

A Whirlwind (“Spirit-Storm”) of the Holy Spirit Is Coming!



A Great Outpour of the Holy Spirit is Coming Out of the North – A “Geshem Shower”

We believe, without a doubt, there will yet be a final move of the Holy Spirit during the Lord’s Parousia ([The Progressive Coming of the Lord](#)) and “Krima” (Judgment of the Church). Mary M. Bodie clearly penned in her Ezekiel commentary the necessity of a sanctifying move of the Holy Spirit in this “Geshem Shower” to prepare full-overcomers, alive at His coming, for an entrance into the throne room – (Rev 4).

Mary M. Bodie writes in her Ezekiel commentary:

“There cannot be the shadow of a doubt, that this description anticipates the exaltation of the Lord Jesus Christ on His Rev 4 throne of Glory, when the government and all authority will be given into His hands ([The Mystery of His Will](#)). His fourfold character as King, Servant, Man and Son of God, portrayed in the Gospels, is well known, but, in Ezekiel’s vision, the Cherubim are seen with the same faces ([Ezekiel’s Wheel](#)). **(These Cherubim are representative of the overcoming saints who have been corrected in the beginning of the “Krima” and are ready for translation. – GA)** Hence, we would infer that they have a part in the judgment throne of Christ while they are still upon the earth. They are doing the will of God, carried along in its mighty, irresistible moving in the power of the Holy Spirit ([Sevenfold Unity of the Spirit](#)), and shortly they will move up to heaven where John later beholds them. Ezekiel sees them in his vision in the throne and round about the throne when the Lamb of God receives the title deed to the world - (Rev 5).”

Location of the Throne

Ezekiel views the storm cloud, the whirlwind, and the fire coming from the north. These are symbolic of divine glory and attest the fact of the presence of Jehovah. The Shekinah cloud is always associated with the glory of His appearance to Israel. He led them out of Egypt in a pillar of cloud and fire. Sinai was enveloped in a thick cloud, and the Lord descended upon it in fire - (Ex 19). The vision is seen coming from the North. This is significant, for the throne of God is in "the sides of the North" – (Isa 14:13). The city of the great King, the heavenly Jerusalem, will be built in the north - (Ps 48:2) ([1st, 2nd, 3rd, Heavens](#)). Also, we read that promotion cometh neither from the East, nor from the West, nor from the South (Ps 75:6), but promotion comes from the north, that is, from the throne of God above” – discourses on Ezekiel the Setter of Dates by Mary M. Bodie, pages 11 & 12. ([See Ezekiel Commentary](#))

The English word “**whirlwind**” is used 27 times in the Old Testament. But only “one” time is it translated from the compound Hebrew words “**ruach-sa’ar**” and that is in **Ezekiel 1:4**.

(Ezekiel 1:4 KJV) “And I looked, and, behold, **a whirlwind (*ruach-sa’ar*) came out of the north**, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire.”

Whirlwind, H7307, H5591; spirit storm

Wind, H7307, rû ach, roo'-akh

From H7306; *wind*; by resemblance *breath*, that is, a sensible (or even violent) exhalation; figuratively *life, anger, unsubstantiality*; by extension a *region* of the sky; by resemblance *spirit*, but only of a rational being (including its expression and functions):

H7306, rû ach, roo'-akh

A primitive root; properly to *blow*, that is, *breathe*; only (literally) to *smell* or (by implication *perceive* (figuratively to *anticipate*, *enjoy*):

Whirl, H5591, sa'ar s^e'ârâh, *sah'-ar, seh-aw-raw'*

From H5590; a *hurricane*: - storm (-y), tempest, whirlwind.

