

The Rising of the Morning Star



[AUDIO MESSAGE](#)

Good morning, precious saints.

It's been a while since I released a message. I've just been deep in studying, hearing from the Holy Spirit and making sure I had all the puzzle pieces that fitted together. In my last message, I spoke about the change from John to Jesus and from Elijah to Elijah, how there is a change from a servant to a son - And that is coupled with the impartation of authority and governmental anointing. So I have been pondering a lot about the Lord's timing in all these things happening. And the Holy Spirit directed me to the fact that we are in the third watch of the night year 2023 or 5783. Therefore, the morning watch year would be 5784. And that led me to digging into what the Morning Star really symbolizes!

We know that Jesus Himself spoke of Him being the radiant and brilliant Morning Star in Revelation 22:16. So how did He demonstrate this part of His identity while he was on Earth? The morning star ascends on the right hand of the sun in the heavens before sunrise. It's visible in the last half hour of civil twilight. In other words, towards the end of

the morning watch, and the next thing that is seen rising after the morning star is the sun. And of course, that connects us to the Sun of Righteousness rising with healing in His wings.

So, Jesus depicted himself as the morning star after His resurrection. I want us to look at this in Mark 6:9.

'Now, when Jesus was risen early on the first day of the week, He appeared first to Mary Magdalene, out of whom He had cast seven demons.'

So, we see the mention there of 'early' in the morning on the first day of the week. The morning watch is defined as 'early' in the Bible. So, in the garden where the tomb was, Jesus became visible to Mary early in the morning. And we know from the account in John that Mary saw a man, but did not recognize who it was. She thought it was maybe the gardener - and she addressed Him as 'sir'. And then she heard His voice as He said her name and she recognized Him. So, we can tell that this was during nautical twilight, that it was happening. If you have heard my messages before, you will remember that nautical twilight is the time of the morning watch when there is enough light to see the horizon and to define shapes, but you cannot see their features. So, you can see there's a man standing in front of you because of the shape, but you cannot see his face and therefore you do not recognize him. And that's where Mary was at the end of nautical twilight because she saw Him but didn't recognize Him until she heard the sound of His voice.

John is very accurate in pinpointing the timing in the morning watch when all these events after the resurrection happened. It says in John 20:1 *'On the first day of the week, Mary Magdalene came early to the tomb, darkness yet being upon it. And she saw that the stone had been removed from the tomb'*. So, if there was darkness, it's saying that she came there in the beginning of the morning watch (Astronomical. Twilight) when it looks like night. It just looks like darkness, but because her eyes could adjust to the dark and she probably had a lamp, she saw that the stone had been rolled away. And then in verse 2, it says, *'Then she ran and came to Simon Peter and to the other disciple whom Jesus loved....'* I don't know why John always referred to himself in this coded way, but she said to them, *'They've taken away the Lord and we don't know where they've laid him. And Peter went therefore, and the other disciple, and they came*

to the sepulcher.’ And there's a whole account after verse 2 of John and Peter looking into the tomb, seeing there's nobody there, then Peter going in, John following him and then them coming out again. But all this while, Mary is outside the tomb, weeping. It tells us in John 20:11 that after Peter and John had left the garden, *‘Mary stood without at the sepulcher, weeping. And as she wept, she stooped down and looked into the sepulcher and saw two angels in white standing, one at the head and the other at the feet where the body of Jesus had lain. And they said to her, woman, Why are you weeping? And she said, because they have taken away my Lord, and I don't know where they've laid Him. And when she had said this, she turned back..’* In other words, she looked back over her shoulder and she saw Jesus standing, but she didn't know it was Jesus. So, everything that went on with Simon, Peter and John happened in Astronomical Twilight, and by the time Mary had looked into the tomb and looked back over her shoulder and had seen the shape of a man, it had become Nautical Twilight. And then Jesus said to her, *‘woman, why are you weeping? Who are you looking for? She thought He was the gardener and said to Him, Sir, if you have carried him away, tell me where you have laid Him and I will take Him away. And Jesus said to her, Mary...’* And it says, *‘she turned herself’*, in other words, she turned her whole self toward Him face to face. *‘And she said to Him, Rabboni, which is to say Master or Rabbi, teacher. And Jesus said to her, don't touch Me, for I am not yet ascended to My Father.’* So here we see Mary in the nautical twilight - towards the end of it, turning and having a face-to-face encounter with the resurrected Jesus, and He speaks to her and says He's not yet ascended.

