

THE DAVAR BIBLE SCHOOL

# Bible

**CORRESPONDENCE COURSE**

LESSON 5

## **An Open Letter from the Dean**

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- James Trimm

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## LESSON 5

### Come out from Babylon

#### Come out and be Separate

Now comes the call to come out from Babylon. This call is repeated several times in the Scriptures:

Go you forth of Babylon....  
(Is. 48:20)

Depart you, depart you, go you out from thence,  
touch no unclean thing;  
go you out of the midst of her;  
be you clean, that bear the vessals of YHWH.  
(Is. 52:11)

8 Flee out of the midst of Bavel, and go forth out of the land of the Chaldeans,  
and be as the he-goats before the flocks. ....

6 Flee out of the midst of Bavel, and save every man his life, be not cut off in her  
iniquity; for it is the time of YHWH's vengeance; He will render unto her a  
recompense....

45 My people, go you out of the midst of her, and save yourselves every man  
from the fierce anger of YHWH.  
(Jer. 50:8; 51:6, 45)

10 (2:6) Ho, ho, flee then from the land of the north, says YHWH; for I have  
spread you abroad as the four winds of the heaven, says YHWH.

11 (2:7) Ho, Tziyon, escape, you that dwell with the daughter of Bavel.'  
(Zech. 2:6, 7)

14 And be not yokefellows to those who do not believe, for what fellowship has  
righteousness with Torah-less-ness? Or what communion has light with  
darkness?

15 Or what agreement has the Messiah with HaSatan? Or what part has he who  
believes with him who does not believe?

16 And what unity has the Temple of Eloah with shadim? But you are the  
Temple of the living Eloah, as it is said, **I will dwell with them, and I will walk  
with them, and I will be their Eloah, and they will be my people.**

17 Because of this, **Go out from among them and be separated from them,**  
said YHWH, **and do not come near the unclean, and I will receive you,**

18 and **I will be** to you a **Father** and you **will be sons** and daughters **to me**, says  
the Almighty, **YHWH.**

(2Cor. 6:14-18)

Here Paul creates an allegory from the Torah command against yoking different kinds of animals together. He then gives various sets of diametrically opposed things which generally are associated with Torah vs. Torahlessness. The word translated "unrighteousness" in the KJV text of 2Cor. 6:14 is actually ANOMIA (without Torah).

Next Paul compares light with darkness. Throughout the New Testament there are extended metaphors revolving around light and darkness. Believers are called "sons of light" (Lk. 16:8; Jn. 12:36; Eph. 5:8; 1Thes. 5:5). The full armour of God is also called the "armour of light" (Rom. 13:12). The New Testament speaks of those "who walk in darkness" (Jn. 8:12; 12:35).

But what does this idiomatic use of the terms light and darkness mean? For the answer let us turn to the Tanak:

For the *commandment is a lamp*;  
and the *Torah is light*...  
(Prov. 6:23)

Your word is a *lamp* to my feet,  
and a *light* to my path.  
(Psalm 119:105)

To the *Torah* and to the testimony;  
if they speak not according to this word,  
it is because there is no *light* in them.  
(Isaiah 8:20)

...for a *Torah* shall proceed from me,  
and I will make my judgement to rest  
for a *light* of the people.  
(Isaiah 51:4)

So according to the Tanak the Torah is a light for our paths. Those that walk in the Torah walk in the light. This is why the New Testament speaks of those who walk in darkness (Jn. 8:12; 12:35; 1Jn. 1:6; 2:11). These are those who do not walk by the light of Torah. Of these John writes:

And if we say that we have fellowship with him,  
and walk in *darkness*,  
we are liars and we do not walk in *truth*.  
(1Jn. 1:6)

Notice that John equates "walking in truth" with walking in the light. As we noted previously "the Torah is truth" (Ps. 119:142) thus if "walking in the light" means "walking in truth" then both phrases refer to walking in the Torah. This takes us

back to our passages from the Tanak given above. John also confirms this by writing the parallel statements:

...walking in *truth*.  
...walk *according to his commandments*.  
(2Jn. 1:4, 6)

So 2Cor. 6:14 refers to Torah as "light" and Torahlessness as "darkness".

