repentance of sins, the cry for God's forgiveness, the need to receive Christ in the heart, believe in Him, abide in Him, and live in obedience to His Word because Jesus will certainly come for His Church and then pour out judgment on mankind. The Bible teaches that we are pilgrims, strangers, and sojourners on this Earth, and this is what King David manifested when he prayed to the Lord in 1 Chronicles 29:15 (KJV):

<sup>15</sup> For we are **strangers** before thee, **and sojourners**, as were all our fathers: our days on the earth are as a shadow, and there is none abiding.

These Old Testament servants were clear that they were pilgrims on this Earth, for they longed for the heavenly city. They knew their portion and inheritance were not on this Earth but in Heaven, for God had promised it (Ferrer and Rodriguez, 2017a).

The Lord is telling the Church: "Wake up, see the signs of the times, long for my coming, pray, cry out, fast, watch," because blessed are those whom the Lord finds watching (Luke 12:37). The Lord is also enunciating to the Church: "change your temporal perspective, leave the vision of the ephemeral, of the transitory, of the passing; take my perspective of time: my time is eternal; look ahead, towards eternity. I put eternity in your heart, understand, bring wisdom to your heart so that you may know what I have put in your heart; I have put eternity in you (Ecclesiastes 3:11) (Ferrer and Rodriguez, 2017b).

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## **CHAPTER 7**

### **THE BRIDE WHO PRAISES AND WORSHIPS HER KING**

We are living in the End Times, and the Church is about to depart in the Rapture. The Lord, the Bridegroom, is seeking worshipers who worship the Father in spirit and truth. The Lord Jesus Christ, in His encounter with the Samaritan woman, gives important clues about worship; let us read the passage of John 4:23-24 to see these clues:

<sup>23</sup> But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for the Father is seeking such to worship Him.

<sup>24</sup> God *is* Spirit, and those who worship Him must worship in spirit and truth.”

When the Lord said, "The hour is coming," He was referring to the fact that true worship would take place after He finished His redemptive work. So that whoever receives the Lord and believes in Him, out of his heart will flow rivers of living water, as John 7:38-39 says:

<sup>38</sup> He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water.”

<sup>39</sup> But this He spoke concerning the Spirit, whom those believing in Him would receive; for the Holy Spirit was not yet *given*, because Jesus was not yet glorified.

After speaking to the Samaritan woman about worship in spirit and truth, the Lord Jesus gives a temporal specification with the expression "and now is." It would seem contradictory because before, He had said that the hour was coming, but there is no such contradiction because what the Lord indicates with this expression is that He is the One who leads us to true worship in spirit and truth. The Samaritan woman stood in front of God Himself, the King of glory, the Messiah, the Savior, and it is the Holy Spirit who leads us to praise and glorify Christ; let us read John 16:13-14:

<sup>13</sup> However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own *authority*, but whatever He hears He will speak; and He will tell you things to come.

<sup>14</sup> He will glorify Me, for He will take of what is Mine and declare *it* to you.

Finally, the Lord explained to the Samaritan woman that with His redemptive work, the age of the Spirit, of grace, of the dispensation of the Church, would begin; hence He says: "God is Spirit" (John 4:24); in Greek, the translation is "The Spirit is God" (Gr. *pneuma jo Theos*, πνευμα ο θεος). Jesus referred to the Holy Spirit, through whom true worshipers will worship in spirit and truth. The Lord said further that "the Father is seeking such to worship Him" (John 4:23), "and those who worship Him must worship in spirit and truth." (John 4:24). There is a powerful reciprocal relationship here: out of love for His children; the Father longs for us to feel the fullness of joy when we praise Him because we are the ones who need to praise Him. Therefore, God has prepared psalters, melodies, and infinite harmonies for His children to worship Him. Now, we have the first fruits and the privilege as a holy Church to sing and glorify Him. However, on the day when the trumpet sounds, which draws near, we will go to the New Jerusalem, to the Father's house where Jesus has prepared

dwellings; and there we will delight to worship Him, to praise Him with our glorified bodies, and the Word that the Lord Jesus said about worship Him in spirit and truth will be fully and permanently fulfilled.

**7.1 The fountains of praise and worship: The revelation of the river of praise in the Scriptures**

The Scriptures teach us that several events that produce praise and worship in the hearts and mouths of God's servants; these events are: (a) the manifestation of the power of God for the redemption on behalf of His people, (b) the fullness of the Holy Spirit; (c) the fullness of the Word of God and its revelation by the Holy Spirit; below, we will now look at the interaction of these three elements when praise and worship are produced.

The fullness and revelation of God's Word results in worship and praise. When we speak of revelation, we are referring to two facts: (a) the revelation of God's Word that the apostles and servants of God received and that was recorded in the Bible, and (b) the revelation that we, children of God, received by the Holy Spirit, in the sense that He enlightens the understanding and opens the Scriptures.

**7.1.1 The revelation of God's Word that the apostles and servants of God received**

In this first case, in the Scriptures, we find several examples, and one of them is the apostle Paul; when the Holy Spirit revealed to him the Scriptures, he wrote and ended up praising, worshiping in what we know as the hymns and doxologies at the end of the epistles; the revelation of God produced in the heart of the apostle the exaltation of the Lord; let's see two samples of this in the following table:

**Table 1**

**Examples of Hymns and doxologies of the Apostle Paul**

Romans 11:32-36	Romans 16:26-27
<p><sup>32</sup> For God has committed them all to disobedience, that He might have mercy on all.  <sup>33</sup> Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable <i>are</i> His judgments and His ways past finding out!  <sup>34</sup> "For who has known the mind of the LORD? Or who has become His counselor?"  <sup>35</sup> "Or who has first given to Him And it shall be repaid to him?"  <sup>36</sup> For of Him and through Him and to Him <i>are</i> all things, <b>to whom be glory forever. Amen.</b></p>	<p><sup>26</sup> but now made manifest, and by the prophetic Scriptures made known to all nations, according to the commandment of the everlasting God, for obedience to the faith—<sup>27</sup> <b>to God, alone wise, be glory through Jesus Christ forever. Amen.</b></p>



The apostle Paul also broke out in praise and blessing to the Lord amid the themes and teachings revealed by the Holy Spirit; we can call these *doctrinal songs*, i.e., teaching texts combined with praise in which melodies and harmonies are perceived that can only be opened by the Holy Spirit. Sometimes in biblical passages, there may be hallmarks that point to the melodic or sung character of the verse; however, this character may not be explicitly identified but is opened by the Holy Spirit when the child of God spends time with the Lord in his inner room closed the door, praying, praising and studying His Word. Let us look at some examples:

- Ephesians 1:3-14:

In this passage, the doctrinal revelation is seen in the melody, which has two melodic hallmarks: (a) the blessing at the beginning: «Blessed *be* the God and Father of our Lord Jesus Christ...» (Ephesians 1:3); (b) and the expression of praise at the end: «... to the praise of His glory.» (Ephesians 1:14b).

- Philippians 2:6-11:

In this passage, praise springs out because of the redemptive work of Christ that moves the apostle Paul's heart; a melodic or worshipful hallmark can be found when he says, «...and *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father» (Philippians 2:11). How can we not worship the Lord for what He did on the cross of Calvary!

### ***7.1.2 Revelation by the enlightenment of the Holy Spirit for the songs***

Let us now see how the Holy Spirit enlightens the understanding and opens the messages with His melodies in the Scriptures:

- Philippians 2:6-11:

As we saw in the previous section, this passage is an example of a doctrinal song. The Lord revealed to Berea Barranquilla Ministries the melody of one portion of the previous passage of Philippians 2:6-11, which was expressed in the following worship song:

**SING<sup>22</sup>**

**Verse I**

*Sing and adore Him.*

*In His holiness, on His throne,*

*He stays*

*He Who lives forever and*

*forever reigns.*

*Sing and praise at His footstool;*

*In eternity, His glory glows*

*and never ends to shine.*

*Sing and adore Him.*

**Chorus**

*He is worthy and holy,*

*and forever holy, holy, holy is.*

**Verse II**

*You are blessed, oh my Lord.*

*Jesus, my great joy and my love,*

*Now and ever, I'll exalt You,*

*in Your holy throne in glory, I'll see You.*

**Interlude**

*The beloved, Sent,*

*Servant humiliated was*

*Highly Exalted to heavens*

*In His holy throne*

*His name, over all the names, it*

*is.*

- Colossians 1:15-20:

In this passage, the melody of praise is identified in the exaltation of the attributes of the glorious Christ, His deity, and His work of creation and redemption. Paul's heart breaks out in adoration, and therefore he reiterates the expression "He is", "in Him", "by Him", "for Him": «**He is** the image of the invisible God...» (Colossians 1:15a); «For **by Him** all things were created...all things were created through Him and **for Him**» (Colossians 1:16); «**And He is** before all things, and **in Him** all things consist» (Colossians 1: 17); «**And He is** the head of the body, the church» (Colossians 1: 18a); «...**that in Him** all the fullness should dwell» (Colossians 1:19); «... and **by Him** to reconcile all things to Himself, by Him, whether things on earth or things in heaven, having made peace through the blood of His cross.» (Colossians 1: 20). In this last powerful statement, Paul praises from the depths of his heart, marveling at God's work of power and love. How can we not worship the King when He has promised to reconcile Heaven and Earth? And He will do this when He creates the New Heavens and the New Earth, for the New Jerusalem will come down to the new Earth. The third Heaven will be on the New Earth! And if the Word of God teaches us that there are Heaven of Heavens and these cannot contain the King (2 Chronicles 2:6) How extended, great and mighty will be the Earth, the future dwelling of God where we will dwell with Him for eternity! That is why Paul praises and worships, just like Asaph when he says in Psalm 77:12-20:

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<sup>22</sup> You can listen to this worship song in: Berea Barranquilla Ministries [Berea Barranquilla Ministries] (2024, 03 July). Sing. <https://www.ministeriobereabarranquilla.com/en/worship-songs>

*The bride who praises and worships her King*

<sup>12</sup> I will also meditate on all Your work,  
And talk of Your deeds.  
<sup>13</sup> Your way, O God, *is* in the sanctuary;  
Who *is* so great a God as *our* God?  
<sup>14</sup> You *are* the God who does wonders;  
You have declared Your strength among the  
peoples.  
<sup>15</sup> You have with *Your* arm redeemed Your  
people,  
The sons of Jacob and Joseph. *Selah*  
<sup>16</sup> The waters saw You, O God;  
The waters saw You, they were afraid;  
The depths also trembled.

<sup>17</sup> The clouds poured out water;  
The skies sent out a sound;  
Your arrows also flashed about.  
<sup>18</sup> The voice of Your thunder *was* in the  
whirlwind;  
The lightnings lit up the world;  
The earth trembled and shook.  
<sup>19</sup> Your way *was* in the sea,  
Your path in the great waters,  
And Your footsteps were not known.  
<sup>20</sup> You led Your people like a flock  
By the hand of Moses and Aaron.

The Lord revealed to Berea the melody of this psalm, which is found in the Well of Living Waters<sup>23</sup>.

- Hebrews 2:6-18:

The apostle Paul writes this passage after making a serious warning about not neglecting this great salvation (Hebrews 2:1-3), for he who is not diligent in heeding to what God has said will fall into sin, into transgressions, and this will lead him to receive the just reward or the judgment of the Lord. Having finished the exhortation, Paul marvels at the redemptive work of Christ and focuses on the teaching about the author of salvation, which leads him to set out arguments of how Jesus became incarnate, suffered, experienced death for all, but was crowned with glory and honor so that whoever receives Him and believes in Him may be saved and receive the glorification of His body.

The Holy Spirit revealed to Berea the melodic key in this passage through the following verse: «But we see Jesus, who was made a little lower than the angels, for the suffering of death **crowned with glory and honor**, that He, by the grace of God, might taste death for everyone.» (Hebrews 2:9); How can we not adore the King when He is crowned with glory and honor! Let us look at the song God gave to Berea:

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<sup>23</sup> You can listen to this worship song in: Berea Barranquilla Ministries. [Berea Barranquilla Ministries] (2024, 03 July). *Psalm 77*. <https://www.ministeriobereabarranquilla.com/en/worship-songs>

## **CROWNED OF GLORY<sup>24</sup>**

### **Verse I**

*Jesus, You were made lower than the angels,  
like a servant on this Earth, for all You were afflicted  
With great pain  
A holy Lamb and worthy You were  
Death at the cross  
You suffered, my Lord*

### **Chorus**

*Jesus, You were Crowned with honor and glory  
All might and majesty  
Your name I will declare  
In the congregation, I will praise You.  
Jesus, Your great name, all over the Earth,  
exalted there will be.  
Forever, You will reign  
Jesus*

### **Verse II**

*Jesus, With your death, you destroyed  
the one who had the empire of death;  
he was defeated.  
Jesus, My holy Lord and High Priest,  
advocate and my King, you are fair*

### **Bridge**

*From the fear of death, you made me free.  
From the servitude, you took me out, my Lord  
I was a slave and I'm free now  
My savior, My King, and my God*

### **Ending**

*Jesus,  
The Holy Lamb  
Worthy and holy  
Now and ever  
Worthy and holy  
My Lord  
Jesus  
The Holy lamb  
Worthy and holy  
Now and ever  
Worthy and holy  
Ever and ever  
The Holy lamb  
My King and my God  
Jesus*

In the text of Hebrews 2, we can see that the author quotes the following passages: Job 7:17, Psalms 8:4 and 144:3 (Hebrews 2:6), Psalm 22:22, 25, Psalm 18:2 and Isaiah 12:2 and 8:18 (Hebrews 2:12-13); all these verses are poetic, therefore, these act as hallmarks of song or praise in the passage of Hebrews 2.

## **7.2 The restoration of Worship in the End Times**

At the time when Israel was in apostasy before the servant David became king, the worship of God was an empty ritual that took place in the Tabernacle of Moses in Gibeon. When David was king, he took up the ark of the covenant to Jerusalem and set up a tabernacle of living praising, while in Gibeon, the sacrifices with animals were made; in the city of David, the sacrifices of praising were carried out. This way of praising with holiness, with a loud voice, with many instruments, and joyfully took place at the time of David and at the time in Solomon's temple. But then Israel fell into apostasy, and the Lord promised that He would restore the fallen tabernacle of David (Amos 9:11-12), which was fulfilled in the Church (Acts 15:16), for she worshiped in spirit and truth (John 4:23). However, in these End Times, the Tabernacle of David of the sacrifices of praising fell again because those who were worshipers corrupted because of the apostasy, a clear sign of the closeness of the judgment of the Tribulation.

Because of the above, the Lord Jesus gave to His churches, His holy remnant, songs of praise and

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<sup>24</sup> You can listen to this worship song in: Berea Barranquilla Ministries. [Berea Barranquilla Ministries] (2024, 03 July). *Crowned of glory*. <https://www.ministeriobereabarranquilla.com/en/worship-songs>

worship, fruit of lips praising His name (Hebrews 13:15), for He is preparing the faithful, brave, and strong Church, holy, spotless, and without wrinkle, for the Rapture which is at the doors and Christ is about to come to take His bride to the Father's house (Ephesians 5:27). He has prepared dwellings and has also promised He will soon come (Revelation 3:11; 22:7; 22:20).

The restoration of the Tabernacle of David brought with it three fundamental aspects that denoted a great change regarding what was practiced in the Tabernacle of Moses; let us see:

(a) The first of these changes consisted in the creation of a new tabernacle in a new location, for the Tabernacle of Moses was located in Gibeon (1 Chronicles 16:39), while the Tabernacle of David was built in Zion, in Jerusalem (1 Chronicles 15:1; 2 Chronicles 5:2).

(b) The second and very significant aspect was a new vision of the priesthood; the Lord consecrated priests and Levites to minister in the Tabernacle of Moses (Numbers 1:47-53; Exodus ch. 29). Nevertheless, God commanded king David to appoint some of the Levites to minister before the ark of the Lord in order to permanently play psaltery instruments, harps, cymbals, and trumpets before the ark (1 Chronicles 16:4-6), whose place, in the Tabernacle of Moses, was the Most Holy Place and only the high priest could enter there (Hebrews 9:7, 25).