So, here we see this is the depiction of the Morning Star as it appears on the horizon in the morning watch. before ascending up into the heavens. That word for ‘ascend’ that Jesus used is ‘anabaino’, which means ‘to go up, to ascend, to arise. So here Jesus is acting as the morning star. He has this face-to-face encounter with Mary, and then He ascends before the sun comes up in the last part of the morning watch. And as He is ascending, Mary goes forth from her face-to- face appointment and tells the disciples/

The Word says, *‘When we behold Him, we will be like Him’*. After the SEEING comes the SENDING. It's important to take note that He is brim full of resurrection power as He speaks to her. This is the quality of the Morning Star, the ability to emerge out of the blackness of night, or figuratively, death, shining brightly as a star that heralds and announces the coming of the Son. Now in the Hebrew year, the 1st of Av is the

beginning of the last half hour of the morning watch year. Rosh Hashanah, which is the beginning of the next year, has the name of being 'the coming of the King' or 'the crowning of the King'. So, 2 Thessalonians 1:10 says, *'He shall come to be glorified IN His saints (or the word is 'consecrated ones') and to be admired IN all them that believe on that day'*. So, this is connected to the scripture which speaks about the morning star rising in your hearts. Jesus is coming IN His remnant as the Morning Star before He comes for His remnant. So, He rises as the Morning Star in their hearts and they become the mighty corporate warrior company, the Ephraim arrow that is launched forth from the bending of Judah as His bow.

This Morning Star Company are aimed against the Sons of Greece. Remember in Zechariah it says, *'I have bent Judah as my bow fitted it with Ephraim'* and I'm going to launch the Sons of Zion against the Sons of Greece. (And we're going to speak a bit later about who the sons of Greece represent)... Interesting about that word 'bent'. *'I have bent Judah as My bow'*. That word actually means 'to thresh'. So, there's a threshing and a separating of chaff from wheat, and a storage of precious grain and then the fitting of the warrior arrow that has been polished and straightened, ready to be launched - and all this is a part of the preparation and the launching of the Morning Star Company.

Now, on Mount Hermon, when Jesus went through the transfiguration before the eyes of Peter, James and John, He was changed, and Peter talks about that experience in 2 Peter 1:17 it says *'for when He was invested with honor and glory from God, the Father and a voice was born to him by the glory, saying, This is my beloved son, in whom I am well pleased, we actually heard this voice carried out of heaven, for we were together with him on the holy mountain'*. So, Peter is speaking of the transfiguration and the witnessing of it occurring on earth. And then he says, *'and we have the prophetic word made firmer still, you will do well to pay close attention to it, as to a lamp shining in a dark place until the day breaks through and the morning star rises in your hearts'*.

The King James version calls it 'the daystar'. So, he's talking about it being dark and the prophetic word you've been given is like a lamp until the day breaks through the darkness in the morning watch. That word for 'daystar' in Greek is 'phosphorus'. We've all heard of phosphorus, but it comes from two Greek words. Phosphorus means 'light bearing'. Specifically, it refers to the morning star, and the two words it comes from is

'phos', which means 'to shine or make manifest, especially with rays'. It also means 'fire and light'. And the Thayer dictionary says it also means 'lamp or torch', because both of these carry fire that emits light. And the other word that makes up phosphorus is 'phero', which means 'to bear or carry or to bring forth, or to rush'. Thayer says phero means 'to move by bearing, to be conveyed with a suggestion of force or speed'.