Then 2Cor. 6:15 compares those that are faithful to those that are not faithful. Remember the "way of faith" is the Torah:

Remove the false way from me,  
and graciously grant me your *Torah*.  
I have chosen the way of *faith*;  
I have placed your ordinances before me.  
(Psalm 119:29-30)

Thus in 2Cor. 6:14-18 coming out of Babylon and being separate involves a separation and distinction between those who are faithful to Torah and walk by its light, and those who do not faithful to Torah but walk in darkness. These Torahless (ANOMIA) ones who are not faithful to Torah and who walk in darkness are in Babylon.

It is important to come out from Babylon and be *separate* from these Torahless ones. Jeremiah foretells of those who fail to heed the call to come out of Babylon hoping instead to heal her (Jer. 51:6-8) but she will not be healed (Jer. 51:9). We must not be yoked to them for Isaiah warns us that at the last days judgement of Babylon (Is. 13:1, 10) that:

Everyone that is found shall be thrust through;  
and everyone that is *joined* to them shall fall by the sword.  
(Is. 13:15)

As the cry appears in Revelation:

4. And I heard another voice from heaven saying,  
**Come out from within her, my people,**  
**so that you do not partake in her sins,**  
so that you do not receive of **her plagues**,  
(Rev. 18:4)

## **Christmas**

Following the great flood mankind attempted to centralize on the plains of Shinar and built a city called Babel (Babylon and Babel are the same word in Hebrew: Bavel).

HaSatan immediately sought to turn mankind away from the true Messiah by introducing a false Messiah. HaSatan found the perfect tool, an ambitious woman named Semeramis. She was the widow of Nimrod, "the mighty hunter before YHWH" (Gen. 10:9) who had met with a violent death. Nimrod had been deified as being a deliverer from the menace of wild animals. Semeramis, seeking to perpetuate his worship and also to retain her throne, deceived them into joyfully believing that by way of a miraculous conception she had given birth to a son called Tammuz, who was claimed to be Nimrod reincarnated. This woman with her mamzer (illegitimate) child was thenceforth worshipped as "mother of (a) G-d" (Madonna)-- "the queen of heaven."

This was the birth of the ancient Babylonian-Akkadian religion, the fountainhead of all idolatry. Every form of paganism, can be traced to this source.

Alexander Hislop, in his book. *THE TWO BABYLONS*, has clearly documented that Christian worship is none other than the worship of Nimrod and his wife, disguised. Concerning the Christmas festival Hislop writes:

The Christmas was originally a pagan festival is beyond all doubt. The time of the year, the ceremonies with which it is celebrated, prove its origin. In Egypt, the son of Isis, the Egyptian title for the queen of heaven, was born at this very time, about the time of the winter solstice. The very name by which Christmas is popularly known among ourselves-- Yule day-- proves at once its pagan and Babylonian origin. "Yule" is the Chaldee name for "infant," or "little child"; and as the 25th of December was called by our pagan Anglo-Saxon ancestors "Yule-day" or "the child's day", and the night that preceded it, "Mother night", long before they came in contact with Christianity, that sufficiently proves its real character. Far and wide in the realms of paganism was this birthday observed  
(*THE TWO BABYLONS*; Alexander Hislop; p. 93)

It may be demonstrated that Yeshua was not born in the winter at all, but during the Fall Feasts. Since YHWH has not in his Torah authorized the celebration of Christmas, then where did it come from? As early as the first century Paul was condemning those from the Gentiles who were attempting to incorporate their old pagan "days, and months and seasons and years" into their new faith (Gal. 4:8-11). About the year 230 the Gentile Christian "Church Father" Tertullian wrote:

By us [Gentile Christians] who are strangers to (Jewish) Sabbaths, and new moons, and festivals, ... the Saturnalia, the feasts of January, the Brumalia, and Matronalia are now frequented, with gifts being carried to and fro.

Since Tammuz was identified with Ba'al, the sun god, and since the sun noticeably began to grow stronger at about the 25th of December, at the winter solstice this season came to be celebrated as the rebirth of Nimrod. The feast of Saturnalia, lasting about a week, was held at this time.