(c) And the third and last aspect that denotes a drastic change in relation to the Tabernacle of Moses is the way of presenting burnt offerings and other offerings to the Lord since previously sacrifices were offered with animals that had to fulfill certain types of characteristics. The people of Israel also had to perform ceremonies and rituals such as lighting the lampstand, setting the bread, and burning incense; whereas, under the reign of David, in the new Tabernacle he built, a living sacrifice of praise was offered with songs, music with instruments David himself made, and above all with much joy and rejoicing to worship God (1 Chronicles 23:5).

Now, if we analyze in detail the evident changes that the Lord wanted to capture in this new tabernacle of the servant David, we find several characteristics that help us to focus on how meaningful the praise to God is; within these characteristics, the following stand out:

### ***7.2.1 A worship at all times***

David established a sacrifice of continuous praise, in which he appointed a great number of people to praise God all the time, who were divided according to their offices for their ministry; let's read 1 Chronicles 23:5b:

<sup>5</sup> four thousand *were* gatekeepers, and four thousand praised the Lord with *musical* instruments, “which I made,” *said David*, “for giving praise.”

<sup>6</sup> Also David separated them into divisions among the sons of Levi: Gershon, Kohath, and Merari.

The above states that our intimacy and our worship of God must be continually and all the time because when we offer a living sacrifice of praise to our God, whatever the time, place, or

circumstance in which we find ourselves, the Lord pours out upon us His precious fire that enlivens our spirit so that we can continue praising Him and glorifying His holy Name.

### ***7.2.2 A praise summoned, sanctified, prepared, and given by God***

David, guided by the Lord, summoned several servants to fulfill the ministry of praising and worshipping God in the Tabernacle (1 Chronicles 6:31-47; 16:40-42). The Lord is the one who makes the holy call to be worshipers, as we can see in 1 Chronicles 16:41:

<sup>41</sup> and with them Heman and Jeduthun and **the rest who were chosen, who were designated by name, to give thanks to the LORD**, because His mercy *endures* forever...

It is not enough just to be chosen to worship the Lord; but we must also be permanently holy; a true worshiper must allow himself to be sanctified by the Lord, must highly humble himself, and keep his heart willing to be molded and purified at all times in order to offer praise from a blameless and humble heart, and from clean lips, holy just as our God is holy (1 Peter 1:16).

A true worshiper has the following characteristics:

- (a) A true worshiper is an earthen vessel that must be willing to be filled by the Lord with His glory and power, which will always belong to God; let us read 2 Corinthians 4:7:

<sup>7</sup> But we have this treasure in earthen vessels, that the excellence of the power may be of God and not of us.

- (b) The true worshiper knows that he does not praise the Lord because of his talents but by the mercy of God, for the worshiper is convinced that it is the Holy Spirit who makes worship spring forth from the heart; the song is the voice of the Spirit since the Scriptures say that God is the one who works in us both to will and to do for His good pleasure; let us read Philippians 2:13:

<sup>13</sup> for it is God who works in you both to will and to do for *His* good pleasure.

- (c) The true worshiper is the one who understands that he is nothing and that he has received the grace of God, which is the one who works, and it works by love. Let us read 1 Corinthians 15:10:

<sup>10</sup> But by the grace of God I am what I am, and His grace toward me was not in vain; but I labored more abundantly than they all, yet not I, but the grace of God *which was* with me.

In king David's calling to the servants to be part of the worshipers, we can notice that there was a specific order for each ministry within the worship. God's Word tells us about singers and musicians (1 Chronicles 25:1-8), and each of them played a role in the praising of the Lord; some with harps, others with psalteries and cymbals. The Scriptures also teach that these servants were instructed and

had prior knowledge and were even under the guidance of someone fit for direction: «**All these were under the direction of their father for the music** in the house of the Lord, with cymbals, stringed instruments, and harps, for the service of the house of God... So the number of them, with their brethren **who were instructed in the songs of the Lord...**» (1 Chronicles 25:6a-7a).

### ***7.2.3 A praise with much joy and fire***

The praise in David's time was filled with much rejoicing and joy, with singing, harps, clapping of hands, tambourines, cymbals, and sounds of horns and trumpets (1 Chronicles 13:8; 15:28); the spontaneous dancing in the Spirit<sup>25</sup> of king David was also part of the praise to the Lord. The Bible narrates this glorious moment when the ark of the covenant was brought to Jerusalem, and David danced with all his might, with much fire of the Spirit, rejoicing and joy, as we can see in 2 Samuel 6:14-15:

<sup>14</sup> Then David danced before the LORD with all *his* might; and David *was* wearing a linen ephod.

<sup>15</sup> So David and all the house of Israel brought up the ark of the LORD with shouting and with the sound of the trumpet.

It may also be noted from this event that when David arrived with the ark of the Lord in the city, Michal, Saul's daughter, despised him in her heart and despised the praise of this servant to God; let us read 2 Samuel 6:16:

<sup>16</sup> Now as the ark of the LORD came into the City of David, **Michal, Saul's daughter, looked through a window** and saw King David leaping and whirling before the LORD; and **she despised him in her heart.**

The same case is happening today. Many, especially the apostates, despise and reproach the true worship and praise, which springs forth from a thankful heart to God, the praise that is revealed by the Holy Spirit, and which is imbued with much fire, both in the instruments and in the verses performed in choirs, as the Early Church did and as was seen in the Tabernacle of David. The origin of these verses is the sung Word itself. This true praise and worship is based on the Holy Scriptures, which is despised by many people who have opened the doors of their hearts to apostasy and who see the things of the Lord with a rational, logical, human, and carnal perspective, scorning what the Lord powerfully does and the joy in the Spirit, which springs up from a thankful heart to God, and from a humbled heart in His presence.

## **7.3 The types of praise of God**

Within the different forms of the worship of God, we find three types in terms of what is sung, that is, the ways of singing verses that glorify the name of the Lord. We can find these types of praise in

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<sup>25</sup> Today, apostate churches have dance groups that imitate worldly models; they are made up of women who use prurient dresses and men who dance in the flesh; this is not praise to the Lord.

the Holy Scriptures named by the Apostle Paul in his exhortation to the church of Ephesus, where he teaches us that we should sing and praise the Lord from our hearts and communicate with psalms, hymns, and spiritual songs before God (Ephesians 5:19): «...speaking to one another in **psalms and hymns and spiritual songs, singing and making melody** in your heart to the Lord» (cf. Colossians 3:16); these three names are used in the Scriptures to classify poetic compositions of how God can be praised.

### **7.3.1 Psalms**

The word "Psalms" comes from a Latin word that means "harp song," and the Hebrew translation of this word comes from the term *Tehillim* or *Sefer Tehillim*, which means "hymn or praise." There are several Psalms within which we can find certain similar characteristics, even though their main characteristics are not the same. We can find a psalm whose root and main characteristic is worship, and on the other hand, we can find a psalm that is an imprecatory cry; however, in some fragments of this kind of psalm, usually at the beginning, we find phrases of worship and exaltation to God.

#### **7.3.1.1 Types of Psalms.**

In the Scriptures, we find several kinds of psalms, including, among others: the psalms of worship, thanksgiving, repentance, psalms of cry, prophetic psalms, historical psalms, and imprecatory psalms.

- Psalms of Worship: This kind of psalms is characterized because its focus is the exaltation of God for His redemptive work and His work of creation. Its main characteristic is to give praise to God for His mercy, favor, and goodness (Psalms 103, 98, 33, 92).

- Psalms of Thanksgiving: The main characteristic of these psalms is the gratitude to God and thanksgiving through worship. Some examples are (a) Psalm 116, in which the psalmist thanks God for having been delivered from death and declares that he will offer sacrifices of praise; (b) Psalm 118, which is a thanksgiving for salvation, since the psalmist says that he will not die, but will live and sing the works of the Lord (Psalm 118:17); (c) Psalm 138, in which David thanks God for His mercy and faithfulness.

- Psalms of Repentance: This type of psalms contains confession, repentance, and cleansing of sins since the Lord is abundant in pardon, which gives us true joy (Psalms 32, 38, 51).

- Psalms of Cry: Within this type of psalm, there are several types of cries, among which the following stand out: the cry for vengeance (Psalm 94), the cry for deliverance (Psalm 70), the cry for the destruction of our enemies (Psalms 54; 55).

- Prophetic Psalms: These types of psalms contain future events referring to Christ's incarnation, sufferings, death, and exaltation; there are also eschatological events about the judgment of the



Tribulation, the Millennium, and the Eternal Kingdom, among others (Psalms 68, 72, 76, 83).

- Historical Psalms: These songs are memorials of the works of the Lord and His people; the purposes are exhortative since they recall the actions of God's power, His miracles, and Israel's disobedience. In these psalms, we can find the story of the living and precious faith, as well as the story of the eternal promises. An example of these songs is Psalm 78, which is a Maschil (heb *maskil* מִשְׁכִּיל) of Asaph; this word means a hedge; in the Bible, it refers to instruction. Therefore, it has didactic purposes. Thus, Psalm 78:1-2 says:

<sup>1</sup> **Give ear, O my people, to my law;**

Incline your ears to the words of my mouth.

<sup>2</sup> I will open my mouth in a **parable;**

I will utter dark sayings of old,

The word "parable" in Hebrew is *bəməšāl* (Heb, מִשְׁכִּיל), which is a story with teaching purposes so that the people may remember since the Perverse sinful nature leads them to forget God's Word, His covenants, His promises, eternal plan, and His mighty works. Psalm 78 is a summarized story of God's mercy and His wonders when He brought Israel out of Egypt and led them through the wilderness (Psalm 78:12-16). This psalm also recalls the sins of the apostasy of the people of Israel, their rebellion and blasphemies against the Lord; likewise, His judgments for these sins are recounted (Psalms 78:9-11, 17-22).

- Imprecatory Psalms: These songs are prayers that the Lord placed in the hearts and mouths of His servants against His enemies, which He knows. These enemies are those who rise up against His eternal plan, His covenants, and His promises; therefore, the imprecatory psalms have a future prophetic content and are addressed against the rebellious and stubborn people, the ungodly, the apostates who are guided by the Perverse sinful nature, and Satan. Many have mistakenly considered that the imprecatory psalms were not made against specific persons but against Satan and his infernal hierarchy, but this is not so, for the psalms are very clear in this regard when they mention specific people or groups of people named "the wicked, the evil ones." Evidently, the Perverse nature of sin and its friends, who are the devil and the demons, reign over the wicked and the evil ones; therefore, the imprecatory psalm is also addressed against these, and in this kind of psalm, the psalmist asks God to execute His judgments.

An important question we can ask ourselves is: Why the Lord gave imprecations in songs, that is, in psalms?, since imprecations also appear in the Scriptures in other contexts; for example, in the prophetic books and in the epistles of Paul, Peter, and Jude (Hebrews 10:27-31; 2 Thessalonians 1:9; 2 Peter 2:17-22; Jude 1:8-13). The answer is that God decided to sing His judgments as a way of proclaiming them for fulfillment. The Lord told Moses to sing the future judgments upon Israel and the Church in the song of Deuteronomy 32, and He told David the same thing. Singing imprecations is a method that God uses within His judicial process against His people when they fall into apostasy.

In these days, the last days, the Lord commanded the holy Church to sing the judgments, and the

folds that are doing this are the saints that are listening to the Spirit's voice. An example of an imprecatory psalm is Psalm 50, which is prophetic because it refers to the judgment upon the apostates, which is already executing, and upon Israel. Another example is Psalm 109 of David, a cry for vengeance, in which the judgment upon Judas is prophesied (Psalms 109:6-8: cf. Acts 1:20).

### **7.3.2 Hymns**

A hymn is a song or chorus that glorifies God. In the Word of God, we find several hymns, among others:

- The Hymn of Victory praises God's works and power (Exodus 15:1-21).
- The Hymn for God's protection toward His people (Isaiah Ch. 26).
- The Hymn of Praise, which is a song of faith, which may be in the form of a sung prayer, as we find in Habakkuk chapter 3. In Hebrew, the term "prayer" in Habakkuk 3:1 is *tephillâh* (Heb, תְּפִלָּה), which means intercession, supplication, hymn.
- Hymn of Thanksgiving: It is a song that offers tribute of praise to God for His mercies (1 Chronicles 16:7- 36, Psalms 96:1-13; 105:1-15).

### **7.3.3 Songs**

Many of the songs are responses of praise for God's victory over the enemies; an example is Moses' song of Exodus 15:1-18, which proclaims the victory over Pharaoh and contains eschatological events such as the reference to the Rapture of the Church, manifested in Israel's crossing through the Red Sea as a typological event (Exodus 15:16-17); this song also refers to the Eternal Kingdom (Exodus 15:18). In the song of Moses we find the typological reference in verse 1 when it says «Then Moses and the children of Israel **sang** this **song** to the LORD, and spoke, saying: “**I will sing** to the LORD, / For He has triumphed gloriously!..» In Hebrew, the words "sing" and song come from the same root, which is *shîyr* (heb שִׁיר).

## **7.4 The corrupted Praise: The Fallen Tabernacle**

The apostasy has suppressed the Word of God in the Church, the knowledge of the Lord, and if God's Word is not there, there is no longer pure praise; there is no praise in spirit and truth. When the believer falls from grace, is broken off from the vine, and departs from the way of the Lord, even if he confesses with his tongue the name of Jesus, it is impossible for him to praise and worship; what remains in that believer is a heart empty of God's glory, a temple without glory such as Ezekiel saw when the glory of the Lord departed that place. We are the temple of the Holy Spirit as children of God; nevertheless, when there is apostasy in us, this temple is emptied of the glory of the King and filled with filth (Ferrer and Rodriguez, 2018f); this is the deplorable state of the worship in the End Times with the merchants of God's Word and praise who have become insensitive to the Holy Spirit; they can no longer hear His voice that convicts of sin, righteousness, and judgment for repentance. Let us read a portion of the Prophetic Word of warning that the Lord gave in 2018 for all the pastors

of Barranquilla and all over the world and for all those who exercise the ministry of worship but are now in apostasy:

Yes. Like Israel transgressed my covenant, Church! you have done it, and you have gone and have honoured strange gods, those that Satan offered me in the desert. Church, how have you bowed to his feet! You fell in his deceit! He said: "I will give you all these things, if you fall down and worship me"; did not you learn about what I did? I answered him: "It is written", "it is written again" I wanted to teach you this truth many times, but you did not want! You refused to listen, and instead of listening, you began to blaspheme. Yes. Where are you now, Church? I ask you, as I did with Adam! Where are you? You hide from my presence; Church, you are naked; and now, whom do you blame? To my servants who directly admonish you, as I do from Heaven, from my Holy, and Perfect Throne! O Poor Church that you are! Look! How you have fallen under Satan's feet! You are worshipping him!<sup>26</sup>

This calling to repentance is hard and painful but necessary for a Church that is about to depart and that the Lord wants to purify, sanctify, and cleanse in order to lift her up. Unfortunately, the apostate Church ignored the Lord's call; therefore, she was already cut off in the judgment of forsakenness that occurred in 2021 with a countdown of 50 days; right now, this apostate Church is in the fearful wait or expectation of the other judgments, the judgment of shame, the judgment of second death and the judgment of being left behind in the Tribulation. In this way, the Lord will finish to executing the sentences of the five messages of Revelation chapters 2 and 3 given to the churches of Ephesus, Pergamos, Sardis, Thyatira, and Laodicea; of those sentences, two of the sentences have already been fulfilled: the judgment of blindness and the judgment of forsakenness which corresponds to the Lord removing the lampstand from the place of the apostate Church and this judgment also corresponds that Jesus vomited her out of His mouth. There are two main charges that the Lord makes against the apostate Church, which are: you have corrupted My Word, and you have defiled my praise.

## **7.5 The holy bride who praises and worships her King**

We are living in the End Times, and the Lord has given specific instructions for the Church that would live the end of the dispensation of grace about how to preach, teach, and worship. The Lord has spoken of two powerful realities that are linked together like the two sides of a coin; these two powerful realities are Word and Worship; the Lord has said that, for the End Times, He wants the churches to worship Him with *the Sung Word or songs of the Word of God*; and this kind of worship of the End Times has two parts: (a) the melody/harmony; and (b) the message; these two parts come out of the contrite and humbled heart that worships God in spirit and truth. A haughty heart cannot

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<sup>26</sup> To hear the full prophetic word see: Ferrer, G., Rodríguez, Y., [Berea Films Barranquilla] (2023, May 04). *Jesus Christ Word to the pastors and churches all over the world*. [Video].

