

Diadem or Clout?

There are no festivals to celebrate unless there's a nation keeping the Shabbat – every one of us. In Lev 23:1-8 we see what our Master spoke to Moshe. He was speaking to the sons of Israel about His appointed times – the feasts, holy convocations, set-apart assemblies. Verse 3 – working for six days and on the seventh day *ceasing* from work, a Shabbat of complete rest, a day to be kept as a holy, set-apart convocation, a *Moed*, a weekly appointed time set apart for Israel “in all your dwellings” – your localities. As we go along anyone not keeping these feasts will be cut off. We will see more and more people eliminated through us keeping the festivals. Before the race begins we will see people cut off. An athlete has to train and be trim and slim for a race. And it is that way for us – our Father is giving us time to practice before the race by keeping the Shabbat weekly. The Passover was when our Father delivered Israel from Egypt and we have been delivered by our Master when He went to the cross. We have to have revelation of what the feasts mean. Otherwise, if we don't know what we're doing, we'll just think we can have a good time on the Shabbat. But it represents something. “*There remains therefore a Shabbat rest for the people of God*” (Heb 4:9).

There has never been a nation fulfilling this, never been a nation keeping the festivals. And at every festival we attend we'll put on a diadem. But we won't until we assimilate its meaning – we wear it in hope that our Master will someday come back and crown us. Ex 29:6 – “*And you shall put the turban on his head, and put the holy crown on the turban.*” You put the *diadem* on first and then the *crown* rests on it.

We wear the diadem in assumption that we'll be crowned with the victorious crown of righteousness. He will crown us on that day when He returns.

Shakespeare once said, “*A clout upon that head where late the diadem stood.*” In a way, a *clout* is comparable to a *diadem*. Where the first Edah, and old Israel, had a *diadem*, now it wore a *clout*. A *clout* is a handkerchief, a ragged rag worn around the head. It applied to their festivals, Shabbats, moeds. In most cases their diadem was replaced by a clout. The overcomers became far and few between. Rev 3:4 — Most were under the influence of those not overcoming and they became the living dead of Rev 18:2 – evil spirits invaded a lifeless body.

Clouted – to cover with cloth, material with different colors, not maintaining pure white linen. Rev 19:8 speaks about *white* linen without spot, not *variegated* – fine linen, not old, ragged, inferior-quality linen.

Rev 19:8 is the eternal work that will last for all of eternity. It is what will fill His house, and we are being prepared now to be that dwelling place. Eph 2:10 and 1 Chr 28:10 – If we are building with white linen we wear the diadem in assumption of being crowned, the victorious wife, the faithful and obedient ones that our Master will return for, all those who are faithful to Him.

The *diadem* is a symbol of royalty, a white linen band encircling the brow, symbolizing the crown of dignity that we'll wear when our Master comes back. The priests of old wore robes. Now, we don't wear a robe, but a diadem in the *moeds*, the appointed times. Priest means male and female – there is no division between them. We are all priests.

Ex 29:6 – the diadem is for the crown to sit on. If we are His disciples we'll drink the victory cup with Him when He returns. Those who win the victory will rule the nations in the next age – they will be a worthy, compatible bride. We will be worthy of Him if we wear a diadem, if it doesn't become a clout. In Rev 3:4 only a few wore a diadem; everyone else had a clout. And we know that they had their lampstand taken away.

Here we are, 1900 years later, wearing a diadem in anticipation of the day that is coming. *Shabbat* means we are keeping it in anticipation of our Master reigning for 1,000 years. That's why we're gathered here tonight. Shabbat Shalom!