So, in 2 Peter 1:19, that word for 'day star' or morning star means 'to bring forth and carry fire and light', 'like a mighty rushing wind', Thayer says. Of course, what does that remind us of? The people in the upper room. So the people in the upper room were experiencing an impartation of the Morning Star because they were baptized with flames of fire on their head. But as I said last time, this end time baptism of the last Morning Star Company will be the whole jug poured out; the impartation of the seven Spirits of God, so that we can move with force and speed like a mighty rushing wind. Remember the Word says the Spirit is like the wind. You don't know where it's come from. You don't know where it's going, but those who are led by the Spirit of God are the sons of God.

So, the morning star, or the daystar, is a lamp or torch that carries light and fire. It is ignited. And this is what Peter is referring to when he speaks about the morning star rising in your heart until He, Who is the Morning Star brings forth fire and sevenfold light within your heart.

In Luke 17:8 John, the Baptist's father, when he was given the ability to speak again after John's naming, he prophesied and he said '*through the tender mercy of our God, the dayspring from on high has visited us; to give light to them that sit in darkness and the shadow of death and to guide our feet into the way of peace*'.

When does the dayspring from on high visit? In the morning watch. And the dayspring or the Morning Star heralds the rising of the light and the coming of the Son. It announces, just like John the Baptist announced. He was a voice preparing the way, making straight the paths for the coming of the Lord.

That word 'dayspring' used in Luke 17:8 is 'anatole', which means 'a rising of light, the dawn'. Everywhere we see this rising, and in this time, God is preparing and bringing to fullness of readiness a Morning Star Company that is presently hidden in the earth. But I

believe, in the Morning Star season; 5784 - the morning watch year, in that prophetic season when the morning watch is seen, this company will rise empowered, enlightened and transfigured. The word 'anatole', 'a rising of light or dawn' comes from the word anatello, which means 'to cause to arise'.

Who is This that looks like the Dawn?

Now I want us to go to Joel 2:1, where it talks about the coming of the Day of the Lord, and this is what it says:

'Blow a trumpet in Zion. Sound an alarm on My holy mountain. Let all the inhabitants of the land tremble for the Day of the Lord is coming. It is nigh at hand'.

So, the morning watch, before the day comes, is when this announcement is given or the Herald shouts forth this alarm. Blow the shofar. Sound the alarm. The Day of the Lord is very close at hand. Now the day is not close at hand at 12:00 midnight. It's close at hand in the morning watch. So, this whole few verses in Joel 2 at the beginning is talking prophetically about the morning watch season.

Then verse 2 says, describing the day of the Lord: *'A day of darkness and gloominess, a day of clouds and thick darkness, as the morning spread upon the mountains. A great people and strong, there's never been any like them, nor shall they be ever again, even to the years of many generations'.* So, it says a day of 'darkness'. That word is choshek. It means 'misery, destruction, death, ignorance, sorrow and wickedness'. So, the Day of the Lord is when all these things are going to be present and experienced in the earth. Darkness is upon the earth and dense darkness is upon the people, but what is the Lord say? *'Arise and shine, for your light has come and the glory of the Lord has risen upon you.'* That is talking about the Morning Star Company - about those who arise and shine with the glory of the Lord that's been imparted to them, even in the darkness of the Day of the Lord.

That word translated 'morning' spread upon the mountains is the word 'shachar', which means 'dayspring', which is from the root word 'to rise early'. What rises early before the sun? The Morning Star! The Geneva Bible, which is a very old, very accurate translation, says for Joel two. It's all got funny spelling... *Joe 2:2 A day of darkenesse,*

and of blacknesse, a day of cloudes, & obscuritie, as the morning spread vpon the mountaines, so is there a great people, and a mighty: there was none like it from the beginning, neither shalbe any more after it, vnto the yeeres of many generations.. And this, I feel, is so much more accurate, because it's describing the great and mighty people as being like 'the morning upon the mountains'. It's not the day that is like the morning on the mountains. IT'S THE GREAT AND MIGHTY PEOPLE. And the enemy has tried to obscure the identity of this army in Joel 2 and claim it as his own. There have been arguments about this for years, but it says in verse 11 that the Lord utters his voice before HIS army. This is HIS manchild army executing His righteous judgments amidst the darkness and the shaking of the Day of the Lord - and that manchild army, which are the Morning Star company, are like the morning spread upon the mountains.