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worship nor cannot praise God, for the One to whom it sings is far from it: «Though the Lord *is* on high, / Yet He regards the lowly; / But the proud He knows from afar. » (Psalm 138:6; cf. Proverbs 3:34; James 4:6; 1 Peter 5:5). The example of the humble and worshiper heart is David; Acts 13:22 says:

<sup>22</sup> And when He had removed him, He raised up for them David as king, to whom also He gave testimony and said, ‘I have found David **the son of Jesse**, a man after My *own* heart, **who will do all My will.**’

What does it mean to have a heart after David's heart? The Scriptures speak of the characteristics of this servant; let us see (Ferrer and Rodriguez, 2018b):

### ***7.5.1 A worshiper's heart, like David's, is always willing to do all the will of God***

It is a heart that is willing to obey in everything, whatever the Lord demands and commands without protest, without questioning in his mind or his heart, nor with his mouth, but says, "Amen, so be it, Lord;" this is confirmed when the Lord said about David that he had a heart after His own heart and would do all that God wills (Acts 13:22). The Holy Spirit showed to David the perfect example of obedience when He revealed to him the prophecy about the Lord Jesus Christ that we find in Psalm 40, let us read verses 6 to 8:

<sup>6</sup> Sacrifice and offering You did not desire;  
My ears You have opened.  
Burnt offering and sin offering You did not require.

<sup>7</sup> Then I said, “Behold, I come;  
In the scroll of the book *it is* written of me.

<sup>8</sup> **I delight to do Your will, O my God,  
And Your law is within my heart.”**

What a powerful prophecy! The Lord revealed to David that the sacrifices, offerings, burnt offerings, and atonement of the Old Covenant would no longer continue but that the perfect offering, sacrifice, and burnt offering, Christ, would come. David had the understanding by the Holy Spirit of what was revealed to Paul in Hebrews 10:1-10, so that the apostle quotes Psalm 40, for it was opened to him; let us read Hebrews 10:1-10:

<sup>1</sup> For the law, having a shadow of the good things to come, *and* not the very image of the things, can never with these same sacrifices, which they offer continually year by year, make those who approach perfect.

<sup>2</sup> For then would they not have ceased to be offered? For the worshipers, once purified, would have had no more consciousness of sins.

<sup>3</sup> But in those *sacrifices there is* a reminder of sins every year.

<sup>4</sup> For *it is* not possible that the blood of bulls and goats could take away sins.

<sup>5</sup> Therefore, when He came into the world, He said:

“Sacrifice and offering You did not desire,  
But a body You have prepared for Me.

<sup>6</sup> In burnt offerings and *sacrifices* for sin  
You had no pleasure.

<sup>7</sup> Then I said, ‘Behold, I have come—  
In the volume of the book it is written of Me—

To do Your will, O God.’ ”

<sup>8</sup> Previously saying, “Sacrifice and offering, burnt offerings, and *offerings* for sin You did not desire, nor had pleasure *in them*” (which are offered according to the law),

<sup>9</sup> then He said, “Behold, I have come to do Your will, O God.” He takes away the first that He may establish the second.

<sup>10</sup> By that will we have been sanctified through the offering of the body of Jesus Christ once *for all*.

The proof that this powerful revelation was given to David is found when, after saying, «Sacrifice and offering You did not desire...» (Psalm 40:6a), he added, «My ears You have opened» (Psalm 40:6b); then this servant continues by saying, «Burnt offering and sin offering You did not require»; and right after that the voice of the Lord Jesus Christ appears when He proclaimed «Then I said, "Behold, I come; / In the scroll of the book *it is* written of me...» (Psalm 40:7). God opened David's ears to hear the powerful voice of Jesus with this glorious prophetic message about His incarnation and sacrifice on the cross.

### ***7.5.2 A worshiper's heart, like David's, is always willing to acknowledge its sin and repent from the heart***

David always acknowledged that he was dust (Psalm 22:15, 30:9; 103:14) and that God is infinitely holy. A heart like this servant is one that, when he sins, acknowledges his sin and genuinely repents, which implies a change in the attitudes, thoughts, and actions in order to give glory to God. When David sinned with Bathsheba, and the prophet Nathan confronted him, he acknowledged his sin, and this sincere repentance caused a stirring of humiliation in his heart that led him to the song of Psalm 51; let us read verses 1 to 3:

<sup>1</sup> Have mercy upon me, O God,  
According to Your lovingkindness;  
According to the multitude of Your tender mercies,  
Blot out my transgressions.

<sup>2</sup> Wash me thoroughly from my iniquity,  
And cleanse me from my sin.

<sup>3</sup> For I acknowledge my transgressions,  
And my sin *is* always before me.

The true worshiper is the one who, when he has sinned, pierces his heart from the inner depths of it; he feels real pain and decides to leave that sin, sinful attitude, behavior, and thinking. In these End Times, the Lord is telling the Church, which has gone astray and has ceased to worship Him in holiness, in spirit, and truth, and He is also telling her to repent; the Lord announced this in the Prophetic Word He gave through Berea in 2018:

Church, really do you believe that I will rapture to you in this condition? What does my Word say? A glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. What are you going to do then? Cry, come to me with a contrite heart; cry out to me for pardon and mercy. Do not you see that I am calling you? Do not you see that the time is fulfilled? How can you not see that the sky is red? How can you not see

the signs that show that everything is fulfilled? We are in borrowed times. Do not you see that my people are waking up all over the world? And crying out: “Behold, the Bridegroom comes!” Cannot you listen to that cry? Have you waxed gross your heart? Have you become dull of hearing? Have your eyes been blinded? Come to me Church with a broken and humbled heart in repentance, and I will turn to you. I will clean your uncleanness and rapture you in glory.<sup>27</sup>

### ***7.5.3 A worshiper's heart, like David's, does not have its eyes, desires, strengths, and plans on things on this Earth but on eternity with God, in the Eternal Kingdom***

By having this heart, David was an open fountain to fulfill God's purpose, plan, and will. In these End Times, when we are about to be caught away by our Lord Jesus Christ, one of the ways to know if the worshiper has his heart after David's heart, who is willing to do all that God wants, is to examine if he thinks like this servant; and if his longings, desires, purposes, plans, efforts, prayers, and cries have an eternal perspective, for all this points to the Millennial Kingdom and the Eternal Kingdom.

If the worshiper has no eternal perspective, it is key to recognizing those worshipers who have become singers because they are apostates; these singers are identified because they have departed from the gospel and now serving Satan; they have become merchants of praise who use the ministry to obtain glory from men and to enrich themselves, turning the gospel of Christ and the ministry that the Lord gave them into means of gain (1 Timothy 6:5). There are not only false preachers, teachers, prophets, and pastors who preach doctrines of error but in the End Times have rose up singers of ungodliness who are at the service of apostasy; this is also part of the admonition that the Lord makes to the churches of Barranquilla in the Prophetic Word quoted in previous pages:

Where are you now, Church? I ask you, as I did with Adam! Where are you? You hide from my presence; Church, you are naked; and now, whom do you blame? To my servants who directly admonish you, as I do from Heaven, from my Holy, and Perfect Throne! O Poor Church that you are! Look! How you have fallen under Satan's feet! You are worshipping him! You say: “how do I worship him?” You worship him when you publish his lies and call them the truth of my Word. You say: “how do I worship him?” When you sing his unclean songs, sung by singers of injustice, ungodliness, adulterous singers that delight in the world, singers that sing their desires and wishes, singers that foam out their own shame, wandering stars, clouds that are without water. Who told you my glory is in your psalmodies if you worship Satan? Take away from me the noise of your songs. I will not hear the melody of your instruments because you play them with lust, pride and vanity in your heart! Do you

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<sup>27</sup> To hear the full prophetic word see: Ferrer, G., Rodríguez, Y., [Berea Films Barranquilla] (2023, May 04). *Jesus Christ Word to the pastors and churches all over the world*. [Video].

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really believe that you offer me the sacrifice of praise? Do you really believe that your songs are my tabernacle of praise, hymns, and psalms to my name? How can you believe it if it is a long time ago that you forsook my Word!? How can you believe it if it is a long time ago that you forgot who you praised!? And you have placed yourself in my place. If it is long time ago that your altar is ruined, cracked, and filthy because there is no burnt offering, there are no holy singers, and there is no living, holy, and sweet savor sacrifice before my presence.<sup>28</sup>

David did not have his eyes set on this Earth; like Asaph, his thought was: «Whom have I in heaven *but You?* / And *there is none upon earth that I desire besides You.*» (Psalm 73:25) because David had a heart that was a permanently open fountain for God's will and purpose to be fulfilled, which are eternal. David knew that the promises of the holy descendants, the house, the kingdom, and the throne that God gave him were for eternity; we can appreciate this in the statement that he makes in 1 Chronicles 28:8: «Now therefore, in the sight of all Israel, the assembly of the LORD, and in the hearing of our God, be careful to seek out all the commandments of the LORD your God, that you may possess this good land, and leave *it* as an inheritance for your children after you forever.»

In this time, in the End Times, the true worshiper of the Lord cannot set his eyes on this Post-Flood Earth nor make plans in this fallen world, for the praise of the true worshiper is a living, holy, pleasing sacrifice that ascends to God's heavenly dwelling, the New Jerusalem to where he is about to depart, where an endless psalter awaits him that he will continue to prepare because from here the psalter has been revealed to him as the firstfruits of praise to the Father, the Son, King Jesus, and the Holy Spirit for the joy of the worshiper servant and for the joy of the Church where he ministers. This psalter and the instruments prepared in the Third Heaven will be the wave offering before the Lamb, and in Revelation, a sample has already been revealed in the songs of the twenty-four elders. The river of worship is infinite in the Eternal Kingdom, but it will first be extended in the Millennium to the delight of the King of glory and to teach all nations how to worship Him, to bless His holy and mighty name. How can the worshiper set his eyes on this Earth if he is already about to depart, and his fine, pure, white, and bright linen garments are prepared to continue in the holy chorus of Heaven in the New Jerusalem! The Lord has given in Berea the following song about this blessing:

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<sup>28</sup> To hear the full prophetic word see: Ferrer, G., Rodríguez, Y., [Berea Films Barranquilla] (2023, May 04). *Jesus Christ Word to the pastors and churches all over the world.* [Video].

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<https://www.youtube.com/watch?v=REewqx9nE-s>

## **KING FOREVER<sup>29</sup>**

### **Chorus**

*King forever,  
King of power and of glory.  
King forever,  
Your kingdom cannot be removed.  
King forever,  
King of power and of glory.  
King forever,  
All Your paths are everlasting ways.*

### **Verse I**

*You will rise up, and Your servants you will send  
to the farthest ends of the Earth,  
Your worship and your word You will extend.  
You'll come  
With glory and power, You will come,  
the Earth with worship; You'll fill up.  
With the splendor of Your coming, all the Earth will  
shine and will be bright.*

### **Verse II**

*For a thousand years of glory,  
You are going to reign, my Lord  
Until You open, forever, the eternity.  
Like pillars in Your temple, You will set us,  
everlasting light, Lord, You'll be.  
My King of power and of glory,  
blessed for the ages,  
forever and forever  
You will reign.*

### **7.5.4 A worshiper's heart, like David's, is always humiliated, it is humble**

The characteristic of David's humility can be seen in several events, of which we will only mention three below:

- When Saul offered David to be his son-in-law after he defeated Goliath and won several battles, David did not fill himself with pride; he did not consider that he was a great warrior; on the contrary, he said in 1 Samuel 18:22-23:

<sup>22</sup> And Saul commanded his servants, "Communicate with David secretly, and say, 'Look, the king has delight in you, and all his servants love you. Now therefore, become the king's son-in-law.' "

<sup>23</sup> So Saul's servants spoke those words in the hearing of David. And David said, "**Does it seem to you a light thing to be a king's son-in-law, seeing I am a poor and lightly esteemed man?**"

- When Saul was pursuing David, and they both came to the cave in the desert of En Gedi, David, with his warriors, was able to kill the king, but he did not sin, as he said in 1 Samuel 24:14:

<sup>14</sup> After whom has the king of Israel come out? Whom do you pursue? **A dead dog? A flea?**

- When Absalom betrayed David, and David had to flee, and he was reproached as king, but he

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<sup>29</sup> You can listen to this worship song in: Berea Barranquilla Ministries. [Berea Barranquilla Ministries] (2024, 03 July). *King Forever*. <https://www.ministeriobereabarranquilla.com/en/worship-songs>



accepted the sovereign will of the Lord; let us read 2 Samuel 16:9-12:

<sup>9</sup> Then Abishai the son of Zeruiah said to the king, “Why should this dead dog curse my lord the king? Please, let me go over and take off his head!”

<sup>10</sup> But the king said, “What have I to do with you, you sons of Zeruiah? So let him curse, because the LORD has said to him, ‘Curse David.’ Who then shall say, ‘Why have you done so?’ ”

<sup>11</sup> And David said to Abishai and all his servants, “See how my son who came from my own body seeks my life. How much more now *may this* Benjamite? **Let him alone, and let him curse; for so the LORD has ordered him.**

<sup>12</sup> **It may be that the LORD will look on my affliction, and that the LORD will repay me with good for his cursing this day.”**

### ***7.5.5 A heart after David's heart is a worshiper all the time***

There are many of David's psalms in the Bible, which indicates that he worshiped all the time. From the content of many psalms, we can see that he praised even in times of distress, tribulation, persecution, pain, and in times of danger of sickness and death (Ferrer and Rodriguez, 2018e). Let us look at some of these psalms with their content:

#### **7.5.5.1 To worship in the midst of pain.**

David received the teaching that God gave comfort in the midst of pain through worship, praise, and thanksgiving songs. In the midst of weeping, the Holy Spirit led David to write and sing songs of worship and praise; this is an experience given exclusively by the Holy Spirit, which God gives to comfort His children directly. In Berea Christian Church (Barranquilla, Colombia)<sup>30</sup>, we have had this experience; therefore, we can certainly speak about it. Amid the pain, suffering, and trial at its peak, the Holy Spirit gave songs, worship songs, songs of praise, melodies, and harmonies. At the beginning of the trial, we did not understand what the Lord was doing; we did not understand how, in the midst of weeping and pain, the lyrics, verses, choruses, melodies, harmonies, and instruments suddenly came to our minds, and how the impulse to write also came. However, later on, after the trial, God explained to us that what He did in those moments of pain when He gave the songs had as one of the purposes to comfort the heart and to teach and speak prophetically of His soon coming. At this point, we understood what happened to David and why the servant worshiped in the moments of pain. Let us remember two of these situations in which David worshiped the Lord, in 2 Samuel 12:19-20:

<sup>19</sup> When David saw that his servants were whispering, David perceived that the child was dead. Therefore David said to his servants, “Is the child dead?”  
And they said, “He is dead.”

<sup>20</sup> So David arose from the ground, washed and anointed himself, and changed his clothes; and he went into the house of the LORD and worshiped. Then he went to his own house; and when he requested, they set food before him, and he ate.

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<sup>30</sup> Official website of Berea Barranquilla Ministries (Colombia). Address: Calle 79b #42-191: <https://www.ministeriobereabarranquilla.com/en>

David's heart was in pain for his son's decease; only those who have lived through such a situation know what this deep pain is all about. David was experiencing the execution of God's justice because of his sin with Bathsheba, and he worshiped the Lord for this perfect righteousness; still, he also worshiped Him for His mercy and love extended to him and his child because He had taken him to Paradise, and David would have the opportunity to see him again and be with him for eternity; this was his comfort and one of the reasons why he worshiped God.

#### **7.5.5.2 To worship in the midst of persecution.**

To worship in the midst of persecution was also done by David and other servants of the Scriptures such as Paul, Timothy, and Silas, who were scourged and imprisoned in Philippi; but in the midst of all this, they worshiped the Lord, as Acts 16:22-25 certifies:

<sup>22</sup> Then the multitude rose up together against them; and the magistrates tore off their clothes and commanded *them* to be beaten with rods.

<sup>23</sup> And when they had laid many stripes on them, they threw *them* into prison, commanding the jailer to keep them securely.

