

This Generation and the 70th Week of Daniel

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Part 1: Foundations of Prophecy

Introduction: A Personal Journey Into Daniel's Timeline

Let me start by being completely transparent. I'm not presenting an absolute doctrine or claiming to have all the answers. What you're about to read reflects my personal journey through the prophetic scriptures, particularly as they relate to the Jewish elect during Daniel's 70th Week.

This entire study began with a simple question that wouldn't leave me alone. I heard a teaching on Revelation 8:1, which mentions "about the space of half an hour" of silence in heaven. The minister explained that the "one hour" in Revelation 17:12 equals seven years. Following that logic, he suggested that thirty minutes would equal 3.5 years. That single statement sparked my curiosity and set me on this research journey.

My goal became clear: to establish a timeline and definition for that mysterious half hour. But as I dug deeper, I realized I needed to explore more than Revelation 8:1. The phrase "this generation" in Mark 13:30 kept drawing me back, and I began to see how these pieces fit into a larger prophetic picture.

I want to be clear about something important. My study isn't designed to undermine anyone's theology or challenge established doctrines. I simply needed to understand what "half an hour" truly means in Revelation 8:1. According to my understanding of Scripture, each generation must seek to grasp the prophetic message intended for its time in history.

I need to address another crucial point right at the beginning. The Christian faith rarely addresses the reality of the gospel of salvation returning to the Jews. Sometimes the message seems to be that the Jewish people never received the gospel at all. This creates confusion and overlooks a vital truth.

We need to be clear: if the gospel does not return to the Jews, the book of Revelation becomes meaningless. It would be nothing more than a legendary story, like a fantasy adventure novel written for entertainment. But Revelation is not that. It's a genuine prophetic message, and understanding the gospel's return to Israel is essential to grasping its meaning.

The Mystery of Israel's Salvation

Romans chapter eleven provides an excellent starting point for discussing the gospel's return to Israel. Paul draws his New Testament teaching from two Old Testament sources: Hosea 6:2 and Daniel.

Listen to what Paul tells us:

"But if some of the branches were broken off, and you, although a wild olive shoot, were grafted in among the others and now share in the nourishing root of the olive tree, do not be arrogant toward the branches. If you are arrogant, remember that it is not you who supports the root, but rather the root that supports you. Then you will say, 'Branches were broken off so that I might be grafted in.'" (Romans 11:17-19)

Paul continues with this profound teaching:

"For if you were cut from what is by nature a wild olive tree and grafted, contrary to nature, into a cultivated olive tree, how much more will these, the natural branches, be grafted back into their own olive tree. Lest you be wise in your own sight, I do not want you to be unaware of this mystery, brothers: a partial hardening has come upon Israel, until the fullness of the Gentiles has come in. And in this way all Israel will be saved, as it is written, 'The Deliverer will come from Zion; he will banish ungodliness from Jacob'; 'and this will be my covenant with them when I take away their sins.'" (Romans 11:24-27)

This passage references Daniel 9:24, connecting Paul's teaching directly to the 70th Week prophecy. Now let's examine what Paul extracted from the Old Covenant prophets.

The Lesson of the Fig Tree

In Romans chapter eleven, Paul places us at the beginning of the 70th Week. This timing aligns perfectly with Hosea's prophetic week, establishing our foundational timeline.

Hosea 6:2 declares: "He will revive us after two days."

This revival speaks directly to Israel receiving the gospel message. It's about the transition from death to life for the elect of Israel. The phrase "He will revive us" in Hosea 6:2 begins with Revelation 8:1, during the half hour of silence in heaven when the seventh seal opens and Israel's gospel call begins.

Mark 13:30 tells us something remarkable. A Jewish generation will not pass away until the fulfillment of Daniel 9:27 accomplishes everything determined near the end of the 70th

Week. This same text also reveals that this generation will perish after all these prophecies are fulfilled. In other words, this generation represents the last of the gospel grace age.

The Messiah's teachings in Mark 13:28-31 elaborate on Hosea 6:1-3, showing that Israel's redemption begins shortly after two millennia. This two-day count begins in 33 AD, the year of Yahshua's resurrection.

Now look at what Mark 13:28 tells us: the tree's branches will be tender, indicating youth. This tree was planted in 1948 and is now only 77 years old. This concept is crucial for understanding what Paul meant when he taught the church in Thessalonica about "seasons and times." Those unfamiliar with this teaching may find it challenging to articulate or validate this timeframe. (When speaking of Israel's youth and being tender at age 77, remember the parable in Isaiah 65:20.)

We need to consider several factors when evaluating the prophetic concept of "seasons and times." I've developed a timetable based on Mark chapter 13 to guide us to the period outlined in Revelation 8:1—the mysterious "half hour of silence" marking the start of the 70th Week.

Let me show you something interesting. Mark 13:1-13 introduces the Seven Gentile Church Ages, outlining the Gentiles' secular history and ending at the start of the 70th week. Starting our historical account here may seem unusual, but its significance becomes undeniable as we progress. Here is the breakdown of the last five scriptures:

Mark 13:9 brings the end of the fifth church age, under the second seal of the scroll, the red calf cherub of Revelation 6:3.

Mark 13:10 bears the start of the sixth church age with the Gutenberg press in 1450 AD. Under the third seal of Revelation 6:5.

Mark 13:11 These saints will give the testimony of the Word beginning from verse 13:10 until Revelation 10:11, the end of the 7 church ages.

Mark 13:12-13 takes us forward in time to the middle of the 70th week, the start of Mark 13:14, when the abomination sets himself in Jerusalem. This is to Israel.

The Messiah continues within the same timeframe but shifts focus to the elect virgins of Israel in Revelation 14:1-7. This episode occurs in the middle of the week, precisely when the little horn assumes the role of the abomination that causes desolation, as described in Daniel 9:27 and 12:11.

By the time Revelation 14:1-6 arrives, the salvation of the 144,000 servants is complete. The timing aligns with Mark 13:29, which describes the little horn, the false prophet, breaking the peace agreement in the midst of the week: *"So also, when you see these things taking place, you know that He is near, at the very gates."* Those "things" Mark refers to are found in Mark 13:14-18. Yahshua is speaking to "this generation," as stated in Mark 13:30.

Mark 13:14 states: "When you witness the abomination of desolation, as referenced by the prophet Daniel, situated wrongly in Judea (let those who read understand), flee to the mountains."

This text carries dual significance. It points to both the fall of Jerusalem in 70 AD, as mentioned in Daniel 9:26, and the desolation of Jerusalem during the latter half of the 70th Week, as in 9:27. Daniel's week holds particular importance, especially when Mark 13:23 emphasizes: *"Nevertheless, heed this: I have conveyed all that is forthcoming."*

Yahshua assures us that He will fulfill everything in verses 13:14 to 18. The culmination of desolations in Daniel 9:27 directly correlates with Revelation 14:19-20.

We now turn our attention to the parable of the fig tree. This parable serves as a vital teaching about the warning mentioned in Daniel 9:27. The angel Gabriel issues this warning, which applies at the midpoint of the 70th Week. The narrative emphasizes not the mortality of any single generation before the 70th Week, but rather the Jewish faithful who will be present during that specific time.

The tree of Israel is flourishing. Hosea 6:2 proclaimed, *"He will rejuvenate us."* The message of salvation coming to Israel signifies life. Therefore, the elect of Israel, represented by the fig tree, thrives.

Here's what's essential to understand: we must focus on observing prophecy rather than trying to identify a specific generation. We need to meticulously analyze the events leading up to the start of the 70th Week instead of trying to pinpoint which generation is involved.

Let's examine Yahshua's insights as presented in Mark's narrative.

"As her branch remains tender and commences to produce foliage, it indicates that summer is imminent." (Mark 13:28)

This verse makes a straightforward assertion: spring prompts leaves to emerge from tree buds. The buds have endured throughout winter, symbolizing Israel's dormancy since 70 AD, awaiting sunshine to blossom her leaves. Summer arrives quickly, often without much notice.

Yahshua articulated a simple concept following the vernal season. But that concept is only one of two He expressed in this verse. He also said, *"As her branch remains pliable,"* symbolizing a young olive tree.

Moving to verse 29: "Similarly, when you witness these events, recognize that it is imminent, even at the brink."

After an extended absence, the young fig tree, symbolizing Israel with its delicate branches, revives and begins to produce leaves, signaling renewal, as Hosea 6:2 promised. As the leaves emerge, the prophecies reveal themselves. Hosea's words, the Messiah's parables, and Daniel's visions will converge to bring about Daniel's last week.

The prophecy in Mark 13:14 concerns the abomination of desolation in Jerusalem, as described in Daniel 9:24 and 27. Yahshua declares this prophecy to the generation living in Israel who will encounter it during the 70th Week.

Daniel 9:27 states: "And he shall affirm the covenant with many for one week: and in the middle of the week he shall terminate the sacrifice and the oblation."

When that generation witnesses the abomination preceding the desolation, "then" His return is imminent, even at the threshold. Daniel 12:11 provides the countdown.

Mark 13:24-26 outlines Yahshua's return to Earth. This reunion could occur within a few weeks to a couple of months after Jerusalem's destruction. The generation that witnesses the abomination of desolation in Jerusalem will not die before experiencing Yahshua's return at the end of the 70th Week. This generation is represented globally.

One facet of this promise offers reassurance: Israel will not face total annihilation. The phrase "even at the doors" refers to the portals of heaven, as John prophesied in Revelation 6:14: *"The skies unfolded like a scroll being rolled up..."*

This marks the Messiah's descent from heaven as He reveals Himself within Earth's atmosphere. The simultaneous appearance of the sixth seal (Revelation 6:12) and the seventh bowl judgment (Revelation 16:17) necessitates His return.

Mark 13:30 declares: "Verily, I say unto you, this generation shall not depart until all these events occur. The heavens and the earth shall perish; however, my words shall endure until the ages' end."

The phrase "this generation" in verse 30 refers not to humanity's generation but to the timing of His judgments and return to Earth, which occurs within a defined timeframe.

Yahshua drew a clear analogy between spring and summer, suggesting that His return would resemble the transition from spring to summer.

The context indicates that the period between the abomination caused by the little horn in the temple and the fulfillment of Daniel 9:27, which leads to His return, is brief: 3.5 years.

"Nonetheless, the specific day and hour are unknown to all, including the angels in heaven and the Son; this knowledge is exclusive to the Father. Exercise vigilance, stay alert, and pray, for the timing remains uncertain for you." (Mark 13:32-33)

Yahshua tells a parable: "The Son of Man is like a man who goes on a long journey. He leaves his house, entrusts authority to his servants, assigns each one a task, and instructs the doorkeeper to stay alert. Remain watchful; the master may return at any hour: night, midnight, dawn, or sunrise. Be sure He does not find you asleep."

Then He makes this universal declaration: *"What I say to you is relevant to everyone: watch."* (Mark 13:34-37).

This message is sent to Israel and also to the Gentiles. The Messiah declared, "Unto you," referring to Israel, and "unto all," including the Gentiles.

I need to ask: what are we watching for? Should we stand outside and stare at the sky? No. The Gentiles and Israel are to watch prophecy, from Isaiah to Revelation. Why are we to watch? So the "day" will not slip by us.

Paul writes: "But ye, brethren, are not in darkness, that that day should overtake you as a thief." (1 Thessalonians 5:4)

The wise ones spoken of in Matthew and Daniel will know the year but not the specific day or the hour of the day.

Regarding the season Yahshua mentioned in Acts 1:7: "And He said to them, 'It is not for you to know the times or the seasons, which the Father has put in His own power.'"

Yahshua said, "It is not for you, the twelve apostles." With that said, Paul taught the church in Thessalonica about the "times and seasons" based on the book of Daniel.

Additionally, we understand that the beginning of Daniel's 70th Week requires Israel to reclaim her ancestral borders, as promised to Abraham. Two of the many texts address the restoration of these borders:

Zephaniah 2: Israel triumphs over Ethiopia and the Palestinians while restoring her borders.

Obadiah 1: YAHWEH curses Edom and restores Israel's promised territory.

You can also reference Ezekiel 38:11-14, Ezekiel chapter 36, and Isaiah 19.

There are two phases in restoring Israel's borders. The first began in 1948 and continued through the 1967 expansion. Isaiah 19 and Psalm 83 describe these prophecies, which continue through Obadiah and Zephaniah. We are watching prophecy unfold right now in 2025.

We watch these prophecies until Ezekiel 38:8-14 is fulfilled, bringing the fullness of Israel's borders and the conflict of Gog and Magog described in Ezekiel 38:15 through chapter 39. Elohim will eradicate the last remnants of Islamic influence by defeating the Muslim invaders backed by Gog and Magog (Turkey). This failed invasion paves the way for the fraudulent peace agreement with Daniel's false prophet (Daniel 8:25), setting the stage for the beginning of Daniel's 70th Week.

After the nations enter into this covenant with Israel, Revelation 8:1 may be fulfilled. Second Thessalonians 2:9-12 contains Daniel's prophecy about the false prophet's promise of peace.

In my view, the demise of Gog and Magog will fulfill the promise made to Abraham regarding the land of Israel in Genesis 15:18.

Israel's Prophetic Return in 1948: Is It the Time for "This Generation"?

Hosea 6:2 states: *"After two days will He revive us."* This passage specifically refers to Israel's revival. The question is: when do we start counting these two days, or two thousand years?

The Gentiles were grafted into the vine in 52 AD when Paul declared, *"I turn to the Gentiles"* (Acts 13:46). This event marked the beginning of the first church age and the Gentile dispensation. As noted earlier, this prophecy is directed toward Israel, not the Gentiles.

The gospel entered Israel in 26 AD with Yahshua's baptism. The New Testament covenant began after the Messiah was crucified on April 3, 33 AD, and was resurrected on the 5th, exactly as Daniel 9:26 prophesied. This date appears to be the most plausible starting point for Hosea's two days.

In his prophecy, Hosea stated, *"After two days He will revive us."* This suggests that the Jews should expect the arrival of the gospel after 2033 AD, based on calculations using the solar year. In contrast, prophecy indicates that Israel's revival is anticipated to begin after 2004.5 AD when using the prophetic 360-day year cycle.

Therefore, we need to determine whether the timeline extends to 2027, 2034, or beyond. March 444 BC marks the start of Daniel's 70 weeks of years, which we should use to calculate the sabbatical years.

The Gentile grace age has no fixed duration. The Jewish nation must wait until "after" two days, or two thousand years, for their revival. The Gentile grace age must end for the gospel to return to the Jews, as Paul indicates in Romans 11 and Daniel 9:24.

Why does this week align with the prophecies about Israel's return in 1948? Is it in accordance with prophecy? While I won't delve deeply into this topic, we'll explore the book of Leviticus to help address it.

Leviticus chapter 26 contains four prophecies that we will review. This chapter, dating back to around 1491 BC, outlines four judgments against Israel for idolatry and for abandoning His commandments. By understanding how these judgments were fulfilled, we can grasp the significance of 1948.

The Four Seven-Fold Judgments: Overview

Leviticus 26 outlines four escalating levels of judgment, each marked by the phrase "seven times" or "sevenfold":

1. **Leviticus 26:18** — First Judgment: "If you will not yet for all this listen to Me, then I will punish you seven times more for your sins."
2. **Leviticus 26:21** — Second Judgment: "Then, if you walk contrary to Me, and will not listen to Me, I will bring on you seven times more plagues, according to your sins."
3. **Leviticus 26:23-24** — Third Judgment: "And if you are not reformed by Me by these things, but walk contrary to Me, then I also will walk contrary to you, and will punish you yet seven times for your sins."
4. **Leviticus 26:27-28** — Fourth Judgment: "And if you will not for all this listen to Me, but walk contrary to Me, then I also will walk contrary to you in fury; and I, even I, will chastise you seven times for your sins."

Each judgment grows more severe. The progression moves from general punishment (v. 18) to plagues (v. 21), to warfare and famine (vv. 23-26), and finally to utter devastation, cannibalism, exile, and scattering among the nations (vv. 27-39). The final judgment includes the destruction of sanctuaries, the desolation of the land, and Israel becoming a byword among the nations.

Historically, these four judgments correspond to:

- First Judgment: Egyptian bondage (Exodus 1-12)
- Second Judgment: Assyrian conquest of the Northern Kingdom (722-705 BC)
- Third Judgment: Babylonian conquest and exile (586 BC)
- Fourth Judgment: Roman destruction and final diaspora (70 AD, 135 AD)

First Judgment: Egyptian Bondage

The Biblical Account

Leviticus 26:18 states: "And if you will not yet, for all this, listen to Me, then I will punish you seven times more for your sins."

We cannot pinpoint an exact date for this first sevenfold judgment. In Deuteronomy 28:15, dated to 1451 BC (during the wilderness wandering), Elohim warns Israel of the consequences of serving other gods. If they serve Elohim, they will receive blessings. However, if they serve other gods, they will suffer curses and judgments.

The first judgment refers to the Egyptian bondage described in Exodus 1-12. The pattern is as follows:

Jacob and his family (70 people) enter Egypt during Joseph's administration, around 1876 BC (Genesis 46:27).

Israel multiplies greatly in Egypt over the following centuries (Exodus 1:7).

A new Pharaoh arises, who did not know Joseph, and enslaves the Israelites (Exodus 1:8-14).

The bondage includes forced labor, brick-making, building projects, and ultimately, infanticide (Exodus 1:15-22).

The duration in Egypt is 430 years (Exodus 12:40-41). Moses is raised up as the deliverer; ten plagues fall on Egypt; Israel is freed through the Passover and the crossing of the Red Sea (Exodus 7-15).

The Exodus occurred around 1446 BC (or 1260 BC, according to alternate chronologies). Jeremiah 19:11-13 states: "And you shall say unto them, 'Thus saith YAHWEH of hosts:

Even so will I break this people and this city, as one breaks a potter's vessel that cannot become whole again; and they shall bury them in Tophet until there is no place to bury. Thus will I do unto this place, saith YAHWEH, and to the inhabitants thereof, and I will make this city as Tophet. And the houses of Jerusalem, and the houses of the kings of Judah, shall be defiled as the place of"

Tophet, because of all the houses upon whose roofs they have burned incense to all the host of heaven and poured out drink offerings to other gods, including the Queen of Heaven, Inanna. "

Second Judgment: Assyrian Conquest (722-705 BC)

Biblical and Historical Account

Leviticus 26:21 states: "Then, if you walk contrary to Me and will not listen to Me, I will bring on you seven times as many plagues, according to your sins."