“**Ruach**” in Hebrew means “**spirit, breath, to breathe, to blow.**” In the New Testament, the equivalent for Hebrew “**Ruwach**” is “**Pneuma**,” in the Greek. “**Ruwach**” is used in many ways, 379 times in the Old Testament, but definitely **used for the “Spirit of God.”** “**Sa’ar**,” in Hebrew, means “**storm, hurricane, tempest.**” This “**whirlwind**,” that Ezekiel had a vision of and that came out of the North, as described by Bodie, is a “**Spirit Storm**” – “**Ruach- sa’ar.**” It is a coming move of the Holy Spirit, for the purpose of preparing the living church saints, to enter His presence by rank and order. We believe that Bodie expected a move of the Holy Spirit, prior to the translation of the overcoming saints to prepare them for this event. We also believe there will yet come a whirlwind (ruach-sa’ar), a “Spirit Storm,” for that purpose.

The Day of the Lord is now breaking in upon us and the Lord is entering His Parousia.

A “Spirit Storm” is coming soon! According to Zechariah 10:1 we need to “Ask ye of the LORD rain in the time of the latter rain” and he would send a “**Geshem Shower.**” We should note that the “**bright clouds**” means “**the Lord is in His Parousia**” ([Sevenfold Aspect of the Return of the Lord](#)).

(Zec 10:1) “Ask ye of the LORD rain in the time of the latter rain; so the LORD shall make **bright clouds**, and give them **showers (Geshem)** of rain, to every one grass in the field.”

There are many today that do not seem to anticipate any move of the Holy Spirit prior to their translation. Therefore, we must conclude they are **no longer “watching ones”** but **have become “waiting ones,”** i.e., **just waiting for the shout “come up hither!”** There is little thought to searching into “times and seasons” (I Peter 1:10) and little understanding that the Day of the Lord is now breaking (I Thess 5:1-3) ([Seven Millennial Days](#)). Thus, there is no need seen for a sanctifying move of the Holy Ghost ([Rainfall Holy Spirit](#)).

According to Luke 21:24, the “[Times of the Gentiles](#)” were fulfilled in **1967 AD**. Likewise we believe, as stated in **Rev 1:10**. “**The Day of the Lord**” subsequently commenced in the **1995 – 1996 AD time frame** as can be seen illustrated in the chart titled ([Daniel’s 70th Week](#)). This is based on the “**millennial-day principle**,” counting “**a day with the Lord as a thousand years**” from the Genesis creation days ([Millennial Day Principle](#)). This simply means we are now standing on the Day of the Lord prior to Rev 4 and this agrees with Apostle Paul’s position as stated in I Thess 5:1-6.

The “Krima” (Judgment) of the Living Church

However, the **Day of the Lord** is breaking, as stated in Rev 1:10, prior to the future “**krima**” (**judgment) of the living Church**” – (Rev 2 and 3). It should be noted that this is also taking place prior to the fulfillment of the events in Rev 4:17) “For the **time is come** that **judgment** must begin at the house of God: and if *it* first *begin* at us, what shall the end *be* of them that obey not the gospel of God?”

Time, G2540, Kairos, *kahee-ros'* Of uncertain affinity; **an occasion, that is, set or proper time**: - X always, opportunity, (convenient, due) season, (due, short, while) time, a while. Compare G5550.

Judgment, G2917, krima, *kree'-mah* From G2919; **a decision** (the function or the effect, **for or against** [“crime”]): - avenge, condemned, condemnation, damnation, + go to law, judgment.

The Judgement (“Krima”) of the Church, Rev 2 & 3, is a short period of time (“**Kairos**”) which will occur on the Day of the Lord but before the Rev 4 event and the subsequent Tribulation Judgments. This judgment occurs when **John turns, looking into the Day of the Lord**, and sees the Judge walking among the Churches **on the Day of the Lord** ([Turning with John](#)).

(Rev 1:10-13) “I was in the Spirit **on the Lord’s day**, and **heard behind me** a great voice, as of a trumpet, Saying, **I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.** And **I turned to see** the voice that spake with me. And **being turned, I saw** seven golden candlesticks; And in the midst of the seven candlesticks *one* like unto the Son of man,”

The Day of the Lord Will Begin in Heaven

Copley clearly stated in his writings that the Day of the Lord will begin in heaven before it begins on earth, and we are in total agreement with this view. However, we believe The Day of Lord begins in heaven in Rev 1:10 which is before Rev 4.