<sup>24</sup> Having received such a charge, he put them into the inner prison and fastened their feet in the stocks.

<sup>25</sup> But at midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them.

David knew well what it was to be pursued because, since the first time he was anointed by Samuel, Satan used Saul to try to kill him and impede the fulfillment of the covenants that God made with the people of Israel, and from which the Gentiles would be partakers through the Seed, who is Christ; the persecution of Satan and the Perverses of the enemies was so strong against David that Satan used Absalom, son of David to try to kill this servant.

But in the midst of persecution, David worshiped and praised with psalms in which he proclaimed and exalted the attributes of God, His love and protection, and affirmed his faith in the Almighty who is faithful. An example of worship in the midst of persecution is Psalm 57, which in the New King James Version is titled "To the Chief Musician. Set to "Do Not Destroy." A Michtam of David when he fled from Saul into the cave."<sup>31</sup> This imprecatory Psalm is a prayer that David raises before God to be delivered from the enemies who were persecuting him. This psalm has three parts: The first part begins with the petition to God for His mercy upon the psalmist's life: «Be merciful to me, O God, be merciful to me!» (Psalm 57:1a); and closes with the declaration of faith in such mercy, applied as an answer: «"He shall send from heaven and save me; / He reproaches the one / who would swallow me up. *Selah* / God shall send forth His mercy and His truth.» (Psalm 57:3).

The second part of Psalm 57 describes the persecution orchestrated by Saul and his army, but it does not appear as a complaint; on the contrary, it shows the psalmist's faith in the one true God who helps

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<sup>31</sup> *Mictam* means something everlasting, immovable, and durable. The historical context appears in 1 Samuel 22:1-2; the previous events are: David fled from Saul; he had been in Nob, with Ahimelech the priest (1 Samuel 21:1-9) and then went to Achish king of Gath (1 Samuel 21:10-15) where he feigned himself mad. Then, he went out to take refuge in the cave of Adullam.

and defends His children. David was convinced of this; therefore, the second part of Psalm 57 possesses intercalated praise: «Be exalted, O God, above the heavens; / *Let Your glory be* above all the earth» (Psalm 57:5) and a declaration of faith: «Into the midst of it ([of the pit]) they *themselves* have fallen. *Selah*» (Psalm 57:6b). The Psalm closes with praise; there is no complaint, for David does not shut himself away in the adverse situation he was going through but looks to the God of glory and to His attributes, whereby he understands that his Lord deserves all worship and praise, no matter what the circumstances. Here, there is a powerful teaching for believers, and it is precisely that the praise and worship of God do not depend on our circumstances because God is and will always be worthy of glory, honor, and praise. He will always be exalted; let us read this last part of Psalm 57:7-11:

<sup>7</sup> My heart is steadfast, O God, my heart is steadfast;  
I will sing and give praise.

<sup>8</sup> Awake, my glory!  
Awake, lute and harp!

I will awaken the dawn.

<sup>9</sup> I will praise You, O Lord, among the peoples;  
I will sing to You among the nations.

<sup>10</sup> For Your mercy reaches unto the heavens,  
And Your truth unto the clouds.

<sup>11</sup> Be exalted, O God, above the heavens;  
*Let Your glory be* above all the earth.

How many of us can do what David did in the midst of pain and persecution? How many of us, in the midst of any situation, especially of pain and persecution, can say that our heart is steadfast to sing to the Lord, the King of Glory? How many in the midst of pain and persecution can speak to the soul: "Awake, and worship your God"? We must ask the Lord, with His Holy Spirit, to help us worship like David.

### ***7.5.6 A worshiper's heart is the one who always prays and is in permanent communion with the Lord in prayer***

This is another characteristic of David, who longed to speak to his Lord. He did so several times throughout the day: «Evening and morning and at noon / I will pray, and cry aloud, / And He shall hear my voice.» (Psalm 55:17). David prayed with different kinds of prayer, such as: prayer, cry, groaning, supplication, as we can confirm in Psalm 5:1-3 (TLV):

<sup>1</sup> For the music director, on the wind instruments, a psalm of David.

<sup>2</sup> Hear my words, *ADONAI*,  
consider my **groaning**.

<sup>3</sup> Listen to the sound of **my cry** for help,  
my King and my God, for **I pray to you**.

<sup>4</sup> *ADONAI*, in the morning You hear my voice.

In the morning I order my prayer before You and watch expectantly.

### ***7.5.7 A worshiper's heart is grateful at all times***

Several of David's songs are thanksgiving for various reasons: (a) for God's righteousness (Psalm 9); (b) for victory (Psalm 18); (c) for the wonders of the Lord (Psalm 26); (d) for being delivered from death (Psalm 30)<sup>32</sup>.

### **7.5.8 A worshiper's heart proclaims the Word of God at all times**

David was clear that the greatest privilege the Lord has given us is to proclaim His Word, preach it, teach it, and sing it. Every true worshiper should have this treasured in his heart and know the reasons why he can proclaim the Word of God in songs; there are the following reasons we find in the servant David; let us see:

#### **7.5.8.1 Reason 1.**

David knew that, to proclaim the Word of God in songs, hymns, and psalms, he must be clean, in holiness: «Create in me a clean heart, O God, / And renew a steadfast spirit within me. / Do not cast me away from Your presence, / And do not take Your Holy Spirit from me. / Restore to me the joy of Your salvation, / And uphold me by Your generous Spirit. / Then I will teach transgressors Your ways, / And sinners shall be converted to You.» (Psalm 51:10-13).

#### **7.5.8.2 Reason 2.**

David knew how glorious the Word of God is and the effect it causes in lives; therefore, he sang it all the time: «As for God, His way is perfect; / The word of the Lord is proven; / He is a shield to all who trust in Him.» (Psalm 18:30). Many people have received Christ in their hearts through the sung Word, for the Holy Spirit uses it to convict of righteousness, sin, and judgment; only the Word of God produces genuine repentance.

Today, there are many apostate praises, which are empty songs that move the emotions and feelings; their songs do not contain the Word of God; therefore, such earthly and carnal songs do not glorify Him, and the Holy Spirit does not minister through them. David knew that the powerful Word of the Lord is the one that converts the soul and does glorious things in the lives of all who receive it since God's word changes, transforms, strengthens, and gives joy; that is why he sang in Psalm 19: 7-8: «The law of the Lord is perfect, converting the soul; / The testimony of the Lord is sure, making wise the simple; / The statutes of the Lord are right, rejoicing the heart; / The commandment of the Lord is pure, enlightening the eyes...»

The apostate Church is emptied of the Word of God because she has abandoned it; therefore, it is impossible for an apostate person who calls himself a "worshiper" to praise the Lord and minister on behalf of the Holy Spirit.

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<sup>32</sup> To expand on the topic of David's grateful heart see: Ferrer, G., Rodriguez, Y. (2018h, June 6). *Un corazón conforme al corazón de David (7 parte)* [A heart after David's heart. (Part 7)] [Video]. YouTube. <https://www.youtube.com/watch?v=hYE0CMDUrQY>

### **7.5.8.3 Reason 3.**

David deeply loved the Word of God, and therefore, he did it; he lived in it; this is confirmed in Psalm 56:4, 10:

<sup>4</sup> In God (I will praise His word),  
In God I have put my trust;  
I will not fear.

What can flesh do to me?

<sup>10</sup> In God (I will praise *His* word),  
In the LORD (I will praise *His* word)...

The Lord gave us the melody of this song in Berea, with the musical arrangement of the lyrics; let's see:

### **PSALM 56<sup>33</sup>**

#### ***Verse I***

*In me, oh God, your Word is dwelling.  
In God, His Word, I will praise.  
I will adore you  
now and forever,  
my worship for you,  
I will proclaim,  
You've delivered me  
from the death  
to walk in the light of the living.*

#### ***Pre-chorus***

*My God is for me;  
I know this.*

#### ***Chorus***

*I will worship Him, He!  
His name I'll exalt, He!  
In Him, His Word, I will adore.  
He!*

#### ***Verse II***

*In God, I've put my trust  
I won't be afraid,  
in your golden bowl, You've put my tears;  
written in your book,  
they will remain,  
double joy and happiness  
You will give me.  
That's why, my Lord,  
I will exalt you.  
That's why, my Lord,  
I will sing to you.  
That's why, my Lord,  
I will worship you.  
That's why, my Lord, Your Word,  
I will adore.*

A true worshiper loves the Word of God with all his heart; he delights in it as the psalmist affirms: «Oh, how I love Your law! / It is my meditation all the day.» (Psalm 119:97). The question the Lord asks the worshipers is: Do you have a clean heart to proclaim, worship and praise the Word of God? Are you convinced and aware of how glorious the Word of God is? Are you convinced and aware of the powerful work of God's Word? And, Do you let God work in your life so that you may be a living

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<sup>33</sup> You can listen to this worship song in: Berea Barranquilla Ministries. [Berea Barranquilla Ministries] (2024, 03 July). *Psalm 56*. <https://www.ministeriobereabarranquilla.com/en/worship-songs>

sacrifice and holy? (cf. Romans 12:1). Do you love and praise the Word of God so that it comes out of your mouth with fire from the depths of your heart?

***7.5.9 A worshiper's heart does not shun its prophetic mission. It does not set its interests in the first place but fulfills the commission, for it has its eyes on eternity***

God revealed to David His prophetic program and many prophecies concerning the first coming of Christ, His death, resurrection, glorification, and ascension; the Lord also showed to David the events of the Millennium, the final judgments, and the Eternal Kingdom. David had this privilege because of his heart, which was willing to seek the Lord and do His will at all times.

Psalm 22 describes in detail the death of the Lord Jesus Christ; in Psalm 110, God revealed to David how the Lord Jesus Christ sat down at the right hand of the Father after ascending to Heaven. Let us read Psalm 110:1:

<sup>1</sup> The LORD said to my Lord,  
“Sit at My right hand,  
Till I make Your enemies Your footstool.”

Many psalms speak of the judgments that precede the Tribulation and those that will occur in this terrible period; one example is Psalm 76:7-12:

<sup>7</sup> You, Yourself, *are* to be feared;  
**And who may stand in Your presence  
When once You are angry?**  
<sup>8</sup> **You caused judgment to be heard from heaven;  
The earth feared and was still,**  
<sup>9</sup> When God arose to judgment,  
To deliver all the oppressed of the earth. *Selah*  
<sup>10</sup> Surely the wrath of man shall praise You;  
With the remainder of wrath You shall gird Yourself.  
<sup>11</sup> Make vows to the LORD your God, and pay *them*;  
Let all who are around Him bring presents to Him who ought to be feared.  
<sup>12</sup> He shall cut off the spirit of princes;  
*He is awesome to the kings of the earth.*

David also sang about the Millennial Kingdom in Psalm 2; let us read verses 4 to 9:

<sup>4</sup> He who sits in the heavens shall laugh;  
The Lord shall hold them in derision.  
<sup>5</sup> Then He shall speak to them in His wrath,  
And distress them in His deep displeasure:  
<sup>6</sup> “Yet I have set My King  
On My holy hill of Zion.”  
<sup>7</sup> “I will declare the decree:  
The LORD has said to Me,  
‘You *are* My Son,

Today I have begotten You.

<sup>8</sup> Ask of Me, and I will give *You*

The nations *for* Your inheritance,

And the ends of the earth *for* Your possession.

<sup>9</sup> You shall break them with a rod of iron;

You shall dash them to pieces like a potter's vessel.' ”

In verse 5, David prophesies the Tribulation; in verse 6, he speaks about the Millennial Kingdom since he says that the King, who is Jesus, is in Zion; in verse 8, it is specified that He will rule the nations; and in verse 9 it is described how this government will be, which will be with a rod of iron.

In addition to the prophecies about the Millennium, David proclaimed the Eternal Kingdom in songs such as Psalm 24; let us read verses 7 to 10:

<sup>7</sup> Lift up your heads, O you gates!

**And be lifted up, you everlasting doors!**

And the King of glory shall come in.

<sup>8</sup> Who *is* this King of glory?

The LORD strong and mighty,

The LORD mighty in battle.

<sup>9</sup> Lift up your heads, O you gates!

**Lift up, you everlasting doors!**

**And the King of glory shall come in.**

<sup>10</sup> Who is this King of glory?

The LORD of hosts,

He *is* the King of glory. *Selah*

This psalm applies to the Eternal Kingdom because it says, «Lift up, you everlasting doors!»; it seems to be the inauguration of this kingdom when God will make the New Heavens and the New Earth. Another psalm of David about the Eternal Kingdom is Psalm 45; let us read verses 6 and 17:

<sup>6</sup> **Your throne, O God, is forever and ever;**

A scepter of righteousness *is* the scepter of Your kingdom.

<sup>17</sup> **I will make Your name to be remembered in all generations;**

Therefore **the people shall praise You forever and ever.**

In this powerful psalm, the Lord revealed to David the main promise, which is the promise of the offspring eternally multiplied when the servant enunciates that he will make forever and ever the name of the Lord to be remembered in all generations<sup>34</sup>. We can also see that the center of the Eternal Kingdom is the praise of God forever when it says, "...the people shall praise You forever and ever."

### ***7.5.10 A worshiper's heart is a warrior at all times***

David had a warrior heart at all times, for he knew that he lived in spiritual warfare; he knew the

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<sup>34</sup> For more details about the Promise of holy descendant, read: Ferrer, G., Rodriguez, Y. (2023). *The Eternal Kingdom: Descendants, New Earth and Government*. Berea Editions. <https://www.ministeriobereabarranquilla.com/en/libros>

enemy very well and knew that the enemy's purposes were to destroy God's plan in his life and to impede the Word of God from being fulfilled, that is, the covenant that the Lord made with David and that would be for eternity. For this reason, the servant David prayed and worshiped the Lord to keep himself steadfast in spiritual warfare (Ferrer and Rodriguez, 2018j). There are a few facts that every worshiper should know when he is aware of the worship of warfare, following David's example:

**7.5.10.1 What the worshiper must know for the spiritual warfare. Fact 1: To know the Lord and His attributes.**

David knew the God of glory and His attributes very well; therefore, he had an unshakable faith in Him, which also came from the absolute certainty and conviction in the Word of God. David knew that the Lord never changes, that His Word is faithful and true and never contradicts itself; the servant David was convinced that God would never leave him forsaken, abandon him, nor leave him at the mercy of enemies. David knew that the devil could not touch him if he kept himself in holiness, faithful to the Lord, steadfast in His ways, abiding to the vine, Jesus, without going stray. When the worshiper knows the Lord and fully trusts in Him, he can praise Him in spiritual warfare because he is assured the enemy is defeated.

**7.5.10.2 What the worshiper must know for the spiritual warfare. Fact 2: To know his enemies well.**

David was aware that he was in a war in which he had enemies. One of the strategies of the devil and the Perverse sinful nature to distract the children of God is to make them believe that there is no spiritual warfare and that there are no enemies. A worshiper cannot embrace this lie since worship is a powerful weapon against the enemy. David did not fall into this deception and snare of the Perverse sinful nature and Satan. The servant David knew who the enemies were and called them the wicked and the enemies; for example, in Psalm 27:2:

<sup>2</sup> When **the wicked** came against me  
To eat up my flesh,  
My **enemies and foes**,  
They stumbled and fell.

In these times, the End Times, the apostate praise does not sing of the war against the spiritual enemies nor of the enemies' defeat, and this is because the apostates have already fallen prey to the Perverse old nature (the old man) and the devil. The apostates are the slaves of the Perverse and the devil and serve them because they have accepted the offer that the devil made to the Lord Jesus Christ in the wilderness; let us read Matthew 4:8-9:

<sup>8</sup> Again, the devil took Him up on an exceedingly high mountain, and showed Him all the kingdoms of the world and their glory.

<sup>9</sup> And he said to Him, "All these things I will give You if You will fall down and worship me."



The apostate singers have fallen into Satan's deception and have accepted the kingdoms of this world, the riches, power, social status, fame, and worldly rewards. On the contrary, the true worshiper of the End Times fights the spiritual warfare against the devil and tells him as the Lord Jesus Christ said to him in Matthew 4:10:

<sup>10</sup> Then Jesus said to him, "Away with you, Satan! For it is written, 'You shall worship the LORD your God, and Him only you shall serve.' "

The worshiper in spirit and truth fights the good fight of faith, lays hold of eternal life, puts on the whole armor of God, and takes the sword of the Spirit, which is the Word of God, the mighty weapon through worship songs of warfare like Psalm 59; let us read verses 9, 16-17 (KJV):

<sup>9</sup> Because of his strength [**of the enemy**] will I wait upon thee: for God is my defence.