The second sevenfold judgment fell upon the Northern Kingdom of Israel through the Assyrian Empire. After the kingdom split in 931 BC, Israel fell into idolatry under Jeroboam I, with golden calf worship at Dan and Bethel (1 Kings 12:25-33).

Timeline: 740-732 BC - Tiglath-Pileser III begins the conquest. 722 BC - Samaria is besieged. 721 BC - Sargon II completes the conquest; the Northern Kingdom ceases to exist. The ten tribes are deported and never return (2 Kings 17:6, 23-24).

This judgment was permanent. The Northern Kingdom never returned.

Third Judgment: Babylonian Conquest and Exile (586 BC)

Biblical and Historical Account

Leviticus 26:23-24: The third judgment fell on Judah through Babylon. Timeline: 605 BC - First deportation (Daniel). 597 BC - Second deportation (Ezekiel). 586 BC - Jerusalem and

the temple destroyed; final deportation (2 Kings 25:1-21). Land desolate for 70 years (Jeremiah 25:11-12).

Unlike the Northern Kingdom, Judah returned after 70 years, under Zerubbabel (538 BC), Ezra (458 BC), and Nehemiah (445 BC). The Temple was rebuilt in 516 BC.

Fourth Judgment: Roman Destruction and Final Diaspora (70 AD, 135 AD)

Biblical and Historical Account

- Leviticus 26:27-28 - the most severe judgment. 66-70 AD: First Jewish-Roman War. 70 AD: Titus destroys Jerusalem and the Second Temple. Over 1 million are killed. Yehoshua's prophecy is fulfilled (Matthew 24:2).
- 132-135 AD: The Bar Kokhba Revolt was crushed. Jerusalem was razed and rebuilt as Aelia Capitolina. Jews were banned from the city. Judea was renamed Syria Palaestina. Final scattering for 1,900 years (135 AD to 1948 AD).

The Partial Restoration: 1948 and Beyond

May 14, 1948 – The State of Israel was established. Partial fulfillment of restoration promises (Isaiah 11:11-12, Ezekiel 36:24, 37:21-22). Complete restoration awaits the 70th week of Daniel, when "all Israel will be saved" (Romans 11:26).

Conclusion: The Pattern of Judgment and Restoration

The four seven-fold judgments span 3,400 years of history:

1. Egyptian bondage (~1876-1446 BC) - Deliverance through Exodus
2. Assyrian conquest (722 BC) - Northern Kingdom destroyed forever
3. Babylonian exile (586 BC) - 70 years; partial return
4. Roman destruction (70-135 AD) - 1,900-year diaspora; 1948 partial return

During their time in Egypt, they learned the ways of the heathen, and those ways led to their downfall. When Israel entered the land flowing with milk and honey, they brought pagan practices with them. For three more times, and yet there will be a fifth at the end of the ages, they suffered judgments, as we will read of the fourth at this time. Not only did

many of the Hebrews bring the ways of Egypt with them, but they also adopted additional practices, such as the worship of Moloch.

In the Hebrew Bible, Tophet (or Topheth) refers to a location in Jerusalem, specifically the Valley of Hinnom. There, worshipers participated in a ritual known as "passing a child through the fire," which likely involved child sacrifice. These sacrifices have traditionally been associated with a god named Moloch.

Babylon fulfilled Jeremiah's prophecy of Jerusalem's destruction in 586 BC, when it sacked the city and destroyed the sanctuary. After the Babylonians, the Romans seized control of Israel, and by 69 or 70 AD, the prophecy in Leviticus 26:28, the fourth judgment, was fulfilled.

Leviticus 26:28-32 declares: "Then I will walk contrary to you, also in fury, and I, even I, will chastise you seven times for your sins. And you shall eat the flesh of your sons, and the flesh of your daughters shall you eat. And I will destroy your high places, cut down your images, and cast your dead bodies upon the carcasses of your idols; my soul shall abhor you. And I will make your cities waste and bring your sanctuaries to desolation, and I will not smell the savor of your sweet odors. And I will bring the land into desolation, and your enemies who dwell therein shall be astonished at it."

The prophet Daniel's prophecy aligns with Leviticus regarding the siege of Jerusalem. Daniel 9:26 states: "And the people of the prince that shall come shall destroy the city and the sanctuary; and the conclusion thereof shall be with a flood, and unto the end of the war desolations are determined."

Yahshua lamented over Jerusalem, as recorded in Matthew 23:37: "O Jerusalem, Jerusalem, thou that kills the prophets and stones them that are sent unto you, how often would I have gathered your children together, even as a hen gathers her chickens under her wings, and you would not!"

The Jewish historian Josephus recorded that during the siege of Jerusalem, two women resorted to cooking and eating their babies, an alarming event that coincided with the temple's destruction in 70 AD. Leviticus 26:28 marks the final sevenfold judgment against Israel and connects to Isaiah's prophecy.

Isaiah 11:12 states: "He will raise a flag among the nations and assemble the exiles of Israel. He will gather the scattered people of Judah from the ends of the earth." This prophecy began to be fulfilled with Israel's return in 1948.

I believe we have sufficient reason to think that time has brought us close to "this generation." This suggests that we must carefully observe the prophecies as we approach the opening of the seventh seal, marked by a half-hour of silence.

Next, we'll return to Revelation chapter eight to examine what occurs during this half hour.

Part 2: The Half Hour of Silence

Understanding Revelation 8:1

I have worked diligently to put together a timeline for Daniel's 70th Week. What motivated this effort? It helps us grasp the importance of understanding how "this generation" fits into the week. We must now investigate the duration of the thirty minutes of silence mentioned in Revelation 8:1.

In this half-hour of silence, "this generation" learns about Hosea 6:2, portraying Israel's resurrection gospel upon the opening of the seventh seal, which ushers in the 70th Week. Israel's gospel of resurrection, when the seventh seal is opened, begins with the half hour of silence. The revival among the Jewish people begins when the era of Gentile grace ends, bringing the gospel back to the Jews.

Hosea 6:2 declares: "He will restore us to life after two days." This leads to the dramatic conclusion in Luke 21:24: "The Gentiles will trample Jerusalem until the times of the Gentiles are over." Romans 11:25 confirms this transition.

It is critical to understand that the gospel will return to the Jews. Revelation 8:6 begins the two prophets' ministry. I understand we've already read Romans 11, but I want to review it again. Pay special attention to Paul's warning to the Gentiles.

Romans 11:24-26 states: "For example, if you were cut from a wild olive tree and grafted into a cultivated olive tree, how much more will these natural branches be grafted back into their own olive tree? So that you should not think too highly of yourselves, brothers, I want you to understand this mystery: 'Israel has undergone a partial hardening until the whole of the Gentiles is ushered in.' As a result, all of Israel will be saved, as written."

This passage discusses Israel's salvation, which reflects the theme of the Gospel's return to Israel. Let's examine the preparation for the Gospel's return to the Jews as outlined in Revelation 8:1-6.

"When the seventh seal was opened, there was a silence in heaven lasting about thirty minutes." (*Revelation 8:1*)

"I beheld seven angels standing before God, to whom seven trumpets were assigned."
(*Revelation 8:2*)

"And another angel approached the altar, carrying a golden censer; and he was given a substantial amount of incense to offer alongside the prayers of all saints upon the golden altar before the throne." (*Revelation 8:3*)

"And the smoke of the incense, accompanying the prayers of the saints, ascended before God from the angel's hand." (*Revelation 8:4*)

"The angel seized the censer, filled it with fire from the altar, and hurled it to the earth, producing voices, thunder, lightning, and an earthquake." (*Revelation 8:5*)

The two prophets of Israel are introduced in Revelation 8:6: "And the seven angels who had the seven trumpets prepared themselves to sound."

Revelation 8:1-4 records the utterances of the two Jewish prophets on earth. Both Revelation 11:3-4 and Zechariah 4:11 mention the two olive tree prophets.

Zechariah 4:11-14 asks and answers: "Then I inquired, 'What are these two olive trees situated on the right and left sides of the candlestick?' I further asked, 'What are these two olive branches that dispense golden oil through the two golden pipes?' He stated, 'These are the two anointed individuals who stand for Yahshua before the entire earth.'"

Revelation 11:3-4 confirms: "And I will grant authority to my two witnesses, and they shall prophesy for one thousand two hundred and sixty days, attired in sackcloth. These are the two olive trees and the two lampstands positioned before the God of the earth."

Revelation 8:1 is divided into two parts. The seventh seal conveys a message of salvation. The final seal is unsealed on the scroll's reverse side, which is in Yahshua's possession. The seals preserve the names of the redeemed in the scroll, as stated in Ephesians 1:13.

Additionally, in Revelation 8:1, the Messiah withdraws from the mercy seat and subsequently appears on earth in Revelation 10:1-6. Upon Yahshua's departure from the mercy seat, a half-hour of silence begins in heaven.

Remember that although there may be silence in heaven, there will be a prophetic cry on earth. We'll examine Revelation 10:1 in several paragraphs. However, we'll first discuss the half-hour of silence.

Verse 8:1 states: "And when He had opened the seventh seal, there was silence in heaven for approximately half an hour."

This seal remains concealed until the beginning of the 70th Week. In Revelation 10:4, John is forbidden from recording it. Even the angels are unaware of the Word of Elohim that was spoken. The two olive trees convey the word of salvation, while the 144,000 disseminate it among the nations.

We just read that in Zechariah 4:12, the golden oil is to be emptied from them. The oil permeates the wick, producing light through combustion. It serves as the source of illumination. It represents the Word for "this generation," as stated in Matthew 24:34.

When the Word illuminates our hearts, we possess oil. Oil becomes light. Light is produced by fire. The fire tests the faithful. Peter stated, *"I do not consider it strange that you are experiencing a fiery trial intended to test you."*

The explanation of six of the seven seals appears in Revelation chapter 6 during the seventh church age of the Gentiles. The seventh seal on the reverse of the scroll held by Yahshua, our high priest, remains unbroken. By "unopened," I mean that the seal's significance remains mysterious.

In Revelation 6, a solitary thunderclap unveils the first six seals. The seventh seal is absent from that chapter. It is outlined separately and appears in chapter eight. The seventh seal is not described. Revelation 8:1 states: *"The seventh seal was opened,"* leaving it a mystery until that point.

The revelation of the seventh seal is conveyed by seven thunders to the Gentile virgins at the commencement of the 70th Week. In Revelation 10:1-6, do the two olive tree prophets receive understanding of this seal through the same thunders directed at the Gentiles? I believe so, though I cannot be certain. In the subsequent chapter, we shall examine the preaching of the gospel in further detail.

Observe the subsequent two verses:

Revelation 7:2 declares: "And I beheld another angel ascending from the East, possessing the seal of the living God." I believe this refers to the seventh seal, the Word of Life.

Revelation 7:3 articulates: "Do not harm the earth, the sea, or the trees until we have marked the servants of our God on their foreheads."

At this time, the gospel of Israel goes forth. This section is an appropriate place to examine Revelation 10:1-6, as we shall integrate these events with Revelation chapter eight. I am still reflecting on the importance of the thirty minutes of silence.

The Space of Half an Hour: Revelation 10

Revelation 10:1-6 provides crucial insight:

"And I beheld another powerful angel descending from heaven, enveloped in a cloud, with a rainbow adorning his head; his countenance resembled the sun, and his feet seemed as pillars of fire. He held a small open book in his hand, with his right foot on the water and his left on the earth. He let out a resounding yell reminiscent of a lion's roar, and at the same time, seven thunders voiced their presence. When the seven thunders spoke, I was prepared to record their words, but a voice from heaven instructed me, 'Conceal the revelations of the seven thunders and do not record them.' And the angel, whom I observed standing upon the sea and the earth, raised his hand to heaven. He swore to the One who fashioned the heavens, the earth, and the sea, and who endures eternally, that time would come to an end."

We're observing a formidable angel symbolizing Yahshua in this vision. When this vision comes to pass, Yahshua will vacate the mercy seat reserved for the Gentiles and impart the prophecy to the seven thunders, or seven men. This coincides with the thirty-minute silence in heaven described in Revelation 8:1.

Revelation 10:1 identifies Yahshua as the speaker and authority. Revelation 10:2 indicates that the book or scroll in His possession is now unsealed, having been sealed in Daniel 12:9 and previously observed as sealed with seven seals on the reverse side, as noted in Revelation 5:1-2.

The powerful angel referenced in Revelation 5:2 reappears in Revelation 10:1 and is identified as the archangel Michael in Daniel 12:1.

When Yahshua descended from the mercy seat in heaven, He metaphorically placed His right foot on the sea and His left foot on the ground. As the gospel message transitions from the Gentiles to Israel, one might interpret the sea in Revelation 10:2 as the Mediterranean Sea, symbolizing the Gentile populace, while the Earth represents Israel.

Yahshua Himself conveys the gospel message from the Gentiles to Israel. Revelation chapter six reveals the first six seals through thunder. However, the sixth seal is still awaiting its appointed time. In Revelation chapter ten, the seventh seal has been opened, signifying that the Word of truth contained within it has been revealed.

In Revelation 8:1, the Lamb moves from the mercy seat; subsequently, in Revelation chapter 10, the seal is proclaimed by seven thunders, or prophetic declarations, that resonate on earth. However, John was prohibited from recording it, leaving it a mystery to this day. The “thunders” of prophecy will proclaim the commencement of the 70th Week with the transmission of the gospel to Israel.

Observe that John is viewing this image from a celestial vantage point. He does not perceive the seven prophets who articulate the thunder. He merely hears them. The call is directed toward the Gentile virgins, who spiritually reside outside of Israel in the Gentile world.

The revelation of the Word of the seventh seal is unknown to anyone, including the angels. Satan will not be permitted to distort or obfuscate that ultimate gospel appeal to the elect. Consider the multitude of publications and movies purporting to provide accurate interpretations of the seals. Their contradictory meanings are perplexing.

Revelation 8:1 states that when the Lamb had opened the seventh seal, there was silence in heaven. The initial observation is that the Lamb "had" opened the seventh seal, indicating the past tense. He did not proclaim silence on earth. This text is significant because it indicates a shift in the gospel from Gentiles to Jews during the period of silence in heaven.

Revelation 10:6 states: "Time shall be no longer." We must now consider the implications of this phrase. The passage indicates that the prophecies Paul taught in Romans 11:25 have reached their fulfillment.

Daniel 9:24 declares: "Seventy weeks are decreed for your people and your holy city, to conclude transgression, to terminate sins, to effect reconciliation for iniquity, to establish everlasting righteousness, to seal the vision and prophecy, and to anoint the Most Holy." This passage relates to Acts 3:21.

The Gentile grace period has concluded. The Laodicean church era has ended with the seven thunders of Revelation 10:6. Examine the proximity of Revelation 10:1-6 to Daniel 12:7:

"And I heard the man clothed in linen, who was upon the waters of the river, raise his right hand and his left hand to heaven and swear by Him who lives forever that it shall be for a time, times, and a half; and when he has completed the scattering of the power of the holy people, all these things shall be finished."

This passage aligns with Revelation 12:13-17. Daniel 12:7 indicates that seven years remain to complete the 70th Week of Daniel: time, times, and half a time.

A correlation exists between Revelation 10:1-6 and Daniel 9:24. Revelation 10:6 asserts that "time shall be no longer" for the gospel call to the Gentiles, signaling that the focus shifts back to Israel.

Daniel 9:24 states: *"to make an end of sins, and to make reconciliation for iniquity,"* which signifies Israel's spiritual restoration, as indicated in Hosea 6:1-2. *"To conclude the vision and prophecy"* signifies the completion of the 70th Week and the end of the gospel age for Israel.

The seventh seal remains a mystery until the angel's cry in Revelation 10:6, which prompts only inquiries about it. As the period of grace concludes, the sound of the seven thunders serves as the final message to the Gentiles. This is the distinguishing message that the foolish virgins fail to receive in time for Paul's "catching away."

The Jews, as the chosen, receive the seventh seal, their gospel of redemption. I am confident that the scriptures will corroborate the truth of this statement. I believe the seventh seal is revealed first to the Gentile virgins of Matthew 25:1-12 and then to the elect of Israel.

This is the gospel's transition from Gentiles to Israel, as Paul taught. In Revelation 19:8, the bride of Yahshua will be adorned in fine linen, encompassing both the Gentiles and the elect of Israel. The garment of fine linen can be obtained only through the message of the seventh seal.

Thus, we must present the fourth seal clearly. The fourth seal began in the 1940s with the proliferation of the ecumenical movement, which dates back to 325 AD and remains highly prominent today.

The fourth seal is linked to a beast, as outlined in Revelation 6:7, and is characterized by the visage of an eagle. This eagle symbolizes a prophetic message that challenges the pale horse, which opposes the gospel of redemption. This pale horse is named Death, and Hell accompanies Death.

This pale horse represents a combination of the initial three horses confronting the first three seals, as well as the fifth seal. Satan's influence will be manifest through the first three horses and riders. The three horses and riders are merged into the pale horse and rider. Satan amalgamates them, leading humanity to its demise through spiritual death.

The fourth seal of salvation concludes with the end of the Gentile grace period. This fourth seal likely concludes early in the week, as Revelation 10:1-6 indicates. The seven thunders disclose the seventh seal to the Gentiles after its unveiling in heaven, as stated in Revelation 8:1.

The chosen of Israel received the gospel message under the seventh seal, as two prophets will convey the word, continuing the eagle aspect of the fourth beast from the Laodicean church (Revelation 6:7).

The seventh seal represents the ultimate word of perfection for both the Gentile and Jewish elect. The seventh seal will extend almost until the end of the 70th Week, as indicated in Revelation 20:5-6, marking the culmination of the first resurrection. The conclusion of the salvation message does not signify the complete conclusion of salvation, as the sixth seal still has to be activated.

Observe in Revelation 10:2 that the angel, representing the authority of Yahshua, is positioned on earth. Revelation 10:3 conveys this prophecy through seven thunders. Yahshua descends from heaven and stands on earth, rendering all heavenly voices mute. The Word is not mute on earth, as stated in Revelation 10:3.

Revelation 8:5 begins immediately after the seven thunders are heard. The two candlesticks (Revelation 11:3-4) begin imparting the gospel message to the 144,000 servants and teachers. The celestial word of redemption to the Gentiles becomes muted on earth after the catching away described in First Thessalonians.

The interval between the proclamation of the seven thunders and the rapture will be brief, affirming the confidence of the prudent virgins. In Matthew 25, it's noted that the foolish had enough time to procure oil and return to the wedding feast, yet they arrived too late. The door was shut. Currently, the Son of Man escorts His bride to the wedding.

YAHSHUA is presently at the wedding. He has taken the remnant of His wife up to the second phase of the first resurrection. The Jews have yet to come in but will complete the first resurrection and take their place in the marriage, as described in Revelation 20:4-6.

