

THE YÂSAPH

**THE TIME OF PATIENCE AND
THE WONDERS OF THE KING**

GABRIEL FERRER
YOLANDA RODRÍGUEZ



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INTRODUCTION

²¹ And He changes the times and the seasons;
He removes kings and raises up kings;
He gives wisdom to the wise
And knowledge to those who have understanding.
²² He reveals deep and secret things;
He knows what *is* in the darkness,
And light dwells with Him.

(Daniel 2:21-22)

This is what the prophet said when the Lord revealed to him Nebuchadnezzar's dream about what would happen in the last days. Daniel 2:21 says that God changes times and seasons because He is sovereign and determines the temporal coordinates; His measure is not human but eternal. Nevertheless, for human beings, God has established specific times, dispensations, and calendars, among which is the prophetic calendar of the time of the end.

It is essential for the Church to understand the times of God according to what is written in His Word. The Lord counts the years and days from His sovereignty: A day is a thousand years, a thousand years a day (2 Peter 3:8; Psalms 90:4); a week is 7 days (Genesis ch. 1) and also 7 years (Daniel 9:24, 27); a week extends almost two thousand years (like the 69th week), a day has extended nearly two thousand years (like the day of Pentecost).

The *Yâsaph* is the time of God's patience; He uses it before pouring out His judgment. In this context, the Lord establishes the *Yâsaph* to deal with His people so that the consummation of the wickedness may take place; thus, He may execute His judgment because, in His prescience, He knows that the people will not repent. But the *Yâsaph* is also the time of wonders, for in its passing, the Lord works a mighty work of conversion in those who are not asking for Him but whose hearts He foreknows and knows that they will repent. At this time, the Holy Spirit works. The *Yâsaph* relates to how the Lord changes the times, and names them according to His perfect *kairos* (Daniel 2:21), which is not human linear time.

The Lord set up a *Yâsaph* for the end-time Church. He compared the Church to Israel regarding the warning not to fall into unbelief, disobedience, and apostasy, for if she did, she would also suffer the judgment of forsakenness as God executed upon Israel. The Lord said in Romans 11:22: "Therefore consider the goodness and severity of God: on those who fell, severity; but toward you, goodness, if you continue in *His* goodness. Otherwise you also will be cut off."

The Lord said here to the Church, "Consider the goodness and severity," kindness for those who abide in Him and in His Word; but severity for those who fall, which is the judgment of forsakenness, to be cut off from the Church, from the people of God, from the Good Olive tree. But the Church all over the Earth was filled with the poison of the Calvinist doctrine, and in her pride, she said, "I will never be cut off; I am always saved." Did the Lord not warn about this? When He said, "Do not be conceited, but fear; for if God did not spare the natural branches, He will not spare you, either." (NASB) Church, you who sleep, read well what it says "you will be cut off," read well what it says "He will not spare you"; tear the poison of Calvinism out of your heart, sleeping Church, because you have not realized that the Lord already cut off the apostate Church, He already executed the judgment of forsakenness upon her, He did not spare her; fulfilling His Word, the King never fails to keep His Word. He cut the apostate Church off, He removed the lampstand from its place, He cast her out, He vomited her out of the mouth, the axe fell on her; and the Lord executed this judgment in the same way as He did with Israel, with a countdown of 50 days from December 9, year 2020 to January 28, year 2021. If the Lord applied the *Yâsaph* with Israel and Judah, His peoples, how could He not do it with the Church, which is the chosen people, to give the Gentiles the opportunity of salvation and participation in the covenants and promises?

In this book, this powerful time of the *Yâsaph* is explained in detail in five chapters: In chapter 1, "What is the *Yâsaph*?", the concept is explained in its respective biblical contexts; in chapter 2, "The *Yâsaph*, prophecy and the attributes of God," it is studied how this powerful time is the manifestation of the attributes of God, for it is the one who changes the times; chapter 3, "Why and when does the Lord apply the *Yâsaph*? Biblical cases" deals with how God

uses it as a method of His judgment, patience, and mercy; chapter 4, 'The *Yâsaph* in the times of the end, before the Rapture' analyzes prophetic events that God established in His Word, and that are being fulfilled now; and chapter 5 "The *Yâsaph* after the countdown to the judgment of the forsakenness of the apostate Church. The prophecy of the 50 days" deals with the prophecies that were fulfilled in the countdown and during this sovereign time of God which is the *Yâsaph*.

When the Lord finishes His wonderful works, the *Yâsaph* ends, and His prophecy is fulfilled; this is what has been happening since January 28th, 2021. Three and a half years have passed, but time is running out, and the *Yâsaph* is nearing its end; short days remain.