<sup>16</sup> But I will sing of thy power; yea, I will sing aloud of thy mercy in the morning: for thou hast been my defence and refuge in the day of my trouble.

<sup>17</sup> Unto thee, O my strength, will I sing: for God is my defence, and the God of my mercy.

The Lord gave to Berea Psalm 59 in praise; let us see the worship song:

## **PSALM 59<sup>35</sup>**

### ***Verse I***

*For the power of the enemy in you, oh God,  
I will wait for help  
because you are my defense, Lord, in front of me.  
I will worship you.  
You'll overthrow the evildoers,  
with your true Word,  
those who now rise up against you.*

### ***Pre-chorus***

*To the ground, they will fall down,  
and their head they won't lift up.  
With your powerful right hand,  
You will destroy them.  
You'll batter them down;  
they won't be more,  
for your Word has power, my Lord.*

### ***Chorus***

*I will sing to you, my God,  
and my victory I'll intone.*

*My refuge, You are my Lord  
and your greatness I'll exalt.  
I will sing, and I'll cry out,  
I will sing your might and strength.  
Your eternal mercy, I will praise.*

### ***Verse II***

*Because Fortress and strength rock  
You have been, my Lord,  
to you, I'll sing aloud.  
In the middle of the affliction, your faithfulness, I will  
proclaim.  
You'll deliver me of the enemy and his evil deeds  
that rebel against you.*

### ***Ending***

*You are God  
Jesus, the Lord. Jesus savior. My redeemer, Lord  
sovereign God  
Hallelujah. Praise the Lord.*

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<sup>35</sup> You can listen to this worship song in: Berea Barranquilla Ministries. [Berea Barranquilla Ministries] (2024, 03 July). *Psalm 59*. <https://www.ministeriobereabarranquilla.com/en/worship-songs>

**7.5.10.3 What the worshiper must know for the spiritual warfare. Fact 3: To know the fate of the enemies.**

David knew well what the destiny of his enemies was. In the spiritual warfare, we must understand what the destiny of the Perverse, Satan, and his demons are, which is the eternal punishment in the Lake of Fire (Revelation 20:10, 14) since they will never again have influence on Earth when the judgment that is already determined against them is executed. Let us read Psalm 37:1-3:

<sup>1</sup> Do not fret because of evildoers,  
Nor be envious of the workers of iniquity.  
<sup>2</sup> For they shall soon be cut down like the grass,  
And wither as the green herb.  
<sup>3</sup> Trust in the LORD, and do good;  
Dwell in the land, and feed on His faithfulness.

In Berea, the Lord gave us a worship song of warfare that declares, based on God's Word, the destiny of the devil; let's see:

**YOUR VICTORY OH JESUS<sup>36</sup>**

***Intro***

*The Lord has said,  
to my Lord:  
“Sit at my right hand,  
until I put your enemies  
under your feet.”*

***Pre-chorus***

*Your children will be bright and  
shine  
like all stars to the perpetual  
eternity  
With great joy, they will proclaim  
God of glory  
My Lord*

***Chorus***

*God of glory  
Victorious and almighty  
God of glory*

***Verse***

*On that day  
The battle will be set up,  
they will fall,  
all your enemies will fall  
into the Lake of fire,  
they will have  
eternal damnation,  
Satan and all his demons  
in torments will be  
day and night  
for the ages and the ages*

***Interlude***

*Hallelujah  
Glory and honor, to who lives  
and who reigns,  
Glory and honor, to who lives  
and will reign  
To Jesus, the Lord of all  
nations,  
King of justice, holiness, and  
of truth.*

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<sup>36</sup> You can listen to this worship song in: Berea Barranquilla Ministries. [Berea Barranquilla Ministries] (2024, 03 July). *Your victory Oh Jesus*. <https://www.ministeriobereabarranquilla.com/en/worship-songs>

**7.5.10.4 What the worshiper must know for the spiritual warfare. Fact 4: To know his destiny.**

David knew what his destiny was, which was the Eternal Kingdom. The true worshiper must understand that his destiny is the Eternal Kingdom, the Father's house, the King's glory, the heavenly city, the New Jerusalem, and the New Earth; this is seen in Psalm 37:9-11:

<sup>9</sup> For evildoers shall be cut off;

But those who wait on the LORD,

They shall inherit the earth.

<sup>10</sup> For yet a little while and the wicked *shall be no more*;

Indeed, you will look carefully for his place,

But it *shall be no more*.

<sup>11</sup> But the meek shall inherit the earth,

And shall delight themselves in the abundance of peace.

The End-Time worshiper knows that he is about to be caught away and that he has a mission: to sing about this glorious event, to proclaim the judgments that will come to pass and the promises that will follow. The true worship minister knows that the holy choir of Heaven awaits him, the worship at the Marriage of the Lamb; the true worship minister knows he is now preparing himself and is the Lord's instrument to prepare the Church, the bride because the Lord Jesus Christ will lift her up in a cloud of glory; she will come up singing, dancing, exalting Him who lives forever and ever.

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## CHAPTER 8

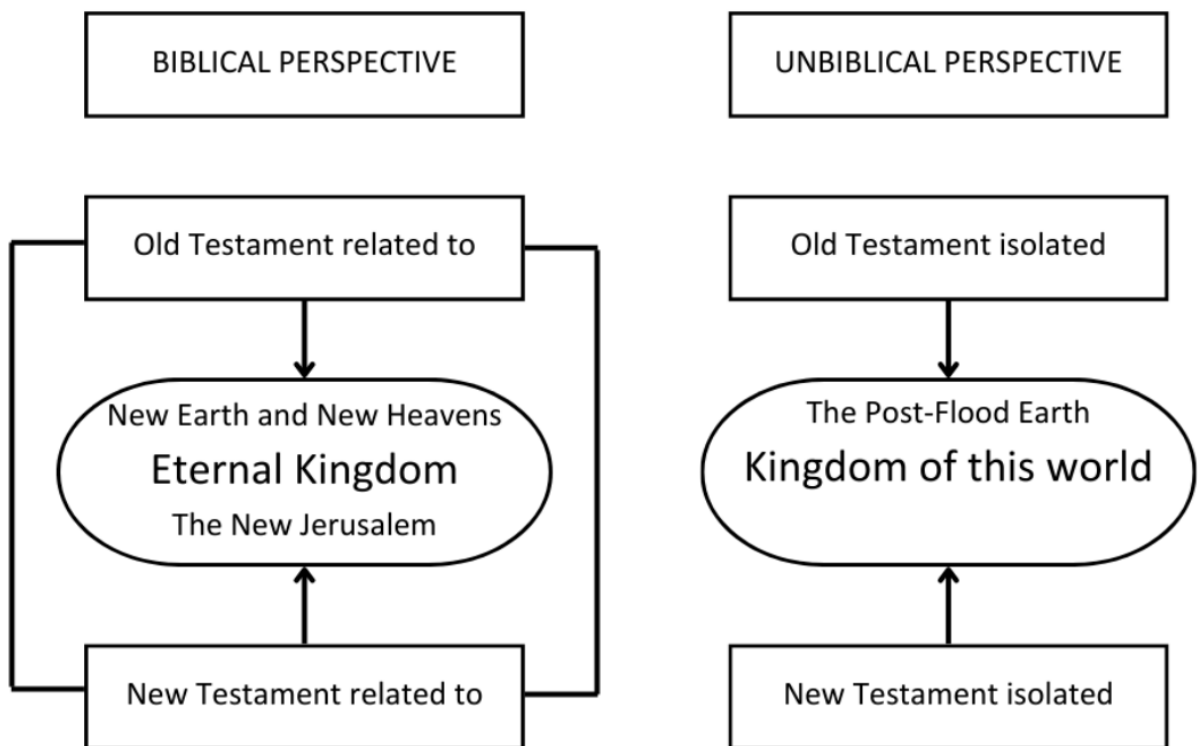
### A WOMAN SHALL ENCOMPASS A MAN: THE MIRACLE OF THE INCARNATION OF CHRIST

#### 8.1 The interpretative perspective

To understand the incarnation of Christ and its powerful and glorious meaning, it is necessary to have an *eternal perspective of interpretation of the Scriptures*, which is the biblical one. With the apostasy as a clear sign fulfilled of the End Times, another perspective has emerged in the history of the Church, which is the unbiblical perspective, and it supports many false doctrines, especially those doctrines concerning material prosperity, the positive faith confession, the kingdom now, among others; this false perspective is the one that Satan proposed in the desert when he tempted the humanity of Jesus Christ, but the Lord responded with the biblical interpretative perspective based on Eternity, on the Eternal Kingdom, on the incorruptible things, on the things of the Spirit. (Matthew 4:1-11; Luke 4:1-13; Romans 8:5).

**Figure 1**

*Two perspectives of interpretation: The Biblical and the unbiblical.*



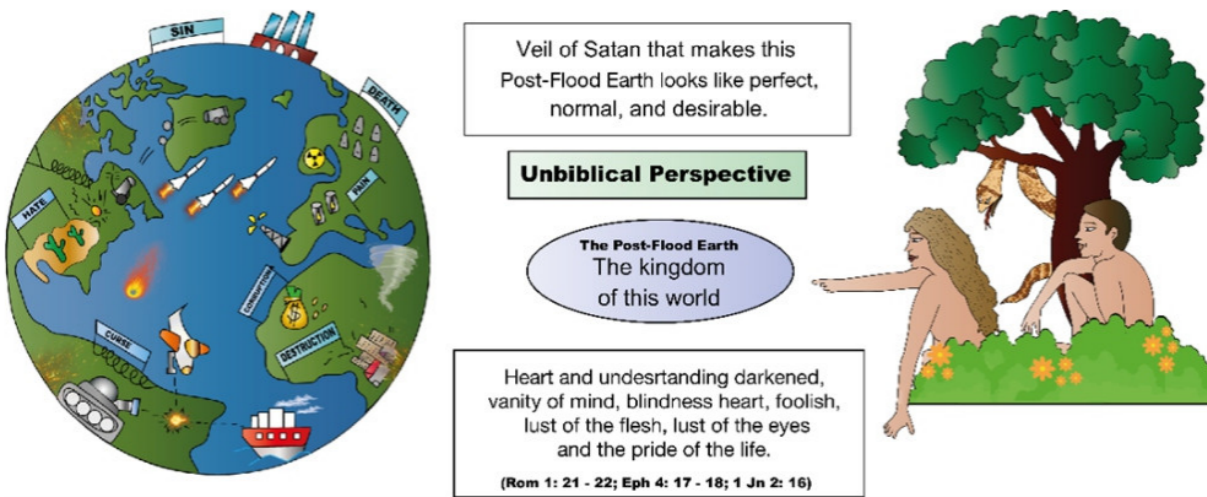
*Note: Taken from Ferrer and Rodríguez (2023, p. 55).*

Satan and the Perverse, sinful nature, always have attacked man to make him read, interpret, and apply the Bible from his worldly and corruptible perspective. The first attack was in Eden when the serpent made Eve listen to his lies that questioned God's Word, His holy commandment. The first thing Eve did was to doubt God's Word within her heart, and when she sinned by listening to the serpent, the Scriptures say that she saw everything differently; what she did not see before, she began to perceive with her eyes, let's read Genesis 3:6:

<sup>6</sup> So when the woman saw that the tree *was* good for food, that it *was* pleasant to the eyes, and a tree desirable to make *one* wise,

**Figure 2**

*Veil of Satan and the unbiblical perspective.*



*Note.* Taken from Ferrer and Rodríguez (2023, p. 59).

However, the children of God no longer have the worldly and corruptible veil, and the veil of human wisdom that the unbelievers have, whose mind is darkened by sin; we have the mind of Christ, the wisdom of God, and the Holy Spirit (1 Corinthians 1:24, 30; 2 Corinthians 2:6-16), who reveals to us the all the truth, opens the Scriptures to us, enlightens our understanding to know what Christ has done for our sake, so that we may know in which this great salvation consists; let us read 1 Corinthians 2:12:

<sup>12</sup> Now we have received, not the spirit of the world, but the Spirit who is from God, that we might know the things that have been freely given to us by God.

The eternal perspective of interpretation of the Scriptures is the one we use in this chapter (and the whole book) to understand the miracle of Christ's incarnation and the blessings it bestows upon us.

## **8.2 The Miracle of the Incarnation of Christ**

The incarnation or the begetting of Christ is the greatest miracle that has occurred on Earth, followed by the conversion of the lost human being, which is related to this incarnation. The Bible includes the incarnation within the mystery of godliness; let's read 1 Timothy 3:16:

<sup>16</sup> And without controversy great is the mystery of godliness:  
God was manifested in the flesh,  
Justified in the Spirit,  
Seen by angels,  
Preached among the Gentiles,  
Believed on in the world,  
Received up in glory.

The Bible says that Jesus, being the eternal God the Son, was begotten in the womb of Mary, who experienced two glorious events: (a) the Holy Spirit came upon her, and (b) the power of the Highest overshadowed her, as we read in Luke 1:35:

<sup>35</sup> And the angel answered and said to her, “*The Holy Spirit will come upon you, and the power of the Highest will overshadow you; therefore, also, that Holy One who is to be born will be called the Son of God.*”

In the first event, God planted the holy seed in Mary's womb and made her conceive: «And behold, you will conceive in your womb and bring forth a Son, and shall call His name JESUS.» (Luke 1:31); the second event prevented Mary's sin from contaminating the Lord Jesus Christ.

## **8.3 The Incarnation of Christ and the biblical covenants**

The incarnation of Christ has a prophetic history in the Old Testament that begins with the promise of the coming of the Seed in Genesis 3:15:

<sup>15</sup> And I will put enmity  
Between you and the woman,  
And between your seed and **her Seed**;  
He shall bruise your head,  
And you shall bruise His heel.”

Since the prophetic sentence of Genesis 3:15, Satan and the Perverse sinful nature tried by all means to impede the Seed from coming to this Earth, taking the heart of Cain to murder Abel, the righteous, however, God kept His Word and granted Seth to Adam and Eve from whose descendants Christ came (Luke 3:38).

The Lord is omniscient, and He knew the devil's plan to destroy the Seed. Therefore, in His sovereignty and power, the Lord determined two methods to guarantee the fulfillment of His Word



regarding the coming of the Seed, who is Christ the Savior; these methods are: **the blessing and the covenant**<sup>37</sup>. From Eden, God used both methods, for He blessed Adam and his wife and commanded them to be fruitful and multiply (Genesis 1:28). In this scenario, we find the *Edenic Covenant* described in Genesis 2:15-17:

<sup>15</sup> Then the LORD God took the man and put him in the garden of Eden to tend and keep it.

<sup>16</sup> And the LORD God commanded the man, saying, “Of every tree of the garden you may freely eat;

<sup>17</sup> but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die.”

In this passage, the Lord establishes the commandment for Adam to obey, and in Genesis 1:28, the Lord gives the decree about the holy descendants multiplied eternally, the Earth and the government:

<sup>28</sup> Then **God blessed them**, and God said to them, “**Be fruitful and multiply**; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth.”

The Edenic Covenant contains the following elements:

- (a) The Earth: It refers to the place where the Lord placed Adam, that is, the garden of Eden, a perfect space, and it also refers to the whole Earth that would extend to host the living and holy offspring.
- (b) The work: Adam was to tend and keep the garden; it was a work in joy; this refers to the priesthood.
- (c) The Word of God: the holy commandment for obedience. Adam could eat of every tree except the tree of good and evil. Disobedience would cause physical, spiritual, and eternal death.
- (d) The marriage covenant (marrying) and offspring (human beings): God blessed Adam and the woman and commanded them to be fruitful and multiply; this is the marriage covenant.
- (e) Government: to fill the Earth, subdue it, and rule over it.<sup>38</sup>

When Adam sinned, he broke the Edenic Covenant, as Hosea says: «But like Adam they have violated the covenant; / There they have dealt treacherously with Me.» (Hosea 6:7 NASB). After the transgression, the *Adamic Covenant* began, which, according to Scofield, governs man from his fallen state until the Millennial Kingdom (Scofield, 1996, [1909], p. 7-8); with the Adamic Covenant begins the evil age that will end with the Second Coming of Christ so that the Millennium begins, which acts as a transition period (because it is the last test for humanity) so that the Eternal

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<sup>37</sup> The doctrine of the Covenants is related to the doctrine of dispensations (Darby, n.d., Scofield, 1996 [1909], Watson, 2015). The following covenants have been proposed: The Edenic Covenant, the Adamic Covenant, the Noachic Covenant, the Abrahamic Covenant, the Mosaic Covenant, the Land Covenant, the Davidic Covenant, and the New Covenant.