If the Son is present at the wedding feast, who oversees the salvation of the Jewish elect? Israel's redeemer, as Isaiah 44:24 says: *"Thus says YAHWEH, your redeemer, and he who formed you from the womb."*

Revelation 12:10 declares: "And I heard a resounding voice proclaiming in heaven, 'Now has come salvation, strength, the dominion of our Elohim, and the authority of His Messiah.'"

The authority of His Christ, the Anointed One, rests in the blood covenant and His verbal ministry, which must encompass "their Word," as stated in John 17:20-21. This covenant is valid and accessible to all who desire to accept it, including Israel.

Observe that the Lamb is no longer seated on the throne of intercession, as the Gentile era has concluded. Revelation 5:6-13 pertains to the Gentiles. Subsequently, we observe His

covenant of salvation manifested through the Lamb positioned on Mount Zion for the elect of Israel. He proclaimed that the Word I utter shall not falter, and we witness the Lamb and covenant for Israel in Revelation 12:11 and Revelation 14:1-4.

Revelation 14:1 states: "I observed that a Lamb stood on Mount Zion, accompanied by one hundred forty-four thousand servants who had His Father's name inscribed on their foreheads."

The ancient Jebusite Mount Zion encompassed all of Jerusalem, including the Temple Mount. On this elevated hallowed ground, Scripture reveals a profound legacy of God's salvific endeavors that predates the emergence of the name Zion. Abraham made the extraordinary decision to bind his only son and prepare him for sacrifice, believing that God would "provide Himself a lamb for a burnt offering" (Genesis 22:1-24).

I want to share a significant lesson from these two chapters of Revelation. There is no interval between Revelation 10:3 (the seven thunders) and Revelation 8:5 (the voices on earth). The transition from the Gentiles to the Jews is seamless.

As the Gentile age closes with the wise virgins receiving the voice of the seven thunders, they will have a short interval to bring this knowledge to faith. We'll take the account of Noah's flood in Genesis 7:1-5, which prefigures Revelation 10:1-6.

Eight days passed from the moment Noah received the final prophecy until the first drop of rain fell. Genesis 7:1 states that YAHWEH instructed Noah to enter the ark with his household, citing Noah's righteousness in "this generation." There is one final act of faith in fulfilling this prophecy.

Genesis 7:2-4 declares: "You shall take seven pairs of each clean animal, male and female, and two of each unclean animal, male and female. For seven more days, I will bring rain upon the earth for forty days and forty nights, and I will eradicate every living entity I have created from the surface of the earth."

This final prophecy to Noah's family typifies the seven thunders' final prophecy to the Gentiles in Revelation 10.

Matthew 24:37 states, "The arrival of the Son of Man will be like the days of Noah."

We have interpreted this verse exclusively in relation to social conduct during the era of Noah's ministry. But more importantly, this concept remains spiritual until Noah and his family board the ark, and Paul teaches about the catching away in First Thessalonians 4:17.

Part 3: The Ministers of Salvation

How Long Do the Two Olive Tree Prophets Teach Israel?

When do the two prophets teach, and for how long? Let's look at Revelation chapter eleven to find our answers.

Revelation 11:2-8 provides the timeline:

"But do not measure the court outside the temple, because it has been given to the Gentiles; they will trample the holy city for forty-two months. And I will empower my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. They can close heaven, stop the rain during their prophecy, turn water to blood, and plague the earth whenever they want. And when they shall have finished their testimony, the beast that ascends out of the bottomless pit shall make war against them, overcome them, and kill them. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified."

Let me explain what these verses reveal.

Revelation 11:2 foretells a forty-two-month period during which the little horn and the beast, representing the Roman Empire (now the Holy Roman Catholic Church), will politically control Jerusalem. The little horn breaks the peace covenant and enters Jerusalem after twenty-one months. These twenty-one months equal 1,260 days, or 3.5 years, according to a prophetic calendar of thirty-day months.

Revelation 11:3-6 makes it clear that the two prophets' ministry lasts 1,260 days, which is the same as the first half of Daniel's 70th Week. Verse six alludes to the plagues associated with the seven trumpet angels and the three woes detailed in Revelation chapters eight, nine, and eleven.

Revelation 11:7 tells us that after 1,260 days, the ministry of the two Jewish prophets concludes, marking the midpoint of Daniel's 70th Week, as referenced in verse 11:2. The nations that make up the beast will use their power to kill these two prophets.

We discover ourselves in the middle of the week. Mark 13:14 prepares us for a day of devastation. The beast will wage war against them. While I don't equate the killing of two men with war, their deaths set the stage for conflict.

Have you ever wondered why the 70th Week has a midpoint? Daniel's language indicates that the week is divided into two parts, with the second half marking the end of the peace

treaty and the beginning of the hour of abomination and desolation. I find it interesting that the midpoint is called "and a half."

In summary, this second half marks a time of judgment for all with unrepentant hearts. The first half is marked by repentance, spiritual healing, and the sending forth of the gospel message. At the midpoint of the week, several events separate the two halves, including the murder of two prophets, a great earthquake in Jerusalem, and the end of the fifth trumpet angel plague.

Now, let's examine the false church and the false prophet who will lead them, as mentioned in Daniel 7:25.

Daniel 7:25 states: "The little horn, that false prophet, shall speak powerful words against the Most High, wear out the saints of the Most High, and think to change times and seasons. The saints shall be given into the false prophet's hand until a specified period consisting of a time, times, and the dividing of time."

From Daniel chapter twelve, "time" represents the first 1,260 days, while "times" represents the second 1,260 days. The term "times" is plural because it adds the thirty days of Daniel 12:11 and again forty-five days in 12:12 to the end of the second half.

Daniel recorded in verse 7:25 that the little horn will attempt to change times and seasons. This notion, it seems to me, aligns with the times and seasons Paul references in First Thessalonians 5:1. The serpent from the Garden of Eden, identified as the red dragon, will strive to alter the outcome of Daniel's week, including both the times and the seasons.

Paul designates one season for the wise Gentile virgins and another for the wise of Israel. These seasons symbolize the teaching of the gospel, preparing these virgins for their appointed time in the first resurrection. In this discussion, we're focusing on the elect of Israel, whom Satan seeks to destroy by undermining the prophecies of Daniel and John.

Revelation 11:7 states that the beast shall make war. The phrase "shall make war" indicates a future time of preparation for conflict. This period signifies a spiritual and mental transformation associated with the little horn and the ten horns of Europe, with the transition occurring in the middle of the week.

Revelation 12:17 states: "The dragon was frustrated with the woman and went to make war against the remnant of her seed." See also Revelation 13:7, which says: "He was granted the authority to wage war against the saints and to overcome them, with power given to him over all peoples, languages, and nations."

This reference to power over the nations pertains to those who endorse and support the deceitful peace accord. Following these events, the motivations of the little horn change, and the beast, "the people of the prince" (Daniel 9:26), representing the nations of Europe, evolves.

"The people of the prince" also applies to Daniel 9:27. This moment aligns with the time described in Revelation 17:12-13, which says: "They, the ten horns, shall lend their power one hour to the beast, and they shall have one mind."

The beast and the false prophet are angry with Israel because of the five trumpet angel plagues described in Revelation chapter eight.

Ministry of the Two Jewish Prophets

The ministry of the two Jewish prophets is essential to understanding the timeline of the 70th Week. Their role includes foretelling the seven trumpet angels and the three woes. They also proclaim the gospel of salvation to Israel.

The only true message of salvation is the one given to Yahshua's apostles, who wrote the New Testament epistles. Paul — read in this study as the twelfth apostle, a question explored more fully in the companion discussion "Who Are the Twenty-Four Elders?" — stated in First Corinthians 3:10: *"According to the grace of God which is given unto me, as a wise master builder, I have laid the foundation, and another builds thereon."*

Furthermore, in First Corinthians 15:8, he remarks: "And last he was seen of me also, as of one born out of due time."

We'll explore verses that address the little book and the seals. All seven seals symbolize the Word of redemption proclaimed throughout the world, beginning with the Messiah's resurrection and continuing until His return. Let's examine these seals as described by John and Paul.

Revelation 3:5 states: "He that overcomes, the same shall be clothed in white raiment; and I will not blot out his name from the book of life."

Revelation 5:2 says: "And I saw a strong angel proclaiming with a loud voice, 'Who is worthy to open the book and to loose the seals thereof?'"

Revelation 5:5 continues: "And one of the elders said to me, Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book and to loose the seven seals thereof."

Revelation 5:9 adds: "And they sang a new song, saying, Thou art worthy to take the book and to open the seals thereof: for thou wast slain and hast redeemed us to Elohim by thy blood, out of every kindred, and tongue, and people, and nation."

Finally, Revelation 6:1 states: "And I saw when the Lamb opened one of the seals, and I heard, as it were, the noise of thunder, one of the four beasts saying, Come and see."

These verses indicate that Yahshua, the Root of David, holds a scroll sealed with seven seals, containing the names of everyone granted eternal life. No one on earth was found worthy to open the scroll. However, Yahshua, our High Priest, is worthy, as He is humanity's redeemer.

The redemption of souls, chronicled in the scroll sealed with seven seals, exemplifies the divine plan of salvation. The plan of salvation reveals itself through various dispensations throughout history and secures the fate of those chosen for eternal life. Each seal represents the Word of Yahshua.

The first step of redemption began at the cross, with the timing of the first seal commencing at Yahshua's resurrection. The seventh seal marks the beginning of Daniel's 70th Week.

Redemption occurs as the Word seals a soul. Two scriptures illustrate this.

John 6:27 states: "Labor not for the meat which perishes, but for that meat which endures unto everlasting life, which the Son of Man shall provide unto you; for Him hath Elohim the Father sealed."

Ephesians 1:13 says: "In whom you also trusted, after that you heard the word of truth, the gospel of your salvation: in whom also, after that you believed, you were sealed with that holy Spirit of promise."

Moreover, Revelation 5:9 says that only the Son of Man, Yahshua, can open the seals. When Yahshua opens a seal, a voice on earth must proclaim it. The Word first comes through a prophet, a thunder.

As stated in Amos 3:7: "Surely the Lord Elohim will do nothing, but he reveals his secret unto his servants the prophets."

Two spiritual settings, Revelation 4:5 and 6:1, reflect this concept.

Revelation 4:5 describes: "Out of the throne proceeded lightnings, thunderings, and voices, along with seven lamps of fire burning before the throne, which represent the seven Spirits of God."

Revelation 6:1 notes: "And I saw when the Lamb opened one of the seals, and I heard, as it were, the noise of thunder; one of the four beasts was saying, 'Come and see' what has been revealed."

Revelation 8:1 states: "And when he had opened the seventh seal, there was silence in heaven for about the space of half an hour."

As previously mentioned, while there is silence in heaven, seven thunders are heard on earth, as noted in Revelation 10:4. Following these events, the two prophets begin to speak.

What does Revelation 8:5 say? It says: "The angel took the censer, filled it with fire from the altar, and cast it into the earth, resulting in voices and thunderings."

Fire symbolizes purification, deliverance, and righteous judgment. This incident relates to the ministry of the two prophets. Each carries an anointing: one of Moses and the other of Elijah.

Revelation 4:5 and 6:1 pertain to the Gentile grace age. The imagery of voices, lightning, and thunder represents the gospel being proclaimed from heaven through the cherubim and spoken on earth (Ezekiel 1:13-14; Exodus 20:18).

Chapter eight of Revelation focuses on Israel and features the same themes of voices, thunder, and lightning. In Revelation chapter six, six of the seven seals are opened, accompanied by one thunder. The context indicates that one prophet opened the mystery of thunder for the first six seals.

When Revelation 8:1 opens, thunder brings the mystery to the 144,000 servants, as noted in Revelation 14:1.

Revelation 14:2 says: "And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder..."

This thunder appears to have delivered the new song to the 144,000 servants. If you are unsure whether thunder represents the voice of a prophet delivering the direct Word of Elohim, consider *Revelation 10:3: "And he cried with a loud voice, as when a lion roars; and when he had cried, seven thunders uttered their voices."*

Yahshua speaks the prophecy, and a people will hear it through seven voices or prophetic utterances. It would not surprise me if these seven men receive their prophetic ministry during this time of utterance. Scripture states: *"Let every man wait upon his ministry."*

We also see this concept in Second Samuel 22:14: "YAHWEH thundered from heaven, and the Most High spoke His voice."

We can now proceed to discuss the two prophets sealing the 144,000 servants.

Ministry of the 144,000 Servants of Israel

Revelation 7:1-3 provides the framework:

"And after these things I saw four angels standing at the four corners of the earth, holding the four winds of the earth, so that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, bearing the seal of the living God; and he cried with a loud voice to the four angels, to whom it was given to harm the earth and the sea, saying, Do not harm the earth, the sea, or the trees until we have sealed the servants of our God on their foreheads."

Let me explain what these verses mean.

In Revelation 7:1, the phrase "four corners of the earth" refers to the Giza pyramid. These angels hold back the plagues assigned to the seven trumpet angels. A prophetic command releases these plagues through the two olive tree prophets, as discussed in Revelation chapter eight.

In my view, the first four plagues are not global. They will affect the ancient Roman Empire, Europe, North Africa, and parts of the Middle East. Israel, as part of the Roman Empire, is the focal point of these verses.

Here is a clarification I want to make after I first wrote this. I no longer hold that Giza sits at the exact intersection of the longest line of latitude and the longest line of longitude on Earth, or that it marks the literal geographic center of the world. That claim traces back to nineteenth-century pyramidology, popularized by men like Charles Piazzi Smyth, and it does not hold up under scrutiny. The actual geographic center of the world's landmass lies near Ankara, Turkey, not Giza.

What I am pointing to is instead spiritual, not geodesic. Giza's significance to me lies in what its knowledge represents: astrology, death-cult religion, and the deification of kings, evidence of a civilization seeking hidden knowledge beyond YAHWEH's revelation.

Genesis names two men named Enoch, and the difference between them matters here. One is in Seth's line, the Enoch who walked with Elohim and was taken rather than dying (Genesis 5:21-24). The other is Cain's son, whose name was given to the first city ever built in Scripture (Genesis 4:17), the same line credited with the earliest advances in metalwork, music, and technical craft (Genesis 4:20-22). All of this is recorded before Genesis 4:26 tells us that men began to call on the name of YAHWEH. Whatever knowledge underlies Giza, I place it in that Cainite line, not the line that walked with Elohim.

Behind that line, I believe, lies another source. Jude 6 speaks of angels who left their proper domain, and Jude 14-15 quotes a prophecy attributed to Enoch. Second Peter 2:4 speaks of angels who sinned and were judged. An old tradition, recorded most fully outside the canon in 1 Enoch, holds that these fallen messengers taught mankind forbidden knowledge, including astrology and metalworking. I don't treat that book as Scripture, but Jude's citation shows the tradition was taken seriously in the apostolic era, and it fits the pattern here: knowledge that did not come from YAHWEH, given to a line that had already turned from calling on His name.

To me, Giza is the mirror image of the Tabernacle. The Tabernacle was not man's design. It was built strictly to a pattern shown from heaven (Exodus 25:9), portable, humble, and oriented entirely around blood atonement and a way back into Elohim's presence. Giza, by contrast, is fixed rather than portable, self-glorifying rather than self-emptying, aligned with the stars rather than the mercy seat, guarded by a sphinx rather than cherubim, and raised as a tomb rather than a dwelling for the living. That contrast, not any claim about coordinates, is what I mean when I call Giza the counterfeit center.

In Revelation chapter eight, the first four plagues of the seven trumpet angels will come from the four corners of the earth. These plagues closely resemble the torments inflicted by Moses in Egypt. Moses brought forth the plagues to liberate the Hebrews from bondage.

How far will these winds travel? In our research, we have identified the last three of the seven trumpet judgments as having global implications. Revelation chapter eight distinguishes the first four trumpets from the last three, indicating a difference in purpose between the two groups.

The first four trumpets appear to describe plagues or disasters that affect a third of the population, aligning with the geographical locations of the four empires in Daniel chapter seven. In contrast, the last three trumpet plagues seem to have a worldwide effect. We will address these in later chapters.

For the second time, and certainly not the last, I am incorporating new information I recently encountered in Jeffrey Goodman's book "The Comets of God." Earlier, I noted that

the first four trumpet judgments described in Revelation chapter eight are natural disasters.

Based on the evidence Goodman compiles and presents, I agree. These judgments are described in ways that parallel many calamities found in the Old Testament. The descriptions align with cuneiform tablets that document natural disasters in the Middle and Far East throughout history. They also resonate with some of the plagues Moses described.

These disasters align with scientific findings about comets. Research indicates that comets can trigger catastrophic earthquakes and scorch the Earth. A comet impact could plausibly account for the earthquake descriptions in the Book of Revelation.

Scientific investigations into comet-related disasters suggest a link among a comet striking Earth, the extinction of the dinosaurs, Sodom and Gomorrah, and Noah's flood.

Cuneiform tablets and numerous historical records from the 16th, 17th, 18th, and 19th centuries provide compelling accounts of widespread devastation. For instance, in Siberia, an area of 840 square miles was destroyed, with witnesses reporting yellow ice igniting on the ground, a strong sulfuric odor, and 100-pound ice rocks crashing to Earth.

Additionally, a comet striking 150 miles south of the Akkadian civilization's capital caused its destruction, which corresponds to the Tower of Babel narrative in the Bible. Refer to the article in the appendix for more details.

The evidence of how comets enter Earth's atmosphere and impact the surface aligns with the descriptions of the first four trumpet plagues in Revelation chapter eight. Additionally, the sixth seal in chapter six and the seventh angel in chapter sixteen closely match these descriptions.

In Revelation 7:2, an angel oversees the gospel message. In verse 3, the angel says, *"Till we have sealed the servants,"* indicating a collective effort. The angel who administers the seventh seal addresses the four angels holding back the winds. They cannot release the seven trumpet-bowl plagues in Revelation chapter sixteen until these Jewish servants are sealed.

The early ministry of the two Jewish prophets centers on conveying the message of salvation to these servants, as mentioned in Revelation 14:1. In contrast to the first six plagues described in Revelation chapter 8, which aim to lead the hardhearted of Israel to repentance, the seventh plague, along with the seven bowl plagues in Revelation 16, serves as a final judgment.

Revelation 7:4 mentions the tribes of Israel, specifying 144,000 servants who are also teachers. This scripture refers to the children of Israel who are sent forth from the four corners of the Earth. These corners converge at the Temple Mount.