CHAPTER 1

WHAT IS THE *YÂSAPH*?

The *Yâsaph* is a powerful time that is part of God's mercy upon human beings; it consists in that He extends the time for a purpose related to salvation; this extension is part of God's plan in His omniscience and foreknowledge. It is the *Yâsaph* of wonders in which the Holy Spirit works, and the *Yâsaph* is related to how the Lord changes the times and names them according to His perfect *kairos* (Daniel 2:21), which is not human linear time. We are in the 69th week of the prophetic calendar that God gave to Daniel; this week has lasted almost 2000 years; this is only possible because, for the King, one day is as a thousand years and a thousand years as one day (Psalm 90:4; 2 Peter 3:8).

We can understand the meanings of the *Yâsaph* from its uses in the contexts of the Scriptures; its meanings can be summarized as: "more," "to add," "to return," "to augment," "to increase," "to multiply," "again." Let us see the forms in which it appears in the New King James Bible and the number of times¹:

1.1. The term *Yâsaph* and its contexts in the Scriptures

1.1.1. *Yâsaph*: More

The word *Yâsaph* appears 40 times in the Scriptures with the meaning "more." In Leviticus 26:18, 21 and Isaiah 15:9, the term is used in the context of judgment that would be added; and in Judges 8:28, the Lord speaks of the end

¹ We searched the words translated from the term "*Yâsaph*" in the English version provided by BibleGetaway. Then, we verified that these words corresponded to the Hebrew term.

of the *Yâsaph* for Israel regarding the punishment God inflicted on them because of their sin. Let us read the verses:

- Leviticus 26:18: And after all this, if you do not obey Me, then I will punish you seven times more [Heb. *Yâsaph*: **שִׁבְעָה**] for your sins.
- Leviticus 26:21: ‘Then, if you walk contrary to Me, and are not willing to obey Me, I will bring on you seven times **more** [Heb. *Yâsaph*: **שִׁבְעָה**] plagues, according to your sins.
- Judges 8:28: Thus Midian was subdued before the children of Israel, so that they lifted their heads no **more** [Heb. *Yâsaph*: **שִׁבְעָה**].
- Isaiah 15:9: For the waters of Dimon will be full of blood; / Because I will bring **more** [Heb. *Yâsaph*: **שִׁבְעָה**] upon Dimon, / Lions upon him who escapes from Moab, / And on the remnant of the land.”

1.1.2. Yâsaph: To add (to continue doing something)

With this meaning of “add,” the word *Yâsaph* appears 35 times in the Old Testament. In Isaiah 30:1, the prophet speaks of the sons adding sin after sin; during the *Yâsaph*, as the time that the Lord adds, the people can repent or, on the contrary, increase their sin; this happened with Israel and Judah; the time that the Lord called them to repentance, they increased their wickedness.

In Isaiah 38:5, the context is the prophecy from God that this servant gave to Hezekiah, who wept and asked the Lord to let him live; when Isaiah left the king's chamber, God spoke to him. The Lord can give a prophecy and then apply the *Yâsaph* for its fulfillment; this happened in this event **and others**, as in the prophecy of Jonah about the destruction of Nineveh in 40 days, which was given to the people without any call to repentance; but the people repented and God applied the *Yâsaph* **not to** destroy that generation; however, 100 years later, in the time of Nahum, the prophecy was fulfilled and Nineveh was destroyed.

In Jeremiah 36:32, the Lord adds more words of judgment on Judah for the prophet to write in the scroll, for the first one was burned by King Jehoiakim. Let us look at the verses:

- Isaiah 30:1: “Woe to the rebellious children,” says the Lord, / “Who take counsel, but not of Me, / And who devise plans, but not of My Spirit, / That they may **add** [Heb. *Yâsaph*: יָסַף] sin to sin...
- Isaiah 38:5: “Go and tell Hezekiah, ‘Thus says the Lord, the God of David your father: “I have heard your prayer, I have seen your tears; surely I will **add** [Heb. *Yâsaph*: יָסַף] to your days fifteen years.
- Jeremiah 36:32: Then Jeremiah took another scroll and gave it to Baruch the scribe, the son of Neriah, who wrote on it at the instruction of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire. And besides, there were **added** [Heb. *Yâsaph*: יָסַף] to them many similar words.