“The Lord’s Day” Explained More Fully

That period will begin with Christ taking His own throne in Heaven. “Salvation and the Kingdom of our God”- (12:10) must obtain in Heaven before they can obtain on the earth. “John saw that a throne was set (being set) in Heaven and One sat on the throne”- (4:2). The Lord Jesus is that One. **“The Lord’s Day”** must begin in heaven before **“The Day of the Lord”** can begin on earth, because His operations on earth will proceed from Heaven.” – **“The Revelation of Jesus Anointed to John,” page 12, by A. S. Copley.**

How is the Day of the Lord Defined?

We do believe that **the Day of the Lord is now breaking in the heavens**, and, thereafter, it will soon break upon the earth. The Lord is the **“Sun of Righteousness”** (Malachi 4:2), or simply, He is the very **“Light of that Day”** ([Light of God](#)). So, **His presence**, wherever He may be or whatever He may be doing, as He is now in **“His Erchomai, His Return”** (Rev 1:7), defines the existence of **His Day, the Day of the Lord**. His Day is defined in Matt. 24:27, as we would witness the normal 24-hour day with the Sun rising in the East and setting in the West. **This Day** will begin with the **Lord** stepping down from the **Right Hand of the Father** where He has been seated, as our Great Intercessor, through the Church age ([Progressive Coming of the Lord](#)). He will enter the Sides (Recesses) of the North, spanning the third and second heavens, to begin the early process of cleansing the heavens of Satan and his hordes. Having gained a place for His feet in the “midst” of the Churches, the Lord (as the Rev 1 Judge of the Church) will enter into **“His Parousia.”** He will first receive full-overcomers who have fallen asleep in Christ, as they have been judged throughout the Church age via the written word - (Heb 4:16). They will assist Him as He continues to cleanse the heavens through the **“Seven Good Years”**- (Genesis 41). The Lord will undoubtedly fulfill the role as the Captain of the Lord’s Host, as described in the Book of Joshua, in the cleansing of the heavenly land over a seven-year period. During these same seven years, the Lord, as the Living Word (Rev 1:16), will begin the judgment at the house of God of the Living Church, as depicted in Rev 1, 2, and 3, i.e., the **“Krima” of the Church which clearly takes place on the Day of the Lord**. He will subsequently take His throne in preparation for the events in Rev 4. Thereafter, He will receive the full overcomers, who are alive and remain unto His coming through the open door in the type of the Apostle John – (Rev 4:1). Following Rev 4 and 5, He will subsequently receive the second rank of the Church out of the “hour of trial” – (Rev 7). We reiterate that the Apostle John viewed the Judge of the Church **standing in the midst of the Churches** in a vision on the beginning of the Day of the Lord **“and his countenance was as the sun shineth in his strength” – (Rev 1:16).**

The Day of the Lord as Compared to the Rising and Setting Sun of a Normal Day

Jesus said in His Matt 24 discourse:

(Matt 24:27) ***“For as the lightning [astrape, Greek meaning the rising Sun rays, glare and not lightning strike or bolt in this context] cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.”***

Lightning, G796, astrapē as-trap-ay’ From G797; *lightning*; by analogy *glare*: - lightning, **bright shining.**

This Greek word **“astrape”** is translated **“lightning”** in Matt 24:27 KJV. In this verse, the context is obviously talking about the sun rising in the East and setting in the West. “Bright shining” would probably be a better translation. Refer to Luke 11:36. The Day of the Lord is like the sun that rises in the East and progresses through the day and after a period of time, sets in the West. Many interpreters, in using the word “lightning,” say the Lord is coming like a flash of lightning, as a great big surprise to “snatch” us from the earth. We don’t believe it will be that way. “Astrape” is translated “lightning” in Rev 4:5; 8:5; 11:19 and 16:18, which is correct since it is associated with “thunderings.”