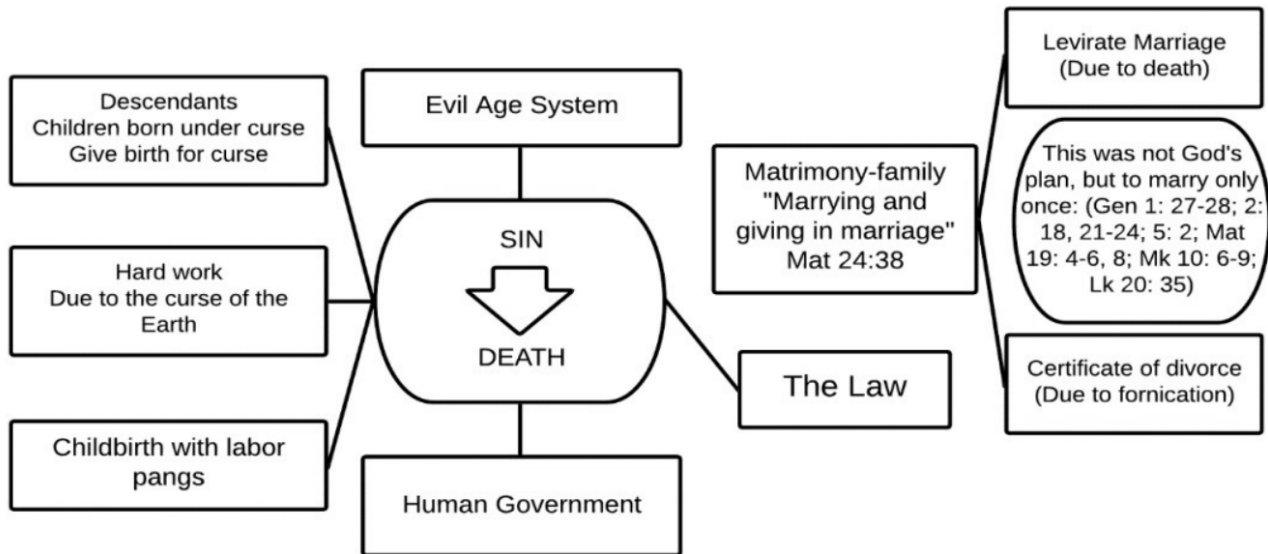
<sup>38</sup> Scofield (1996, [1909], p. 4) states five elements of the Edenic Covenant: (1) populating the Earth with a new species, the human species; (2) subjecting the Earth to man for his joy; (3) having dominion over animals; (4) eating herbs and fruits; (5) tending and keeping the garden; (6) abstaining from eating from the tree of the knowledge of good and evil; (7) the punishment for disobedience: death.

Kingdom begins, which is the age to come.

The Adamic Covenant contains the consequences of sin in relation to the five elements of the Edenic Covenant: the Earth receives the curse; work becomes hard and burdensome; man and woman in the marriage covenant would have descendants under the curse for sin; animals became aggressive towards man; and Satan became the prince of the world and had dominion over fallen human beings, in whom the Perverse old nature would rule, which is evident in the history of mankind.

**Figure 3**

*Elements of the evil age.*



In the Adamic Covenant, we find two related blessings: The decree of God's Word concerning the coming of the Seed and the judgment upon Satan and his seed «And I will put enmity / Between you and the woman, / And between your seed and **her Seed**; / He shall bruise your head, / And you shall bruise His heel.» (Genesis 3:15). This is the first prophetic mention of the incarnation of the Lord. From here begins the line of the descendants of the Seed who is Christ: Abel, Seth, Noah, Shem, Abraham, Isaac, Jacob, Judah, David, and other descendants.

In the Noahic Covenant, the reference to the incarnation appears indirectly in the descendants of Shem. The relationship between the Noahic Covenant and the coming of the Seed is that God ratifies here the Edenic Covenant or the Covenant with creation by promising not to destroy the earth forever (Genesis 9:9-11) and by confirming and guaranteeing the offspring (fructification, multiplication, and blessing. Genesis 9:1, 7), the Earth and the government (Genesis 9:2-3). The offspring guarantees the coming of the Seed.

The second explicit and direct mention of the incarnation of Christ, in the promise of the Seed, is found in the Abrahamic Covenant, which has a central position in God's plan concerning humanity; this covenant contains the elements described in Table 1:

**Table 1**

**The promise and inheritance in the Abrahamic Covenant**

Promise and inheritance	Biblical texts
(a) The New Earth (b) The descendants (c) The Seed (d) The government: the nations and kings	«In your <b>seed all the nations</b> of the earth <b>shall be blessed</b> , because you have obeyed My voice.» (Genesis 22:18). «And <b>I will make your descendants multiply</b> as the stars of heaven; I will give to your <b>descendants all these lands</b> ; and in your seed all the nations of the earth shall be blessed...» (Genesis 26:4). « His name shall endure forever; / His name shall continue as long as the sun. / And <i>men</i> shall be blessed in Him; / All nations shall call Him blessed» (Psalm 72:17).

The Abrahamic Covenant guarantees the incarnation of Christ for the entrance of the Gentiles (and with them, of all mankind) to all the covenants, promises, and inheritance. The base of this covenant is faith because Abraham believed God, and it was accounted to him for righteousness (Genesis 15:6). The Abrahamic Covenant was ratified in Isaac and Jacob in such a way that the Lord specified the promise more; let us see:

**Table 2**

**Ratification of the Abrahamic Covenant to Isaac and Jacob**

Abrahamic Covenant (Genesis 17:4-9)	Ratification in Isaac (Genesis 26:24)	Ratification in Jacob (Genesis 35:10-12)
<sup>4</sup> “As for Me, behold, My covenant is with you, and you shall be a father of <b>many nations</b> . <sup>5</sup> No longer shall your name be called Abram, but your name shall be Abraham; for I have made you a father of <b>many nations</b> . <sup>6</sup> I will make you exceedingly fruitful; and I will make nations of you, and <b>kings shall come from you</b> . <sup>7</sup> And I will establish My covenant between Me and you <b>and your descendants</b> after you in their generations, for an everlasting covenant, to be God to you and <b>your descendants</b> after you. <sup>8</sup> Also I give to you and your descendants after you <b>the land</b> in which you are a stranger, all the land of Canaan, as an <b>everlasting possession</b> ; and I will be their God.” <sup>9</sup> And God said to Abraham: “As for you, you shall keep My covenant, you and <b>your descendants after you throughout their generations</b> . (Genesis 17)	<sup>24</sup> And the LORD appeared to him the same night and said, “I <i>am</i> the God of your father Abraham; do not fear, for I <i>am</i> with you. <b>I will bless you and multiply your descendants</b> for My servant Abraham’s sake.” (Genesis 26)	<sup>10</sup> And God said to him, “Your name <i>is</i> Jacob; your name shall not be called Jacob anymore, but Israel shall be your name.” So He called his name Israel. <sup>11</sup> Also God said to him: “I <i>am</i> God Almighty. <b>Be fruitful and multiply; a nation and a company of nations shall proceed from you, and kings shall come from your body</b> . <sup>12</sup> <b>The land which I gave Abraham and Isaac I give to you; and to your descendants after you I give this land.</b> ” (Genesis 35)

As we can see in Table 2, the Lord ratified the promise of the Earth, the descendants, and the government in Jacob. It is noteworthy the change of name that the Lord makes in verse 10b of Genesis 35 when He says: "Israel shall be your name," which refers prophetically to the people of Israel that would come out of Jacob's loins. In this powerful passage, the birth of the Church is also prophesied when it says: "a nation" in verse 11, but it is also affirmed that a company of nations would proceed from Jacob; what are these nations? They refer to the Gentile nations from which the holy nation, the Church, came forth; therefore, this company of nations refers to those nations who will multiply in the Eternal Kingdom. Now, it is necessary to clarify that, in the Seed, which is Christ, Israel, the Church and the nations are given the entrance to all the blessings of the covenants, the inheritance and the promises; therefore, of these three groups of Genesis 35:10-12, the second (the Church) is not the fulfillment of the Abrahamic Covenant as it is usually thought, but the saved Gentiles within the Church have the entrance to all the blessings through the Seed since they have acquired the citizenship of Israel (Ephesians 2:12-13).

In the Mosaic Covenant, Paul specifies that the Law was added because of transgressions till the Seed should come (Galatians 3:19), and the promises were confined and kept. The apostle also affirms that the Law has been the tutor to lead us to Christ (Galatians 3:21-24).

The Land Covenant (mistakenly called, in the theological tradition, the "Palestinian covenant") confirmed the promise made to Abraham because God told Israel that He would return it to the Promised Land even after its dispersion. In the Davidic Covenant (2 Samuel 7:1-29), the promises of the possession of the land (2 Samuel 7:10) and the government with the Kingdom established forever (2 Samuel 7:12-13) are confirmed, in addition to the offspring in eternity and for eternity (2 Samuel 7:16, 19, 26, 29).

The New Covenant speaks of the fulfillment of the coming of the Seed, which refers to Christ's incarnation, sufferings, and death, in addition to His exaltation in His resurrection, glorification, and ascension. The miracle of the incarnation of Jesus, His introduction into the world, is the door for mankind (Israel, the Church and the nations) who believe in Him, to enter the Kingdom of God to receive the promises and the inheritance of the covenants, the good things to come, the participation in the age to come, in the Eternal Kingdom (Matthew 19:29; Hebrews 9:11)

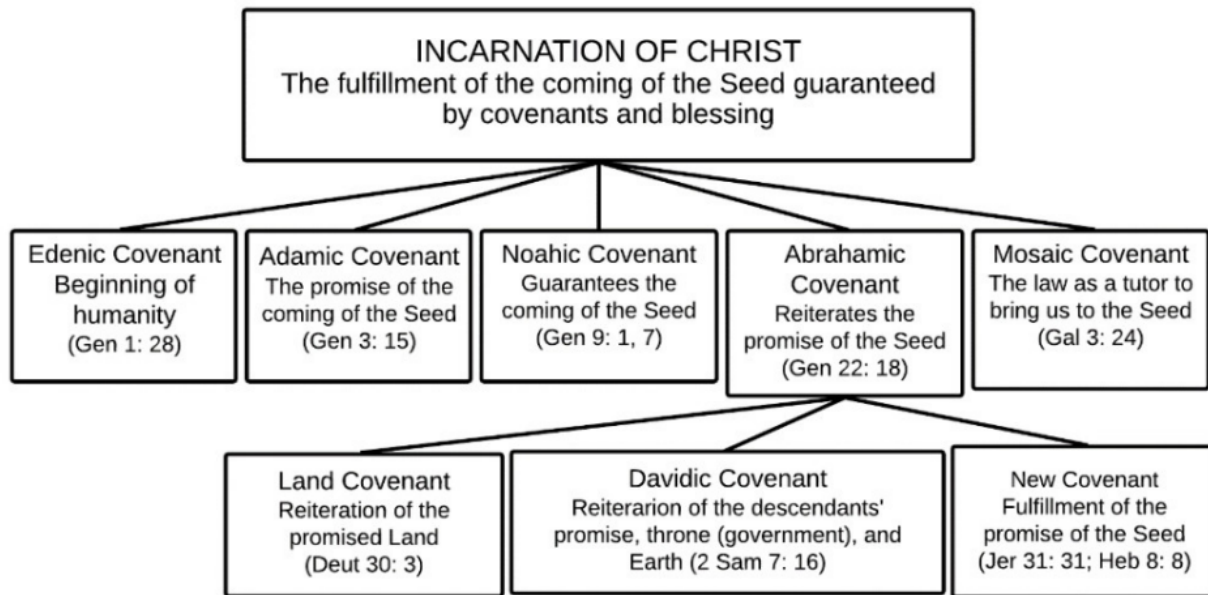
The first time that the New Covenant is directly mentioned is in Jeremiah, chapter 31. In this chapter, the miracle of the incarnation is revealed through an eye-opening metaphor. The chapter begins with the promise of the Eternal Kingdom: «“At the same time,” says the LORD, “I will be the God of all the families of Israel, **and they shall be My people.**”» (Jeremiah 31:1; cf. Revelation 21:3). Further on, Jeremiah prophesies the children's slaughter that took place after Christ's birth because Satan, from Eden, wanted to destroy the Seed: «Thus says the LORD: / “A voice was heard in Ramah, / Lamentation *and* bitter weeping, / Rachel weeping for her children, / Refusing to be comforted for her children, / Because they *are* no more.”» (Jeremiah 31:15; cf. Matthew 2:18). Later, the prophet Jeremiah describes Israel's return after its captivity, and it is here where the mighty miracle of the incarnation is revealed: Let's read Jeremiah 31:22:

<sup>22</sup> How long will you gad about,  
 O you backsliding daughter?  
 For the LORD has created a new thing in the earth—  
**A woman shall encompass a man.”**

Due to Adam's sin, corruption and death entered the world (Romans 5:12); therefore, in Christ's begetting, no man could participate because the Lord would have inherited Adam's sinful nature. Therefore, in His wisdom, power, love, and mercy, God decided to use a new method in the incarnation of Christ, and this is the method of the Seed, not from the man, but from the woman, and this is the explanation of the expression: “A woman shall encompass a man.” Because, in conception, the seed of man is the one that participates.

**Figure 4**

*The Incarnation of Christ and the eight covenants.*



This is what Paul refers to in Galatians 3:8 when he says: «And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel to Abraham beforehand, *saying*, “In you **all the nations shall be blessed.**”» It is in Abraham's Seed, Christ, that the Gentiles are allowed to be partakers of the covenants of promise: «...that at that time you were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world.» (Ephesians 2:12).

#### **8.4 Why and for what purpose did Christ incarnate, die, rise, glorified, and ascend to Heaven?**

After the previous brief analysis of the covenants in relation to the incarnation of Christ as the

fulfillment of the promise of the Seed, we ask the question: Why and for what purpose did Christ incarnate, die, rise glorified, and ascend to Heaven? And the answer is: so that we might have **the promise of the eternal inheritance**. What is and what is included in the eternal inheritance guaranteed in the incarnation, death, resurrection, glorification, and ascension of Christ through which He obtained the eternal redemption for everyone who believes in Him? Let us read Hebrews 9:9-15:

<sup>9</sup> It was symbolic for the present time in which both gifts and sacrifices are offered which cannot make him who performed the service perfect in regard to the conscience—

<sup>10</sup> *concerned* only with foods and drinks, various washings, and fleshly ordinances imposed until the time of reformation.

<sup>11</sup> But Christ came *as* High Priest of the good things to come, with the greater and more perfect tabernacle not made with hands, that is, not of this creation.

<sup>12</sup> Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption.

<sup>13</sup> For if the blood of bulls and goats and the ashes of a heifer, sprinkling the unclean, sanctifies for the purifying of the flesh,

<sup>14</sup> how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God?

<sup>15</sup> And for this reason He is the Mediator of the new covenant, by means of death, for the redemption of the transgressions under the first covenant, that **those who are called may receive the promise of the eternal inheritance**.

The passage of Hebrews 9:9-15 speaks of how the Old Covenant had to cease in order for the New Covenant to come into effect in the blood of Jesus Christ, in His death. Verse 11 says that Jesus is the High Priest of the good things to come; it is essential to emphasize this word "good things," which those of us who believe in Him and have obtained eternal redemption through His blood will receive; these good things to come are part of **the promise of eternal inheritance**, given to Abraham by the covenant that God made with him. It is necessary to pay special attention to this phrase. It speaks of a promise: to which promise does the author refer? An inheritance is mentioned: to which inheritance does the author refer? And it is said to be eternal: to what does this term "eternal" point out? We will answer these questions below.

