

## The Bitter Waters of Wormwood

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The word “Wormwood” means “*bitter calamity*” and “*sorrow*” in scripture, resulting from heaven-sent *judgment* upon Israel for her *unfaithfulness* to God. There are **seven** total “*Wormwood*” scriptures in the Bible (some tied to “the waters of gall”). They include: (1) Deut. 29:18; (2) Jer. 9:13-15; (3) Jer. 23:14-15; (4) Lam. 3:15; (5) Prov. 5:3-4, (6) Amos 4:6-8, and (7) Rev. 8:10-11. In this paper, two types of “bitterness” in connection with “Wormwood” are addressed. The first portion of the paper focuses on the Old Testament definition of “Wormwood,” a bitter water solution drank by brides suspected of unfaithfulness to their husbands. It is discussed in connection with the first portion of our Lord’s Atonement in Gethsemane, where He, as the Bridegroom may have also consumed it Himself, part of the three “cups” He endured as the Lamb of God on Passover in the meridian of time. The second portion of this paper is tied to the New Testament version of “Wormwood,” that addressed by John in Revelation. It is centered on a returning “star” in the last-days that is tied to coming judgment on us due to our unfaithfulness. It appears to be a comet or a luminous planet that behaves like a comet, one that wrecks havoc on the earth and her inhabitants. Note the context of the following three wormwood scriptures.

1. Wormwood is “bitter calamity” or *sorrowful judgment* sent from heaven upon the wicked (Jer. 23:14-15)
2. Wormwood was the bitter herb used in a bitter water mixture for testing a brides’ faithfulness to her husband (Deut. 29). The Bridegroom is Christ, the Bride is the church (the community of believers under covenant with God).
3. Wormwood is the name of the “star” destroying one third of the earth’s fresh water in the last days (Rev. 8:10-11)

### Part I: The Wormwood Solution of the Old Testament

*From Endnote 104 in the book, Holy Unto the Lord*

#### **3 Bitter Cups in Gethsemane: A Type for the Faithfulness of the Bride Israel in Connection with Wormwood**

After the Last Supper and accompanied by the eleven Apostles, Christ crossed over the valley of death to enter Gethsemane alone on the Mount of Olives. We know that the “cup” the Father gave the Son consisted of intense suffering, not only in Gethsemane, but in the scourging and upon the cross. Was there also a literal “cup” that He gave Him to drink from, and if so what was in it? The Lord’s suffering came because of us (sin) *and* for us (love). A part of this suffering may have been for that which He knew *we* would have to endure - if we do not accept His sacrifice through belief and repentance, the end result being our own “bitter cup,” a “cup of trembling,” our own partaking of the bitter waters of “wormwood” (LDS scripture defines *wormwood* as “bitter calamity or sorrow” - a result of sin or unfaithfulness, p. 790, Bible Dictionary). In Isaiah 51:22, we read that the Lord as Savior takes this “cup” from our hands; “Thus saith thy Lord the LORD, and thy God *that* pleadeth the cause of his people, Behold, I have taken out of thine hand the cup of trembling, *even* the dregs of the cup of my fury; thou shalt no more drink it again.” If we look to Christ, returning to Him like a faithful bride with full purpose of heart, we need not experience the bitterness of this “cup” ourselves. The Savior has drunk it *for* us.

Some also assume that Christ asked the Father three times in prayer that He might not drink “the bitter cup” to avoid the horrific pain He was then experiencing in Gethsemane (in addition to that lying ahead of Him in the scourging and the cross - see Matthew 26:36-46; Mark 14:32-42 and Luke 22:39-46). Instead, His great love for us may have been another reason for His three pleas to the Father - that *we* might not experience a similar “cup of trembling” or bitterness. This is evident in a companion scripture for Isaiah 51:17 and 22 - the Lord’s modern statement in D&C 19:15-19. It reads, “Therefore I command you to repent—repent, lest I smite you by the rod of my mouth, and by my wrath, and by my anger, and your sufferings be sore—how sore you know not, how exquisite you know not, yea, how hard to bear you know not. For behold, I, God, have suffered these things for all, that they might not suffer if they would repent; But if they would not repent they must suffer even as I; Which suffering caused myself, even God, the greatest of all, to tremble because of pain, and *to bleed at every pore*, and to suffer both body and spirit—and would that I might *not drink the bitter cup*, and shrink—Nevertheless, glory be to the Father, and *I partook* and finished my preparations unto the children of men” (italics added).