As I laid out above, I no longer hold that Giza is the literal, geographic center of the earth. What I do hold is that it stands as a spiritual counterfeit focal point, and from that axis, in my reading, the spiritual influence behind the four beast empires of Daniel 7 went forth, just as the true redemptive influence of the gospel goes forth from Zion.

In 70 AD, during the siege of Jerusalem, Rome sold Jews into slavery from the four corners of the earth. Ezekiel 20:34 states: *"I will bring you from the nations and gather you from the countries where you have been scattered with a mighty hand and an outstretched arm and with outpoured wrath."*

Israel will be returned to her point of origin, Jerusalem, where the four corners of earth's salvation coincide.

Isaiah 11:11-12 says: "In that day, Yahshua will reach out his hand a second time to reclaim the remnant that is left of his people from Assyria, from Lower Egypt, from Upper Egypt, from Cush, from Elam, from Babylonia, from Hamath, and from the islands of the sea. He will raise a banner for the nations and gather the exiles of Israel; he will assemble the scattered people of Judah from the four quarters of the earth."

Hosea 3:4-5 notes: "For the Israelites will live many days without king or prince, without sacrifice or sacred stones, without ephod or idol. Afterward, the Israelites will return and seek YAHWEH, their Elohim, and David, their king. They will come trembling to YAHWEH and to his blessings in the last days."

Hosea 6:1 invites: "Come, let us return to YAHWEH. He has torn us to pieces, but he will heal us; he has injured us, but he will bind up our wounds."

The gospel seal is given to the 144,000 servants who possess the Word of the Holy Spirit, as prophesied in Revelation chapter seven. In Revelation 14:1-5, these servants are sealed.

Revelation 14:2-7 provides their description:

"And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder; and I heard the voice of harpers harping with their harps. They sang a new song before the throne, the four beasts, and the elders; no one but the 144,000 redeemed from the earth could learn it. These are they that were not defiled with women; for they are virgins. These are they who follow the Lamb whithersoever he goes. These were redeemed from among men, being the first fruits unto Elohim and to the Lamb. And in their mouth was found no guile, for they are without fault before the throne of YAHWEH. And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth and to every nation, kindred, tongue, and people. The angel said with a loud voice, 'Fear Elohim, and accord glory to Him; for the hour of His judgement has come; and worship Him who made heaven, earth, the sea, and the fountains of waters.'"

Let me explain what these verses reveal.

In Revelation 14:2, note the expression of Elohim from heaven. The voice of thunder conveys Elohim's message to the 144,000 servants through the two prophets.

Revelation 14:3 reveals that these servants sing a new song of redemption, which only they can understand, as a prophet reveals.

Revelation 14:4 states: "Not defiled by women," indicating that they have rejected false theology. They are spiritual virgins, born of a pure and undefiled understanding of the scriptures, as described in Matthew 13:23.

In contrast, Matthew 13:19 describes another type of individual who receives knowledge from the byway but lacks spiritual understanding. They hold only to the doctrines of men and are likened to spiritual harlots.

Matthew 13:19 says: "When anyone hears the word of the kingdom and does not understand it, then the wicked one comes and takes away what was sown in his heart. This individual is the one who received seed by false doctrine."

Matthew 16:11-12 clarifies: "Why don't you understand that I meant the leaven of the Pharisees and Sadducees, not bread? Then they realized he meant the Pharisees' and Sadducees' doctrine, not the leaven of bread."

In contrast, Matthew 13:23 speaks of spiritual virgins who possess both knowledge and understanding: "But he who received seed on fruitful ground is he who hears the Word and understands it, who bears fruit and brings forth, some a hundredfold, some sixty, some thirty."

These 144,000 are the next recipients of the parable in Matthew 13:23. The kingdom message will return to Jews worldwide under the seventh seal.

Revelation 14:4 mentions two additional identifiers of the redeemed servants. They follow the Lamb, who represents Yahshua. They remain steadfast in the Word of Life and keep His commandments. They are the first fruits of faith, indicating they will preach the truth to Jews worldwide.

Revelation 14:5 says they are blameless, freed by the Word and the Lamb's blood. This aligns with the experience of the redeemed Gentile who received the same message, as stated in Romans 8:33: *"Who can bring any accusation against God's chosen people? It is God who justifies."*

In Revelation 14:6, these 144,000 rabbis are dispersed throughout the world as the first fruits of the gospel message. To be the first fruits, there must be a second group of Jews who will receive redemption.

The method of their dispersion will be discussed in a chapter titled "Mark Chapter 13: The Jewish Dispersion."

Revelation 14:7-13 includes directives and warnings about impending judgments for those who reject the message of salvation. The reality of redemption is to be a Christian. Now that these Jews have been sealed, they are no longer regarded as Jewish.

"For the hour of His judgment has come." This verse from Revelation 14:7 specifies a time of judgment, which I believe begins with the first sickle judgment in Revelation 14:14-16. These verses refer to the sixth trumpet angel in the ninth chapter of Revelation, the sixth trumpet angel of chapter eight.

These servants also proclaim a judgment against the city of Babylon, where the little horn resides. We will examine this judgment in the chapter titled "The Jewish Holocaust."

Verse 14:13 states: *"Blessed are those who die henceforth in Yahshua."* These are the saints caught up in the judgments of Revelation 14:14-20, particularly those who did not flee to the wilderness as warned.

Next, we'll discuss who and what the dragon and the serpent are.

Part 4: The Beast System Revealed

City of Babel, Babylon

The cities of Babel and Babylon are debated, but they were both in the same region and are considered spiritually identical pagan cities.

The following paragraph is sourced from the internet:

The Greeks called the city Babylon, which the Babylonians wrote in cuneiform as bab-ili, meaning "the gate of god" in Semitic. The Hebrews referred to the country and the city as Babbel. In Sumerian ideographs, the name was written as Din-tir, meaning "life of the forest," although ancient etymologists interpreted it as "place of the seat of life." Another Sumerian form of the name is Ka-ding'irra, which also means "gate of god." It was also known as Su-anna (of uncertain meaning) and Uru-azagga, meaning "the holy city."

I'll begin with a brief overview of the city of Babylon and its religious history. Jeffrey Goodman, Ph.D., draws on his book "The Comets of God" for this information. The book draws on archaeology and various scientific disciplines.

Dr. Goodman's work shows that translating "balal" as "to confound" is a mistake, as evidenced by archaeological discoveries of ancient cuneiform texts and by several rabbis' linguistic translations of ancient Hebrew. While I don't agree with every teaching in Dr. Goodman's book, I recommend it.

The Sumerian civilization is recognized as the oldest in the world, dating back to 5400 BCE. Over time, the Akkadians merged with the Sumerians, adopting their language, religious practices, and government. The following civilizations also embraced the Sumerian way of life: Babylon, Assyria, Chaldean Babylon, and, finally, Persia in 536 BCE.

The worship of Inanna, the Queen of Heaven, originated in Sumerian religion, which identifies her as the mother of life. In Abraham's time, which began in the Sumerian city of Ur, an ancient cuneiform tablet reads: "Adoration of Inanna, the supreme one." Other inscriptions state: "I, the Queen of Heaven, am I? Is there one god who can vie with me?"

Inanna, the goddess, is known by various names in other Mesopotamian languages, including Ishtar and Ashtaroth, some of which appear in the Old and New Testaments of the Bible. The Sumerians and Akkadians referred to her as the "Harlot of Heaven," "the hierodule of Heaven," and "the vulva of Heaven."

This same goddess is referenced in the biblical Book of Revelation as the "whore of Babylon," accompanied by her harlots.

The Israelites faced numerous condemnations in the Old Testament for worshipping this goddess. The Baal religion has persisted throughout history and is prophesied to resurface during Daniel's 70th Week, as referenced in Revelation.

Inanna is directly associated with comets that caused significant destruction on Earth, as recorded on cuneiform tablets, and she is also linked to Venus. Elohim has employed comets to bring destruction as a form of judgment multiple times in the Bible. The descriptions of comets in the Bible closely resemble those found in ancient cuneiform tablets from Mesopotamia. I'll leave further exploration to you, the reader.

Inanna's son and husband was Tammuz, the sun god. The Sumerians worshipped this mother-and-son duo. After humanity's dispersion at the Tower of Babel, the veneration of the fertility goddess and her son continued across the ancient world, though their names varied by region due to different languages.

Inanna, also known as Semiramis, was called Ishtar in Babylon and Isis in Egypt. Her son and husband was Osiris, the sun god. An inscription in an Egyptian temple of Isis states: "I am all that has been, that is, or that shall be. No mortal has removed my veil. The fruit that I have brought forth is the sun." Here, the sun is identified as Osiris, who was deified as Nimrod.

She was worshipped as Venus in Rome, with Cupid as her counterpart, and as Aphrodite in Greece. She was also known as Diana or Artemis, the powerful fertility goddess of the Ephesians. The worship of this goddess created an enormous obstacle for the apostle Paul during his early mission in Ephesus, as mentioned in Acts 19:23-41.

The Old Testament refers to this Canaanite fertility goddess as Ashtoreth, Baal's counterpart and wife (Judges 2:13; 3:7, 10:6; First Kings 11:5 and 33; Second Kings 21:7; Jeremiah 44:15-19). She became a significant obstacle for the Jews and their leaders who had settled in the area for many generations.

Nimrod and Semiramis

Let me share some background on this important historical and spiritual connection. You can find more detailed information in these sources:

<https://drmerrillsseminary.blogspot.com/2015/06/nimrod-semiramis-inanna-tammuz-cush.html>

<https://www.biblestudytools.com/bible-study/topical-studies/who-was-semiramis-the-wife-of-nimrod.html>

I think many of these stories originated in myth, yet they became pagan worship, as we see in Ezekiel 8:14-17.

<https://en.wikipedia.org/wiki/Semiramis>

Nimrod married his mother, Semiramis. Nimrod declared himself a god, and Semiramis proclaimed herself "the Mother of God." After Nimrod's death, Semiramis sought to obscure their incestuous relationship by claiming he was both the Father and the Son.

This concept proved challenging for her followers to grasp, leading her to describe it as a "Divine Mystery" that was incomprehensible. Thus, the notions of "God the Father" and "God the Son" originated in ancient Babylon.

Semiramis maintained that there were not two gods but one with two aspects. During his lifetime, Nimrod was the man-god of Babylon, portrayed as a solar deity. Subsequent sun gods throughout the pagan world were modeled after him, bearing different names yet recognized as variations of the original sun god, Nimrod.

Nimrod's wife claimed the title of moon goddess and adopted grand titles such as "Queen of Heaven," "Ever Virgin," "Mediatix," and "Mother of God." In doing so, she cast herself as the archetype of the female divine, shaping future representations of goddesses.

Because the entire family of Nimrod participated in this rebellion against Jehovah God, it became a kind of trinity. Nimrod was identified as "God the Father," Tammuz as "God the Son," and Semiramis as the "dove" or "spirit" that unified this holy union.

Therefore, the first trinity emerged in Babylon and has since spread globally, particularly as the Babylonians were dispersed.

The concept of the Trinity, consisting of God, the Son, and the Holy Spirit, represented by Semiramis, has infiltrated nearly every pagan religion worldwide. Although the names of their gods and goddesses may vary, the principles remain consistent. For example, in Kildare, Ireland, the triple goddess Brigid has been incorporated into the apostate Christian Church as a saint.

<https://www.bibletools.org/index.cfm/fuseaction/Topical.show/RTD/CGG/ID/13148/Nimrod-Semiramis-Tammuz.htm>

If you search for "trinity gods" or "triple gods" in the image section of the internet, you'll find numerous examples that predate the birth of Christ. The similarities between the

attributes of pagan sun gods and goddesses and those of Nimrod and his family become increasingly evident upon closer examination.

The terms "God the Father" and "God the Son" should not be treated as an incomprehensible Divine Mystery. Rather, they represent a lie originating in Ancient Babylon with Nimrod, Tammuz, and Semiramis. I urge you to conduct independent research to avoid succumbing to apostate compromises.

<https://www.ucg.org/learn/bible-study-aids/god-trinity/god-trinity/how-ancient-trinitarian-gods-influenced-adoption>

This article certainly provokes thought. Babylon has long been associated with pagan gods and worship, both as a city and as an empire. It has served as a military and religious adversary to Israel over the years. Babylon was located on the Euphrates River, about fifty miles south of Baghdad.

We first encounter Babylon in Second Kings 17:24, where the king of Babylon introduces pagan rituals in Samaria.

In Second Kings chapter 20, Isaiah prophesies that Babylon will besiege Jerusalem and take its citizens captive. This process began in 606 or 605 BC, continued in 586 BC, and occurred several more times afterward.

The books of Daniel and Revelation describe how this pagan spirit rules as an empire through the fourth beast's eight heads, or eras, identified as the Roman Empire. According to Daniel 7:4, the first beast among the four world empires is the Babylonian Empire, referred to as the lion, dating back 2,600 years.

The spiritual essence of this empire, along with the other three, will be revived. The nature of these empires will resurface in the 70th Week of Daniel, as indicated in Daniel 7:12. Scripture tells us that the Babylonian Empire is represented by a lion, which eventually transforms into the Roman Empire.

The Holy Roman Catholic Empire will emerge as the eighth head of Daniel's week, which brings to mind First Peter 5:8: *"Be sober, be vigilant; because your adversary, the devil, as a roaring lion..."*

The words used when popes were crowned were: "Receive the tiara adorned with three crowns and know that thou art father of princes and kings, ruler of the world, and vicar on earth of our Savior Jesus Christ, to whom is honor and glory forever and ever."

Revelation 13:3-4 describes the pagan religious worship of the Beast, while Revelation 17 outlines the history of the imperial and religious government.

Revelation 17:5 declares: "And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH."

Revelation 17:3 characterizes this religious government's emperor as a woman, a figure that can be traced to the Sumerian Empire of Mesopotamia around 2500 BCE. This woman of Babylon is depicted as a spiritual harlot, associated with various harlots, some of whom evolved into Christian sects that teach human-motivated theology.

Revelation 17:5 states: "Upon her head was a name written: Babylon, the mother of harlots."

This woman, originally the goddess Inanna, was later depicted as Hera on a coin from Antiochus in 173 BC, bearing her husband's name. Dumuzi, Inanna's consort, is identified with Zeus, whom the first little horn, Epiphanies Antiochus, claimed to embody.

These figures represent the two demonic spirits that the last little horn will symbolize. Goddess Hera represents the spirit of the false church, while Zeus represents the papal horn that rules over Rome's eighth head.

In contrast to these Baal spirits, the redeemed will bear the name of Yahshua, as referenced in both Isaiah and Revelation.

Isaiah 62:2 states: "And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of YAHWEH shall name."

Revelation 14:1 reads: "And I looked, and, lo, a Lamb stood on the Mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads."

The Son and the Father share the same name, YAH, meaning "I AM," as referenced in Exodus 3:14.

The Gentiles also share the same name, as stated in Revelation 2:17: "He that has an ear, let him hear what the Spirit says unto the churches; to him that overcomes, I will permit him to eat of the hidden manna, and I will provide him a white stone, and in the stone is a new name written, which no man knows, saving he that receives it."

Identifying the Beast in Daniel's 70th Week

This beast is first mentioned in Daniel 7. As each of the four beast empires grows, the previous one is devoured. The most potent of these empires was the Roman Empire, which came last. Each beast empire develops into the next, growing stronger and outperforming the one before it.

Now, let's move to the tenth century AD. The Roman Empire is evolving into the next beast empire. Otto the Great, the German ruler, renamed the church the Holy Roman Catholic Church in 962 AD. This illegitimate church officially united with the Roman Empire's beast around 325 AD. This partnership continues to evolve, eventually leading to the eighth head of the beast.

The essay "Germany and the Catholic Church" in the appendix offers more detail on this subject.

We will examine and briefly discuss the four beasts mentioned in Daniel, as the demonic spirits of these empires carry over into Rome and the False Church.

Daniel 7:3-6 describes: "Four strong beasts came out of the sea, and each one differed from the others. The first one looked like a lion and had wings like an eagle. A man's heart was put into it, and its wings were cut off. It was raised off the ground and made to stand on its own two feet. And lo-and-behold, another animal that looked like a bear showed up and rose up on one side. They spoke to it and told it, 'Get up and devour much flesh.' It had three ribs in its mouth between its teeth. Thereafter, I looked again and saw a leopard with four great wings on its back. The beast had four heads and a domain."

The first three beasts stand for the realms of Babylon, Media, Persia, and Greece.

Daniel 7:7 continues: "After that, I saw a fourth beast in my dreams. It was horrible and powerful. That entity possessed iron teeth, devoured its prey, broke it into pieces, and stamped the remnants with its feet, crushing the fragments beneath them. No animal that had come before it had been like this. It had ten horns."

Daniel 7:7 refers to the Roman Empire. The Holy Roman Catholic Church will govern the ten kings of Europe as the Roman Empire transforms. The beast's strength remained constant under each emperor until Nero's death.

Following Nero's death, the successive emperors gradually weakened, contributing to the Roman Empire's downfall. This date marks the beginning of the seven stages of political transition. The seven heads of the empire mentioned in Revelation chapter 17 represent the historical events that followed Nero's death.

Revelation 17 spans the period from 68 AD to the end of Daniel's 70th Week. Do our discussions make sense in light of history and Scripture? We'll explore Revelation passages that address transformations within the Roman Beast system and then follow this beast through a few historical events.

Revelation 12:3 states: "And there appeared another wonder in heaven; and behold, a great red dragon, having seven heads and ten horns, and seven crowns upon his heads."

Revelation 13:1 further reflects this imagery: "And I stood upon the sand of the sea and saw a beast rise up out of the sea, having seven heads and ten horns, with ten crowns on his horns and the name of blasphemy on his heads."

The seven crowns represent the emperors of the seven heads, the epochs, of Rome. The ten horns are considered kings of the ten toes, the nations, of the image of a man from Daniel 2:41. They are kings of Europe appointed for that day.

In Revelation 17:3: "So he led me away in the spirit into the wilderness: and I saw a woman sitting atop a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns."

In Revelation 17:7, the angel explains: "Wherefore didst thou marvel? I shall reveal to you the enigma of the woman and the beast that bears her, which has seven heads and ten horns."

Revelation 17:9 provides clarity regarding the nature of this beast: "And here is the mind that has wisdom. The seven heads represent the seven mountains on which the woman resides."

Revelation 12:9 states: "And the great dragon was cast out, that old serpent, called the Devil and Satan, which deceives the entire world."

This statement is not only prophetic but also remains relevant. It certainly was in Eve's day. It's important to emphasize: "Satan deceives the entire world." This phrase helps identify Revelation 17:3-9, which we have just read.