Paul speaks of a **testament** and a **testator**; let us read Hebrews 9:16-17:

<sup>16</sup> For where there *is* a **testament**, there must also of necessity be the death of the testator.

<sup>17</sup> For a testament *is* in force after men are dead, since it has no power at all while the **testator** lives.

The word "testament" is related to the term "inheritance" since the inheritance is precisely in this testament; in the testament are consigned the goods that the testator (the one who makes the testament, since he is the possessor of the goods) has left for the legitimate heirs. However, for the heirs to receive the inheritance and the goods, it is necessary for the testator to die, as Hebrews 9:16 and 17 says. **The Testator is Christ, and His death confirms the testament, which is the eternal inheritance.**

There is one reason why Christ had to incarnate and die: so that we could receive the testament of the inheritance, which are the good things to come since they refer to the Age to Come; this term "to come" refers to the Eternal Kingdom and we find it in several passages; let us see:

**Table 3**

**Verses on the Age to Come (The Eternal Kingdom)**

Reference	Verses
Mark 10:30	<sup>30</sup> who shall not receive a hundredfold now in this time—houses and brothers and sisters and mothers and children and lands, with persecutions—and in <b>the age to come</b> , eternal life.
Luke 18:30	<sup>30</sup> who shall not receive many times more in this present time, and in <b>the age to come</b> eternal life.”
Ephesians 1:21	<sup>21</sup> far above all principality and power and might and dominion, and every name that is named, <b>not only in this age but also in that which is to come.</b>
Ephesians 2:7	<sup>7</sup> that in <b>the ages to come</b> He might show the exceeding riches of His grace in <i>His</i> kindness toward us in Christ Jesus.
Hebrews 6:5	<sup>5</sup> and have tasted the good word of God and the powers of <b>the age to come...</b>

Another reason why Christ had to incarnate and die is that His blood cleanses us from sin since our transgressions prevented us from having access to the presence of God for eternity and to the eternal inheritance; this is confirmed in Hebrews 9:15. Christ also incarnated, died, rose glorified, and ascended to Heaven to fulfill all the covenants in favor of human beings because we, as human beings, could never fulfill the covenants. Jesus fulfilled the New Covenant so that through this covenant, we could inherit and obtain the good things to come of His testament; therefore, as a testator, the Lord had to die (Hebrews 9:16-17).

We have not answered the question yet: What does this inheritance consist of? Usually, we consider that the inheritance consists of eternal life, which is only defined by many as immortality, never again experiencing physical death; indeed, this is one of the goods to come, one of the elements of the testament, but the testament contains other related elements.

It has been proposed to us that Christ incarnated, died, and rose for Him to obtain **for Himself** the kingdom, the throne, the government of all nations, and to be the Heir to the Universe. Still, this interpretation is not accurate because Jesus is God, and because He is God, He possesses everything. Jesus lost nothing when He incarnated when He became a man or was a little lower than the angels (Hebrews 2:7). He continued to be God and did not lose His divinity. Now, it is true that the Lord has not yet reigned over the holy nations multiplied for eternity, which were planned by God the Father from before the foundation of the world; this has not happened because man's sin stopped God's plan as death has reigned. Nevertheless, God the Son, Jesus, is still sovereign over all creation, and everything belongs to Him, the Earth and its fullness (Psalms 24:1; 89:11; 1 Corinthians 10:26, 28); He has never ceased to be sovereign. We must also remember that God created man and gave him the privilege of having dominion over creation (Genesis 1:28), but man lost all this because of

sin. Precisely, Christ recovered it to give it back to man.

The Lord Jesus Christ incarnate in order to put away the sin from the midst that prevented us from entering the Kingdom of Heaven, the Eternal Kingdom; the sin disabled us from obtaining the promises of eternal inheritance; therefore, everything that Christ did was done for our sake, was done for the sake of human beings (to save all mankind), so that those who receive Christ and are saved in Him, those who are cleansed by His precious blood, may obtain the benefits of His redeeming work. With this in mind, when we read in the Bible about the inheritance, the good things to come, and the glory that Christ obtained in His incarnation, death, and exaltation; we must read how they are applied in our favor, for the Lord took our place, this is the **vicarious principle** that works in every sense; three of them are: (a) in that Jesus put himself in our place by incarnating when He became man in our likeness, concerning to the body of humiliation or weakness (cf. Acts 8:33; Philippians 2:8); Christ bore our sins and died for them; (b) the vicarious principle also operates in the benefits of Jesus' exaltation, which are manifested in the resurrection and glorification of our bodies, for in Christ we are crowned with glory; (c) a third fact in which the vicarious principle operates is regarding the ascension because the Lord will come for His holy Church on the day when the trumpet sounds at the Rapture, which is at the door; this is another reason why Jesus incarnated and became man, so that everything that is the Lord's since He is God, we could inherit; for this reason, we are heirs of God and joint heirs with Christ; let us read Romans 8:17:

<sup>17</sup> and if children, then heirs—**heirs of God and joint heirs with Christ**, if indeed we suffer with *Him*, that we may also be glorified together.

In Ephesians 3:6, this powerful truth is reiterated in relation to the Gentiles; let us read:

<sup>6</sup> that the Gentiles should be **fellow heirs, of the same body, and partakers of His promise in Christ** through the gospel...

From the perspective we just mentioned, we can understand Psalm 2:6-8:

<sup>6</sup>“Yet I have set My King  
On My holy hill of Zion.”

<sup>7</sup>“I will declare the decree:  
The LORD has said to Me,  
‘You *are* My Son,  
Today I have begotten You.

<sup>8</sup>Ask of Me, and I will give *You*  
The nations *for* Your inheritance,  
And the ends of the earth *for* Your possession

Before He incarnate, Christ was God, and all things belonged to Him; He did not become the Son of God in His incarnation because He was already the Son of God. Nevertheless, by obtaining the human nature, made in our likeness (made in the likeness of His brethren. Hebrews 2:17), He was to obtain the inheritance, not for Himself, but for us; this fact explains why in Psalm 2:8, the Father



tells Jesus to ask Him, and the Father will give Jesus the nations as an inheritance and the ends of the Earth as a possession; however, this request of verse 8 appears after the decree published by the Father, referring to the incarnation of Christ, which appears in Psalm 2 verse 7: «Today I have begotten You;» this verse cannot be understood as meaning that Jesus obtained the right to be the Son of God after the incarnation; and, therefore, the right to obtain the inheritance of the nations and the ends of the Earth; we cannot interpret that verse that way because we reiterate that Jesus is the Son of God, He is God, eternally and forever.

Let's look at the vicarious principle in the following table:

**Table 4**

**The vicarious principle and its benefits for the children of God**

<b>THE VICARIOUS PRINCIPLE</b>					
<i>«Therefore, in all things He had to be made like His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make propitiation for the sins of the people.» (Hebrews 2:17)</i>					
Christ, by incarnate, took the place of the human being	<b>INCARNATION</b>	<b>DEATH</b>	<b>RESURRECTION</b>	<b>GLORIFICATION</b>	<b>ASCENSION</b>
	<p>«Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same, that through death He might destroy him who had the power of death, that is, the devil...» (Hebrews 2:14).</p> <p>«For what the law could not do in that it was weak through the flesh, God <i>did</i> by sending His own Son in the likeness of sinful flesh, on account of sin: He condemned sin in the flesh...» (Romans 8:3)</p>	<p>«and He died for all, that those who live should live no longer for themselves, but for Him who died for them and rose again» (2 Corinthians 5:15).</p>	<p>«For I delivered to you first of all that which I also received: that Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day according to the Scriptures...»(1 Corinthians 15:3-4).</p>	<p>«But we see Jesus, who was made a little lower than the angels, for the suffering of death crowned with glory and honor, that He, by the grace of God, might taste death for everyone.» (Hebrews 2:9).</p>	<p>«And without controversy great is the mystery of godliness: God was manifested in the flesh, / Justified in the Spirit, / Seen by angels, / Preached among the Gentiles, / Believed on in the world, / Received up in glory.» (1 Timothy 3:16).</p>

Human beings sinned and died, but they receive all the benefits of Christ's vicarious work.	<b>PHYSICAL BODY AND THE SINFUL FLESH (THE PERVERSE)</b>	<b>DEATH</b>	<b>BENEFITS OF THE VICARIOUS WORK OF CHRIST FOR THE CHILDREN OF GOD</b>		
			<b>RESURRECTION OF LIFE</b>	<b>GLORIFIED BODY</b>	<b>RAPTURE</b>
	«But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! Who will deliver me from this body of death?» (Romans 7:23-24)	«For the wages of sin <i>is</i> death, but the gift of God <i>is</i> eternal life in Christ Jesus our Lord» (Romans 6:23)	«For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first.» (1 Thessalonians 4:16)	«who will transform our lowly body that it may be conformed to His glorious body, according to the working by which He is able even to subdue all things to Himself.» (Philippians 3:21).	«Then we who are alive <i>and</i> remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord.» (1 Thessalonians 4:17)
<b>THE VICARIOUS PRINCIPLE ALLOWS THOSE OF THE HUMANITY WHO ARE SAVED TO OBTAIN THE FOLLOWING:</b>					
The fulfillment of all covenants					
The promise of good things to come in the age to come (Eternal Kingdom)					
The New Earth and New Heavens	Eternal Life	Holy descendants multiplied eternally Holy offspring	Government / Reign and Priesthood	The Eternal presence and the eternal company of God	

The only way to understand the previous verses of Psalm 2 is to consider that the decree of God implies the inheritance of the nations and the possession of the ends of the Earth for the children of God saved by Christ because He incarnated and, by taking our place in everything (in His humanity, His sufferings, His death, His resurrection, and His glorification), we, the children of God, obtain the blessings of the divine decree, the promise of the eternal inheritance that contains the government of the nations and the possession of the ends of the Earth; that is the recovery of what Adam lost.

Paul takes up the Psalm 2 in his preaching in the synagogue in Antioch in Pisidia; let us read Acts 13:32-33:

<sup>32</sup> And we declare to you glad tidings—**that promise which was made to the fathers.**

<sup>33</sup> God has fulfilled this for us their children, in that He has raised up Jesus. As it is also written in the second Psalm:

‘You are My Son,  
Today I have begotten You.’

In the previous passage, Paul speaks about the promise made to the fathers, referring to Abraham,

Isaac, and Jacob. The apostle says that God has fulfilled this promise in Israel (in the children of the Jews) and to the Church (to us). The apostle adds that the fulfillment of the promise is the resurrection of Jesus and quotes Psalm 2.

Paul also takes up the Psalm 2 in Hebrews 1:1-4:

<sup>1</sup> God, who at various times and in various ways spoke in time past to the fathers by the prophets,

<sup>2</sup> has in these last days spoken to us by *His* Son, whom He has appointed heir of all things, through whom also He made the worlds;

<sup>3</sup> who being the brightness of *His* glory and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down at the right hand of the Majesty on high,

<sup>4</sup> having become so much better than the angels, as He has by inheritance obtained a more excellent name than they.

In the previous passage, the human nature (incarnation) and the divine nature of Christ (He is God) are intertwined; this reveals that the **vicarious principle** we cited in the verses is presented as a God-man alternation, which confirms the substitution that Jesus made on our behalf, in all the areas indicated in Table 4.

It is necessary to assume the above to understand what Paul wanted to explain. In verse 1 of Hebrews 1, he speaks of the Incarnate Christ, for he says that before God had spoken to us by the prophets, but in the last days, God has spoken to us by the Son, which refers to the Incarnate Christ; in verse 2, Paul says that the Father appointed Jesus as heir of all things, but this event appears in the context of the incarnation, of Christ as man; then, the apostle clarifies in the same verse that Jesus is Creator of the Universe, pointing out the divine nature of Christ. Verse 3 reiterates the divine nature of Christ, for it says that Jesus is the brightness of God's glory, the express image of His person, and the one who upholds all things by the Word of His power; this verse clearly says that Jesus is God (cf. Philippians 2:5-6). Immediately, Paul goes on to speak of the Incarnate Christ, for he mentions Christ's sacrifice on the cross by which He carried out the purification of our sins through Himself (Hebrews 1:3). Then, Paul mentions Christ's exaltation, His return to the glory of the Father, which He had before incarnated, for He possessed it from eternity (cf. John 17:5); the apostle adds that Jesus sat down at the right hand of the Majesty on high (Hebrews 1:3). However, in verse 4 of Hebrews 1, it is stated that Jesus was made much superior to the angels because He inherited a more excellent name than them. Here, the context is placed after the incarnation, not before, because Christ is God and always has been and always will be superior to the angels. Jesus did not become superior to the angels when He rose and ascended glorified because He never ceased to be God and always was and always will be superior to the angels. The teaching is that Christ, by incarnating, He, was made a little lower than the angels because of our sake, for we human beings were made lower than the angels; here, **the vicarious principle** operates, for the Lord in His humanity took our place, to then make us superior to the angels, in what? In which we shall be heirs and joint heirs with Christ of all the blessings of the covenants.

It is the context in which Paul quotes Psalm 2 in Hebrews 1:5-6; let us read:

<sup>5</sup> For to which of the angels did He ever say:

“You are My Son,  
Today I have begotten You”?

And again:

“I will be to Him a Father,  
And He shall be to Me a Son”?

<sup>6</sup> But when He again brings the firstborn into the world, He says:

“Let all the angels of God worship Him.”

In this passage, the incarnation of Christ is reiterated; nevertheless, the alternation with His divinity is still made because the passage says that even in this incarnated state, Jesus continued to be God, for it is affirmed: «“Let all the angels of God worship Him.”» (Hebrews 1:6b); but this appears when it is stated that the Firstborn is brought into the world, referring to the incarnation.

### **8.5 The incarnation of Christ and His provision for the believer: What am I saved for?**

Salvation is the entrance into the possession of the inheritance and eternal promises. Traditionally, the Church has arrived at the understanding of salvation, which means to be saved from Hell, and this issue has been studied extensively regarding the question: “What am I saved from?”; the answer to that question is: I am saved from Hell, from the second death, from the Lake of Fire, from eternal torment. But there is a tendency to forget the question, What am I saved for?

What the Church has taught in the last century and this century by going a little beyond the question of: what am I saved from? It is about the teaching of the glory and the presence of the Lord. The Church has said, "I am saved to go into the presence of God and enjoy His glory." When Paul says that the lost people will be away from the glory of God's power (2 Thessalonians 1:9), he is relating the two questions: What am I saved from? And, what am I saved for? The problem of the Church is that she has not taught in depth about the second question in the pulpits. Therefore, the interpretation of the kingdom of this world, the unbiblical one, has taken over the pulpits because many preachers teach that we have already received Christ and, therefore, we are saved, so we must seek all things of this fallen world; this is the apostasy of the Church in the End Times.

The apostate Church preaches the following blasphemy: "I am saved in order to live in this world so that the Lord will hear my requests for healing, material needs, riches, fame, power, among other abominations;" this is unbiblical because the Scriptures do not teach that we are saved to receive an inheritance on this Post-Flood Earth and that we are saved for God to make us promises of corruptible things and fulfill them in this fallen world that is about to be judged and burned up; the Lord does not lead His children to root themselves to this Earth and pursue material things. The Bible is not centered on the kingdom of this world (John 18:36) since the center of the Scriptures is salvation, which is the entrance to eternal promises and inheritance; this is corroborated in 2 Peter 1: 3-4 (NASB):

<sup>3</sup> or His divine power **has granted to us everything pertaining to life and godliness**, through the true knowledge of Him who called us by His own glory and excellence.

<sup>4</sup> Through these **He has granted to us His precious and magnificent promises**, so that by them you may become partakers of *the* divine nature, having escaped the corruption that is in the world on account of lust.