Just prior to Gethsemane, Luke reveals that He may have raised two cups of wine at the last supper, the first perhaps a cup of *blessing* at the beginning of the Passover meal, when he charged the Apostles to drink all of it as a token of their *new covenant* or “testament” with Him (Luke 22:17). According to verse 20, He appears to have raised a second cup of red wine as a symbol of the blood He would willingly pour out in Gethsemane, at the scourging, and upon the cross; a representation of His mercy. In-between these two cups, Christ appears to have made a Nazarite vow not to consume wine until He could do so later with His Apostles in the Father’s kingdom (Luke 22:18 [these are reversed in Matthew 26:29]). This vow may have been in connection with His service as the Great High Priest later in the Holy of Holies that was Gethsemane. There He may have partaken of three “cups” of a foul, bitter mixture, each progressively more “bitter,” the last potentially a “*double portion*,” the dread mixture full to overflowing. We read of the “*double portion*” in Isaiah 61:1, 3, 7; 2 Kings 2:9; 1

Samuel 1:5 (each of these features a Nazarite vow connection, Num. 6). There are three candidates for the contents of the increasingly bitter “mixtures” in the Savior’s Gethsemane “cup”; the third, “**wormwood**,” being the best candidate.

(1) *The Kalal Cup* Could it have been the *Kalal* cup, its contents being pure water mixed with the ashes of all previous red heifer sacrifices (thought to be nine); a soapy mixture used for external cleansing and purification purposes in the Old Testament? According to Numbers 19:9, an earthen vessel containing some of the rare red heifer ashes (the *Kalal* “cup”) was kept in a “clean place” near the location of the sacrifice and burning of this animal (also on the Mount of Olives). The ashes were used to cleanse the High Priest externally prior to his performing the red heifer sacrifice (and perhaps afterwards). The red heifer was of course a type for Christ covered in red blood. No evidence exists for internal consumption of this “cup,” however (for more on the Kalal Cup and the Red Heifer sacrifice, see endnotes 71, 73, 74, 82 & 130). Jesus did suggest that the inside of the “cup” should be cleansed as well as the outside (Luke 11:39).

(2) *Bitter Wine* Was it a cup of foul red wine (the vinegary and diluted mixture consumed by Roman soldiers) mixed with other “bitter” ingredients? Such wine – a “cup of sin” – could have been a polluted, vinegary mixture, with *dregs* at the bottom of the cup (“dregs” are the sediment buildup of fermenting yeast – yeast here being a symbol of sin). There are two reasons against the Savior drinking wine in Gethsemane, however. First is His Nazarite vow made at the Last Supper (Matt. 26:29; Mark 14:25), where He committed to not consume Sacramental wine with the Twelve until all would do so later with Him in the Father’s kingdom. Secondly, it was He as Jehovah, who gave the law regarding priests (like Nazarites) who were to avoid wine during their temple service. As the Great High Priest in the Holy of Holies that was Gethsemane, consuming wine there would have went against His own law.

Most scriptures referencing a “cup” do so in connection with wine, and with the suggestion that the disobedient will drink from a “cup” that features the Lord’s wrath. Note the italicized parts of the following scriptures referring to a “cup”:

“Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, *shall I not drink it*” (John 18:11)?

“*I have drunk out of that bitter cup* which the Father hath given me, and have glorified the Father in taking upon me the sins of the world, in the which I have suffered the will of the Father in all things from the beginning” (3<sup>rd</sup> Nephi 11:11).

“...thy reward shall return upon thine own head. *For as ye have drunk upon my holy mountain*, so shall all the heathen drink continually, yea, they shall drink, and they shall swallow down, and they shall be as though they had not been” (Obidiah 15,16).

“But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should *taste death* for every man” (Hebrews 2:9). “*For in the hand of the LORD there is a cup, and the wine is red; it is full of mixture; and he poureth out of the same: but the dregs thereof, all the wicked of the earth shall wring them out, and drink them*” (Psalms 75:8).

“Thus saith thy Lord the LORD, and thy God that pleadeth the cause of his people, Behold, *I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury; thou shalt no more drink it again*: But I will put it into the hand of them that afflict thee; which have said to thy soul...” (Isaiah 51:22, 23).

