

The Yellow Wind

Dan 8:25 And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand.

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In my vision on the State of the World, February 13, 2016, I told of the fate awaiting the New World Order and its crafters. I mentioned that God's Word says that it will be broken without hand, Daniel, Chapter 8. I mentioned Daniel 2, making reference to the fact that the symbolic clay and iron in the final kingdom symbolized by the ten toes, does not cleave together. Then I mentioned that the fate involving being broken without hand is by THE YELLOW WIND. In this document I will further delineate my reference to THE YELLOW WIND, and the final end of those who have chosen Lucifer/Satan as their master.

The Bible depicts a number of ways in which those who follow Lucifer/Satan will be dealt with WITHOUT HAND at the end-time.

Dan 7:9 I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire.

Job 38:22 Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail,

Rev 8:7 The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up.

Rev 11:19 And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

Rev 16:21 And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

Rev 14:7 Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

Rev 14:8 And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

Rev 14:9 And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,

Rev 14:10 The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

Rev 14:11 And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

Rev 14:12 Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

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

Rev 14:14 And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

Rev 14:15 And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe.

Rev 14:16 And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

Rev 14:17 And another angel came out of the temple which is in heaven, he also having a sharp sickle.

Rev 14:18 And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

Rev 14:19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God.

Rev 14:20 And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs.

Rev 9:20 And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk:

Rev 11:6 These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

Rev 15:1 And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God.

Rev 15:6 And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.

Rev 15:8 And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

Rev 16:9 And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory.

Rev 18:4 And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

Rev 18:8 Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her.

Rev 21:9 And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.

Rev 22:18 For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:

THE SEVEN LAST PLAGUES

Rev 16:1 ¶ And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.

Rev 16:2 ¶ And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.

Rev 16:3 ¶ And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea.

Rev 16:4 ¶ And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood.

Rev 16:5 And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus.

Rev 16:6 For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.

Rev 16:7 And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments.

Rev 16:8 ¶ And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire.

Rev 16:9 And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory.

Rev 16:10 ¶ And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain,

Rev 16:11 And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.

Rev 16:12 ¶ And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.

Rev 16:13 And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

Rev 16:14 For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

Rev 16:15 Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

Rev 16:16 And he gathered them together into a place called in the Hebrew tongue Armageddon.

Rev 16:17 ¶ And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.

Rev 16:18 And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.

Rev 16:19 And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

Rev 16:20 And every island fled away, and the mountains were not found.

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The Millennium

Rev 20:2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,

Rev 20:3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

Rev 20:4 And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

Rev 20:5 But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

Rev 20:6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

Rev 20:7 And when the thousand years are expired, Satan shall be loosed out of his prison,

It is most interesting to note that Jews don't believe in the New Testament, yet the Zionists teach that they and their fellow Jews will rule this world for 1,000 years. The word millennium does not occur once in the Old or New Testament, but only in the New Testament is the one thousand years mentioned as far as the Bible is concerned.

However, predating Christ's first advent, the Pharisees believed in a 1000 year period based on the Apocrypha and other sources. <http://www.jewishencyclopedia.com/articles/10840-millennium>

<https://en.wikipedia.org/wiki/Apocrypha> The word "apocryphal" (ἀπόκρυφος) was first applied ^[who?] to writings which were kept secret because they were the vehicles of esoteric knowledge considered too profound or too sacred to be disclosed to anyone other than the initiated. For example, the disciples of the Gnostic Prodicus boasted that they possessed the secret (ἀπόκρυφα) books of Zoroaster. The term in general enjoyed high consideration among the Gnostics (see Acts of Thomas, pp. 10, 27, 44).^[6]

The Jewish View of Their Messiah <http://www.talmudblasphemy.com/talmud-and-Jesus.htm>

"... Some believed that the Messiah would inaugurate a new era for the whole world; that the nations of the world would acknowledge the One God and his Temple in Jerusalem; that the Jews would be revered as the chosen priests of the One God; and that an era of world peace would begin when, in the words of Isaiah's wonderful internationalist vision, the swords would be beaten into plowshares and the wolf would lie down with lamb. Some, however, did not believe that the coming of the Messiah would necessarily bring about an era of international peace. There might be many Messiahs - many more sorrows and comfortings, defeats and victories - for the Jewish people before that happened. After all, there had been Messiahs before and none had brought everlasting peace. The vision of Isaiah was acknowledged by every Pharisee, as the word of God but it was not necessarily attached to the expectation of the coming Messiah who would defeat the Romans." 30.

In *The Traditions of the Jews*, from the Talmud (treatises Baba Bathra folio 74b, Pesachim folio 32, Bekhoroth folio 57 and Massektoth Ta'anith folio 31), J.P Stehln presents a glorious scenario of the Messianic era - without Jesus Christ as the Messiah:

"... when the Messianic era arrives. After the return of the Jews from all nations and parts of the world... the Messiah, we are told in the Talmud, will entertain them at a gorgeous banquet, where they will be seated at tables and regaled with wine from Adam's wine-cellar. The first course is to consist of a roasted ox named Behemoth, so immense that every day it eats up the grass upon a thousand hills; the second of a monstrous fish Leviathan; the third of a female Leviathan boiled and pickled; the fourth of a gigantic roast fowl known as Barjuchne, of which the egg alone was so enormous that when it fell out of the nest it crushed three hundred tall cedars and the white overflowed threescore villages. This course is to be followed up by "the most splendid and pompous Dessert," that can be procured, including fruit from the Tree of Life and "the Pomegranates of Eden which are preserved for the Just."

