

## The World Shall Rejoice

Happy Sabbath to everyone.

The fifth Letter to Rachel, from the series which we have been reviewing in our past few studies, covers quite a few topics related to the arrest, trial, and crucifixion of Yahshua. In fact, there were so many important ideas in the first half that I initially had some question as to what the “essence,” the central idea, was. What was it I was attempting to explain to Rachel?

Well, the name of the letter is “The Death-Knell of The Dragon,” that is, the sign that Lucifer was defeated, and so the main thrust of the letter was the victory that Yahshua had over His enemies – both mortal and spiritual – leading up to His resurrection. In the first half, however, we see little that could be described as a “victory” for the Master.

I wrote, for example, about Judas’ betrayal. I described Peter’s denial on those three occasions. I discussed the great sorrow that Yahshua felt in the Garden of Gethsemane, to the degree that, had the Messiah NOT been crucified, the weight of sins would have killed Him anyway. This is actually a significant idea, and one that merits some examination here.

If asked who killed Yahshua, different (yet correct) answers may be given. It was the Sanhedrin, on behalf of the Jewish Nation, that initiated the legal action against Him, leading to His death, and so they were certainly responsible, as the Scriptures declare. (Acts 2:23) It was the Romans under whose authority Yahshua was sentenced to crucifixion, and therefore the Scriptures tell us also that they have earned guilt of His blood. (Mark 15:15, Acts 4:24-28) But while Israel provided the occasion of His death, and Rome provided the method of His death, neither provided the full reason for His death.

In Psalm 116:3, we find the writer, under inspiration, saying, “The sorrows of death compassed me, and the pains of hell gat hold upon me. I found trouble and sorrow.” Matthew and Mark both record the specific words of Yahshua in the garden of Gethsemane, “Then saith He unto them, ‘My soul is exceeding sorrowful, even unto death; tarry ye here, and watch with me.’” (Mat 26:38, Mark 14:34)

Yahshua was not given to exaggeration, nor was this merely a figure of speech. The physician Luke says of that incident, “And being in an agony He prayed more earnestly, and His sweat was as it were great drops of blood falling down to the ground.” (Luke 22:44)

Some medical personnel, in examining this passage, have attributed the phenomenon described here to extreme emotional distress, to the degree that the body begins to physically break down. The blood vessels near the surface of the skin rupture, and become mingled with the sweat. By all accounts, this is extremely rare in human beings... but what Luke describes here, of the quantity being “great” drops of blood, indicates a suffering as unique as it is terrible.

We have all heard of circumstances in which otherwise healthy individuals suffer such extreme emotional disruption that they literally die of shock or fear. The heart and other sensitive organs cannot long endure too great a strain. And if this has happened in healthy individuals as a result of ordinary, human suffering, how long can we imagine that Yahshua's body would have endured the torments of this supernaturally extreme degree of turmoil?

It is written, "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in Him should not perish, but have eternal life." (John 3:14, 15)

This refers to an incident in the Book of Numbers, recorded, "And the people spake against Elohim, and against Moses, 'Wherefore have ye brought us up out of Egypt to die in the wilderness? For there is no bread, neither is there any water; and our soul loatheth this light bread.'

"And Yahweh sent fiery serpents among the people, and they bit the people; and much people of Israel died. Therefore the people came to Moses, and said, 'We have sinned, for we have spoken against Yahweh, and against thee. Pray unto Yahweh, that He take away the serpents from us.' And Moses prayed for the people.

"And Yahweh said unto Moses, 'Make thee a fiery serpent, and set it upon a pole; and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live.' And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived." (Num 21:5-9)

One of the most central critical themes of the Gospel is that Yahshua has offered His life for ours, so that we might be reconciled unto the Father, and restored as children of promise, and inheritors of His everlasting life. It is because of this knowledge, not debates, and lectures, and years of study, that souls are converted from error to truth. It is this one fact, that Yahweh loved us so much that He sent us His Son to die in our place, which drew thousands over the course of a day to unite with the Apostles in the early Church. (Acts 2:41) It is that one fact that ultimately wins the heart even in this dark generation.

The reason why the Jews were permitted to bring national attention to Yahshua's ministry, and the reasons why the Romans were permitted to sentence Him to a public execution, was so that the world could see this sacrifice "lifted up," so that all those bitten by the Great Serpent could behold Him and live.

The reason Yahshua died is the reason that He was dying even before His trial at the hands of men had even begun. Our sins, our transgressions, were placed upon Him, and He bore them. He knew the separation from the Father that our sins have created in us, and He knew the death to which we were going had no atonement been possible. It is this that truly caused His death, and He was lifted up at the time of His death so that we might know Him, and respond. Rome

and Israel bear their part of this guilt, but we provided the reason for His death, and while the world rejoiced, the Son of Yahweh died for its sins.

In the first half of this fifth letter, the thing that stuck out the most to me was the suffering of Yahshua, and how the world, blinded by sin and Satan, displayed no sensitivity whatsoever, to this great pain. In fact, the world was happy that its “Troubler” was no more, because His very presence, His very life, testified against them and revealed to them their need for salvation, a need that their pride would not allow them to admit.

The verse that really brings this sharply into focus is a statement that Yahshua made to His disciples regarding the days after His death: “Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy.” (John 16:20)

The world rejoices when those who oppose its principles and policies are silenced. The world rejoiced when Jeremiah was placed in prison for his testimony. The world rejoiced when John the Baptist was beheaded. The world mocked Yahshua when He was tried before the world, and then lifted up for its salvation.

When the world rejoices, the saints mourn. They do not mourn for themselves, but because they know that when they rejoice – because they have inherited everlasting life, joy and peace, the world will mourn because it has fallen short of these everlasting blessings. This does not bring them pleasure, but sympathy and sadness... and a sense of urgency to work.