“Thus saith the Lord GOD; *Thou shalt drink of thy sister's cup deep and large*: thou shalt be laughed to scorn and had in derision; *it containeth much. Thou shalt be filled with drunkenness and sorrow*, with the cup of astonishment and desolation, with the cup of thy sister Samaria. Thou shalt even drink it and suck it out...” (Ezekiel 23:32-34)

“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, *The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation...*” (Revelation 14:9,10)

“Lest there should be among you...whose heart turneth away, to go and serve the gods of these nations; lest there should be among you a *root that beareth gall and wormwood*” (Deuteronomy 29:18).

“Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last *it biteth like a serpent, and stingeth like an adder.*” (Proverbs 23:31-32)

“They gave him [wine] vinegar to drink *mingled with gall*: and when he had tasted thereof, he would not drink” (Matthew 27:34, the mixture offered him on the cross). For more “cup of wrath” scriptures, see Jeremiah 25:15; Zechariah 12:2; Habakuk 2:16.

(3) “**Wormwood**,” also called “*Bitter Waters*” or “*the waters of Gall*” The best candidate for the bitter water mixtures in the Lord’s Gethsemane “cup” appears to be “wormwood” – a **cup of cursing**. We see it in the potential contents of the earthen cup drunk by wives or brides as a test of their *faithfulness* in Deuteronomy 27. One third of the fresh waters on earth will be made bitter by the fallen star or comet “Wormwood” in Revelation 8:10-11. Wormwood was also a part of the cup offered Him, and denied by Him, while on the cross in Matthew 27:34. Its contents consisted of a light, vinegary wine that Roman soldiers drank, rendered to acid (vinegar) and mixed with gall (wormwood). It is thought to have been offered the Lord to quench His thirst and deaden His intense pain. After sensing its contents, Christ would not drink it, perhaps because this may have broken his last Nazarite vow, and/or because there was need for Him to experience the full wrath of our sin through all of the pain. It is the fidelity test for the bride that is most instructive, however.

**The Fidelity Test** Bitter water or “wormwood” was part of an ancient fidelity test to determine the faithfulness of a bride to her husband (like that of Israel to Christ - the Bridegroom). The mixture was administered internally to wives (brides) accused of unfaithfulness (a type for ancient Israel and us today). The miraculous effects were immediate, showing that God was aware and in control. The physical state of the accused quickly revealed guilt (swelling of the belly and a rotting thigh) or innocence (blessing, barrenness removed, for example). We read in Numbers 5:27, “And when he [the priest] has made her drink the water, then it shall come to pass that, if she is defiled ...her belly shall swell and her thigh fall.” Instructions for the test are found in Numbers 5:11-31; 5:27, Exodus 25, and the Mishnah. First, pure or “holy” water was taken from “the laver of water” and put in an *earthen* (clay) vessel (like the “Kalal cup”). Dust from off the floor of the Tabernacle or Temple was then sprinkled upon the water (in Gethsemane, it may have been dirt from off the ground in this very holy setting). Some believe a third “bitter” ingredient was also added, the “*root that beareth gall and wormwood*” (Deuteronomy 29:18) of a herb, potentially *Artemisia absinthium* (called “wormwood” today). This herb produces a aromatic dark green oil with intense *bitterness*. It is also known to stimulate mental activity, potentially intensifying the Lord’s mental and emotional state, in addition to his intense physical pain.

Significantly, seven Bible verses refer to a “bitter water” mixture as “wormwood” (others reference it as “the waters of gall”), each of them in connection with *bitterness* and Israel’s *faithfulness* to God! They include: Deuteronomy 29:18; Jeremiah 9:13-15; 23:14-15; Lamentations 3:15; Proverbs 5:3-4, and Revelation 8:10-11. The following Jeremiah verse is a good example, though each is instructive; “I have seen also in the prophets of Jerusalem an horrible thing: they commit *adultery*, and walk in lies: they strengthen also the hands of evildoers, that none doth return from his wickedness: they are all of them unto me as Sodom, and the inhabitants thereof as Gomorrah. Therefore thus saith the LORD of hosts concerning the prophets; Behold, I will feed them with *wormwood*, and make them drink *the water of gall*: for from the prophets of Jerusalem is profaneness gone forth into all the land” (Jeremiah 23:14,15, italics added).