One of the reasons why the identity of this army has been obscured is because of mistranslation of Joel 2:6 In the King James version, it says '*before their face, the people shall be much pained and all faces shall gather blackness*'. Well, that sounds terribly negative and unpleasant, but that word 'blackness' is H6289 in the Strong's concordance, and guess what it means... It means 'illuminated, that is aglow'. Now if you are illuminated, light has come... why on earth they chose to translate that as blackness, I have no idea. But I think it had to do with their mindset about what this chapter was describing. But we who live in the endtimes can now have a greater understanding and a greater illumination about what and who this army is identified as. IT IS THE ARMY OF THE LORD. And when they appear, the people are illuminated.

That word where it says 'much pained' means 'to bring forth and travail or be born'. So, this coming of the Morning Star company causes a birthing and an illuminating in people. The word translated 'pained' is the word from which we get the Hebrew word for 'power'; Chayil. It means 'a force, an army, valor, strength, a band of men, wealth'. So, there is described here an ascending or rising of this morning star army - the manchild company. Bullinger says about the Greek translation of 'anatole' is 'dayspring' and that the Hebrew equivalent is 'tsemach', which means 'a branch'. Anatole is in Jeremiah 23:5,6 and Zechariah 3:8, because of its springing up. The dayspring springs up and both meanings 'branch' and 'light' are contained in that word, anatole.

Jeremiah 23:5 *'Behold, the days come, says the Lord, that I will raise unto David a righteous branch (In Greek 'anatole' and tsemach' in Hebrew), and a king shall reign and prosper and shall execute judgment and justice in the earth.'*

Now, note that it says the Lord Yahweh says, "I will raise". It means 'to cause to rise, to become powerful, to be established, to fix, to confirm or to ratify'. Now, 'to ratify' means that you say that something is what it claims to be, and it's always by a superior power that carries great authority. So, when it says, *'I will raise unto David a righteous branch'*, it's a prophetic scripture speaking about Yeshua or Jesus the Messiah, but it's also speaking about those who come as an endtime company in the image of this righteous Branch. Remember *'My servant, the Branch'* who will operate both as a priest and a king, in the book of Zechariah? And that happens after the high priest has a change of garment and is crowned or anointed.

So, God says HE will raise this branch, this anatole, this dayspring. It sounds like it's connected to Eliakim in Isaiah 22, who has the key of David laid upon his shoulder. Remember, I've spoken about it. God says, "I will call, I will clothe, I will put the key of David..." and Eliakim means 'God of raising'. It is God who raises up one and puts down another.

Extended as His Sceptre

In Psalm 110:2, it says, *'The Lord will send forth from Zion the sceptre of your strength rule, then in the midst of your foes'*. That word for 'send forth' means to appoint'. And the word for 'sceptre' actually can also be translated 'branch'. So, the sceptre or branch is appointed, established, rises up, becomes powerful, is confirmed and fixed in place and sent forth. And THEY are the ones who exercise the rule of God in the midst of their foes.

Verse 3 of Psalm 110 says, *'Your people will offer themselves willingly in the day of your power, in the beauty of holiness and in holy array out of the womb of the morning..'* When is the womb of the morning? It is the dawn watch; the morning watch when the morning is born. So, a womb gives birth or brings forth. And what or who is birthed in the morning watch? It is the young men who are as the dew. What are the

young men? They are the manchild company. They are the branch or the sceptre, extended and appointed, who rule in the midst of their foes with governing authority.