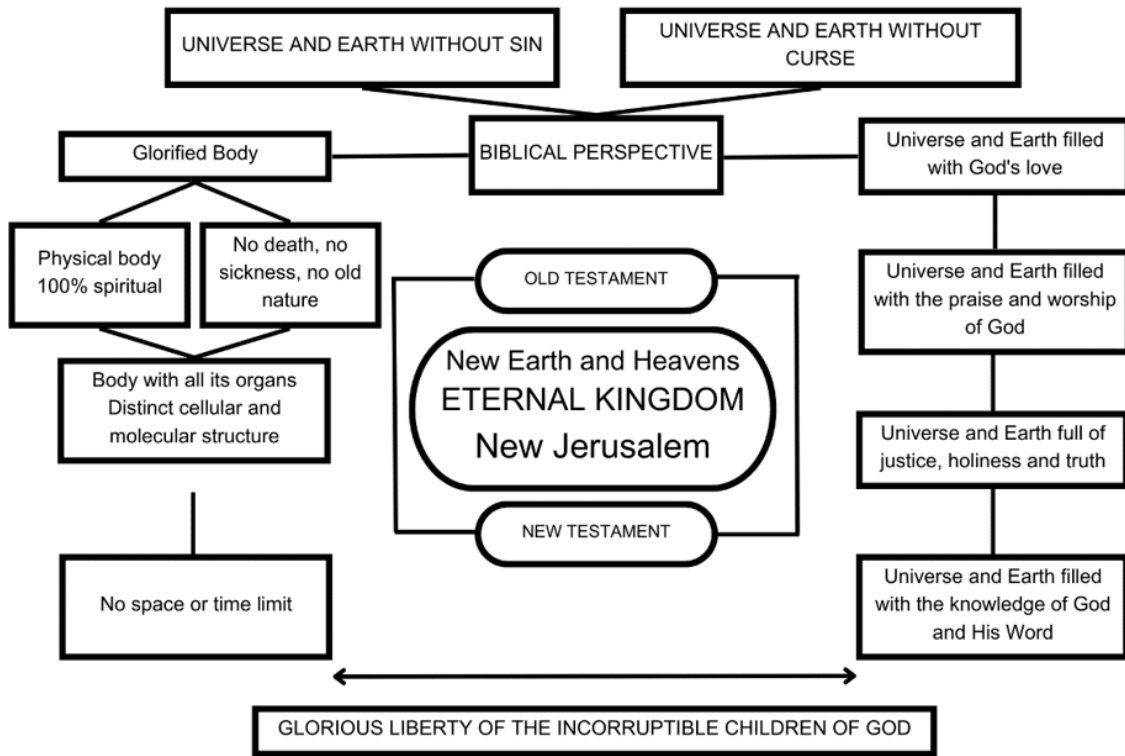
Peter speaks of **everything** that pertains to **life and godliness**, and these two terms are well defined in the Scriptures; the apostle Peter says that "everything" (in other contexts, the word **goods** is used in relation to the inheritance) has been granted to us by the divine power of the Lord and through the knowledge of Christ who did a loving and powerful thing, which is to call us by and for His glory and excellence. The apostle adds that through all that he has said about God's power, knowledge, glory, and excellence of God, the Lord has granted us **precious and magnificent promises**. At this point, the keyword appears, the glorious word that we are studying, which is "**promises**," which the Holy Spirit characterizes as **magnificent**. Peter says that thanks to the Lord's redemptive work, to the vicarious principle, and to His grace, Christ has made us partakers of the divine nature. Now, what does the divine nature mean? The divine nature is defined in the Bible as the possession of the following:

- An eternal, glorified body that will never die again in the likeness of the body of Christ (John 6:47, 51, 54, 58; John 8:51; 11:26; Romans 8:18, 23).
- An eternal inheritance: the one Christ possesses because He Himself has made us heirs of God and joint heirs with Him (Romans 8:17).

Let us see in the following figure the blessed and glorious provision for which Christ has given us this great salvation:

**Figure 5**

*The Biblical perspective.*



In Christ, we are free from physical, spiritual, and eternal death forever; when we are raptured, we will be freed from the body of death, from sickness, from the Perverse, the flesh of sin, the old nature, from the bondage of corruption, and from the curse, because we will have a physical body one hundred percent spiritual, that means tangible, pure and holy with a glorious organs, cellular and molecular structure, totally different from the physical body we have now, which is corruptible; this glorified body will not be limited by space nor by time, because it will live in eternity in an eternal and extended Earth forever; and we will inherit through Christ the Universe and the Earth full of the love of God, full of the praise and worship to the King, full of the righteousness and holiness of the Lord, full of the knowledge of His Word.

It is for this reason that the Church, now that she is about to obtain the promises and the inheritance of the Abrahamic Covenant and other covenants, by the grace of Christ, must walk in a holy and godly conduct way of life (2 Peter 3:11), must long with all her mind, heart, soul, and spirit for the coming of the Lord in the Rapture; the Church must be groaning for the redemption of her body, as Romans 8:23 says:

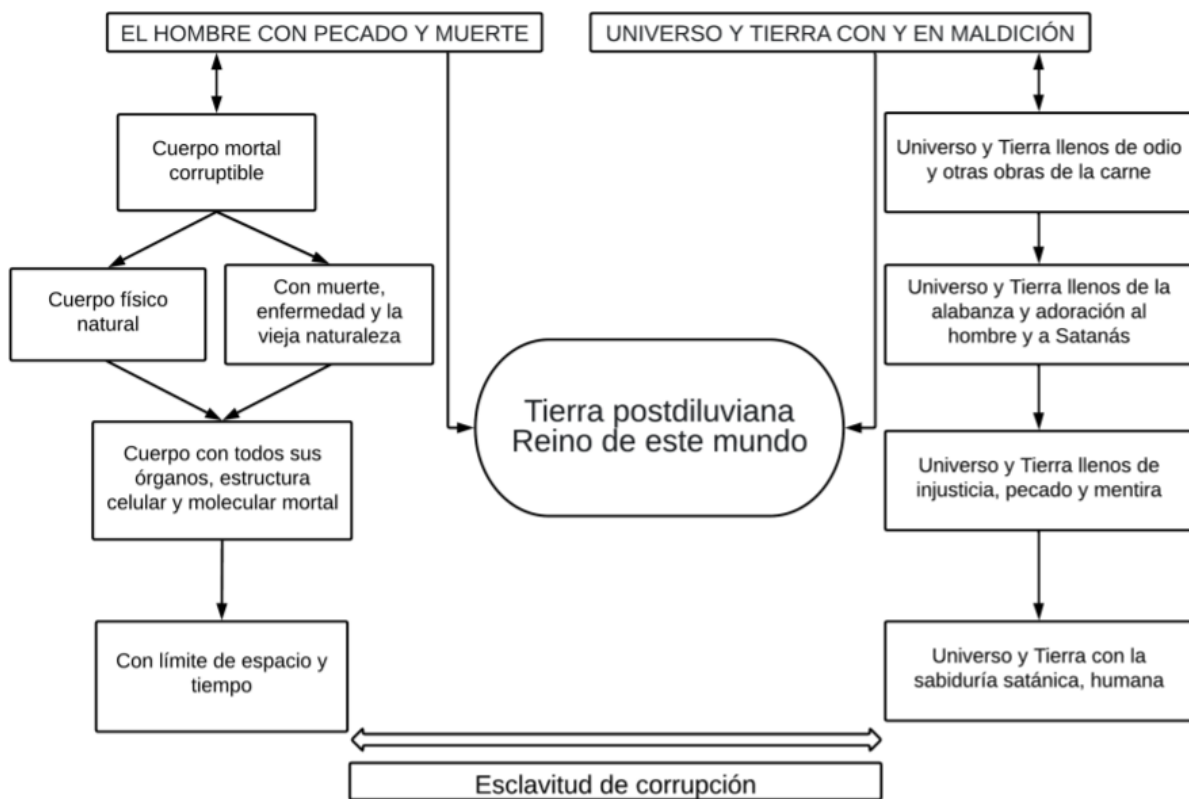
<sup>23</sup> Not only *that*, but we also who have the firstfruits of the Spirit, **even we ourselves groan within ourselves, eagerly waiting for the adoption, the redemption of our body.**

The redemption or adoption of our body will take place when the dead in Christ are first resurrected

and glorified; then, we who are alive will be transformed into the likeness of the glorious body of Christ, who incarnated to fulfill His work of redemption by which we Gentiles have the citizenship of Israel, the title of children of God, and the offspring of Abraham through faith, and we are heirs and joint heirs with Christ. The Lord promised to Abraham that he would be the heir of the world, and through Christ, the Church is also the heir of the world: «For the promise that he would be the heir of the world *was* not to Abraham or to his seed through the law, but through the righteousness of faith.» (Romans 4:13). Let us now see below the characteristics of the kingdom of this world and the misery of those who are immersed and rooted to this Earth:

**Figure 6**

*Post-Flood Earth. The Kingdom of this world.*



The apostasy, as a clear sign of the End Times, threatens to steal the Church of the eternal promises and the eternal inheritance, for the apostasy proclaims and has spread the corruptible interpretation of the Scriptures, centered on the kingdom of this world, on the lust of the eyes, the lust of the flesh and the pride of life. The Perverse and the devil want the child of God to return to the bondage of corruption in which he was when he did not know Christ, alienated from the citizenship of Israel, when he was a stranger to the covenants of promise, and walked with no hope and without God in the world (Ephesians 2:12).

In the face of the attack described above, the holy Church has all the mighty weapons in God for the destruction of strongholds, to overcome in these last times, and to obtain the full reward; let us read

Hebrews 10:34-39:

<sup>34</sup> for you had compassion on me in my chains, and joyfully accepted the plundering of your goods, knowing that you have a better and an enduring possession for yourselves in heaven. <sup>35</sup> Therefore do not cast away your confidence, which has great reward. <sup>36</sup> For you have need of endurance, so that after you have done the will of God, you may receive the promise:

<sup>37</sup> “For yet a little while,

*And* He who is coming will come and will not tarry.

<sup>38</sup> Now the just shall live by faith;

But if *anyone* draws back,

My soul has no pleasure in him.”

<sup>39</sup> But we are not of those who draw back to perdition, but of those who believe to the saving of the soul.

Today, more than ever, we must keep faith like Abraham, who, when he received the promise and the inheritance, believed, and the Lord accounted it to Abraham for righteousness (Genesis 15:6); what the servant Abraham understood was not a corruptible Earth, an inheritance in the Post-Flood world, for clearly, the Scriptures say that Abraham waited the city which has foundations whose builder and maker is God, that is, the New Jerusalem. Let us now read Hebrews 11:8-11; we will point out the parts where reference is made to the promised land and the eternal descendants, which are the elements of the covenant.

<sup>8</sup> By faith Abraham obeyed when he was called to go out to **the place** which he would receive as **an inheritance**. And he went out, not knowing where he was going. [THE EARTH]

<sup>9</sup> By faith he dwelt in the land of promise as *in* a foreign country, dwelling in tents with Isaac and Jacob, **the heirs with him of the same promise**; [THE EARTH]

<sup>10</sup> for he waited for **the city which has foundations**, whose builder and maker *is* God. [THE EARTH]

<sup>11</sup> By faith Sarah herself also received strength to conceive seed, and she bore a child when she was past the age, because she judged Him faithful **who had promised**. [THE HOLY DESCENDANTS]

We might think that the promised land that the Lord gave to Abraham had its fulfillment in the entrance of the people of Israel into Canaan; however, by the passage of Hebrews quoted above, it is confirmed that there is one more fulfillment missing, and it is the fulfillment that Abraham understood, which will fulfill when the Lord makes the New Heavens and the New Earth where righteousness dwells; such fulfillment is only possible through the Seed, through the incarnation of Christ at His first coming. Nevertheless, there will be another previous fulfillment during the Millennium, after the Second Coming of the Lord. It is for this reason that Paul says in Hebrews 11:39-40:

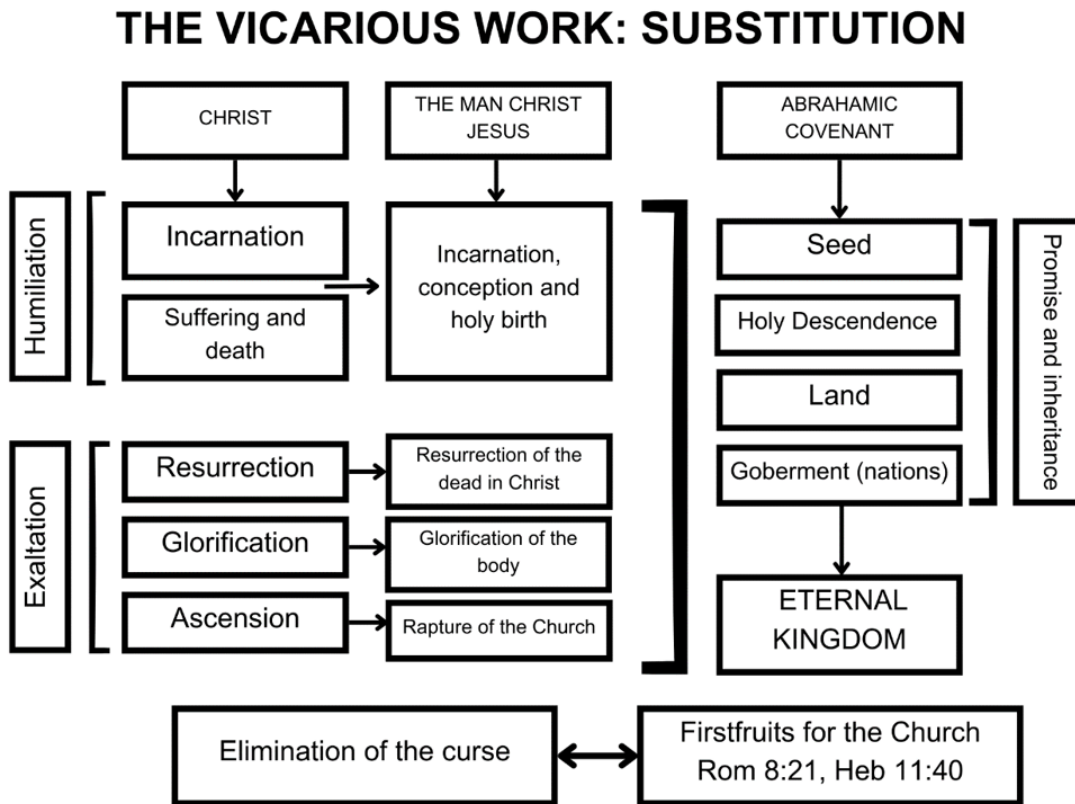
<sup>39</sup> And all these, having obtained a good testimony through faith, did not receive **the promise**,

<sup>40</sup> God having provided something better for us, that they should not be made perfect apart from us.



**Figure 7**

*The vicarious work of Christ (substitution) and the benefits for God's children.*



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We are living in the End Times; we know it because all the signs of the end prophesied by the servants of God and the Lord Jesus Christ Himself have been fulfilled: (a) the signs in nature (earthquakes and increasing volcanic activity, tsunamis, hurricanes, the poles melting, extreme heat, etc.), for creation is groaning and in labors with birth pangs (Romans 8: 20-22); (b) the signs in society through the multiplication of wickedness, violence, terrorism, diseases, and sexual immoralities as in the days of Noah and Sodom (Luke 17: 26-30); (c) the signs in world politics through crises in governments, wars, and rumors of wars (Matthew 24: 6-7); (d) the signs related to Israel regarding the return to its land, its birth as a nation in 1948, the enemies surrounding it, and the attacks of many nations against this country in organizations such as the UN (Matthew 24: 32-25); (e) the signs in the scientific field are another sign because knowledge has increased (Daniel 12:4); (f) and the signs in the Church regarding the apostasy that has grown to great proportions with many congregations departing from the Word of God, ecumenism, materialism, worldliness and the marketing of believers with deceptive words (2 Peter 2: 3).

We are living in the last days, and we are in the fulfillment of chapters 2 and 3 of Revelation, in which the Lord Jesus Christ is calling the sleeping Church to repent before the glorious event of the Rapture, which is at the door. The apostate Church refused to repent when the Lord called her; therefore, God has already executed upon the apostate Church the judgment of forsakenness, has removed her lampstand from its place, and has vomited her out of His mouth (Revelation 2:5; 3:16).

This book, *The Church in the End Times: The Church that waits for her Lord, is based on the Second Spanish Edition (Enhanced and Revised)* and deals with the state of the end-time Church, and aims to awaken the sleeping congregations and those who have fallen away from the gospel of Christ, for the Lord Jesus Christ is calling His bride; there is a cry throughout the Earth in which the holy churches and the Holy Spirit are saying: "Come Lord Jesus."