Genesis 3:1 states: "Now the serpent was more subtle than any beast of the field that YAHWEH Elohim had made."

Furthermore, in Genesis 3:14, YAHWEH Elohim proclaims to the serpent: "Because thou hast done this, thou art cursed... Upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life."

This passage implies that Satan is more cunning than any other beast in the field. Now, building on this thought, let's go to Genesis 1:25; but before we do, I will note that 1:25 is a repeat of 1:24. This underscores the importance of the teaching:

"And God made the beasts of the earth according to their kinds, the livestock according to their kinds, and everything that creeps on the ground according to its kind. And God saw that it was good." (ESV)

Did you see that? Did you notice that the beast of the earth followed their kind? That this beast of the earth is referenced separately from "their" kind of the beasts of the field [four-legged]? Genesis 3:1 says the serpent was more subtle than any "beast of the field."

The serpent was represented merely as a cow or a snake. Instead, it describes the beast that stood upright, known as Homo sapiens, pre-Adam. This concept is the origin of the term "beast." We read of the beast empires in Daniel chapter seven, and they relate to the last demonic empire mentioned in Daniel's 70th Week.

The beasts with eight heads represent nations of people, and the beasts' heads are the emperors and popes of their respective eras. The term "serpent" signifies the people's spiritual nature, as noted in Revelation 12:9 and Daniel 9:26: "people of the prince."

Throughout the Bible, from Genesis to Revelation, the serpent works through humanity. In the Book of Daniel, we encounter four beast empires that are Biblically, geographically, militarily, and spiritually significant, extending from history into our future. These empires reflect the influence of their spiritual progenitor.

I want to take just a moment to address Genesis 1:24, the beast of the earth.

Notice the text from Genesis 1:25, which states: "Let the earth bring forth the beast after 'their' kind." Now, compare this with Revelation 13:1-10, which describes a beast with seven heads. This beast originates in Daniel 7:1-8 and is identified as representing four of the most powerful empires in history.

My point is that these beast empires symbolize nations of people, and collectively, these individuals form the image of the beast. Therefore, these people are the beasts of the earth, as stated in Genesis 1:24-25: "Let the earth bring forth the beast after his kind," and "God made the beast of the earth."

May I ask: where did Adam and Eve's flesh come from? Their spirit was made in Genesis 2:7. This verse speaks of their spirit, not their flesh, which was made from the dust of the earth. What provides us with life? It is our spirit, not our flesh. It is our spirit that will go to heaven or to hell, not our flesh.

What had to be replenished? It was "man" in Genesis 1:26. So what happened to the last man? Where did he go?

Let us follow this beast from Genesis into the book of Revelation.

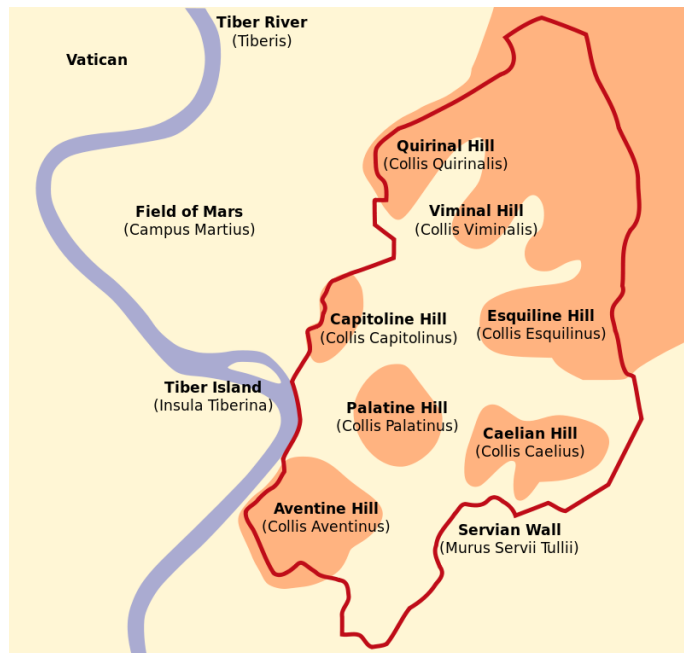
In Revelation 17:9, the City of Rome is identified as the seat of the Caesars, with "seven mountains, on which the woman sits." The City of Rome was built on seven hills, while the Vatican City is situated on another hill, the eighth, approximately 2.5 miles from Rome.

The woman of the eighth head, apart from Rome, is the last head or era of Rome.

Revelation 17:3 states: "So he carried me away in the spirit, and I saw a woman sit upon a scarlet-colored beast..."

Notice, Vatican City is north of the seven hills, apart from the seven hills. And this beast empire is the color of scarlet, blood.

The map shows Vatican City and the Seven Hills of Rome, with labels for the Tiber River, Vatican, Quirinal Hill, Viminal Hill, Esquiline Hill, Capitoline Hill, Palatine Hill, Caelian Hill, and Aventine Hill.



Revelation 13:1 describes the beast emerging from the sea. This imagery is significant because, according to Revelation 13:3, "And I saw one of his heads as if it were wounded to death; and his deadly wound was healed."

Revelation 17:8 further states: "The beast that thou saw was, and is not; and shall ascend out of the bottomless pit, and go into perdition."

The serpent that empowered the seventh head still exists and will manifest in the eighth head, representing the full power of ancient Rome, Satan, the red dragon.

This woman symbolizes the Baal spirit. As noted earlier, Israel faced judgment in Second Kings 17:7-17 for worshiping Baal, Marduk, and Astherah, Queen of Heaven (First Kings 14:15, 23).

The woman, a demonic spirit atop the scarlet beast, symbolizes the spiritual figure Inanna, known by many names, including Asherah. The false prophet, represented by the little horn, embodies the spirit of Nimrod, who is considered the Assyrian god equivalent to Zeus.

Epiphanes Antiochus claimed to be Zeus, convinced of his divinity. He was the first little horn of Daniel's prophecy 8:9. This beast and little horn have reemerged from history for Daniel's 70th Week and will shed the blood of saints and mislead the nations in their worship of the Baal spirit. Spiritual warfare has been a persistent theme throughout human history.

Revelation 17:15 states: "And he said to me, The waters that you saw, where the whore sits, are peoples, multitudes, nations, and tongues."

These represent the ten toes of the man's image described in Daniel 2:41, while Europe, the old Roman Empire, serves as the beast's body. Within this body are ten notable kings.

The woman riding the beast embodies the ecumenical spirit on Earth. Often called a spiritual whore, she distorts the true message of salvation. Her influence traces back to pagan worship in the Sumer Empire, extends to Babylon, then to Greece, and eventually permeates the globe.

Ultimately, she established her most powerful throne within the Holy Roman Catholic Empire, leading to widespread spiritual corruption among her daughters over the centuries.

Revelation 17:6 reads: "And I beheld the woman, intoxicated with the blood of the saints and the blood of the martyrs of Jesus; and upon seeing her, I was filled with great admiration."

According to Revelation 18:24, she is responsible for the blood of prophets and saints and will be again.

Revelation 17:7 illustrates how the woman is supported by the Roman beast, representing the nations of people. This relationship is significant when examining the historical context of its occurrence. Daniel 7:8 speaks of the seventh head, a specific time period, of the dragon. This era represents the transfer of power from the Caesars to the Pope.

Revelation 17:10-11 states: "They are also seven kings, five of whom have fallen, one is, and the other has not yet come. When he does come, he must remain only a little while. As for the beast that was and is not, it is an eighth, but it belongs to the seven, and it goes to destruction."

Let me explain this crucial passage.

Revelation 17:11 continues the narrative established in verse 17:10, where the beast, or more specifically, a head upon the beast "that was," represents the seventh head of the beast. This head corresponds to the little horn that speaks great things and rules the beast during the beast's seventh era.

Verse 17:11 is a key that unlocks the meaning of verse 17:10. Seven heads are mentioned. Five kings have fallen. One king currently reigns, and another will come, for a total of seven kings.

In verse 17:11, the beast empire, which existed in the past but is no longer active, is identified as the beast's seventh head rather than the sixth. The sixth head represents Constantine, who is recognized as the "so-called" first Christian ruler and is mentioned in 17:10 as "one is."

This period is known as the Pergamos church age, marked by the union of church and state. "One is" remains in the present tense. The false church and the state of Rome remain married until the return of Yahshua, when the eighth head and the little horn go into perdition.

The seventh head is described as mortally wounded. *Revelation 13:3 states: "I saw that one of the beast's heads appeared to be mortally wounded, but its deadly wound was healed, and all the world marveled at the beast."*

Emperor Charlemagne, who ruled from 742 to 814 AD, is the first to represent the seventh head on the beast. He symbolizes a leader who has not yet attained full power. Charlemagne reinforced the authority associated with this seventh head.

On Christmas Day in 800, Pope Leo III crowned Charlemagne Emperor of the Holy Roman Empire, marking a crucial moment in the establishment of the self-proclaimed "Holy" Roman Empire. This coronation marked the beginning of the papacy's authority over the emperor, strengthening the papal seat as a little horn and reviving Roman imperial tradition in the West.

The model of Roman governance persisted until Otto the Great established a system in 936 AD in which the church held authority over the state, leading to a partnership that often sparked power struggles. The decline of the seventh head began in 1530 AD with the Reformation initiated by Martin Luther.

It is acknowledged that Napoleon Bonaparte significantly weakened the seventh head, "unto death," in 1796 by imprisoning the Pope until the Pope's death, and shortly thereafter, he arrested a second Pope.

Two passages in Daniel chapter seven provide insight into the prophecies we are examining in the book of Revelation. Let us look more closely at these passages before we proceed with the teachings of Revelation.

Daniel 7:20 states: "And of the ten horns that were in his head, and of the others that came up, and before whom three fell, even of that horn that had eyes and a mouth that spoke pompous things, whose look was more stout than his fellows."

The other horn pertains to the little one mentioned in Daniel 7:8: "I contemplated the horns, and, lo, there emerged among them another little horn, before which three of the original horns were uprooted; and, behold, in this horn were eyes resembling the eyes of a man and a mouth uttering grandiose statements."

One hundred forty years after Otto the Great's coronation, the Holy Roman Catholic Church was officially recognized. From then on, the Pope wielded power over kings. The three plucked up horns:

First Horn: Pope Gregory VII excommunicated Henry IV, King of Germany, in 1076 AD.

Second Horn: Pope Alexander III denounced Frederick Barbarossa, King of Italy, in 1177 AD.

Third Horn: In 1209, Pope Innocent III excommunicated King John of England due to his obstinacy against the pope.

The seven hills symbolize the beast's seven heads. They correspond to the seven Caesars who ruled after Caesar Nero died in 68 AD. The initial five heads symbolize the five benevolent emperors:

Nerva (96-98 CE)

Trajan (98-117 CE)

Hadrian (117-138 CE)

Antoninus Pius (138-161 CE)

Marcus Aurelius (161-180 CE)

Constantine (306-337 AD)

Constantine I became emperor, and in 325 AD he authorized the Council of Nicaea. This marked the beginning of an alliance between church and state, which I call the marriage of the church to the state. The union of the Queen of Heaven, Semiramis, with her son, Nimrod, epitomizes this marriage. Nimrod declared himself a god.

I aim to identify the political-religious entity and its representative, the little horn. This figure makes significant declarations, as mentioned in Daniel 7:11. The passage states, "I looked then because of the sound of the great words that the horn was speaking. And as I looked, the beast was killed, and its body destroyed and given over to be burned with fire." This scripture comprises two sections: the blasphemy and the ensuing judgment.

The verdict on the little horn and the beast in Daniel 7:11 appears again in Revelation. You can find it in chapters 14:8, 16:9, 18:2-21, and 19:20. Additionally, Daniel 7:11 addresses the little horn in the context of the 70th week.

Daniel 8:9 talks about Antiochus Epiphanes. It partly predicts the events of the little horn from Daniel 7:8-11 during that 70th week. Chapters 8 and 11 of Daniel predict events linked to Antiochus Epiphanes (171-164 BC). I wish to underscore the prophetic importance of Daniel chapters 7, 8, and 11. These chapters give a brief look at 2,600 years of history. They also offer insights into Daniel's 70th week.

Chapters 8 and 11 focus on Antiochus Epiphanes' rule. He embodies the little horn as a strong military leader and a self-proclaimed god. This mirrors the little horn's traits during the 70th week. We're examining how Antiochus foreshadows the abomination of desolation in Daniel's 70th week. Daniel 8:14 highlights the 2,300-day duration, symbolizing Antiochus' reign of oppression. This prophecy and its history will unfold as the one about the abomination of desolation in the 70th week.

A section in the appendix provides a comprehensive account of the events described in Daniel 8:9-14. The text concerns Antiochus Epiphanes, covering the years 170 to 164 BC.

Daniel 8:9-14 states: "And from one of them arose a smaller horn, which expanded significantly toward the south, the east, and the pleasant land. He exalted himself to the prince of the host, and through him, the daily sacrifice was abolished, and the site of his sanctuary was cast down. And a host was granted to him against the daily sacrifice due to transgression, and it cast the truth to the ground; it acted and thrived. Then I heard one saint speaking, and another saint inquired of the first, 'How long will the vision regarding the daily sacrifice and the transgression of desolation persist, allowing both the sanctuary and the host to be trampled?' And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

The scriptures in Daniel 8 prefigure, or represent, the later prophecies in Daniel, particularly Daniel 9:24 and 27, which relate to the impending fulfillment of the 70th Week.

I'd like to examine how Jerusalem's desolations are described differently. There's a notable distinction between Daniel 9:26 and 9:27. Verse 26 states, "The city and sanctuary will be destroyed," a prophecy that was fulfilled in history on two occasions: first in 586 BC, before Daniel's prophecy, and again in 69 or 70 AD.

However, verse 27 says: "The overspreading of abominations, he shall make it desolate." The city or sanctuary is not destroyed. Rather, Jerusalem is desolate of its people. This aligns with Antiochus IV Epiphanes' actions in 168 BC, when he committed the abomination in the temple, which led to the deaths of 80,000 Jews.

The real abomination was not the pig sacrifices as much as the corrupt priests working with Antiochus to Hellenize the Jewish society. This practice of Greek philosophy and mythology continued and mixed into many Christian theologies starting in the first century AD.

Mark 13:14 gives this same abomination a related but slightly different picture: "the abomination of desolation... standing where it ought not." Traditional readings treat this as an object standing in a place it should not, and Antiochus's own desecration in 167 BC fits that picture well. But two later moments in history fit it just as well, and are worth naming here. Around 40 AD, Emperor Caligula ordered a golden statue of himself set up inside the temple itself — an act prevented only by his own legate Petronius's deliberate delay and by Caligula's assassination before the order could be carried out (Josephus, Antiquities 18.8; Philo, Legatio ad Gaium). And in 67-68 AD, the Zealots discarded the temple's own priestly succession and installed Phannias ben Samuel, a stonemason with no real qualification for the office, as high priest by lot (Josephus, Wars 4.3.6-8) — followed, after the temple's fall in 70 AD, by Roman soldiers setting up their own military standards in the temple court itself and sacrificing to them there (Wars 6.6.1).

I read these three moments — Antiochus, Caligula, and the Zealots and Romans together — as the same pattern rehearsing itself across two centuries rather than a single, once-for-all event. I hold, and want to own plainly here as my own reading rather than attribute it to any wider camp, that this pattern has one more performance still ahead: a final abomination in the middle of a still-future 70th Week (Daniel 12:11), set up by a personal figure rather than an object or an army. This is not the standard reading in either direction. Amillennial and preterist readings — Phil's own among them — generally hold that nothing is left to fulfill past 70 AD, while dispensationalism's own standard position already teaches a future abomination in a future tribulation, tied to 2 Thessalonians 2:4. My own reading sits closer to that second camp on the question of whether anything is still ahead, even though the timeline and the mechanics I hold differ from theirs in the details this study will unpack in chapters 9 and 12.

The grammar of Daniel 9:26 and 27 rewards a closer look than a simple contrast. Verse 26's "desolations" is plural. Verse 27's own "abominations" — "the overspreading of abominations" — is plural too, though the verse closes on a singular "desolate." Both verses also keep a personal agent and an impersonal object together rather than cleanly separating them: verse 27's "he shall make it desolate" names a personal "he" doing the desolating and an impersonal "it," the city or sanctuary, receiving it. The distinction I want to hold onto is not a simple word-swap from "it" to "he," but that verse 27 anchors the final desolation to one covenant-breaking figure's own authority, not to an army acting on its own account. In my reading, this figure does not carry out the desolation with his own hand — he sets the siege in motion, and the desolation itself comes through the coalition Revelation 17:12-13 describes, the ten kings who "receive power as kings one hour with the beast" and give their strength to him, fulfilling Revelation 14:19-20's own picture of the nations trodden in the winepress. Verse 26, by contrast, describes something closer to what any army does to a city on its own initiative, without that same personal authorization standing behind it.

In the second half of the 70th Week, the temple will not be destroyed, as the Son of God will reign from it for a millennium, as indicated in Daniel 9:24.

Daniel 9:27 states: "He shall affirm the covenant with many for one week; in the middle of the week, he shall terminate the sacrifice and the oblation and the proliferation of abominations; he shall render it desolate until the end, and that which is decreed shall be executed upon the desolate."

Mark 13:29 says: "Similarly, when you observe these events, understand that it is imminent, even at the threshold."

Mark 13:32 clarifies: "No one knows the day or hour, neither the angels in heaven nor the Son; only the Father possesses this knowledge."

Mark 13:33 warns: "You must observe, remain vigilant, and pray, for the timing is unknown to you."

Mark 13:35 adds: "Stay alert; the master may come at night, dawn, or when the rooster crows. Ensure it doesn't come as a surprise, finding you asleep."

The two parables, the return of the Son of Man and the fig tree, are part of a single parable. They also relate to the ten virgins parable in Matthew 25:1-10. In Mark 13:26, the word "then" refers to a specific time when this generation will witness the Son of Man at His appearance. In verse 29, Yahshua stated that no one knows the day or hour.

This applies both for the elect of Israel in that 70th Week as well as the wise Gentile virgins in the catching away of First Thessalonians 4:17. It's important to remember that the Gentiles have been included in the promise of salvation, along with the parables.

The elect will discern the time of Yahshua's return, as stated in *Mark 13:29: "Be aware that my return is imminent, even at the threshold."*

When the false prophet, known as the little horn, enters Jerusalem in the middle of the week, those of "this generation" will realize they are destined to witness the Messiah's return. This event will occur at the conclusion of Daniel's week.