Now, in English, the word for 'dawn' means the first appearance of daylight in the morning. And it also means dayspring. They spoke of the dawn as the dayspring in about 1300. So, Psalm 110 is prophetically depicting the rising and appointing of a company of consecrated remnant saints in the dawn watch, like the dew. What is the dew do? It falls evenly all over the earth, so they appear all over the earth. When does the dew appear? It falls or condenses in the darkness - but when are you able to see it? In the first light of the morning watch! And it says in Psalm 110, '*In the day of His power*', which takes us back to Joel 2 and the Day of the Lord - and the people will offer themselves willingly in the Day of His power. That word 'power' is that word I mentioned before. Chayil - an army, a band of men with power, strength and substance and valor or bravery. But it also means 'riches'. Now, I don't know if you remember last time in my message, but Elisha actually means 'God of riches'. So here we have a transition from Elijah to Elisha, from a single portion mantle of the spirit of Elijah to a double portion, the army of the double portion - the God of riches. The Elisha Manchild Company operating in the double portion, which is the portion of the firstborn. And just as Jesus was the firstborn from among the dead, so, too, there is a company of many brethren who are going to be brought forth in the morning watch in the pattern of the Firstborn from among the dead, sharing the inheritance of Jesus, the Firstborn from among the Dead.

Now, what's very important here is the book of Ruth, because remember, Ruth was a widow, and then she met Boaz, which means 'in him his strength'. Then she has a tryst with him at the threshing floor (where Judah is being threshed) and he says he will marry her or spread the wing of his garment over her. He pours a whole lot of barley into her widow's mantle, and then she leaves the threshing floor '*before one could recognize another*'. What is that time? It's nautical twilight. You can see people, but you don't know who's who in the zoo. That's when Ruth left the threshing floor with her six portions of barley.

Now, she had gathered one portion by herself the previous day, but now she has the other six. In other words, she has the fulness of the impartation. Remember the pouring out of the jug or the pouring out the WHOLE jug? The sevenfold Spirit outpouring is depicted there, happening in the nautical twilight time of the morning watch for the

bride-to-be. Then she goes home and waits and he speaks in the gates. Then it says in the last chapter of Ruth that they got married and they had a son called Obed. Obed means 'bondslave'. And the interesting thing about this phrase, 'the firstborn from among the dead', what happened was, because Ruth married Boaz, the inheritance of her dead husband was unlocked. She could not access it unless she remarried. And when Obed was born, he received Ruth's first husband's inheritance. He also received a double portion inheritance from Boaz because he was the firstborn of Boaz.

So, he actually got a three-fold inheritance or the fullness of the Spirit. Obed is a picture of the manchild, firstborn from among the dead, Morning Star company with the fullness of the seven spirits, operating with power and might. If Boaz (in him is strength), imparts to his son a double portion inheritance, there is great strength, great power, because he was 'a rich man'. (Elisha - God of riches). Can you get the picture that the word is painting about this company, the man child company that arises as the last herald of the coming of the Son of Righteousness and the King of Kings?

Before I forget, why I went down the whole track with Ruth is that when a woman who was widowed, married somebody else and a son was born, he was called 'the firstborn from among the dead'. That was his identification because it unlocked the inheritance of the dead. And if you read in the book of Ruth, it says '*to restore the name of the dead to his inheritance*'. So, in other words, Ruth's first husband died and he couldn't impart seed and pass inheritance on, so Boaz provided the seed - but that seed was known to be the son of the dead man. So that's why he was called the firstborn from among the dead. I mean, a dead man can have a child through another man! How amazing is that whole concept?

Now, in my series Mighty Men Emerging (which you can download on the Storehouse page of my website), I speak of the fact that a morning star is also the name of a weapon. You can find this in Wikipedia. A morning star is any of several medieval club-like weapons, consisting of a shaft or a rod with an attached ball covered in spikes. And this was used to varying degrees, a combination of blunt force and puncture attack to kill or wound the enemy. So, the Morning Star was a formidable weapon. It could be used by a rider on a horse, just passing by the enemy, to absolutely eviscerate them. And so, this morning star company is a weapon in the hand of the Lord.