Now it was the policy of Roman Catholicism to incorporate pagan festivals into Christianity so as to bring in more converts.

Pope Gregory wrote to Augustine the first missionary to the British Isles (C.E. 597):

Do not destroy the temples of the English gods; change them to Christian churches. Do not forbid the "harmless" customs which have been associated with the old religions; consecrate them to Christian use.

Thus Rome retained a pagan form for "Xmas" but could not restrain its pagan spirit--existing to this day.

Sir James Fraser in "The Golden Bough" writes:

Thus it appears that the Christian Church chose to celebrate the birthday of its founder on the 25th of December in order to transfer the devotion of the heathen from the sun to him who was called the Sun of Righteousness. If that was so, there can be no intrinsic improbability in the conjecture that motives of the same sort may have led the ecclesiastical authorities to assimilate the Easter festival of the death and resurrection of their Lord to the festival of the death and resurrection of another Asiatic God which fell in the same season.

The name "Christmas" appeared around 450 C.E. when Pope Julius decreed that all Christians must observe the birth of Jesus at the same time that the pagans were observing the Saturnalia, etc. It was then called "Christe-masse", or Christ's mass.

The so-called "Christmas tree" had its origin in Babylonian religion, The tree was used to represent Tammuz (a name meaning "branch" or "sprout") HaSatan's counterfeit of "The Branch" (Hebrew: NETZER;branch; shoot; sprout)-- Messiah, who was also prophetically called "The Root out of dry ground" (Is. 11:1; 53:2; Jer. 23:5; Zech. 6:12-- "Behold the man whose name is The Branch"). Ancient coins have been found picturing a tree stump (representing dead Nimrod) and a small tree growing nearby (Tammuz).

## **Easter**

The present variable time was appointed by early Romanism in amalgamation with the very

ancient pagan spring festival to the goddess of the spring. It was fixed on the Sunday immediately following the 14th day of the paschal moon which happened on or first after the vernal equinox.

(Schaff-Herzog Ency. Of Religious Knowledge, Vol. 2, p. 682)

Eostre was the Anglo-Saxon name for the Babylonian goddess Ishtar<sup>1</sup>. The celebration of the Christian holiday "Easter" goes back to the pagan Babylonian spring festival also known as the Roman

Pagan festival Veneralia held on April 1st in honor of Venus, the Roman equivalent of the Greek Aphrodite who was the same as the Babylonian Ishtar.<sup>2</sup>

So-called "Lent" is of purely Babylonian origin. The word "Lent" actually came from the Saxon word "Lenct", meaning "spring." Lent began as the forty days of "weeping for Tammuz" (see Ezek. 8:13-14) leading up to the spring equinox and the festival of Ishtar.

Tammuz was the supposed reincarnation of Ishtar's (i.e. Semeramis') husband (Nimrod). In the spring, his death and reappearance was celebrated. A season of lamentation was followed by one day of joy at the rising of the sun at the spring equinox (as in Ezek. 8:15-18)

with the Ishtar sunrise service:

15 Then said He unto me: 'Have you seen this, O son of man? you shall again see yet greater abominations than these.'

16 And He brought me into the inner court of YHWH's house, and, behold, at the door of the temple of YHWH, between the porch and the altar, were about five and twenty men, with their backs toward the temple of YHWH, and their faces toward the east; and they worshipped the sun toward the east.

17 Then He said unto me: 'Have you seen this, O son of man? Is it a light thing to the House of Y'udah that they commit the abominations which they commit here in that they fill the land with violence, and provoke Me still more, and, behold, they have put the branch to their nose.'

18 Therefore will I also deal in fury; My eye shall not spare, neither will I have pity; and though they cry in My ears with a loud voice, yet will I not hear them.'

Ishtar (the queen of heaven) was worshipped with nice fluffy cakes (Jer. 7:18; 44:17-19) today's hot-cross buns. By contrast Passover which occurs at about the same time is observed with unleavened bread. In fact Easter eggs and Easter bunnies are both fertility symbols associated with the fertility goddess Ishtar.