The Scriptures tell us, “They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.” (Psalm 126:5, 6)

We know the parable of the sower, that Yahshua scatters the Gospel in the world as seeds, and those that take root in the heart of willing individuals bring forth life, and then bear fruit unto salvation. What is the role of the saints in this process? Their efforts, their sweat and tears, are the moisture that waters those seeds. It is through the saints and their works that the Holy Spirit goes out among men. The labor of the vineyard workers is what dresses and keeps the garden, even as Adam was commanded to do to Eden. (Gen 2:15) Those words, by the way, dress and keep, mean to “labor and guard.” Even in paradise, even in a pre-sin garden, mankind was given a task to labor. This should be a lesson both to those who believe that service to Christ is a matter of ease, and those who believe that “works” and “faith” are opposing principles. The intended purpose of mankind was and is to be a laborer in cooperation with divine agencies, and as I said in a previous study, those who are redeemed by the Blood of the Lamb fulfill – either physically or spiritually – every perfect command initially given to our first father.

The tears of the saints water the seed. Why is this necessary? It is because, if we are to be like Yahshua, then we must, like Yahshua, appreciate the effects of sin. We, who are privileged to

serve as He served, remembering His Ministry of Service, must know what it is we do. We must understand the effects of sin destroying our fellow men, and know what it is from which the Gospel is truly saving us.

As it was instructed to the angel tasked with sealing the 144,000, “And Yahweh said unto him, ‘Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.’” (Ezek 9:4)

The saints are not sighing over their own lot, but as faithful “keepers,” that is, “guardians” of the Gospel vineyard, they are distressed that those who seem to have authority over it, and the name “vine keepers” are destroying the harvest, and are crucifying the Son of the Landowner afresh when He is sent again in the person of His beloved Bride.

In the closing scenes of Yahshua’s ministry, we saw (as mentioned at the beginning) betrayals by Judas and Peter, abandonment by the other disciples, the anger of the crowds of people He had come to save, rejection by the High Priests of His own religion... and finally, because of the weight of sin that was imputed to Him for our sakes, He could not even see beyond His death, and felt isolated for the first time from the Father who had sent Him.

While this was going on, what was happening?

“For dogs have compassed me; the assembly of the wicked have enclosed me: they pierced my hands and my feet. I may tell all my bones: they look and stare upon me. They part my garments among them, and cast lots upon my vesture.” (Psalm 22:16-18)

“And they that passed by railed on Him, wagging their heads, and saying, ‘Ah, thou that destroyest the temple, and buildest it in three days, save thyself, and come down from the cross.’ Likewise also the chief priests mocking said among themselves with the scribes, ‘He saved others; Himself He cannot save.’” (Mark 15:29-31)

And how is it today?

One need not spend a lot of time on the television, radio, or internet to find people denouncing Christianity... belittling and ridiculing those who believe in Yahweh, and especially those who believe in His Word, regarding the creation, the flood, and His special care for mankind. Those who believe in the Biblical record as set down by divine inspiration are called fools, and are said to be holding back the development of mankind by their dangerous, outdated beliefs.

The world rejoices when faith is proven false, delighting in scandalous tales of religious figures shown to be hypocrites, frauds, and liars. Satan is well pleased to have it so, because when the true messengers arise, crying as one in the wilderness, bearing a true message of victory over sin, they are seen as “more of the same” and ignored. This is often his course of action, to provide counterfeits and distractions, so that the truth is cast out with the lies. In Israel there were several

who claimed to be the Messiah, as the Sanhedrin well knew, and this was a part of their reason for failing to understand the importance of their genuine day of visitation.

In this generation there is a vast array of movements, ministries, and churches, all claiming to know the truth, all claiming to lead their people to salvation... and yet when faced with the simple truth – that they have no power to actually and entirely kill sin the heart of man – they are ashamed, and join the world in railing on the Bride.

The world shall rejoice, but do not be afraid of them. Our testimony shall not dim. Their judgments, made in ignorance of the Almighty, cannot cause the saints any shame. It is written, “Yahweh knoweth the days of the upright, and their inheritance shall be forever. They shall not be ashamed in the evil time, and in the days of famine they shall be satisfied.” (Psalm 37:18, 19)

We know Him of whom we testify. As awful as it may be to recount those last days of our Redeemer’s ministry, in which He was betrayed, abandoned, and mocked, in which He was literally sorrowful unto death, these things were recorded for a reason... that we may take comfort in our own, lesser trials, and that we may comprehend the depths of love that our Father has for us, who sent Himself to us through His Son, knowing well what things He would endure for our sakes.

The Gospel is not, at its most basic, about what happened on the cross, or the few years of ministry that Yahshua gave us on the earth. The Gospel is not even about the resurrection of the Son as the First-fruits of the resurrected. The Gospel is the “good news” about our Creator, the news that is revealed by these things: that He who is all-powerful is the Lover of our souls. The Gospel is the truth about who our Father is, and though the world may rejoice in its ignorance, in its rejection of Him, repeating the sin of Tower of Babel in its unified language of rebellion...

It is the saints – the simple, the foolish, the old-fashioned, the different – those used to suffering for their knowledge of the Father and Son, it is they who will rejoice when love washes over the universe, and cleanses it from all that is evil, and painful, for all eternity.

For now, we serve the world that rejects our faith, and rejoices in our failures. Like our Father and His Son, we give ourselves for them. We pray for them, that they would acknowledge our Savior now, while the knowledge may yet convert them from darkness to light, from error and deception to truth, from death to life. This is why, like Yahshua, we have a healing ministry, a ministry of service, and a ministry to bring them the truth, about a Father who holds for them a love that is far greater than anything they have ever known.

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