1.1.3. Yâsaph: To augments: to increase more and more, to exceed, to surpass, to grow; to prolong.

With the meaning of “increase,” the term *Yâsaph* appears 9 times, the meaning “exceed” appears 3 times, “prolong” appears 2 times, and “increasingly” appears 1 time in the Old Testament. In Isaiah 26: 15, the Lord speaks of the promise of the descendant that will multiply in the Eternal Kingdom by which the Lord will become glorious; therefore, the term *Yâsaph* appears twice. This term is translated here also as “increase, augment” and is related to the word “**expanded**” [Heb. *râchaq*: רָחַק]; the Earth shall be infinitely extended for the holy descendant multiplied for eternity. Let us read Isaiah 26:15:

¹⁵ You have **increased** [Heb. *Yâsaph*: יָסַף] the **nation** [Heb. *gôy*: גּוֹי], O Lord, / You have **increased** [Heb. *Yâsaph*: יָסַף] the **nation** [Heb. *gôy*: גּוֹי]; / You are glorified; / You have **expanded** [Heb. *râchaq*: רָחַק] all the borders of the land.

1.1.4. Return, once again; again

This meaning of the Yâsaph is very important because it indicates that the Lord returns to do something He had already said or done. In prophetic terms, when God applies the Yâsaph, He gives a Word that is not immediately fulfilled, as in the case of Jonah's prophecy about Nineveh; then, He gives it again or remembers it and fulfills it. Let us read some verses:

- Numbers 32:15: For if you turn away from following Him, He will **once again** [Heb. *Yâsaph*: יָשָׁף] leave them in the wilderness, and you will destroy all these people.”
- 2 Kings 19:30: And the remnant who have escaped of the house of Judah / Shall **again** [Heb. *Yâsaph*: יָשָׁף] take root downward, / And bear fruit upward.
- Isaiah 37:31: And the remnant who have escaped of the house of Judah / Shall **again** [Heb. *Yâsaph*: יָשָׁף] take root downward, / And bear fruit upward.

1.1.5. Anymore, no longer

The term Yâsaph appears 13 times with the meaning “anymore” and 10 times with “no longer.” These meanings are significant because they refer to the end of the Yâsaph and its relationship with judgment, as in 1 Samuel 7:13; in this verse, the Lord speaks of the punishment for Israel because of its sin. In Isaiah 47:5, the Lord speaks of the judgment upon Babylon. In Amos 7:8, the Lord speaks of the end of the *Yâsaph* upon Israel and the captivity judgment that God would execute using the Assyrian Empire. Let us read the verses:

- 1 Samuel 7:13: So the Philistines were subdued, and they did not come **anymore** [Heb. *Yâsaph*: יָשָׁף] into the territory of Israel. And the hand of the Lord was against the Philistines all the days of Samuel.

- Isaiah 47:5: “Sit in silence, and go into darkness, O daughter of the Chaldeans; / For you shall **no longer** [Heb. **Yâsaph**: יָסַף] be called The Lady of Kingdoms.
- Amos 7:8: And the Lord said to me, “Amos, what do you see?” And I said, “A plumb line.” Then the Lord said: “Behold, I am setting a plumb line / In the midst of My people Israel; / I will not pass by them **anymore** [Heb. **Yâsaph**: יָסַף].

CHAPTER 2

THE YÂSAPH, THE PROPHECY, AND THE ATTRIBUTES OF GOD

The *Yâsaph* is related to the prophecy, to the Word that the Lord gives, but it is not fulfilled immediately, for He adds more time, increases it, lengthens it, and then does again what He had said.

There are several cases in the Bible where the Lord gave the Word to His prophet to be fulfilled, but He delayed it; God postponed it for a time in His sovereignty, omnipotence, mercy, and love. This postponement of the fulfillment of what the Lord said to the prophet was already planned by Him in His omniscience and foreknowledge from before; the fulfillment of the prophetic Word is stretched; it is the principle of the *Yâsaph* that is in 2 Kings 20:6, we have already seen all its meanings; let us read:

⁶ And I will add to your days fifteen years. I will deliver you and this city from the hand of the king of Assyria; and I will defend this city for My own sake, and for the sake of My servant David.

The principle of *Yâsaph* can be translated as follows:

Yâsaph = God adds any more, increases, continues, gives moreover, adds = which is mercy, salvation, and grace.

Since the *Yâsaph* operates in the enunciated word, it is necessary for us to see how it works within the world of language. Every utterance has three parts: (a) an enunciative part which is what is spoken, which in linguistics is called "Locutionary act;" (b) a part referring to the intention of the author of the word or speaker, and to what he wants to do; which is called "Illocutionary act;" (c) and utterance has a part which is the result of the word given by the speaker, the reaction, and the effect, which is the "Perlocutionary effect." The Lord was

the One who made the language and determined these three elements of the utterance.