Similarly, the wise and gentle will understand that the first resurrection is imminent when they observe *Second Thessalonians 2:3, which says: "when that man of sin is revealed."* They'll recognize that the first resurrection is at hand, imminent.

The start of the 70th Week is crucial, isn't it, for both Israel's elect and the wise Gentile virgins? Identifying the start of the week would yield the precise count of 2,520 days for the 70th Week, indicating the day of the Messiah's descent to Earth.

The angel tells Daniel that the discerning will understand in the end. However, no one will know the exact day the 70th Week begins, nor will the elect of Israel know the exact day of the midpoint of the week. Both groups will know the events surrounding the start dates. So the season is known, but the day and hour are not.

Daniel 12:9-10 declares: "He instructed, 'Proceed, Daniel, for the words are concealed and sealed until the end times. However, the wise will comprehend.'"

The chronology of Daniel's 70 weeks has remained enigmatic for approximately 2,600 years. Nevertheless, the angel declared that as the end nears, the enigma's seal will be

unveiled. Next, we will examine Paul's writings on this eschatological enigma. Paul's teaching occurs before and at the commencement of the middle of Daniel's Week.

First Thessalonians 4:17 says: "The living and the sleeping will meet Yahshua in the air, and we will be with Him forever. However, you, brethren, are not in obscurity; that day should not surprise you like a thief. You are all offspring of light and day; we do not belong to the night or darkness."

Second Thessalonians 2:3 warns: "Do not allow anyone to mislead you in any way, for that day will not arrive unless there is a prior apostasy and the man of sin, the son of perdition, is disclosed."

First Thessalonians 5:6 encourages: "Consequently, let us remain vigilant and composed, unlike others who are complacent."

Paul asserts that the astute are not perplexed by Daniel's enigma about the little horn, which symbolizes the false prophet. The children of the day will understand the enigmas of Daniel's 70th Week, as Paul asserts that this day should not arrive suddenly like a robber.

Paul issues a caution akin to Yahshua's in Mark 13:36: do not fall into spiritual lethargy, for many remain asleep.

The day Paul refers to is the rapture described in First Thessalonians 4:17. Revelation 10:6 depicts this event occurring at the conclusion of the Gentile grace period, within a few months. This verse marks the beginning of the 70th Week.

The wise Gentile saints cannot overlook the specific day and hour of the rapture, knowing they're living within the period designated for the fulfillment of Daniel's prophecy. The shrewd Gentile elect will miss their day, knowing the season. The enlightened Jew, rejuvenated during that week, knows their day is near.

The day of Christ's return for the Gentile bride coincides with the start of Daniel's 70th Week. Paul asserts that the revelation of the man of sin occurs both before the rapture of the Gentiles and before His earthly return to Israel.

He mentions the times and seasons he need not explain, since he covered this lesson previously. Paul refers to two distinct seasons, as indicated by the plural "seasons." One season pertains to the events leading up to the rapture of the Gentiles, while the second pertains to the election of Israel prior to Yahshua's return.

There are 1,260 days from the middle of the week to the start of Revelation 19:11. Notwithstanding this information, the commencement of the 70th Week does not yield a

specific date, nor do the assassination of the prophets, the great earthquake in Revelation 11, or the ending of the fifth trumpet angel plague in Revelation 9 signify the exact midpoint of the Week.

These events all culminate around the midpoint of the week. However, Daniel 12:11 does not provide that definitive date. Elohim counts the date exactly, beginning the 1,260 days.

Daniel 11:31 states: "And forces shall align with him, and they shall profane the sanctuary, and they shall abolish the daily sacrifice, and they shall establish the abomination that causes desolation."

Next, Daniel 12:11 asserts: "From the time the daily sacrifice is abolished and the abomination of desolation is set up, there will be a duration of one thousand two hundred and ninety days."

Chapters 7, 8, and 11 of Daniel offer, in part, both a historical perspective and a prophetic depiction of the 70th Week. The book of Revelation elucidates the little horn mentioned in Daniel's 70th Week, which emerges at the end of time as a false prophet, as foretold in the scriptures.

The Mark of the Beast

The passages we have just explored recount the tale of a woman, the elect of Israel, fleeing the beast system. The Jews who escape to the wilderness seek political refuge in those nations. For the Hebrew Christians who do not find refuge in safe nations, the threat of persecution by the Beast looms.

The little horn will acknowledge the challenges of finding these Christians worldwide. When the event occurs, the little horn will use information-chip technology to implement the Mark of the Beast. This technology will serve as his political tool across numerous nations.

Elohim will thwart Satan's scheme by offering the woman refuge in the wilderness. Those who accept the Beast's mark and fail to repent will face the judgments described in Revelation, which we will examine. This spiritual conflict will continue throughout the week until the Messiah arrives on earth.

Elohim will pass judgment on those bearing the Beast's name, while Satan will persecute those who bear the name of Yahshua.

The ensuing verses embark on a journey, intricately weaving the narrative. Let us take a moment to read them.

Revelation 12:12 states: "Thus, let the heavens rejoice, along with all who reside within them. Alas for those who dwell upon the land and in the waters! For the devil descends upon you, filled with great fury, for he is aware that his time is limited."

Revelation 12:13 continues: "And when the dragon beheld that he had been cast down to the earth, he pursued the woman who had given birth to the man child."

The scriptures depict Satan's persecution of the elect on earth, with a particular focus on Israel, the woman who gave birth to the man child. He targets those marked by the Word of Life, using modern technology, knowing that Christians will refuse the mark of the Beast.

The ongoing persecution is about to culminate in a Holocaust in Jerusalem. Satan has influenced the development of microchip technology, especially in relation to Daniel's final week. Satan has a deeper understanding of Bible prophecy than we do.

Although Bible prophecy has captured Satan, he will not surrender without a determined fight. His objective is to lure as many souls as possible into hell.

Revelation 12:12 and 12:13 illustrate Satan's persecution of those who reject the mark of the Beast, targeting individuals who remain faithful to the Word of truth. The warning in Revelation 12:12, addressed to the inhabitants of the earth, indicates that Satan will mark his followers with a death sentence.

It emphasizes that people of the prince of nations who reject redemption through the gospel will ultimately worship the Beast. Their refusal to seek forgiveness leads to their condemnation, beginning with the sixth trumpet angel.

Gentiles received warnings about this mark before the end of the Gentile grace age. Israel will face her own warnings of woe. These warnings are reserved for those who refuse to repent and instead embrace the Mark of the Beast, sealing their destiny. In the next verse, we uncover further insights.

Revelation 17:8 states: "The beast that you saw was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and those who dwell on the earth shall marvel, whose names were not written in the book of life from the foundation of the world, when they see the beast that was, and is not, and yet is."

This phrase implies individuals have a choice, whereas predestination indicates knowledge of who will repent. Once they turn away from repentance, they are condemned.

This verse symbolizes the beast as representing the ancient Roman Empire and the Holy Roman Catholic Church, which held power from 37 BC to 1796 AD and is expected to rise again during the 70th Week.

The following verses from chapter thirteen suggest that those who inhabit the earth will worship the beast, particularly those whose names are not written in the book of life. They revered the beast and asked, *"Who is capable of waging war against him?"*

The dragon, Satan, has granted authority to the beast, the ten kings of the European Union, to wage war against the remnant and to prevail over them. The dragon, as the beast, will wield political power over all tribes, languages, and nations.

This beast is composed of nations, the people of the prince, as referenced in Daniel 9:26. They support the little horn's deceptive peace agreement, which we will examine.

Revelation 13:4 states: "And they revered the dragon that granted power to the beast, and they likewise adored the beast, proclaiming, 'Who is like the beast? Who is able to wage war against him?'"

He was granted authority over all nations, tribes, and languages to wage war against the saints. All who dwell on the earth, whose names are not written in the Lamb's book of life, will worship him.

Revelation 13:4 asks: "Who can make war with him?" This suggests that the USA may have diminished its status as a world power. Revelation 13:4 will be fulfilled by a deceptive peace agreement that initiates the 70th Week.

As the week progresses, the rest of chapter thirteen will unfold. It's crucial to recognize that the implementation of the mark of the beast's technology will not happen immediately. Instead, it will unfold gradually and dramatically, disguised as a means of peace and societal protection, closely resembling communism.

The powers of the New World Order are currently establishing this organization. This scenario illustrates the worldwide spread of socialist deceit. Consequently, this small horn on the eighth head is positioned to gain political dominance over this technology.

Currently, individuals are voluntarily receiving computer chip implants. Below are two links to websites that discuss this technology.

<https://www.independent.co.uk/news/world/europe/sweden-workers-microchip-implant-cash-card-id-pass-replace-employee-hand-epicenter-rice-grain-size-a7670551.html>

<https://www.scientificamerican.com/article/elon-musks-neuralink-has-implanted-its-first-chip-in-a-human-brain-whats-next/>

This process is developing gradually. As this religious government system eventually takes control of technology, it might signal the mark of the beast around the midpoint of the 70th Week.

Revelation 13:14-18 states: "And he deceives those who dwell on the earth by means of the miracles that he is empowered to perform in the sight of the beast, telling them to make an image of the beast that had been wounded by a sword and yet lived. And he had power to provide life unto the image of the beast, that the image of the beast should both speak and cause that as many as would not worship the image of the beast should be killed. And he will cause all, both small and great, rich and poor, free and bonded, to receive a mark in their right hand or in their foreheads. And no one would be able to buy or sell unless he had the mark, the name of the beast, or the number of his name."

Ultimately, Revelation 13:18 offers insight: "Here is wisdom. Let the one who has insight calculate the number of the beast, for it is the number of a man, and his number is six hundred sixty-six."

Those who accept the mark and worship the beast are subject to a death sentence, as stated in *Revelation 14:9: "And the third angel followed them, proclaiming with a loud voice, 'If anyone worships the beast and his image and receives his mark on his forehead or on his hand.'"*

Verse 14:10 warns: "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 the Lamb."

I can't help but notice that Revelation 13:17 presents three distinct ways to receive the mark of the beast, which I have only recently recognized: "He that had the mark," "the name of the beast," or "the number of his name."

These illustrate three ways an individual can associate with the beast's information system. Although verse 13:18 presents the number associated with his name, it does not clarify what his name or the mark entails.

Is it possible that the mark serves as a chip implant for transactions, such as buying or selling? Can his name or number be added to a purchase app?

I kindly ask for your patience as I share my reflections on spiritual warfare in high places over the next four paragraphs.

In Revelation chapter six, each opened seal reveals the rider of Satan's horse. It is conveyed that the seal is opened first, followed by the appearance of the horse rider. The phrasing suggests that a seal has been opened, and the beast proclaims: "Come and see."

At that moment, I beheld a rider on a white horse. The horse rider sets off, and each of the next three beasts opens a seal for its corresponding horse rider during its designated era. The scriptures indicate that the seal symbolizes redemption through the Word.

The seven seals serve a unified purpose regarding the Word of salvation. They illustrate its application for salvation throughout its dispensation.

The record shows that Satan unleashed each horse rider, with the respective beast opening the seal, as outlined in Revelation chapter six. Satan changed his strategy to deprive individuals of salvation, represented by the four horse riders. In response, Yahshua, our high priest, addressed Satan's actions associated with each seal.

Consider, for instance, the rider of the red horse, who symbolizes persecutions unto death. The color red signifies the blood of the saints and links to the calf beast mentioned in Revelation 4:7. This second seal bestows grace, giving believers the courage to sacrifice their lives for the name of Yahshua.

Reflect on the woman riding the beast in Revelation 17:6, who is filled with the blood of saints. The essence of the woman seated on the eighth head dates back 1,900 years. The beast of Rome began executing so-called dissident Christians in the first century.

Athanasius, the Bishop of Alexandria in the fourth century, even advocated violence against his theological peers. By the end of the fourth century, the Church and the state collaborated to persecute bishops who did not adhere to their theological standards.

Between 400 AD and Martin Luther's Reformation around 1530 AD, the same woman, destined to sit on the eighth head, was responsible for the deaths of 50 million people in Europe. As individuals rise and fall and empires crumble, the Baal religious spirit, rooted long before Babylon, will endure until the lake of fire.

As time enters the 70th Week of Daniel, the scripture indicates that Satan exerts influence against the seventh seal and continues to employ all three of his horse riders, symbolized by the pale horse. I have heard it taught, and I concur, that the pale horse rides to the conclusion of Daniel's Week.

This passage raises an intriguing question: Does the pale horse bear the mark of the beast? The pale horse in Revelation 6:8 began its journey with the opening of the fourth seal, affecting the Gentiles since the mid-20th century.

This pale horse represents a blend of the initial trio of horse riders: the white, the red, and the black. The initial three signify deceit, martyrdom, and the commodification of the gospel. The Black Horse Rider began offering the gospel in paperback editions after the Dark Ages.

The pale horse and rider, which originated in the 20th century and mirror the narrative in the Book of Revelation, are riding into the 70th Week. Therefore, if the horse rider persists until the end of Daniel's 70th Week, the flying eagle, the fourth beast from Elohim's throne during the seventh church age, will likely continue to oppose the pale horse.

The fourth beast, represented by the face of an eagle in Revelation 4:7, pertains to prophecy and, equally important, to the understanding of prophecy from the past. During this concluding week, two prophets convey the message of salvation and judgment.

Keep in mind that these two prophets deliver a message about an eagle with two wings, as mentioned in Revelation 12:14. This message warrants consideration, as the Jewish saints anticipate the arrival of the two prophets to impart the teachings of the seventh seal.

Part 5: The Trumpet Plagues

Mark Chapter 13: Jewish Dispersion

We'll begin by examining two verses that illustrate the scattering of the Jewish elect from Israel.

Next, we'll discuss the Christianized elect of Israel, called "the woman," who will flee during the 70th Week. This group includes not only the nation of Israel but also the chosen Israelite saints living in nations that have entered into agreements with the beast and the false prophet, as outlined in their League of Nations.

Despite its intended promotion of peace, this agreement ultimately results in death. They will seek refuge in nations described as "the wilderness," which will provide them with a secure sanctuary for the final 1,260 days of the 70th Week. Let's begin with a selection of scriptures.

Revelation 12:6 states: "The woman went into the wilderness, to a place appointed by Elohim to provide for her for one thousand two hundred and sixty days."

In verse 12:14, it adds: "The woman was granted two wings of a mighty eagle, allowing her to fly into the wilderness, to her appointed refuge, where she is sustained for a time, and times, and half a time, away from the serpent's influence."

In this context, the woman, symbolizing the Church of the Messiah, responds to the call of Israel's two prophets, represented by the "two wings of a mighty eagle." Exodus 19:14 serves as a precursor to the 70th Week, and Moses and Joshua embody these two prophets or wings in the Exodus story.

We'll now refer to Daniel 7:25 to connect the two scriptures we have discussed. Daniel addresses the little horn and the false prophet, using the same metaphor to describe the duration of the 70th Week.

Daniel 7:25 declares: "He will speak powerful words against the Most High, oppress the saints of the Most High, and attempt to change times and laws; they will be given into his power for a specified time, times, and half a time."

The woman symbolizes Israel, as depicted in Revelation 12:1-5, and encompasses the 144,000 who flee from the influence of the little-horn prophet currently in Israel. The teachings of the two prophets, as mentioned in Mark 13:13-24, facilitated this event.

By the time the little horn assassinates the two Olive Tree prophets in the middle of the week, most of the redeemed have already escaped from Israel. However, not all who are saved heed the instruction to venture into the wilderness. A remnant remains in Israel.

Revelation 12:14 suggests that the Israelites may find refuge in a secure geographical location. This prophecy is linked to Revelation 12:6, which describes the preparation of wilderness nations to accommodate Israel's diaspora before the commencement of Daniel's 70th Week.

Daniel 12:7 reiterates the duration and structure of the 70th Week: "And I heard the man, dressed in linen, who was standing on the waters of the river. He raised his right hand and his left hand to heaven and swore by him who endures forever that it shall be for a time, times, and a half; and when the scattering of the power of the holy people is complete, all these things shall be finished."

I wish to examine the notion of a seven-year sanctuary in the wilderness, as proposed in First Kings 8:1. Elisha instructed the widow whose son he had resurrected, saying: "Arise, you and your family; relocate and live as migrants wherever possible. YAHWEH has declared that a seven-year famine has begun."

We anticipate that many of Israel's chosen saints will respond to this call and seek an escape. Jews and Christians in hostile settings are inclined to seek sanctuary in secure locations, motivated by their profound faith in the prophets' teachings. Christians who remain in Israel, as in many other countries, may encounter judgment and persecution, thereby jeopardizing their safety.

Revelation 11:13 depicts a remnant of rescued Jews in Jerusalem during the second woe: "...and in the earthquake were slain of men seven thousand; and the remnant were affrighted, and gave glory to Elohim of heaven."

Despite the warnings of the two prophets, we see saints enduring the judgments and persecutions that persist into Revelation 14:13-20.

This verse raises the question: where is the wilderness allocated for God's elect? For many years, I believed that America was a wilderness. Yet this concept lacked biblical substantiation. American history does not support the assertion that America is a wilderness, contrary to common opinion.

The current leadership in America exhibits antisemitic inclinations and a pro-communist ideology, rendering it an inappropriate sanctuary at this juncture. This indicates that America will need a cleansing to change its attitude.

The phrase "wilderness" denotes nations that lie beyond the Beast's control and political influence, distinct from the physical territories of the original four beast empires and from the historical authority of the Roman Catholic Church, which spans numerous nations. This geographical region encompasses Mesopotamia, North Africa, and Europe.

Other nations will conspire with the Beast to persecute Jewish people worldwide. Any area that establishes a geographical or political separation from the most esteemed nations may be classified as wilderness.

Revelation 12:15-16 demonstrates the extent of the Beast's dominance. The "flood" represents a mass of people from each diverse nation. Nations that hold political authority and have entered into a deceptive peace agreement will obstruct the exit of Israel's electorate.

As they try to escape before Jerusalem's destruction, the 144,000 servants will continue teaching the gospel worldwide. Let's analyze these verses rather than relying exclusively on my interpretation.

Revelation 12:15 declares: "And the serpent expelled water from his mouth like a flood, to sweep the woman away."

Furthermore: "And the earth aided the woman, and the earth opened its mouth and devoured the flood that the dragon emitted from his mouth."

The nations referenced in Revelation 12:16 exemplify the wilderness that shelters the fleeing lady of Israel. Revelation 17:12-14 alludes to the Holocaust of the 70th Week, advising the Jewish populace to elude the beast's control.

Revelation 17:12 declares: "The ten horns you observed are ten kings who have not yet attained a kingdom but will gain authority as kings for a brief period, empowering the beast."