"At the end of the banquet "God will entertain the company at a ball"; He Himself will sit in the midst of them, and everyone will point Him out with his finger, saying: "Behold, this is our God: we have waited for Him, we will be glad and rejoice in His salvation."

The Yellow Wind

I recently purchased a book from Amazon written by David Grossman. David was born in Israel, and he decided to discover for himself, firsthand, the circumstance experienced by the displaced Palestinians and then write a book about his findings. The book is most enlightening and well depicts the horrific plight of the Palestinians and the squalid, hopeless conditions they barely exist under. I would highly recommend the book. It is difficult to obtain at a reasonable price, so I would suggest you try to obtain it through your local library.

<http://www.wrmea.org/1988-november/book-review-the-yellow-wind.html>



I will here cite the passage in his book that speaks of *THE YELLOW WIND*, pp. 70-76

"I pondered then about how much one must be suspicious of people who testify about themselves (Jews) morning and night that they are merciful. They always taught us that we do not know how to be cruel or to hate our enemies, really hate. We are cleanhanded types. And despite that, every so often another ugly incident takes place, carried out by the

merciful hands of people like us, people who never hate, and maybe the fact that we do not allow ourselves to hate actually testifies to the disparagement we feel toward the Arabs, since you do not hate a person whom you see as lower than you. It is hard for us, for instance, to hate children, because we sense that they are not our equals. In this context I recalled a story told me by a reserve soldier I met during the course of these seven weeks. It has no connection with Wadi Alfuqin, but it is very much connected to the entire matter.

At the top of the village, in a small, dark house, next to the house of his extended family, the village elder lives. He is called Abu Harb, and he is eighty-five years old. He is, according to the residents, the village historian.

He sits on a colored reed mat, his shaking hand playing with a large, antiquated transistor radio. His eyes are much swollen, and his nose is oddly reddish. He remembers the Turks and the English and the Egyptians, who were here briefly, and the Jordanians he remembers, and now us. 'In October 1948 we were exiled from her' he says (the only one in the village, he says, who knows the precise date), and for twenty-four years we were not here. We wandered from place to place for twenty-four years, and everywhere we went we would bury our dead, and afterwards we would wander onward, and for twenty-four years I did not sleep at night, I would lie awake and think, and the first night I returned to my village and slept in it was the happiest night of my life, because I slept on my own land.' (As a token gesture, to fake to the world that they were a merciful and moral people, the Jews permitted a few Palestinians to return to their former village).

In 1972 the people of the village received a notice from the military government that they could return to their village. They do not know who made the decision. They received a notice, and that same day the news spread to all the village's exiles, who had been dispersed to the four winds. When Abu Harb describes how they gathered and came here, I recall the book of Ezekiel, the vision of the dry bones which join together, cover themselves with flesh and sinew, and return to life.

"The military government gave us one month to return to the village," Abu Harb relates. "They told us that whoever did not build a house within that month would not be allowed to return. We came that same night, from every place, and we set up booths and tents in the place that was once the village. Afterwards, we collected money and paved an asphalt road to bring construction materials in trucks. It was a harsh summer and we worked day and night, and we would sleep under the floor of the house we were building. Each one of us built a single room with a roof, and that was our claim."

He tells his story, and his wife, Ratiba, enters the room. She looks younger than he and her face is still smooth. Her face is dark, "but that is not my color from birth, it is only because of the damned sun of the camp, in Jericho," she explains. They have been married for sixty years, "and he never took another wife, other than me!" she boasts.

I asked them if they knew why the Israeli authorities so suddenly allowed them to return to their village.

"We heard that the Israelis needed our place in Deheisha. They intended to bring to the camp a large group of Gazans whom they wanted to remove from the Gaza Strip. So they evacuated us."

"And did Gazans Actually take your place there?"

"They came. But afterwards they stopped transferring people there from Gaza."

I do not know if that is the correct interpretation of this singular act of mercy. The fact is that it was all done in secrecy, under wraps. Maybe so as not to arouse demands from other exiles in the territories, or from Israeli Araba who had been expelled from their villages. I tend to think that the explanation given by the people of Wadi Alfuqin, concerning their exchange for Gazans, is correct. In the twisted climate of the occupation, when one act of mercy is performed, it must almost of necessity be crooked and bent, and be nothing but another of the many faces of arbitrariness.

I ask my conversants how the return to their land affected them.

"Everything changed," Abu Harb says. "We now live here among real people. The people who stayed behind in Deheisha and in Jericho are miserable. They are going mad from sadness and longing for their land. They come and plead with us to give them a little garden plot. Just so they can regain a little self-respect. Something to live for. After all, it is not just land, it is everything. They are cut off from everything there. They have ceased to be people. We have been planted anew. Not only in the land. The land is the beginning: we are planted in life as a whole. In the normal relations with other people. In tradition. In all the right things. We are no longer strangers in the world. We have the milk of our cows, the flour of our wheat. We are now complete people."