What happens with the prophetic Word? We see cases in the Bible in which the only way to explain them is in the light of these three parts because otherwise, we would say: "The Lord lied," and God does not lie because He is Holy, Holy, Holy, faithful, and true. The only way to explain a prophetic word given but was not fulfilled at that moment, as in the case of 2 Kings 20:6, but was delayed by the Lord, is by using the principle of the *Yâsaph* which acts on the three parts of the utterance, namely:

- The Locutionary Act: It is what is said.
- The Illocutionary Act: It is the intention and the action that is intended to be caused by what is said.
- Perlocutionary effect: It is the effect the utterance causes.

God is sovereign and, in a prophetic word, He delays the immediate fulfillment through the *Yâsaph*. However, during this postponement, the Lord fulfills His intention to do something not declared in the Locutionary Act. Therefore, it seems that there is no direct relation between what is said, the intention, and what finally happens, yet there is a close relationship. It is completely necessary to understand that there is no contradiction between the three elements of the utterance, but there is a perfect coherence within the framework of the Word of God. If we say otherwise, we run the risk of questioning the Lord by saying: how come the Lord said a prophecy to be fulfilled, and it did not happen? Did He repent? Did He change His mind? All that God declares is assuredly fulfilled, for He says: "I do not change" (Malachi 3:6); in Numbers 23:19 we read:

¹⁹ "God *is* not a man, that He should lie,
Nor a son of man, that He should repent.
Has He said, and will He not do?
Or has He spoken, and will He not make it good?

God is immutable; therefore, we must be very careful with His attributes so we do not violate them, saying He will not fulfill the prophecy.

We will see the cases in which it seems that the locutionary act was not fulfilled, that is, what the Lord said; however, in His *Kairos*, the Lord's main glorious intention (His illocutionary act), which is salvation by mercy, was fulfilled; what He wanted to cause, what He wanted to do and what really happened, the intention of the King was fulfilled; therefore, the prophetic Word was fulfilled; nevertheless, what was said must also be fulfilled, and indeed it comes to pass when the *Yâsaph* ends; as it is the uttered Word of God, and all that proceeds from the mouth of God must be fulfilled, it is indeed fulfilled in a delay of time, in the *Yâsaph* of the Lord, that is to say, there is no prophetic Word that He has spoken that will not be fulfilled.

Let us study the cases of *Yâsaph* that have to do with Salvation. Why would the Lord use the *Yâsaph*, the delay in His time? He is the master of the times, and no one can say to Him, "Why do you do so? (cf. Romans 9:20).

To thoroughly understand the *Yâsaph*, it is necessary to take into account three points: (a) the attributes of God; (b) the true prophet who gives the prophetic Word on behalf of God and must be fulfilled, but the Lord applies the *Yâsaph*, extending the time; (c) the times of the Lord, who in His sovereignty, does what He wills, determines the times in their beginning, duration, and end. Let us look at each of these points:

Regarding the first point about God's attributes, we must remember that:

1. God is omniscient.
2. God has the attribute of foreknowledge.
3. God is sovereign.
4. God is omnipotent.
5. He is a God of love.
6. He is the God of grace.
7. He is the God of mercy.

The seven attributes above are those that are closely related to the principle of the *Yâsaph* or the postponement of time from the Lord; and in turn relate to the eternal promises of God and the Eternal Kingdom².

The second point to note is that the prophetic Word of the Lord is fulfilled as Deuteronomy 18:22 says; we already studied that there are several cases in which the Lord gave the prophetic Word to be fulfilled but applied the *Yâsaph*, which is the postponement or extension of time, for the attributes of God, His sovereignty, omnipotence, mercy, omniscience, foreknowledge, grace and love are applied; and the powerful truth that He is master of the times and does what He wills is applied. Taking into account the three elements of the utterance (the locutionary act, the illocutionary act, and the perlocutionary effect), we can understand what happens in the extension of the time of the *Yâsaph*.

The postponement or extension of time, the *Yâsaph*, is applied in the locutionary act, in what the Lord says and must be fulfilled; however, in what the Lord says, there are intentions and actions that are not manifest, that only He knows but not the prophet, which He wants to carry out and performs them; therefore, there is the prophetic fulfillment of those actions in terms of the Lord's intention, the illocutionary act, and the proof is the perlocutionary effect, the result of what is seen; but the prophetic Word given in what is enunciated (the locutionary act) must be fulfilled, and here is where God prolongs or extends the time, the principle of the *Yâsaph* applies; finally, the uttered prophetic Word also ends up being fulfilled.