(Matt 28:2) “There was a violent earthquake, for an angel of the Lord came down from heaven and, going to the tomb, rolled back the stone and sat on it.”

(Matt 28:3) “His appearance was like **lightning** [G796, astrape], and his clothes were white as snow.”

(Luke 11:36) "If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the **bright shining [G796, astrape]** of a candle doth give thee light."

The Chronology of Events

The chronology begins with John being transported in his spirit from 95-96 AD up to our day, 1995-1996 AD and He sees **the Sun of the Day of the Lord** rising, he declares:

(Rev 1:7) "**Behold, he cometh [Erchomai]** with clouds; and every eye shall see him, and they *also* which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen."

Therefore, he sees the Lord in the process of His return. "**Behold, He Cometh!**" The verb "**cometh**" is "**erchomai**" and describes the process. The verb is of the present and imperfect tenses, or simply, "**happening now but not yet complete.**" "**He is on His way but has not arrived.**" John goes on to explain that he is on the **Lord's Day** because he has now seen **the Sun (Son) rising (descending in the heavens)**. **This declaration of John's, that he was on the Day of the Lord, precludes that the Day of the Lord begins in Rev 4.**

Turning with John to See the Judge and the Krima of the Church ([Turning with John](#))

(Rev 1:10) "I was in the Spirit on the **Lord's day**, and heard **behind** me a great voice, as of a trumpet,"

The Apostle John was obviously looking toward the rising Sun (the coming Son), in a natural day, that means looking east as the day begins. He then heard a "great voice" behind him, so **he turned from** looking into the sunrise in the east and began looking toward the west, as a natural day would unfold. It is vital for us to grasp that, after turning, the apostle John began **looking into the unfolding of Day of the Lord** as it was breaking, and **the first thing he saw, which was on that Day, was the Judge of the Church** ([Mystical Church-Day of the Lord](#)). The Book of Revelation is first and foremost prophetic and, thus, future as well as chronological, so there is a sequence of events. The next event is clearly the "**krima**" – **judgment time for the Living Church, setting them in rank and order for translation of each believer**, Rev 2 and 3, I Cor 15:23. This judgment of the living church will occur during **a great last day outpour of the Holy Spirit, that is in scripture and called a "Geshem Shower"** (Eze 1:28, SS 2:11, Hosea 6:3, Joel 2:23, Zec 10:1).

Mary M. Bodie penned that the "krima," i.e., judgment, was a future event for the Living Church, occurring before the events of Rev 4. She also saw **this judgment occurring in a "day of rain" ("Geshem")**. She likewise assumed these events would occur during the 19-year transition period following 1914 A.D. She also declared that 1914 A.D. was the beginning of the end of the Times of the Gentiles, and there would yet be a "**day of rain**" ("**Geshem**") before the enthronement of the Lord.

The great vision of glory, which greets us in the first chapter, has been unfolded in our tract, "Cherubim and Seraphim." We can add little to the instruction found therein, except to emphasize the fact, that the vision reveals Christ on the throne at the point of time when Ezekiel's prophecies begin to be fulfilled. We have learned from the correspondence of these dates with the end that it was in 1927. It is possible, tho and we believe probable, that Christ began to take His place on the judgment throne in 1914, when "the times of the Gentiles" began to close. Christ is correcting, separating and judging His Church now. Peter tells us that "judgment must begin at the house of God" – I Pet. 4:17. They that yield to His authority are being qualified to sit with Him in His judgment of the nations (Matt. 26:31--46) and later reign with Him on His throne of universal empire.

Though Bodie viewed things "through a glass darkly" as to the calendar time of the "**Krima**" of the **Church**, she certainly had prophetic insight as to the sequence of events, that is, there would be a "**Krima**" of the **Church** and a "**Geshem**" rain in the last days, just before the events of Rev 4 would occur. She equated these future events with the Apostle John's vision in Rev 1, 2, and 3.