Notice that Ishtar worship was a big family event for the children:

The children gather wood

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<sup>1</sup> Encyclopedia of Gods p. 77

<sup>2</sup> ibid p. 20-21, 280-281

and the fathers kindle the fire  
and the women knead their dough,  
to make cakes to the queen of heaven  
and to pour out drink offerings to other gods, that  
they may provoke me to anger,  
(Jer. 7:18; 44:17-19)

The custom of wearing new clothes at Easter also seems to be the antipathy of Passover during which traveling clothes are to be worn (Ex. 12:11).

## Steeple

The steeple originates from the vile phallic worship referred to in Isa. 57:5-8 and Ezek. 16:17. The "groves" connected with "high places" that Israel so frequently "went whoring with" (Ps. 106:28-39) were the images and places where these "queen of heaven" festivals were carried on. The word "groves," found forty times in the KJV English, comes from the Hebrew word *asherah* and is always associated with the worship of *Ashtoreth*, alias Ishtar, Eostre, the goddess of spring, Easter. This phallic worship often involved the use of phallic symbols (see Ezek. 16:17). Egyptian obelisks are just such phallic symbols. Today many churches are also topped with these Babylonian phallic symbols known today as "steeples".

## Crosses, Fishes and Doves

**Tammuz** (Ezek. 8:14) also called Dumuzi was the Sumerian and Babylonian Akkadian name for the Phoenician god Ba'al Shamin<sup>3</sup>. Ba'al Shamin (the Lord of Heaven) originated in Canaanite culture as Ba'al<sup>4</sup> (Lord) so often mentioned in the Bible. Ba'al also appears in the Babylonian pantheon as Bel<sup>5</sup>. Which was also a title of the Babylonian god Marduk<sup>6</sup> called in Hebrew Merodach<sup>7</sup>. One of the Biblical titles of Ba'al was "Ba'al Gad" (pronounced Ba'al Gawd or Ba'al God) (Josh. 11:17; 12:7; 13:5). Ba'al Gad (the Lord God) is also listed in the Encyclopedia of Gods as a Western Semetic god.

According to the Encyclopedia of Gods:

He is the first "dying-and-rising" god  
to be historically recorded by name...

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<sup>3</sup> The Encyclopedia of Gods identifies "Ba'al Shamin" as the consort of Astarte (p. 29) who is the Phoenician version of the Babylonian-Akkadian goddess Ishtar (p. 119) who is synonymous with the Sumerian goddess Inana (p. 119) whose consort is Dumuzi (Tammuz) (p. 70, 114).

<sup>4</sup> ibid pages 36-37

<sup>5</sup> ibid p. 41

<sup>6</sup> ibid

<sup>7</sup> ibid p. 158

He is commanded by Inana [Ishtar] to enter the underworld for a period each year, which accounts for the seasonal demise of the green world to drought. ... as late as biblical times there are references to women "weeping for Tammuz".<sup>8</sup>

Ba'al also is said to have died, descended into the underworld and been restored<sup>9</sup>

The Greek version of the Babylonian god Tammuz was Adonis. Adonis was synonymous with the Phoenician deity Adon (lord)<sup>10</sup>.

Regarding Adonis the Encyclopedia of Gods say:

Adonis is modeled on the Mesopotamian dying vegetarian god Dumuzi (Hebrew: Tammuz)... Tradition has it that he was killed... and is condemned to the underworld for six months of each year, during which the earth's vegetation parches and dies under the Summer sun and drought. He was honored in a spring festival...<sup>11</sup>

The first letter in Tammuz is the Semitic letter **TAW** which appeared in Canaanite script as a **cross**. As a result Tammuz was often worshiped with the **symbol of the cross**.

Thus Tammuz was also known as **Adon (Lord)**; Ba'al (**Lord**); "Ba'al Shamin" (**The Lord of Heaven**) and Ba'al Gad (**The Lord God**). He **died, descended into the underworld and was resurrected**. His resurrection was celebrated with a **spring festival** and he was worshipped with the **symbol of the cross**.