**The Song of Mourning in connection with Unfaithfulness** David’s sin with Bathsheba was a source of great bitterness to him, yet much of the Psalms (which he wrote) is poetry accompanying song; joyful praises to the God he loved and sought forgiveness from. Many reflect his mourning for unfaithfulness with Bathsheba. In Deuteronomy 32 we read of a song of mourning that Moses and Joshua taught the children of Israel, a song relating to Israel’s *unfaithfulness* to God (verse 44). In verse 14 we read of the obedient patriarchal bloodline of Israel - the pure blood of the true vine Christ - the “pure blood of the grape” (verse 14). It is contrasted with the “vine of Sodom” – unfaithfulness (verse 32). Israel’s tendency to go after other Gods and abandon the one true God, represented the “grapes of gall,” with “clusters that are bitter: Their wine was the poison of dragons, and the cruel venom of asps” (verses 32-33). Such Idolatry and sin brought on great mourning and lamentation. Unfaithful Israel would thus have to drink from a bitter cup, a cup of trembling, a cup full of bitter calamity and sorrow - “wormwood” – the wrath of God.

**The Double Portion in the Earthen Vessel** According to the Mishnah, the quantity of the bitter water mixture consumed by a wife accused of unfaithfulness was “half a log, and that was but a quarter of a pint, or three egg shells.” A double portion of this or another mixture may have been found in the Savior’s third cup, an earthen vessel (like that containing the ashes of all the red heifer sacrifices), the cup filled “to overflowing.” The Targum of Jonathan suggests that the dust from off the floor of the Tabernacle, and an earthen vessel, both be used in the bitter water infidelity test, “because the end of all flesh is to come to dust, and so to put her in mind of her original and her end; and in like manner the earthen vessel might signify, that she would be broke to pieces as that vessel; as also it might direct her thoughts to the tempter, by the influence of whose temptation she had been drawn into this sin, dust being the serpent’s food; and this being taken off the floor of the tabernacle, might add to the veneration of it, and make it more solemn and awful to drink of it” (Sotah, c. 2. sect. 2). The quantity or strength of ingredients may have been increased with each cup, the third being the most “bitter.”

The most notable “double portion” scripture in the Bible may be Isaiah 61:1-9, the verses Christ read at the start of His mission in the synagogue in Nazareth; the scripture identifying the Lord as the one “anointed” to save His people. It states, “The Spirit of the Lord God is upon me; because *the Lord hath anointed me*...To appoint unto them that mourn in Zion...the oil of joy for mourning, the garment of praise for the spirit of heaviness...For your shame *ye shall have a double portion*; and for confusion they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them.” Contrast Christ’s double portion of mercy, with that of a double portion of wrath (judgment) in Revelation 18:6 (three times “double” is used – a signal of greater “wo”); “Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double.” Other types of “double” include Elisha’s request for double portion of the Spirit (2 Kings 2:9), and the Nazarite Hannah’s miraculous birth of a son, a “worthy portion” (1 Samuel 1:5).

**Opposition in Overflowing Blessings or Cursings** In terms of the “double portion” or “overflowing” nature of the mixture in the cup, note the following scriptures. When Israel, the bride, or the Church are righteous, for example, “...the floors shall be full of wheat, and the fats shall *overflow* with wine and oil” (Joel 2:24). Because of the *overflowing* love and

power of Jesus Christ, those who love and serve the Lord, "...if they drink any deadly poison, it will not hurt them" (Mark 16:17-18; see also Psalm 22:4-5). For the wicked, however, "...there shall be men standing in that a generation, that shall not pass until they shall see an *overflowing* scourge; for a desolating sickness shall cover the land" (D&C 45:31, italics added). Blessing and cursing (God's wrath) represent two sides of the same coin, and of the everlasting covenant.

*Why Would Jesus Partake of Wormwood?* The Savior took upon Himself the sickness, sin, evil and suffering of all mankind in Gethsemane, an overflowing cup of bitterness, sin and sorrow. Perhaps reflecting great "unfaithfulness," the contents of this cup may have needed to be consumed internally by the Lord, from a physical standpoint, to add to His spiritual, emotional and mental suffering - that He might "descend below all things" and overcome them all there - as well as later at the scourging and upon the cross, finally triumphing in the resurrection. Perhaps in this way, overflowing or a "double portion" of suffering was inflicted upon His soul *and* His body, inside *and* out.