John, in his Patmos vision, views Christ in His capacity as Judge of the Church, "walking in the midst of the seven golden candlesticks." His bosom is girded up, teaching the restraining of His mercy, as He searches, probes and reveals the hidden depths of the hearts of His people. He is bringing to light all that is not in conformity to

His will and insists on the correction and the putting away of all that offends. If there first be the willing mind, He will strengthen for the obedience.

Bodie also received prophetic insight that will occur ***“in the day of rain” (“Geshem Shower”):*** *Observe that the throne which Ezekiel views, and with which the Cherubim are connected and in harmony, is the throne of a **Man**. First, the living creatures had “the likeness of Man” - V. 8(Ezekiel 1). Then there was “the likeness as the appearance of a Man” upon the throne. And that **Man** was enshrouded in glory with the rainbow about Him. **“And I saw as the color of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even down-ward, I saw as it were the appearance of fire, and it had brightness round about. As the appearance of the bow that is in the cloud in the day of rain (“Geshem Shower”), so was the appearance of the brightness round about”*** - Vs. 27, 28 (Ezekiel 1).

The Seven Good Years ([Seven Good Years](#))

According to Genesis 41, there were two dreams given to Pharaoh by the Nile River and subsequently interpreted by Joseph as “seven good years” before “seven evil years.” Many in the Church readily accept the “seven evil years” as prophetic of the Seven Year Tribulation Period covered in the Book of Daniel and in the Book of Revelation. However, according to Genesis 41 the “seven good years” will precede the “seven evil years” and as stated the “dream is one.” We believe these “seven good years” will usher in a final visitation through the Holy Spirit expressly to the Living Church, as they have “an ear to hear” (Rev 1,2&3), preparing them to be evacuated or “caught up” through the open door of Rev 4. Otherwise, the Church will enter the “hour of temptation” where they will be readied through “mega” persecution as the innumerable company of Rev 7 and escape before the middle of the Tribulation week.

The Final Message

There was an outpouring of the Holy Spirit at the beginning of the 1900's that spawned the Pentecostal movement. God's people began to speak in tongues and experience the gifts of the Holy Spirit. It is called the “Azusa Street Revival.” It spread from there around the world. Thousands of missionaries were called to carry this message of the gospel to far off places around the world. The message the Holy Spirit kept giving in meeting after meeting was: “Jesus is coming soon! The harvest is ripe! Go into all the world and preach this message.” This began over 100 years ago, and the message is beginning to fall on deaf ears. The Church is becoming apostate and losing its calling. It is what the Lord said it would be like at his coming “would He find faith.” It is now time for a new and final message to be brought forth by the Holy Spirit.

The final message that is now ready to break on the scene is “Behold He Cometh!” The word “cometh” in the Greek is “erchomai” meaning “He is coming.” It is in the present tense and at the same time in the imperfect tense. That means His coming is “happening now but not yet complete,” or simply, He is now on His way. To understand this message, it will be necessary to understand the “times and seasons.” Such questions as: “Has the fig tree put forth her leaves?” Is the “times of the Gentiles” fulfilled? “Is the Day of the Lord breaking? We are now in the third Redemptive Day according to Hosea 6:2. We are also in the 7th Millennial Day. Do all these questions cause us to awaken to His actual Return? According to Jude 14, Enoch, the seventh from Adam, speaking of the 7th Millennial Day, prophesied “Behold, the Lord cometh with ten thousands of his saints, To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard *speeches* which ungodly sinners have spoken against him.” The Apostle John, banished to the Isle of Patmos for the testimony of Jesus, had visions and was caught in his spirit up to the Day of the Lord, this 7th Millennial Day since the creation and saw the Lord in the process of His coming. It is the time that we now live in – (Rev 1:7-10). Jesus spoke of the faithful and wise servant. “Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed *is* that servant, whom his lord when he cometh shall find so doing – (Matt 24:45, 46). **Are there such faithful and wise servants today? Behold He Cometh!**

Grace Assembly School of the Bible, San Diego 2018