**Dagon** is mentioned as the god of the Philistines in Judges 16:23; 1Sam. 5:2-7 and 1Chron. 10:10. Dagon (Strong's # 1712) means "fish-god" and is taken from DAG (Strong's # 1709 "fish"). According to the Encyclopedia of Gods Dagan (Dagon) was a grain and fertility god and the **father of Ba'al**. His attributes included a fish tail. Thus the **father of Ba'al** was worshiped with the **symbol of the fish**.

**Ishtar** was the Babylonian equivalent of the Sumerian goddess Inan<sup>12</sup> who was the consort of Tammuz<sup>13</sup>. She was known to the Greeks as Aphrodite<sup>14</sup> and to the Romans as Venus<sup>15</sup> and worshipped her with the **symbol of the dove**. She was known to the

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<sup>8</sup> ibid p. 70

<sup>9</sup> ibid p. 37

<sup>10</sup> ibid page 3

<sup>11</sup> ibid p. 4

<sup>12</sup> ibid p. 119

<sup>13</sup> ibid p. 70

<sup>14</sup> ibid p. 20-21

<sup>15</sup> ibid p. 280

Amorites, Canaanites and Phoenicians as Asherah<sup>16</sup>. The Phoenicians also called her Astarte the consort of Ba'al Shamin<sup>17</sup>. Her festival was the Roman feast of Veneralia on April 1st<sup>18</sup>. This corresponded to the ***Babylonian Spring Equinox festival of Ishtar also called "Easter" still observed today.***

### **Will the Real Yeshua Please Stand?**

Now in Revelation 6:1-2 we read:

- 1 And I saw when the lamb opened one of the seven seals,  
and I heard one of the four beasts that spoke  
as the voice of thunder,  
Come and see.
- 2 And I heard and I saw,  
and behold, [there was] a white horse  
and he who sat on it had a bow and a crown was given to him  
and he went out victorious, both conquering and to conquer.  
(Rev. 6:1-2 HRV)

At once we are faced with the obvious question: Who is the man on this white horse? Its certainly not the Lone Ranger. The Christian commentaries are split about 50/50 on who this rider is.

***Halley's Bible Handbook*** says. "This may symbolize Christ setting out to Conquer the world..."

While ***Unger's Bible Handbook*** says, "The rider in the white horse, is the Antichrist..."

Now how could Christians be so confused about who this man is? Can Christians not tell the difference between their Jesus and the Antichrist? Well at any rate the identity of this rider is a mystery.

OK now lets look at Rev. 10:

1. And I saw another angel who descended from heaven  
and was clothed with a cloud and a bow of heaven [was]  
upon his head and his appearance [was] like the sun  
and his feet [were] like pillars of fire.
2. And he had in his hand a little open book,  
and he placed his right foot upon the sea  
and the left upon the land.
3. And he cried out with a loud voice as a roaring lion.

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<sup>16</sup> ibid p. 27.

<sup>17</sup> ibid p. 29

<sup>18</sup> ibid p. 281

And when he had cried out,  
the seven thunders spoke with their voices.  
4. And when the seven thunders spoke,  
I was preparing to write.  
And I heard a voice from heaven of the seven saying,  
Seal up what the seven thunders have said and do not write it.  
5. And the angel that I saw standing upon the sea  
and upon the land,  
who lifted his hand to heaven,  
6. Even he swore by him who lives forever and ever,  
he who created the heaven and that which is in it  
and the earth and that which is in it,  
that there should not be any more time.  
7. But in the days of the seventh angel,  
when he is about to sound,  
the mystery of Eloah is completed  
that he announced to his servants the prophets.

Now "the mystery of Eloah" in verse 7 in context would seem to be the things which the seven thunders spoke in verse 3 which Yochanan (John) was forbidden to write in verse 4.

Compare the usage of "thunder" in Rev. 10 with the usage of "thunder" in John 12:28-30 where a voice from heaven speaks and those who do not understand it hear only thunder.