The third point is that the times are the Lord's and the *Yâsaph* has to do with time; let us read Job 24:1:

¹ ***“Since times are not hidden from the Almighty,***
Why do those who know Him see not His days?

² To download the book for free see: Ferrer, G., Rodríguez, Y. (2023). The Eternal Kingdom: Descendants, New Earth, and Government. Berea Editions. <https://www.ministeriobereabarranquilla.com/en/libros>
Ferrer, G. Rodríguez, Y. (2021). Discipleship. The King's eternal promises. <https://www.ministeriobereabarranquilla.com/en/discipulados/f22d6691-15d5-4aa2-b9f2-d7680357659b>

Let us also read Psalm 31:15:

¹⁵ **"My times are in Your hand;** Deliver me from the hand of my enemies,
And from those who persecute me.

As for the Lord finally fulfills what He prophesied long before, we can see several passages:

- Lamentations 2:17: "The LORD has done what He purposed; / **He has fulfilled His word Which He commanded in days of old.** He has thrown down and has not pitied, / And He has caused an enemy to rejoice over you; He has exalted the horn of your adversaries."
- Ezekiel 12:22-28: "²² Son of man, what *is* this proverb *that you people* have about the land of Israel, which says, '**The days are prolonged, and every vision fails**'? ²³ Tell them therefore, 'Thus says the Lord GOD: "I will lay this proverb to rest, and they shall no more use it as a proverb in Israel." ' **But say to them, ' "The days are at hand, and the fulfillment of every vision.** ²⁴ For no more shall there be any false vision or flattering divination within the house of Israel. ²⁵ **For I am the LORD. I speak, and the word which I speak will come to pass; it will no more be postponed;** for in your days, O rebellious house, I will say the word and perform it," says the Lord GOD.' " ²⁶ Again the word of the LORD came to me, saying, ²⁷ "Son of man, look, the house of Israel is saying, 'The vision that he sees *is* for many days *from now*, and he prophesies of times far off.' ²⁸ Therefore say to them, 'Thus says the Lord GOD: "**None of My words will be postponed any more, but the word which I speak will be done,**" says the Lord God."
- Isaiah 46:9-10: "⁹Remember the former things of old, / For I *am* God, and *there is* no other; I *am* God, and *there is* none like Me, ¹⁰ Declaring the end from the beginning, And from ancient times *things* that are not yet done, Saying, '**My counsel shall stand, And I will do all My pleasure...**'"

This passage of Isaiah 46:9 is very important, for it says: "I am God, and there is no other; I am God, and there is none like Me," and verse 10, which is the main one, says: "... Declaring the end from the beginning, And from ancient

times things that are not yet done, Saying, 'My counsel shall stand, And I will do all My pleasure..."; here God's attribute of sovereignty is described, "I will do all My pleasure"; what the Lord is saying is, "I am sovereign, and I do all My pleasure." The attribute of immutability is also described this way, "My counsel shall stand." This expression "My counsel shall stand" referring to the fact that He is immutable, we find it applied to the powerful promise of the holy descendants multiplied forever, in Hebrews 6:17-18: "¹⁷Thus God, determining to show more abundantly to the heirs of promise **the immutability of His counsel**, confirmed *it* by an oath, ¹⁸that by two immutable things, in which *it is* impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold of the hope set before *us*."

- Daniel 2:21: "**And He changes the times and the seasons**; He removes kings and raises up kings; He gives wisdom to the wise and knowledge to those who have understanding." This verse teaches that God does with time what He wills; He transforms it and is sovereign over human governments which He changes according to His purposes. This verse also says that God gives wisdom and knowledge so that we understand His times that do not correspond to human chronology or the temporal conception of human time.
- Daniel 11:35: "And *some* of those of understanding shall fall, to refine them, purify *them*, and make *them* white, **until the time of the end**; because *it is* still **for the appointed time**."

The other chapters of this book will be published soon.

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THE YÂSAPH



The Yâsaph is the time of God's patience, which He uses before pouring out His judgment. In this context, the Lord establishes the Yâsaph to deal with His people so that the consummation of the wickedness may come to pass and to execute His judgment because, in His foreknowledge, He knows that the people will not repent. But the Yâsaph is also the time of wonders, during its course, the Lord performs mighty works of conversion in those who are not asking for Him but whose hearts He knows beforehand and knows that they will repent. In this book, this time of God's wonders is studied in detail in five chapters, which leads the reader to know how He changes the times and names them according to His perfect *Kairos* (Dan 2:21).