*Mary, Joseph and Wormwood* According to the Infancy Gospel of James (also called The Protoevangelium), both Mary, the Mother of Christ (then pregnant and unmarried), and Christ's stepfather Joseph drank "wormwood" as part of a test to prove their guilt or innocence prior to their marriage. "The priest said: 'I will give you the water of the Lord's judgment to drink and that will reveal your sin.' The priest took some of [the bitter water], made Joseph drink it, and then sent him away into the hill country. He returned, and the water had not affected him. He also made Mary drink the [bitter water], and sent her into the hill country. She too returned with no [sign of the curse]. All the people were amazed because there was no sign that they had sinned. The priest then said: "If the Lord God has not revealed your sin, I do not condemn you." He let them go. Joseph took Mary and went to his house rejoicing, glorifying the God of Israel." (Quote from The Protoevangelium, or The Infancy Gospel of James, in Margaret Barker, Christmas: The Original Story, SPCK, p. 157.)

*The Bitter Waters at Marah* After three days travel upon exodus from Egypt, Moses placed a "tree" in the bitter waters of *Marah* (meaning "bitterness"), that the Israelites' thirst might be quenched (Exodus 15:25). The bitter waters were made "sweet" by the tree, its wood (a type for the cross of Christ) purified the water, providing literal salvation for Israel (but not deliverance - this was only available through obedience and repentance). We read at the end of the verse that through covenants, God would be their healer; "If thou wilt diligently hearken to the voice of the LORD thy God, and will do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases [bitterness] upon thee, which I have brought upon the Egyptians: for I *am* the Lord that healeth thee. And they came to Elim [meaning "palms"], where *were* twelve wells of water, and threescore and ten palm trees: and they encamped there by the waters." Christ is this "tree of life" - the Great Healer in Gethsemane, the one who would absorb the bitterness of the waters there, as the actual tree did.

It should be noted that the anti-bacterial and cleansing qualities of the *Moringa oleifera* tree of the Sudan is today known to quickly cleanse dirty, bitter waters. The Moringa tree and ben oil are mentioned in ancient Egypt texts as early as the Old and Middle Kingdoms. It was especially valued in Egypt, according to Budge (see Nibley, The Joseph Smith Papyri, p. 169). Exodus 15:25 states, "And he cried unto the LORD; and the LORD shewed him a tree, *which* when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them."

Like the covenant experience of Joshua and the Israelites, divided upon the mount of blessing westward (Mt. Gerizim) and the mount of cursing eastward (Mt. Ebal) in Deuteronomy 27, the Ophel where Herod's Temple sat and the Mount of Olives appear to reflect this same blessing (west) and cursing (east) pattern. Opposite the Temple on Mt. Moriah, Christ endured the curse of darkness in Gethsemane and perhaps the bitterness of wormwood - eastward on the Mount of Olives. There, as the Tree of Life, He suffered and potentially drank bitter water that we might live, just as the Israelites drank bitter water at Marah, the tree purifying them that they might live. Redeemed through His Atonement, the Bride (Israel) would then be able to unite with the Bridegroom (Christ). Unfortunately most of Israel rejected their king and husband, preferring others gods, including pride, materialism and priestcraft. As a result many prophets referred to Israel and the once Holy City as a "whore" rather than the virgin bride. She later partook of her own "cup of trembling."

*The Three Cups of Seder* The traditional Jewish Passover Seder includes drinking *four* cups of wine, eating *matza* (*three* unleavened flatbread cakes), eating symbolic *bitter* foods, and reclining in celebration of freedom. The rituals and foods symbolize the twin themes of the evening: slavery and freedom in connection with their exodus from Egypt. Originally there were only *three cups* in the Jewish Seder (the *Maggid*, the *Birkat Hamamazon* and the *Hallel*); one at the beginning, middle and end of the meal. The rabbis of Roman times added a fourth cup - the *Kiddush* cup. Some rabbis felt a fifth cup was also justified. It came to be known as the *Kos shel Eliyahu* ("Cup of Elijah), in connection with Elijah visiting each home on Seder night as a type for of his future arrival in the last day - in preparation for the coming of Messiah. In the *Mishnah* (Pes. 10:1) we read that even the poor must drink cups of wine in the Seder meal. Each is consumed at a specific point in the celebration. Today they are thought to represent one of four expressions of deliverance promised by God in Exodus 6:6-7: "I will bring out," "I will deliver," "I will redeem," and "I will take."