Moreover: "They possess a unified objective and will be a flood against Israel and her elect seed."

The Fifth Angel's Trumpet Plague

I am contemplating the implications of the fifth trumpet angel plague. Is its impact confined solely to the beast's geographic region, or does it have a broader effect on the entire earth? I am focusing specifically on an analysis of chapter nine. The two prophets likely elucidate these plagues, offering deeper understanding, especially concerning Woman Israel.

Revelation 9:1-6 describes:

"And the fifth angel sounded, and I saw a star fall from heaven unto the earth, and he was given the key to the bottomless pit. And he opened the bottomless pit, and there arose a smoke out of the pit, as the smoke of a great furnace, and the sun and the air were darkened by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth, and unto them was given power, as the scorpions of the earth have power. They were told to harm only those without God's seal on their foreheads, not the grass, trees, or anything green. They were told not to kill them but to torment them for five months, like a scorpion's sting. During those days, people will seek death but will not find it; they will long to die, yet death will evade them."

Revelation 9:7-10 continues:

"And the shapes of the locusts were like horses prepared for battle; on their heads were, as it were, crowns like gold, and their faces were like the faces of men. They had hair resembling that of women, and their teeth resembled those of lions. They had iron breastplates, and their wings sounded like many horses' chariots rushing to battle. They possessed tails resembling scorpions, were adorned with stings, and had the ability to inflict harm on humans within a span of five months."

I'll begin my analysis with Revelation 9:1-2, which describes an angel opening the bottomless pit, accompanied by a falling star, a shooting star. This passage depicts the release of demonic spirits, akin to a swarm of locusts descending on grain fields.

The bottomless pit serves as a dimension and a prison for confining demonic spirits. These spirits, imprisoned in this pit for centuries, help safeguard society. It's important to note that the bottomless pit is not synonymous with hell.

At this point, I'd like to share additional thoughts inspired by the book "The Comets of God." Please consider my perspective carefully before dismissing it. Based on extensive research and the integration of numerous scriptures and historical references presented in this book, I propose that, in some scriptures, the Hosts of Heaven encompass our solar system, including the Oort Cloud of comets that orbit its outer edge.

We acknowledge and use these comets, often referred to as stars.

Science has revealed that the Earth was resurfaced about 300 million years ago. Comet impacts have also reshaped Earth's moon and other planets in our solar system. These impacts triggered massive earthquakes, far beyond anything recorded in human history.

The book of Revelation states that the Earth will be cleansed or resurfaced once again. This catastrophe will occur during Joel's awful and terrible day of the Lord, a theme referenced in several scriptures in this study.

I believe this particular fifth angel trumpet plague could be a judgment that begins with a comet event. It seems to me that Isaiah and David are referring to comets and meteors in our solar system.

Isaiah 40:26 states: "Lift up your eyes on high, and behold who hath created these things, that brings out their host by number: he calls them all by names by the greatness of his might, for that he is strong in power; not one fails."

Psalms 147:4 says: "He tells the number of the stars; he calls them all by their names."

Ecclesiastes 1:9-11 says: "What has been will be; what is done will be done; there is nothing new under the sun. Is there anything wherein it may be said, 'See, this is new?' It has existed since ancient times, long before our era. Those who come after will not remember the past or the future."

Regarding Revelation 9:1, I want to convey that the star mentioned is a comet, which is referred to as "him." I suspect this comet has a name. This judgment is distinct from the first four judgments described in Revelation's eighth chapter.

The comet is addressed with a personal pronoun, indicating its significance. It's likely that this comet or star is summoned by the two prophets of Israel to strike the earth through the power of Elohim.

After the comet strikes the Euphrates River, the scriptures shift into the spiritual realm. Elohim's use of a comet in relation to the demonic spiritual realm on earth serves as a visual testimonial event marking the beginning of the prophecy known as the fifth trumpet plague.

The imagery shows humanity that this event results from His judgment. Elohim's chosen ones will understand exactly what will occur when they witness the comet's impact on the earth, guided by the two candlesticks of Israel, which symbolize the prophets. This event will serve as a testimony to those who have ignored the prophecies found in scripture.

Revelation 8:5 is coming to fruition: "And there were voices, and thunderings, and lightnings, and an earthquake."

This verse connects to the events of the trumpet angels described in this chapter. The earthquake may correspond to the one in Revelation 11:13, as the fifth plague concludes in the middle of the week, signaling the start of the sixth trumpet.

The voices and thunderings represent the Word delivered by the prophets and the 144,000 servants, while the lightnings signify the spoken Word made manifest to the world.

Elohim often uses natural events or earthly structures to illustrate spiritual truths in the scriptures.

People often overlook Revelation 9:3-6 and the reality of this demonic world. The spiritual realm has consistently manifested through humanity, as evidenced in biblical narratives. These demonic angels have the power to inflict serious illnesses on those who do not bear the seal on their foreheads.

We have observed that the gospel message has spread globally through the efforts of the 144,000, yet tragically, most people will reject it. This gospel is first directed toward the Jews. The Gentiles had their chance during the first four seals, which mark the end of their grace period. The seventh seal will travel internationally, accompanied by this plague.

The illness caused by the fifth plague may be viral or bacterial, lasting five months without resulting in death. It serves as an opportunity for stubborn individuals to submit to the Word of Life. This affliction suggests that these spirits began their work before this timeframe, but the exact start and origin of the virus remain unclear.

These demonic spirits influence individuals, and I envision their operation as similar to how the COVID-19 virus spreads. These spirits will act as overseers, following the virus globally.

For the sealed Christians to receive protection, the Holy Spirit will send angels to defend them against these demonic entities, much as the blood on the doorposts of the Jewish homes in Egypt when Moses led the people out. Let's continue examining these spirits.

Now, let's examine the spirits described in Revelation 9:7-10 to understand how they work against people. Since the plagues in chapter nine do not correspond to a traditional military force of 200 million, the spirits that emerge from the abyss represent the power of war associated with the beast's governmental structure. Possibly they inflict this virus.

According to Revelation 9:7, this swarm of spirits is compared to locusts that can destroy entire grain fields in minutes, signifying a release into the nations. Their armor resembles that of historical military horses from the four beasts' ages (636 BC to 800 AD) in Babylon, Media-Persia, Greece, and Rome.

This passage highlights the locusts' heads, crowned with gold and bearing human-like faces. These golden crowns conjure visions of monarchy, symbolizing riches and power, much like the billionaires and national leaders who wield their influence in the global New World Order Movement.

Men's expressions reveal the breadth of human understanding and scientific expertise. Remember the beastly figure adorned with ten horns and a notable little one? As stated in Revelation 13:4, these individuals are political leaders and religious authorities, raising the question: "Who can wage war against him?" We see two-thirds of the world united during this time.

The little horn, which reigns over the beast's nations as their sovereign religious head, embodies Inanna or Hera, the divine seductress. Although the little horn is a man, he is spiritually embodied as the god Nimrod for Zeus.

The true church of Christ is regarded as the bride of the bridegroom, Yahshua. However, as noted in Revelation 2:18-24, Satan has seized control of the authentic church, where his seat resides.

This small horn, positioned atop the eighth head of the Roman Empire's governance, challenges the Christian doctrine established by the Apostle Paul. The widespread erroneous teachings associated with the ancient goddess Inanna reflect the pagan elements present in many of the world's dominant religions.

These organizations showcase her exquisite architecture, wealth, and artistic achievements, reflecting their devotion to humanity.

Ancient Akkadian cylinder seal from c. 2350-2150 BCE depicting goddess Inanna with her



foot on a lion, with Ninshubur paying obeisance. I have taken a partial article from the internet to introduce you to the goddess Inanna. Inanna, a Sumerian deity, governed love, fertility, and warfare. Renowned for her duality, she could both rejuvenate the land and unleash devastating carnage in combat.

As the Queen of Heaven, she bridged the realms of earth and heaven, embodying both creation and chaos.

Inanna presided over love, sensuality, and fertility. As a result, she governed the processes of growth and existence. She also welcomed the chaos of combat, lending warriors and kings her strength. Her influence permeated every harvest, conflict, and moment of fervor.

Known for her journey into the underworld, she confronted the gloom of death and emerged into the world above with newfound insight and power.

Inanna's visage radiated divine charm. She shone like the planet Venus, the morning and evening star, illuminating the skies. Ancient artists depicted her as a luminous figure, embodying both the dawn's first light and the evening's soft radiance.

Her most enduring emblem, the octagram, signified her celestial essence and connected her to the mysteries of the heavens. This star adorned temples, seals, and ancient stones, symbolizing her authority and her cosmic connection.

In sculpture, she was often depicted as a warrior, clad in military gear. Statues portrayed her armed with a bow and quiver, poised for combat. Her duality was revealed through contrast, sometimes shown as strong and armored, yet at other times depicted in the nude, embodying her identity as a goddess of passion and love.

The Uruk Vase, an ancient artifact, depicts tributes offered to her, underscoring her status as a holy figure among her devotees.

With all this said, Daniel 7:12 states that the spirits of the first three empire beasts will return at the time of the end. I believe we are reading about them.

Arms Linked to Inanna

Inanna wielded arms with the skill of an experienced combatant. She carried a quiver and bow, instruments of war that symbolized her combat prowess. She wore combat attire, ready to defend and prevail.

Her portrayals as a war goddess, often bearing arms on her back, showed her readiness for battle. Even in times of peace, her combative essence remained, reminding people she could retaliate when provoked.



Consecrated Fauna

The lion accompanied Inanna, embodying her powerful essence. She sometimes rode this formidable creature, symbolizing her dominance over the wilderness. The lion's roar echoed her authority, calling forth the battlefield and emphasizing her strength.

In Babylon's revered temples, lions were depicted in her honor, sculpted into reliefs that safeguarded the sacred spaces. Doves also appeared in Inanna's narratives, adding a gentler dimension to her story. These birds symbolized peace, love, and the sacred bond between the goddess and her followers.

<https://templeofeanna.com/2025/07/27/influence-of-inanna-on-other-ancient-deities/>

In Revelation 9:9, a swarm of locusts is described as moving as swiftly as chariots and horses, signifying the spiritual decline of political, religious, and military power. The creature and the woman on its eighth head unleash a five-month plague upon the world.

The fifth and sixth trumpet angels will unleash a biological virus pandemic, instigated by the malevolent spirits of the four beast empires from Daniel 7, depicted as war-ready horses.

Revelation 9:10 characterizes this fifth trumpet affliction, which to me resembles the shingles virus, as causing painful, stinging, and burning symptoms that persist for months with little to no relief. This passage suggests that this ailment inflicts significantly greater suffering than the shingles virus.

After the initial suffering in Revelation 9:12, the earth will enter the sixth trumpet plague in the same chapter.

Notably, one of the two prophets of Israel during this 70th Week bears an anointing similar to Moses'. Moses brought plagues upon Egypt to facilitate Israel's departure. The first five trumpets mentioned in Revelation 8:6 are essential for preparing the elect of Israel for an exodus and their salvation.

I argue that, as I understand it, this verse summarizes the epidemic associated with the fifth angel.

The Sixth Trumpet Angel's Plague

To begin discussing the sixth trumpet angel plague, I want to clarify that it is a continuation of the fifth trumpet angel plague we just examined. Both involve the same demonic angels. Furthermore, the sixth plague reveals the source of the demons from the fifth plague: the River Euphrates, as we'll explore further.

Revelation 9:12 states: "One woe is past; and, behold, two woes more are coming hereafter."

Revelation 9:13-21 continues:

"And the sixth angel sounded, and I heard a voice from the four horns of the golden altar that is before Elohim. The voice said to the sixth angel who held the trumpet, 'Loose the four angels who are bound in the great River Euphrates.' And the four angels were loosed; they were prepared for an hour, a day, a month, and a year to slay a third part of men. The army of the horsemen numbered two hundred million, a figure I heard directly. Thus I saw the horses in the vision, and those who sat on them, having breastplates of fire, jacinth, and brimstone. The heads of the horses were like the heads of lions, and out of their mouths issued fire, smoke, and brimstone. A third part of men was killed by these three: the fire, the smoke, and the brimstone that issued from their mouths. For their power is in their mouth and in their tails; for their tails were like serpents and had heads, and with them, they do hurt. The remaining men who survived these plagues still did not repent of their actions, refusing to worship devils and idols made of gold, silver, brass, stone, and wood, which cannot see, hear, or walk. They did not express regret for their homicides, sorcery, infidelity, or thievery."

Let me explain what these verses reveal.

Revelation 9:12 mentions two more woes, or warnings, but does not specify when they will occur. Let's examine Revelation 11:13 to identify the second woe and determine when the first woe ends.

According to Revelation 11:7: "And when they shall have finished their testimony (the ministry of the two prophets, lasting 1,260 days), the beast that ascends out of the bottomless pit shall make war against them, overcome them, and kill them."

Verse 13 adds: "And in the same hour, there was a great earthquake, and a tenth part of the city fell; in the earthquake, seven thousand men were slain; and the remnant were frightened and gave glory to the Elohim of heaven."

The final words of Revelation 11:14 are: "The second woe is past; and behold, the third woe comes quickly."

According to Revelation 11:3, the ministry of the two prophets of the Olive Tree lasted 1,260 days, the first half of the 70th Week. By the end of this period, the little horn divides the week and establishes a military force to seize Jerusalem.

As we'll learn, the five months of the fifth trumpet angel plague end during this time frame, specifically at the end of the first half of the week. This period is called "and a half."

According to Revelation 11:7, the prophets will be murdered at the end of these 1,260 days. The people of the earth will celebrate their martyrdom and exchange presents after this terrible event. This chapter describes a major world event. This passage also suggests the approximate start of the sixth angel plague.

The first woe, or warning, is known as the five-month-long fifth trumpet plague. In the middle of the 70th Week, the two prophets die, marking the end of this plague. The time between the two prophets' martyrdom and the second woe, marked by an earthquake in Jerusalem, is quite short, just a few days or weeks.

We'll use the Mardi Gras Carnival in New Orleans as an example of this global celebration. The Mardi Gras festival itself lasted a week in 2017, whereas the Carnaval continued for 53 days.

The second woe will occur 1,267 days after the start of Daniel's Week, roughly one week beyond the midpoint of the 70th Week. As a result, the first woe ends with the fifth trumpet, and the second woe, the earthquake, occurs roughly a week later.

Next, we use Revelation 11:14, which says the third woe arrives quickly, to examine the timeline of the fifth plague. Although the Bible does not name this third woe, we think it corresponds to the sixth angel's plague described in chapter nine.

Using Revelation, we'll try to pinpoint this calamity. According to this chronology, the plague of the fifth angel begins about five months before the midpoint of Daniel's 70th Week. Thus, the third woe begins just after the celebration of the two prophets' martyrdom.

Finally, our goal is to identify the city referenced in Revelation 11:13-14. This city, identified as Jerusalem, experiences a major earthquake that kills 7,000 people. However, the actual number is likely higher because the Old Testament typically counts only men, excluding women and children.

We start by asking: How can we be certain this city is Jerusalem? Take note of the person mentioned in this city: *"And the remnant, the elect of Israel, were terrified and praised Elohim."*

These elect did not escape from Israel into the wilderness as they were instructed in Revelation 12:6. According to Revelation 11:13, this earthquake occurs in the middle of the week.

Let's now begin our discussion of the sixth trumpet plague.

A voice emanates from the four horns of God's altar when the sixth angel blows the trumpet (Revelation 9:13). To represent the four corners of the world, the horns are placed at each of the altar's corners. The golden altar is set before Elohim's throne.

It's important to understand that the throne is empty. Our high priest, Yahshua, left the throne at the end of the Gentile grace age, which marks the beginning of Daniel's 70th Week. We now identify Him as the Lamb standing atop Mount Sion, as described in Revelation 14:1.

In Ezekiel, we'll examine this altar with four horns in more depth.

A four-horned altar of sacrifice, smeared with the blood of offerings intended to atone for sins in accordance with Jewish law, is part of the temple described in Ezekiel 43. The

Messiah provided a permanent atonement for all sins, making him the ultimate sacrifice. It is said that Yahshua is the horn of salvation.

Verse 9:13 illustrates the global spread of the blood covenant of redemption. However, Yahshua is no longer seated on the mercy seat. Instead, He now serves as the high priest of salvation for Jews, not Gentiles. The scenario in scripture 9:13 applies to Israel, since the 144,000 servants will spread the gospel and the pending judgments to the Jewish elect worldwide.

Second Samuel 22:3 states: "...and the horn of my salvation, my high tower, and my refuge, my savior; you save me from violence."

Based on these scriptures, the voice from the four horns appears to be that of the Only Begotten Son, emanating from the altar of salvation. The Son of Man is identified as the slain Lamb in Revelation chapters five and 14:1.

Revelation 9:13 indicates that the sixth plague is directed toward Jews who do not accept the message of salvation during this period. Revelation 9:14 marks the sixth plague as a continuation of the fifth angel's plague.

The fifth angel's plague offers an opportunity to receive the everlasting gospel of salvation, while the sixth brings a death judgment upon one third of the men whose hearts are hardened.

Verse 14 of Revelation 9 states: "The voice said to the sixth angel who held the trumpet, 'Loose the four angels that are bound in the great River Euphrates.'"

Verse 15 continues: "And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men."

These passages depict a voice, identified as Yahshua, commanding the sixth angel to release the four angels at the Euphrates River, a historically significant location as the site of ancient Babylon and the boundary between Rome and its eastern neighbor.

These angels appear to resurrect the ancient global powers mentioned in Daniel 7:12. I believe these four angels are extending the powers of the four beasts described in that chapter. This shift occurs as the judgments of Yahshua transition from those that inspire repentance to those that result in death.

This phenomenon is not confined to the sixth angel's plague but will persist until the return of the King of Kings. We particularly observe it in the desolation of Jerusalem in Revelation 14:19-20.

We'll now examine the statement from 9:15, "for an hour, and a day, and a month, and a year," and contextualize it within the timeframe of the concluding half of the 70th Week. We'll reference the account in which Elohim instructed Ezekiel to lie on his side, as detailed in Ezekiel 4:1-5.

The fulfillment period lasted 390 days, corresponding to the Babylonian siege and the subsequent fall of Jerusalem between 587 and 586 BC. This statement in 9:15 highlights a prophetic period of 391 days, marking both the commencement and the conclusion of the sixth angel's plague.

This date marks the start of Jerusalem's devastation, beginning on the 391st day of the sixth angel's trumpet plague, as described in Revelation 14:14-20.