OK now lets look at verse 7 line by line in detail:

7. But in the days of the seventh angel,  
when he is about to sound,

In Revelation there are seven angels with seven trumpets. The seventh angel blows his trumpet in 11:15 and initiates the restoration of the Kingdom of YHWH. This verse seems to foreshadow the coming blowing of the seventh trumpet in 11:15.

the mystery of Eloah is completed

As we have said this appears from the context to refer to the things revealed by the seven thunders (10:3) which Yochanan was not permitted to write (10:4). When the seventh trumpet blows in 11:15 these things will have been completed.

which he announced to his servants the prophets.

Now what does this mean? Does it refer to Yochanan? No because Yochanan was not permitted to reveal these mysteries. Could it refer to the prophets of the Tanak? Well if Yochanan was not permitted to reveal it in his time it does not make sense that it had already been revealed. So if the prophets of the Tanak contain these things they would be

sealed (see Is. 29:14-15, 18; Dan. 12:4, 9). At any rate Rev. 10:7 tells us that YHWH is getting ready to do something. The Tanak tells us:

Surely Adonai YHWH will do nothing,  
but that he reveals his secret to his servants the prophets.  
(Amos 3:7)

So it would appear that sometime after the time of Yochanan and before the blowing of the seventh trumpet "his servants the prophets" will reveal some things that had been sealed. Now one of those things would be the identity of the man on the white horse in the first seal corresponding to the first thunder (Rev. 6:1-2). So that rider's identity would be revealed before the blowing of the seventh (last) trumpet.

OK now lets look at a parallel section of Scripture in 2Thes. 2:

1. But we urge you, my brothers, concerning  
the coming of our Lord Yeshua the Messiah  
and concerning our gathering together to him,

This refers to the time of the blowing of the last trumpet:

16. Because our Lord, with a command  
and with the voice of the chief angel<sup>19</sup>  
and with the **trumpet**<sup>20</sup> of Eloah,  
will descend from heaven  
and the dead who are in the Messiah will rise up<sup>21</sup> first,  
17. And then we who remain who are living  
will be caught up with them as one in the clouds,  
for the meeting of our lord in the air,  
and thus we will always be with our Lord.  
(1Thes. 4:16-17)

51. Behold, I tell you a mystery.  
Not all of us will **sleep**<sup>22</sup>,  
but all of us will be changed;  
52. Suddenly, as the twinkling of an eye,  
at the last **trumpet**<sup>23</sup> sounding,  
and the dead will rise<sup>24</sup> without corruption  
and we will be changed.  
(1Cor. 15:51-52)

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<sup>19</sup> or "a chief angel"

<sup>20</sup> Isaiah 27:13 see also Mt. 24:31; 1Cor 15:52; Rev. 8:6; 10:7 11:15

<sup>21</sup> Ezekiel 37:1-14

<sup>22</sup> Dan. 12:2

<sup>23</sup> Isaiah 27:13 see also Mt. 24:31; 1Thes. 16-17; Rev. 8:6; 10:7 11:15

<sup>24</sup> Ezekiel 37:1-14

2. That you neither quickly be shaken in your minds,  
nor be troubled, not by word, nor by spirit, nor by a letter,  
as though from us, [saying] namely,  
Behold, the day of our Lord has arrived.

Referring to the blowing of the last trumpet.

3. Do not let anyone deceive you in any way,  
because [it will not come] except  
an apostasy should come first  
and the son of man of Torah-less-ness be revealed,  
the son of destruction ,

So here we are told that before the blowing of that last trumpet two things would have to happen first:

1. an apostasy
2. the son of man of Torah-less-ness is revealed

This exactly parallels Rev. 10 which tells us that the seven thunders, including the identity of the man on the white horse, would be revealed before the blowing of the last trumpet.

4. Who is an adversary and exalts himself  
above all that is called a god and that is revered,  
so that he will even sit in the Temple of Eloah as Eloah  
and will make his nefesh (self, soul)  
appear as though he is Eloah.

So this Torah-less-one claims to be the God of the Bible.

5. Do you not remember that while I was with you  
I told these things to you?
6. And now you know what restrains,  
that he should be revealed in his time.
7. For the mystery of Torah-lessness  
has already begun to work,  
however [it will work] by itself when that which now restrains  
is taken away from the midst.
8. And then the Torah-less-one will be revealed,  
whom our Lord Yeshua  
will consume by the breath of his mouth,  
and he will abolish him with the manifestation of his coming.