The Sacrament of the Lord's Supper instituted in the meridian of time was a higher law, a *new covenant* replacing the Passover meal – the celebration of liberty from Egypt (when lamb's blood was spread on the lintels of Israelite homes, symbolizing liberty from sin and death, via the future shedding of the Savior's own blood - the Lamb of God). *Continued...*

*Wormwood Today* In *Webster's Dictionary* we read for the word "wormwood": 1: ARTEMISIA. esp: a European plant (*Artemisia absinthium*) yielding a bitter slightly aromatic dark green oil used in absinthe; 2: something bitter or grievous: BITTERNESS. Artemisia: any of a genus (*Artemisia*) of composite herbs and shrubs with strong-smelling foliage. The *Encyclopedia of Herbs* states, "*Artemisia absinthium* (wormwood) has been a household remedy since biblical times, its bitterness becoming a metaphor for the consequences of sin: "For the lips of a strange woman drop as an honeycomb, And her mouth is smoother than oil: But her end is bitter as wormwood" (Proverbs 5:3-4)...*Absinthium*, the species name, means "without sweetness," and refers to the intensely bitter taste. Its common name "wormwood" comes from the German *Wermut*, "preserver of the mind," since the herb was thought to enhance mental functions...Properties...It stimulates the uterus and expels intestinal worms. Artemis: a Greek moon goddess often portrayed as a virgin huntress--compare DIANA."

## Part II: Wormwood – Judgment from the Heavens

*From pages 127-28 of the Book, Seven Heavenly Witnesses of the Coming of Jesus Christ*

In John's book of Revelation, "Wormwood" is the name of a "star" destroying one third of the earth's fresh water supplies in rivers and springs in the last days (Rev. 8:10-11). Drought (the Lord taking away water), followed by famine, is a typical method from bringing on repentance throughout scripture. There are **seven** total "*Wormwood*" scriptures in the Bible (some tied to "the waters of gall"). They include: (1) Deut. 29:18; (2) Jer. 9:13-15; (3) Jer. 23:14-15; (4) Lam. 3:15; (5) Prov. 5:3-4, (6) Amos 4:6-8, and (7) Rev. 8:10-11. The word "wormwood" means "**bitter calamity**" and "**sorrow**," resulting from heaven-sent *judgment* upon Israel for her *unfaithfulness* to God.

Some believe Planet X may be Wormwood, a massive planet 7 times the size of earth that appears to return to earth every 333 years on average (according to the research of Gill Broussard). It brings *judgment*. Broussard believes Wormwood is separate from Planet 7X, and that we will pass through this planet's debris trail two times in 2016, wrecking havoc in the western hemisphere (see endnotes 33, 131 and 189 of *Seven Heavenly Witnesses of the Coming of Jesus Christ*). NASA and the LUCIFER Project of the Catholic Church are both tracking an approaching planetary object. When Idolatrous Israel was unfaithful in the Bible, she was compared to a *whore*, going after other gods. In the Old Testament, as addressed earlier, "wormwood" was a watery mixture taken internally by brides suspected of *unfaithfulness* to their husbands (Deut. 29). It was made from the bitter herb *wormwood*, mixed with dirt from off the floor of the temple and living water from the Gihon Spring. Note the context of the following three wormwood scriptures once again.

1. Wormwood is "bitter calamity" or *sorrowful judgment* sent from heaven upon the wicked (Jer. 23:14-15)
2. Wormwood was the bitter herb used in a bitter water mixture for testing a brides' faithfulness to her husband (Deut. 29). The Bridegroom is Christ, the Bride is the church (the community of believers under covenant with God).
3. Wormwood is the name of the "star" destroying one third of the earth's fresh water in the last days (Rev. 8:10-11)

In addition to Brides (the Church), Isaiah, Ezekiel, and Jeremiah also address *unfaithfulness* among the leaders of "churches." Jeremiah does so in connection with wormwood. "I have seen also in the prophets of Jerusalem an horrible thing: they commit *adultery*, and walk in lies: they strengthen also the hands of evildoers, that none doth return from his wickedness: they are all of them unto me as *Sodom*, and the inhabitants thereof as *Gomorra*h. Therefore thus saith the LORD of hosts concerning the prophets; Behold, I will feed them with *wormwood*, and make them drink *the water of gall*: for from *the prophets of Jerusalem* is profaneness gone forth into all the land" (Jer. 23, 14-15).