In Revelation 12:5, it says, she brought forth a man child who was to rule all nations with a rod of iron (I can guarantee you that in medieval times, the morning stars were made out of iron) and her child was caught up to God and to His throne. Revelation 2:26, speaking to the Church of Thyatira, says: *'And he who overcomes and keeps My works unto the end, to him will I give power over the nations, and he shall rule them with a rod of iron. As the vessels of a potter shall they be broken to shivers'*. (Blunt force blows and attacks with a morning star company) *'And this ruling power is even as I received of My Father'* says Jesus, *'and I will give him the morning star'*.

What is it saying here in these verses? It's saying that the man child company who overcomes, as a co-heir will receive the ruling authority given to Jesus the resurrected Son of the right hand - and they will be a weapon in the hand of the Father. And then it says in verse 28, *'and I will give him the morning star'* - I will give him the revelation; the illumination light from the seven Spirits of God - that portion of the inheritance of Christ that is kept for the endtime army that wages war against the dragon. So, we see from these two passages in Revelation the ruling with the rod of iron and the receiving of the morning star are connected to the manchild.

Different Strokes for Different Folks

In Isaiah 28, which is a chapter about the judgment on backslidden part of Ephraim or prophetically, the judgment on America (because Ephraim means 'double fruit' and was the first born of Joseph, and the USA is like the firstborn from among the nations). So, in this chapter of Isaiah 28, there is a description of God's judgment on End Time America. And very interestingly, in verse 2, there's described a hail of asteroids and a tsunami caused by what is termed 'a strong and mighty one'. I believe that this is a reference prophetically to the coming Planet X or Nibiru, which will cause a rain of asteroids and other meteors to strike the earth - like the one that will strike in the Gulf of Mexico, as shown in a dream to Pastor Ephraim Rodriguez and others. How interesting that his name, Ephraim is attached to the Scripture in Isaiah 28. And how apt, considering that the month of June we have just passed through being 'pride month' that Isaiah 28 describes the crown of pride as being what causes the judgment of God to fall.

Isaiah 28 is a very interesting chapter and it is important to note that at the same time as this judgment on the crown of pride is being meted out, God is portioning a very

different recompense to His faithful remnant. In verse 5, it says: *'In that day, the Lord of Hosts shall become a crown of glory and a diadem of beauty to the remnant of His people and a spirit of justice to him who sits at the judgment seat and might to those turning back the battle at the gate'*. What is sitting on the judgment seat refer to? It is those who have been portioned ruling authority - the manchild company caught up or raised up to a place of rule in Revelation 12. And furthermore, it says that the spirit of might is the portion of the manchild warriors turning back the battle at the gate. This is referring to the manchild warriors warring with the dragon and his angels, described in Revelation 12:7. It has been translated many times as 'the remnant of her seed', but in Greek it doesn't say 'of'. It just says 'the remnant seed'. Who is the remnant seed? It's the manchild company that is the morning star weapon in the hand of the Lord.

So, we see that in the midst of mighty judgment from the hand of God against the wicked, His remnant of being crowned and anointed. The Lord of Hosts will become a crown of glory. What does a 'spirit of justice' mean? *'A spirit of justice to him who sits on the judgment seat'*? It is the seven Spirits of God in which the Lord Himself operated, referred to specifically in Isaiah 11:1-3. His ability to judge justly was because He didn't use His natural eyes and ears to discern what was judged as righteous. Remember, Jesus only said what He heard the Father saying and did what He saw him doing. So, in Isaiah 11:3, it says *'he will not judge by the sight of his eyes or decide by the hearing of his ears, but with righteousness and justice, will he judge the poor and decide with fairness for the meek, the poor and the downtrodden of the earth. And he will smite the earth and the oppressor with the rod of his mouth and with the breath of his lips, shall he slay the wicked'*. Hallelujah.