But this has been sealed until a certain time. The identity of this Torah-less one is a mystery until a certain time, then it is revealed.

9. For the coming of that one is by the working of HaSatan with all power and signs and lying wonders
10. And with all the deception of Torah-lessness that is in the destroyed ones, because they did not received the love of truth by which they should have life.
11. Because of this, Eloah will send to them the working of deception that they might believe a lie,
12. And [that] all of them might be condemned, those who did not believe in the truth, but delighted in Torah-lessness.

This Torah-less one comes with signs and wonders in conection with a lie which is counter to the truth. The biblical definition of truth is in Psalm 119:142, 151. The Torah is truth. The lie therefore must be Torah-less-ness.

13. But we are bound to give thanks to Eloah always on your behalf, our brothers, beloved of our Lord, that Eloah chose you from the beginning to life by the sanctification of the spirit and by the trust of the truth.

Remember truth = Torah (Ps. 119:142, 151)

14. For to these things he called you by our proclaiming to be a glory for our Lord Yeshua the Messiah.
15. Therefore, my brothers, stand fast and hold firmly to the commandments that you learned, whether by word or by our letter.

Paul concludes by telling us that the key is to hold to "the commandments".

OK let us look further in the scriptures to see if we can learn more about the identity of this Torah-less-one. Lets look at 2 Cor. 11:3-4.

3. But I fear lest as the serpent deceived Havah by his craftiness, so your minds will be corrupted from the simplicity that is with the Messiah.
4. For if he who came toward you had proclaimed to you another Yeshua whom we had not proclaimed, or you had received another spirit that you had not received,

or another b'sorah that you had not accepted,  
you might have been persuaded well.

Notice here we are warned about "another Yeshua/Jesus". This other Yeshua/Jesus comes in connection with a lie/deception. Remember the Torah is truth (Ps. 119:142, 151). Remember the Torah is truth (Ps. 119:142, 151). This true spirit causes us to walk in his statutes and to be careful to observe his ordinances (Ezek. 36:27). By contrast the "other Yeshua/Jesus" comes with a Torahless Spirit.

Notice also that this "other Yeshua/Jesus" comes with "another Gospel". Now the true Gospel is "the word of truth" which is to be "obeyed" (Col. 1:5; 2Thes. 1:8). Now the Torah is the "word" (Is. 2: 3) and the Torah is "the truth" (Ps. 119:142, 152) so then it would seem that the true Gospel is the Torah. But this "other Yeshua/Jesus" will come with ANOTHER Gospel of Torahlessness.

Finally note that this "other Yeshua/Jesus" comes in connection with "another spirit". The true Spirit is the Spirit of truth who guides us in Truth (Jn. 16:13)

(Is it a coincidence that Paul goes on in 2Cor. 12:1-4 to relate a vision in which a man learned words that he could not reveal? compare Rev. 10:3-4). Ok now let's look at another passage in Matthew 7:

20 And you, by their fruit you will know them.  
21 Not everyone that says to me, 'Lord, Lord.',  
will enter into the Kingdom of Heaven;  
but he that does the will of my Father which is in heaven,  
the same will enter with me into the Kingdom of Heaven.  
22 Many will say to me in that day, 'Lord, Lord'  
have we not prophesied in your name?  
and in your name have cast out shadim?  
and in your name done many powerful works?  
23 And then will I profess to them, that I know them not.  
withdraw from me, all you workers of Torah-less-ness.

It seems that these people followed a "Torah-less" one that had the same name as Yeshua/Jesus. But they did not do the will of the Father (Torah). (This does not mean that we are saved by works, only that there is no saving power in the Torah-less "other Yeshua".)

So who is the Torah-less-one who is revealed before the blowing of the final trumpet?