I have one more question. Maybe the most important question: The Israelis brought you back to your village. Do you hate them less now?

They exchange glances. The very old man, his wife, his daughter-in-law, his many grandchildren and great-grandchildren, all of whom have gathered in the room. The daughter-in-law speaks. She relates that her husband has been arrested on suspicion of taking part in terrorist acts. Immediately after his arrest, Israeli soldiers came and destroyed their house. It was a new house, just completed. The family was not given enough time to remove all its belongings. When it was destroyed, it collapsed on ten sacks of sugar and ten sacks of flour that had been bought at great cost and had been stored in the house for the housewarming celebration. The husband was released right afterwards without any charges having been brought against him. As she tells the story, her lips go white with fury and look like a whip scar on her face. Two other sons of Abu Harb are now under arrest in Israel. One is in prison and the other is awaiting trial. Abu Harb says: Both of them are innocent. And if they did something, they apparently had no choice. The injustice and bad effects of the situation are what turns normal people into criminals.

The mother, Ratiba, says: “The settlers come down from the mountain at night with clogs. They frighten us. They took our spring, and call it sharing.”

“The bus that takes their children to school,” ten-year-old grandson Hazem says, “blocks the way for our bus every day, and we have to walk about a kilometer to school.”

“They will expel us from here again,” says another young man, about eighteen, and everyone nods in agreement.

“And then we will really go mad,” says Grandmother Ratiba.

The old man, Abu Harb, sighs a long sigh, passes his hand over his face, and presses it against his eyes. The small children watch him. Returning home did not turn the heart of any one of them into one which loves us, the Israelis. Maybe it was foolish even to hope for that. Abu Harb rises to his feet with difficulty, and sees me to the door. We stand and look together over the beautiful and peaceful valley, and the smoke from the straw fires curls up into the air, and the thistles and wildflowers bloom as far as one can see. Now is the time of the yellow flowers. I tell Abu Harb that I called my book *The Yellow Time* in Hebrew, and he asks me if I have heard about the yellow wind. I say that I haven't, so he begins telling me about it, and about the yellow wind that will soon come, maybe even in his lifetime: the wind will come from the gate of Hell (**from the gates of Paradise come only a pleasant, cool wind**)—*rih asfar*, it is called by the local Arabs, a hot and terrible east wind which comes once in a few generations, sets the world afire and people seek shelter from its heat in the caves and caverns, but even there it finds those it seeks, those who have performed cruel and unjust deeds, and there, in the cracks in the boulders, it exterminates them, one by one. After that day, Abu Harb says, the land will be covered with bodies. The rocks will be white from the heat, and the mountains will crumble into a powder which will cover the land like yellow cotton.” End of Chapter

Ron's response: This reminded me of the end-times as described in the Bible and the fate of the wicked who are destroyed without hand. I thought of the plague of the scorching sun that will scorch men with great heat. I thought of the hail and FIRE mingled with blood, so that a third part of the trees of the earth will be burnt up. I recalled how evil men will be tormented with fire and brimstone. I thought of how the coming of Jesus Christ is as a consuming fire to the wicked who have oppressed their fellows. I thought of how in the day of the Lord the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

2Pe 3:10 But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

If the heavens shall pass away and the elements of the earth shall melt with fervent heat sufficient to melt them, how could man inhabit this earth during the millennium as the Zionists and Evangelicals teach?

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Rev 8:7 The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up.

Rev 14:10 The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

Heb 12:29 For our God is a consuming fire.

Deu 4:24 For the LORD thy God is a consuming fire, even a jealous God.

Jas 1:11 For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways.

2Pe 3:10 But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

2Pe 3:12 Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

Rev 7:16 They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

Conclusion

“Grossman has said that writing *The Yellow Wind* changed his life. In a recent interview he expressed his support for direct negotiations with the PLO and his hope that within 10 years there would be a Palestinian state with open borders, sharing close economic and cultural ties with Israel. He concludes this powerful, heart-felt work with a call for both Israelis and Palestinians to face the realities of the occupation, speak out against them, and move on to the moral action by which both parties can be redeemed.”

Of course that desire of Grossman's has never been realized and never will be, for the desire of the Zionists does not include a Palestinian state.

So according to God's Word, the old man, Abu Harb, was not so far off in relating to David Grossman, the fate that awaits the Zionist Jews who have oppressed the Arabs who had lived side by side with Jews for many a century in peace, until the Zionists and their leader Lucifer/Satan decided it was time for them to rule the entire world from Jerusalem under their New World Order, in defiance of God's Word, that His Sceptre no longer belongs to the Jews because they failed to fulfil the **CONDITIONAL** promises stated in the 490 year covenant of Daniel 9, which ended in A.D. 34. The Jews were not to **FORCE** the Kingdom of their Messiah. Had they met with His conditions, He would have established His kingdom and instated them to rule it with His aid as the King of Kings and Lord of Lords.

—rwb