*Third-Part Darkening of the Sun, Moon, & Stars* In addition to comets mentioned in six of the eight scriptures addressing blood moons and black suns in the last-days, John, in the book of Revelation addresses seven angels pouring out God's wrath on a wicked earth. One of these is the darkening of the sun, moon, and stars - and by a "*third part*." "And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise" (Rev. 8:12). Some coming natural disasters, addressed by Isaiah, Daniel, and John, may be caused by the alignments addressed in the *Seven Heavenly Witnesses* book, and by another, that of "the coming of the Son of Man."

*Removal of the Rainbow* The *rainbow* is the token of God's covenant with Enoch, renewed with Noah and all the covenant people (JST Gen. 9). In his inspired translation of Genesis, the Prophet Joseph Smith stated; "I have asked of the

Lord concerning His coming; and while asking the Lord, He *gave a sign* and said, ‘In the days of Noah I set a bow in the heavens as a sign and token that in any year that the bow should be seen the Lord would not come; but there should be seed time and harvest during that year: but whenever you see the bow withdrawn, it shall be a token that there shall be famine, pestilence, and great distress among the nations, and that the coming of the Messiah is not far distant.’” He later added, “The Lord hath set the bow in the cloud for a sign that while it shall be seen, seed time and harvest, summer and winter shall not fail; but when it shall disappear, woe to that generation, for behold the end cometh quickly” (TPJS pps. 305, 340-41). The pattern of darkness before light is also part of seeing God, evident in the visionary experiences of Moses and Joseph Smith, for example, who endured darkness of Satan prior to experiencing God’s light.

*A Night with No Darkness* As we have seen, lesser light signs are tied to judgment. Three scriptures reveal that *greater light* can also be tied to judgment. These are found in Joshua 10:12-14 (see also Jasher 88:63), Helaman 14:3-4, and Zechariah 14:7 (future). Two of these are tied the coming of the Lord, His first and second coming return. *All three are tied to judgment on Israel’s enemies the night of the luminous event.* Some suggest the earth stopped rotating, or slowed down. Others claim a comet lit up the night sky. The greater light allowed enemies to be defeated by Joshua and the *right arm* of the Lord while the miraculous daylight lasted. In two of the three scriptures, God utilized and will utilize again - hailstones sent down from the heavens to destroy Israel’s enemies. Greater light along with destructive power upon the wicked *will* be seen again in the last days (Rev. 16:21). This appears to be a luminous sign accompanying Christ’s return in judgment at the last-days war in the Valley of Judgment or “Jehoshaphat”) – believed to be the Kidron Valley in Jerusalem (between the Temple Mount and the Mount of Olives). It is on the Mount of Olives that Christ will stand when He comes again, when it divides north to south and east to west. For many, this grand sign is “the coming of the Son of Man.” This sign is addressed in the author’s book, *Seven Heavenly Witnesses of the Coming of Jesus Christ*.

For the Original Planetary Configuration Prior to the Flood & the Electric Universe, *see the following*:

David Talbot – *The Ancient Sky / Thunderbolts Project, The Electric Universe and Plasma Science*

- Symbols of an Alien Sky <https://www.youtube.com/watch?v=t7EAITcZFWY>
- The Lightning Scarred Planet Mars [https://www.youtube.com/watch?v=tRV1e5\\_tB6Y](https://www.youtube.com/watch?v=tRV1e5_tB6Y)
- Bull of Heaven [https://www.youtube.com/watch?v=j5O\\_gSguEMO](https://www.youtube.com/watch?v=j5O_gSguEMO)
- The Inverted Ship of Night (Egypt) <https://www.youtube.com/watch?v=MNcZHNGC-UE>
- The Electric Universe <https://www.youtube.com/watch?v=5AUA7XS0TvA>

For more on Planet 7X, see:

- Gill Broussard - <https://www.youtube.com/watch?v=8liU4ifT10U>
- <https://www.youtube.com/watch?v=Iiw2J8O2G6U>
- [www.YouTube.com/planet7x](http://www.YouTube.com/planet7x)
- [www.Planet7x.com](http://www.Planet7x.com)

Dropbox charts, photos, etc. <https://goo.gl/3Fviy7>