Could it be the Torah-less Jesus of Christendom? The Christian commentaries are split 50/50 over the identity of the man on the white horse in the first seal (Rev. 6:1-2) as to whether he is the Antichrist or their Jesus Christ. How could they be so confused? Can they not tell the difference between their Jesus and the Antichrist? Perhaps both groups

of Christian commentators are right. Perhaps the man on the white horse *IS their Jesus* and *IS* the Antichrist.

### **Nimrod the Hunter**

Notice that the man on the white horse in Rev. 6 carries a bow:

2. And I heard and I saw,  
and behold, [there was] a white horse  
and he who sat on it had a bow and a crown was given to him  
and he went out victorious, both conquering and to conquer.  
(Rev. 6:2 HRV)

Now lets compare this man with the man on a white horse in Rev. 19:

11. And I saw heaven opened, and behold,  
[I saw] a white horse and he who sat upon it  
was called faithful and true  
and in righteousness he judges and makes war.  
12. And his eyes [were] like a flame of fire  
and on his head [were] many diadems.  
And he had a name written [on him]  
that no [one] knew except himself.  
13. And he was clothed with a garment dipped in blood  
and his name was called The Word of Eloah.  
14. And the armies in heaven followed him  
upon white horses clothed with fine linen, white and pure.  
15. And from their mouth[s] a sharp sword came out,  
by which they might kill the nations. **And he will rule them with a rod of iron**<sup>25</sup>  
and he will tread the winepress of the wrath of Eloah almighty.  
16. And he had a name written on his garments, on his thighs, King of Kings and  
**Lord of Lords**<sup>26</sup>.

Notice that the man on the white horse in Rev. 6:2 is armed with a bow but the man on the white horse in Rev. 19 is armed with a sword. Why the difference? Why does the man on the white horse in Rev. 19 carry a sword while the man on the white horse in Rev. 6:2 carries a bow?

Well lets examine the scriptural symbolism which such a sword holds. In Ephesians 6:13-20 we read about "the whole armour of God." In this armour is included "the sword of the spirit" which we are told is "the Word of God." (Eph. 6:17). According to Hebrews (Heb. 4:12) this sword is a "two edged sword". This reminds us of the sealed

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<sup>25</sup> Psam 2:9

<sup>26</sup> Deut. 10:17

book which is written on both sides (Rev. 5:1; Ezek. 2:9-10) And the "flying scroll" of Zech. 5:1-4 which has Torah commands written on both sides:

- 1 Then again I lifted up My eyes, and saw, and behold a flying roll.
- 2 And he said unto me: 'What see you?' And I answered: 'I see a flying roll; the length thereof is twenty cubits, and the breadth thereof ten cubits.'
- 3 Then said he unto me: 'This is the curse that goes forth over the face of the whole land; for every one that steals shall be swept away on the one side like it; and every one that swears shall be swept away on the other side like it.
- 4 I cause it to go forth, says YHWH Tzva'ot, and it shall enter into the house of the thief, and into the house of him that swears falsely by My name; and it shall abide in the midst of his house, and shall consume it with the timber thereof and the stones thereof.' and into the house of him that sweareth falsely by my name: (Zech. 5:1-4)

What is the "Word of God"? According to Isaiah the "Word of YHWH" is the Torah:

...For the Torah will go out from Zion,  
and the Word of YHWH from Jerusalem.  
(Isaiah 2:3)

Here "Torah" and "the Word of YHWH" are used in synonymous poetic parallelism as synonyms, just as "Zion" and "Jerusalem" are synonyms. This is also expressed in Jn. 17:17 which tells us "...Your Word is Truth." and Ps. 119:142: "...Your Torah is Truth.". Demonstrating that the Torah is the Word of God.

So the Messiah returns on a white horse armed with a sword which represents the Torah. By contrast the man on the white horse in the first seal attempts to imitate the true Messiah but unlike the true Messiah, he is swordless (Torah-less).

So why then does the man on the white horse in Rev. 6:1-2 carry a bow? Perhaps this is a further clue as to his identity. Could this bow point to his true identity? Could he represent Nimrod "the mighty Hunter" and the first King of Babylon (Gen. 10:8-10) who became the basis for the god Tammuz/Adonis who was a mighty hunter?

(End Lesson Five)