Now, why is both a 'crown of glory' and a 'diadem of beauty' mentioned? Sounds like a double crowning of sorts. There's firstly glory poured out upon this remnant. And then beauty. The word used here translated 'beauty' can all also be translated 'bravery and honor'. So, a crown of glory and a diadem of bravery. I believe the bravery is an impartation of the Spirit of Might mentioned in Isaiah 28:6. The word translated 'diadem' is very interesting. It's Sephora meaning 'a crown encircling the head, also a turn of affairs or morning'. A turn of affairs is a change and morning is the rising of light after a dark night.

So, let's read further about this righteous judgment that's going to be executed. Notice that in verse 17 of Isaiah 28, it describes an uncovering and removing of pockets of great evil: *'I will make justice the measuring line and righteousness the plummet and hail will sweep away the refuge of lies and waters will overwhelm the hiding place. And your covenant with death shall be annulled. And your agreement with Sheol shall not stand. When the overwhelming scourge passes through, then you will be trodden down by it as often as it passes through, it will take you, for morning by morning it will pass through, by day and by night. And it will be utter terror merely to hear and comprehend the report of it.'* You know, that's something I often pray - that God would sweep away the refuge of lies and expose their hiding place. So basically, this is describing the servants of satan who have been promised that they will be spared during satan's rampage. They have a covenant with death, that it will not touch them if they make a covenant with satan and swear allegiance to his dark plans. They think they're going to come out unscathed, but Isaiah 28:17 to 19 says that that covenant they've made with satan and the spirit of death is going to be annulled and ineffective and the judgment is going to fall upon their necks and they're going to be trodden down by it. The judgment is going to take out the wicked.

In Revelation 12, satan is furious at being cast out of the second heaven and that the woman has escaped his flood, and he goes to make war with the remnant seed or the manchild company. Now why is he so furious, other than the fact that he's been demoted? Because Satan desired to be God. He said HE would ascend. In other words, he wanted to take the place of the Morning Star, Jesus. Jesus ascends. Isaiah 14:12 says:

'How you are fallen from heaven O shining star, son of the morning. How you are cut down to the ground, you who weakened the nations. For you have said in your heart, I will ascend into heaven. I will exalt my throne above the stars of God. I will sit on the mount of the congregation. I will ascend above the heights of the clouds. I will be like the Most High.'

Who is the Most High? The Hebrew word is El Elyon, and it means 'the supreme One'. By the way, just a little titbit of information for those of you that are being taken in by Elon Musk's supposed support of anti-child trafficking and all sorts of conservative causes. Elon Musk's name on his birth certificate is El Elyon. It is the name of the Most

High. Elon Musk is a dark morning star announcing the coming of the son of perdition and the rising of the Antichrist. He will help to bring in the mark. That is what his nanny was told when she asked if he was the antichrist. Someone in the family of Elon Musk said no, but he will help to bring in the mark, and his mother named him 'El Elyon'. How blasphemous is that? So don't be deceived by the antics that he's carrying on with now. He is very much working for satan and probably thinks he has a covenant with death.

Satan said, "I will be like El Elyon. I will be like the Most High". That word 'I will be like' is 'damar'. It means 'to resemble'. So, satan wants to bear the image of God which was given to Adam. Adam was made in the image of God, and the second Adam made the image of God available to us through His Blood. As we behold Him, we are changed from glory to glory. We will be like Him as we behold Him and see him as He is. So, this whole diatribe in Isaiah 14, 'I will... I will. I will arise, I will ascend' is just plain jealousy toward those who ARE going to ascend and be lifted up and rise, bearing the image of the Firstborn from among the Dead - the One who is truly the bright and Morning Star.

Satan did not keep his assigned station and he was cast out. And now he is going to go to war with the remnant seed, the manchild company - but God is going to equip and empower them! Now, the antichrist (called the son of perdition), is going to rise before the true Son of righteousness. He will rise as a counterfeit of 'the son of the right hand'. Remember, the son of the right hand is the one who is set in place or adopted or considered ready to take over his father's business and operate in his authority. The antichrist or son of perdition is going to rise as the son of the right hand of satan. He is his seed and he will operate in his authority, taking over his affairs on the earth. So do you remember the sons of Greece that God is going to pit the Sons of Zion (or the Ephraim Arrow) against? The sons of Greece are effectively the seed of satan with the dragon at their head, who go to make war with the manchild company.

Seed of the Lion

Now I want to just talk about a passage in Genesis 49 where a prophecy is given over Judah. It's quite an interesting prophecy and not easy to really understand what it's referring to because of the terminology. It says:

'Judah, you are he who your brethren will praise (Judah means 'praised'). Your hand will be on the neck of your enemies. Your father's children will bow down before you. Judah is a lion's whelp. From the prey, my son, you are gone up. He stoops down. He crouched as a lion and as an old lion; who will arouse him. The sceptre shall not depart from Judah, nor a lawgiver from between his feet until Shiloh comes. And unto him shall the gathering of the people be'.

Well, let's just chew that a bit and see what it's really talking about. A lion's whelp is the seed of the Lion of Judah. And it says in verse eight that he is going to conquer his enemies. In Genesis 49:9, it says, 'you are gone up'. That word 'gone up' is 'alah', meaning 'ascended'. So, we see here that it's speaking about the seed of the Lion of Judah who is ascending. Very interesting. Who shall cause them to rise? The God of raising! (Eliakim) Who causes the morning star to rise, will cause the seed of the Lion of Judah to rise in the morning watch. Remember when John was taken up to heaven and he saw the throne and he saw the scroll with the seven seals? And everyone's weeping because there's no one fit to open it. And what do they say? *'The lion has conquered'*. So, this entire manchild company, who have the morning star arise in their hearts, receiving the empowerment and the enlightenment and the anointing of glory - these are going to be displaying the conquering power of the Lion of Judah!

Now, this Genesis 49:10 is difficult to understand. It says *'the scepter shall not depart from Judah'*. You would think, okay, Judah is not going to stop ruling. But what is the word 'depart' mean? That word in Hebrew means 'to be removed'. So, this scepter or this rod ruling rod shall not be removed or taken away until Shiloh comes. Who is Shiloh? Well, he's the One who comes at the end of the morning watch after this Lion's whelp has risen. He is the Son of Righteousness.

What does it mean – *'A lawgiver from between his feet'*? That's peculiar. Well, it helps to know that the Hebrew word translated 'feet' was used as a euphemism for 'loins or private parts'. So, this is speaking of an issuing forth of seed or sons or lion's whelps - the manchild company! Basically, these verses speak of a victorious manchild army, the seed of the Lion of Judah, who have ascended and shall be victorious in battle, extended as his sceptre in the last part of the morning watch, as they herald the coming of the Son.

Now, I think I've kind of shared enough with you. This has been really long, but I wanted to get all this portion into part one, and then in part two of The Rising of the Morning Star, I'm going to share what's actually going on in the heavens, in the constellations in the morning watch and how it speaks so much of what God is going to be doing, this God of riches, who is going to pour out His Spirit and crown His manchild company with a crown of glory and a diadem of bravery and might. Take the scriptures, go over what I've said, look at the Scriptures, read them, hear what the Lord has shown me about them, and PRAY and ask for the Lord to rightly position you for impartation.

In this last week, I had a vision of a horn of oil and it was poised to be poured out and underneath it was an empty space. It was waiting for somebody to come and kneel there and receive the outpouring. The outpouring is appointed. Hosea 6 says: *'After two days, He will revive us. On the third day He will raise us up. (The morning star is raised up) and we will dwell before His face. For his coming is prepared and as certain as the dawn. And he is coming to us as the heavy latter rain that waters the earth'*. There is a heavy latter rain outpouring of the Spirit. The whole jug is coming, as He comes to us as the Morning Star, rising and being imparted to the hearts of the manchild company. Hallelujah. Hallelujah. What a God we serve!