The sixth plague constitutes the third woe, serving as the final warning to Israel. This 391-day duration signifies Israel's continual reluctance to repent, mirroring the emphasis in Ezekiel's prophecy on Israel's obstinacy.

Ezekiel's camp likely delivered this prophetic message to Israel as their final warning. Elohim did not intend Ezekiel's act of lying on his side for 390 days to be obscure. Every Israelite should heed this prophecy, as it signals a deadline for the onset of severe judgment.

Two prophets, referred to as the two Olive Trees, will inform the sealed saints that they have 390 days to depart from Israel. This timeframe (391 days) coincides with the moment the ten kings receive their power to fulfill the will of the false prophet, antichrist, for one hour, triggering the final devastating plague, as mentioned in Revelation 17:12.

The text offers a thorough exegesis of Ezekiel 4 and its relationship to Daniel's prophetic timeline, with particular emphasis on Jerusalem and the coming of the Messiah.

Ezekiel 4:1 states: "You also, son of man, take a tile and lay it before you; portray upon it the city, even Jerusalem."

Ezekiel 4, verse 2, says: "And lay siege against it; build a fort against it, cast a mount against it, set the camp also against it, and place battering rams around it."

Ezekiel 4:3 continues: "Position an iron pan upright, resembling a barrier between you and the city, with your face pressed against it. It shall be besieged, and you shall lay siege to it. This gesture will be interpreted as a sign to the House of Israel."

Ezekiel 4:4 states: "Lie on your left side and put the guilt of the house of Israel upon it. You will bear the burden of their sin for the number of days that you lie on your left side."

Ezekiel 4, verse 5, reads: "For I have laid upon you the years of their iniquity, according to the number of the days, three hundred and ninety days; so you shall bear the iniquity of the house of Israel."

Daniel's 70th Week conveys a message of salvation to the Jews, heralding the Messiah's arrival. This long-awaited prophecy will be fulfilled during the 1,260 days of the two prophets' ministry.

Those who refuse the message of salvation bear the sin of the house of Israel for rejecting the gospel call. The fifth trumpet woe serves as a warning and a pestilence for five months, seeking to break their stubbornness and drive them to repentance. Nonetheless, many did not repent.

Following this, a second woe offers another opportunity for repentance under the sixth angel, culminating in the third woe, which concerns Jerusalem's impending desolation.

In Chapter 9, we see demonic angels liberated from the bottomless pit. This pit does not refer to any specific geographical location on Earth. However, in Revelation 9:14, the Euphrates River is geographically significant.

The Euphrates was Babylon's home and symbolizes the spirit of the four global kingdoms that will return. It's associated with false gods and goddesses who dwell in false Christian churches. The little horn on the beast's eighth head is their mouthpiece.

Finally, during the Week of Daniel, the Euphrates River will mark Israel's northeastern border. When Israel's leadership signs a deceptive peace treaty with the little-horn antichrist, it will signal their return to the idolatrous practices of Babylon's gods Baal and Inanna, as has happened many times before.

Moving on, let's discuss the next four scriptures beginning with *Revelation 9:16: "The army of horsemen was numbered at two hundred million, and I heard their count."*

There aren't 200 million soldiers worldwide. For example, China has the world's largest military, with one million soldiers.

Revelation 9:17 tells us: "I saw the horses in the vision, and those who sat on them, having breastplates of fire..."

This phrase takes us back to the description of the goddess Inanna in our last chapter. The fifth angelic plague is upon us, continuing into the sixth, and it represents a more severe condition of judgment.

According to Revelation 9:17: "I saw the horses in the vision, and those who sat on them, having breastplates of fire, jacinth, and brimstone; the horses' heads were like lions' heads; fire, smoke, and brimstone came from their mouths."

That lion spirit of Babylon in Daniel 7:4.

According to Revelation 9:18, a third of the people of Israel died because of three components that erupted from the creatures' mouths: fire, smoke, and brimstone.

"Their power is in their mouths and tails, which are like serpents with heads that hurt," according to Revelation 9:19.

Revelation 9:16 assigns two hundred million spirits to carry out this global plague. We anticipate the worldwide spread of this epidemic, or virus, as a result of the gospel being preached by Israel's 144,000 servants.

These servants leave Israel in the middle of the week, at the same time this sixth plague begins. Prominent people may believe they control their creations, such as this virus, but in reality, their goddess Inanna controls them. Powerful men unleashed this viral pandemic, allowing demonic spirits to rule it.

Revelation 9:17 mentions horses resembling those in the fifth plague, which represent the power and speed associated with military forces. Their breastplates symbolize war protection, suggesting how unstoppable this plague is.

When contemplating the Babylonian, Persian, Grecian, and Roman Empires, it's easy to overlook the spirits that propelled their administrations and militaries. We generally focus on their leaders' intelligence and astonishing ability to conquer nations, which led to considerable carnage and suffering.

The tragedy of human life became immaterial in the pursuit of empire-building. Unseen forces, known as destiny, shaped these empires by steering them and organizing events to their benefit.

Remember Daniel 7:12, which says the power of the beasts will return. These empires return because their power has always been demonic.

In Revelation 9:17, the mention of the jacinth is significant. This stone appears multiple times in the Bible and was one of the stones on the High Priest's breastplate, worn when the High Priest served as a judge in legal disputes.

Folklore surrounding jacinth suggests that amulets containing this stone were believed to protect travelers from plagues and injuries on their journeys. It was also thought to ensure a warm welcome at inns and to protect the wearer from lightning strikes.

The horse's breastplate is described as being made of fire and brimstone, which raises questions about its meaning. I found two intriguing definitions online: one biblical and the other scientific.

The biblical term "brimstone" is an alternative name for sulfur, which symbolizes God's wrath in the Bible. Scientifically, "fire and brimstone" refers to burning sulfur. When sulfur burns, it produces sulfur dioxide (SO_2), which can form sulfurous acid (H_2SO_3) upon contact with water, making it potentially deadly if inhaled.

Sulfur dioxide is a colorless gas with a strong, irritating odor that can irritate the eyes, nose, and throat. Symptoms of exposure include nasal mucus, choking, coughing, and reflex bronchoconstriction.

I wonder whether the jacinth stone in this verse symbolizes spiritual protection from such dangers for those who have the blood over their hearts' doorposts.

The plague described may cause symptoms similar to those associated with sulfurous acid, and it seems reminiscent of the COVID-19 virus. Continuing with verse seventeen, the horses are depicted with lion-like heads, reminiscent of the Babylonian empire, the first beast empire mentioned in Daniel.

Babylon was a world empire, and Revelation 13:3 states: *"Who can make war with him?"* This raises the question of who can contend with the dragon, identified as Satan in Revelation 12:9.

I hope to connect the spiritual with the natural here. Revelation 9:17, once again, illustrates the beast's power as an invading army through this plague.

Revelation 9:18-19 states that one third of Israel will die from fire, smoke, and brimstone emitted from the horses' mouths. These verses pertain to Israel, yet they will affect the Gentiles. Because this 70th Week of Daniel is for Israel, the Gentiles are not specifically mentioned, yet they will be included.

The text raises questions about the symbolism of smoke, fire, and brimstone as they appear on Earth. It suggests that the sixth angel's judgment continues the fifth angel's plague.

The nineteenth verse notes that the beasts' power lies in their tails and mouths, which resemble serpents, each with a head. The text alludes to the biblical instruction to "be wise

as a serpent and harmless as a dove," emphasizing that serpents are poised and ready to strike with precision.

The author interprets the serpents' heads as representing humans. The fact that serpents have heads suggests a deeper meaning. I contend that men working for the beast are strategically positioned to unleash this plague on humanity, just as they engineered the COVID-19 virus.

They believe they're advancing their world empire, but as we approach this critical time, they're unwittingly fulfilling Elohim's plan and judgment.

The following excerpt from an article claims that the COVID-19 virus was planned and that a series of books was used to establish a New World Order. In April or May 2022, Fox News reported that Joe Biden said the USA would pay a steep price for joining this New World Order.

The following excerpt summarizes the events leading up to the COVID epidemic and discusses the ramifications for world government and religious beliefs. The publication is from Hillsdale College.

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What is the Great Reset?

In May 2018, the World Economic Forum (WEF) collaborated with the Johns Hopkins Center for Health Security to stage "CLADE X," a simulation of a national pandemic response. The exercise modeled the spread of a novel strain of human parainfluenza virus called CLADE X, which incorporates genetic material from the Nipah virus.

The simulation concluded with a study stating that, in the absence of effective vaccines, experts predicted that the United States would experience 30 to 40 million deaths and over 900 million worldwide, roughly 12% of the world's population. This scenario underscores the importance of planning for any worldwide pandemic.

In October 2019, the WEF once again teamed with Johns Hopkins and the Bill and Melinda Gates Foundation to conduct another pandemic exercise, "Event 201." This simulation depicted an international response to the spread of a novel coronavirus.

This simulation occurred two months before the COVID outbreak in China made headlines and five months before the World Health Organization declared it a pandemic. Notably, the

simulation closely mirrored the real-world COVID scenario, including the concept of asymptomatic spread.

According to reports, the United Nations and China are steering nations toward communism, with support from socialist politicians, including some within the United Nations and the United States. This New World Order movement has used the COVID virus to advance the timeline toward Daniel's 70th Week.

Global implementation of the New World Order framework is laying the political groundwork for the government associated with the "little horn."

Revelation 9:20-21 indicates that the fifth plague offers unbelieving Jews an opportunity to repent. Those who fail to do so will endure the consequences of the sixth plague. One third of those whose hearts have hardened and who refuse to repent will face death.

After these two plagues, the remaining unrepentant individuals in Israel will experience a third sorrow caused by the desolation of Jerusalem, which will affect an area within a 200-mile diameter around the city.

The global Jewish population is approximately 15.8 million, with around 7.2 million Jewish residents in Israel, representing 47% of the world's Jewish population. Additionally, about 1.9 million Jews live in Europe, accounting for 56% of the global Jewish population.

In the context of the 70th Week, the geographic area known as the "beast nations" corresponds to the territory of the ancient Roman Empire. The plague must be widespread throughout the beast's domain, including Israel, to significantly affect the one third of Jews who reject salvation and are destined to perish under the sixth trumpet angel plague.

As the gospel spreads, particularly through the 144,000 elect of Israel, the sixth plague will affect all who reject the call of the gospel.

Part 6: Judgment and Tribulation

Jewish Holocaust

We're now approaching the second half of Daniel's 70th Week, which Daniel 9:27 describes as desolations. At this point in the week, the tenth verse of chapter fourteen connects to the sixth trumpet angel plague, which we explored in the previous chapter. This plague lasts 391 days and affects one third of the global Jewish population.

Revelation 14:14-20 provides a sobering description:

"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. 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. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped. And another angel came out of the temple which is in heaven, he also having a sharp sickle. 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. 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. 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."

Let me explain what these verses reveal.

We discussed the sixth trumpet plague judgment in the previous chapter. This section covers the same topic in greater detail. The first sickle judgment, from verses 14:14-16, coincides with the sixth trumpet angel plague in chapter nine, verse fifteen.

The two sickle judgments represent two distinct events. The first judgment affects one third of humanity, while the second concerns the desolation of Jerusalem, as prophesied in Daniel 9:27, occurring within a 200-mile radius.

The second judgment begins shortly after the first sickle's culmination, marking the 391st day since the sixth trumpet angel plague commenced. According to Daniel 12:11, thirty days are added to the initial 1,260 days from the midpoint, resulting in 1,290 days.

We have not yet firmly established the start date for the first sickle. I believe the first sickle judgment begins shortly after the midpoint of the week, potentially a few weeks after the death of the two prophets.

Revelation 14:14 depicts Yahshua seated on a cloud, ready to bring judgment. He waits in a spiritual realm until the angel from the Temple instructs Him to thrust His sickle.

Verse 15 records the angel's instruction: "Thrust in thy sickle and reap, for the harvest of the earth is ripe."

Scripture uses the harvest as a spiritual metaphor. A farmer doesn't harvest until the crop is ready. Revelation 14:15 highlights the timing of the first sickle harvest, which occurs after the sixth trumpet plague angel begins.

According to verse 14:16, the first sickle is thrust in. This verse marks the sixth trumpet plague and its spiritual fulfillment, as shown in Revelation 9:15.

Revelation 14:17-19 addresses the second sickle, which concerns the devastation of Jerusalem in the second half of Daniel's 70th Week. The temple angel instructs another angel with a sickle to reap, gathering the clusters of the earth's vine and casting them into the winepress of Elohim's wrath.

Verse 18 states that this angel has authority over fire, similar to the fire mentioned in Revelation 8:5. This authority over fire may indicate that this angel oversees the destruction of Jerusalem as the seat of the fifth trumpet plague angel.

These two distinct sickles represent separate judgments. The first encompasses the worldwide judgment of one third of the Jewish population, occurring between days 1,230 and 1,290 of the week. The second focuses specifically on Jerusalem's desolation, as prophesied by Daniel and the Messiah.

This second sickle begins approximately on the 391st day after the sixth trumpet plague commences, though scripture does not specify the exact timing. This interpretation may be incorrect. However, I believe it aligns with Revelation 9:15, which states "for an hour, and a day, and a month, and a year."

Revelation 14:19 depicts the second sickle thrust into the earth's vine, gathering it into the winepress of Elohim's wrath. This winepress symbolizes the political and military power wielded by the little horn in Jerusalem. The vine represents the rebellious Jews who rejected the gospel.

Verse 20 describes the winepress being trampled outside the city, with blood flowing as high as horses' bridles for 1,600 furlongs.

One thousand six hundred furlongs equal 200 miles. A furlong is one eighth of a mile. This measurement defines a 200-mile-diameter circle centered on Jerusalem. I propose that this represents the geographical extent of the desolation, not the actual depth of blood.

In my view, the depth reference to horses' bridles serves as a metaphor for the number of human corpses, suggesting bodies stacked to that height. This interpretation may be controversial, but I believe the literal blood flowing to that depth would be physically impossible.

Revelation 11:2 states: "But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months."

This verse indicates that the little horn and the ten kings, representing European nations, will politically control Jerusalem for forty-two months. However, we must ask: why does this period span forty-two months when the false prophet breaks the peace covenant only at the midpoint, which is twenty-one months into the week?

The answer lies in understanding that the little horn initially signs a peace treaty with Israel at the start of the week, thereby gaining political authority. This covenant breaks at the midpoint, marking the shift from political control to military persecution.

Revelation 12:17 reveals Satan's ultimate goal: "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."

This war extends beyond Jerusalem. The remnant of the woman's seed comprises the 144,000 servants who have dispersed worldwide to teach the gospel. Satan, through the beast system, seeks to destroy them wherever they are found.

Revelation 13:7 confirms this: "And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations."

The fifth seal, mentioned in Revelation 6:9-11, concerns the souls of martyrs under the altar who were slain for the word of Elohim and their testimony. These martyrs span from the first century through the Holocaust of World War II and into the final Holocaust of Daniel's 70th Week.

White robes are given to these martyrs, and they are instructed to wait until the number of their fellow servants and brethren who will be killed is complete. This completion occurs in the second half of Daniel's 70th Week.

The Jewish people have faced persecution throughout history, culminating in the horrors of World War II, when six million Jews perished. Yet scripture indicates that an even greater persecution awaits during Daniel's 70th Week.

This final persecution is Satan's last attempt to destroy Israel before the Messiah's return. However, Elohim has provided a way of escape for those who heed the two prophets' warnings and flee to the wilderness.

Those who remain in Jerusalem and the surrounding areas, whether by choice or by circumstance, will face the desolation foretold by Daniel. This judgment serves multiple purposes: to fulfill prophecy, to bring judgment on the rebellious, and to ultimately lead to Israel's salvation.

Revelation 15:2 describes those who emerge victorious: "And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God."

This sea of glass mingled with fire symbolizes the purification process. Those who endure persecution without accepting the mark of the beast will receive their reward. The fire symbolizes the tribulation they endured, while the glass represents the purity achieved through their faithfulness.

The martyrs of the 70th Week join the great cloud of witnesses who have borne their testimony throughout history. Their sacrifice is not in vain, for they will participate in the first resurrection and reign with the Messiah during the millennium.

Power as Kings: One Hour With the Beast

Revelation 17:12-14 provides crucial insight into the timing and nature of the beast's final power:

"And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful."

Let me explain what these verses reveal.

The ten horns represent ten European kings or nations that will align with the beast system. They receive power "as kings" for "one hour" alongside the beast. The phrase "one hour" warrants careful examination.

We've established that in Revelation 17:12, one hour equals seven years, based on prophetic symbolism. However, the ten kings do not retain their power for the full seven years of Daniel's 70th Week. Instead, they receive authority for a limited period described as "one hour."

This "one hour" marks a specific window when the ten kings unite in complete unanimity to fulfill the false prophet's will. According to verse 13, they have "one mind" and give their power and strength to the beast.

I believe this one hour corresponds to the 391-day period mentioned in Revelation 9:15, beginning shortly after the midpoint of the week and continuing through the desolation of Jerusalem. During this time, the ten kings provide military support to the little horn in his campaign against the Jewish people.

This period marks the zenith of the beast's earthly power. The ten kings, representing the revived Roman Empire through the European Union, consolidate their authority under the false prophet's leadership. Their unified purpose is to wage war against the woman's seed and, ultimately, against the Lamb Himself.

However, their power is limited in both duration and ultimate outcome. Verse 14 declares that they "shall make war with the Lamb, and the Lamb shall overcome them." This war culminates at Armageddon, which we'll examine shortly.

The temporary nature of their power demonstrates Elohim's sovereignty over human affairs. Even at the height of Satan's influence through the beast system, Elohim retains control over the timeline and outcome of events.

Revelation 17:16-17 reveals a fascinating twist in the narrative:

"And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled."

This passage indicates that the ten kings will eventually turn against the woman, the false religious system represented by the Roman Catholic Church seated in Vatican City. They will render her desolate, strip her of power, consume her wealth, and burn her with fire.

This judgment fulfills multiple prophecies about Babylon's destruction. The same system that has persecuted saints throughout history will face judgment from the very political powers that once supported her. Elohim places this desire in their hearts to fulfill His purposes.

The burning of Vatican City by the ten kings likely occurs before the Eastern kings arrive for the battle of Armageddon. This event marks the collapse of the false religious system that has deceived nations for centuries.

The little horn, having consolidated power through the mark of the beast system, no longer needs the religious facade. The ten kings, recognizing they've been used by this system, turn against it in rage. Their destruction of the religious capital serves Elohim's purposes while revealing their own hearts.

Mark 13:20: Except Those Days Be Shortened

Mark 13:19-20 contains a crucial warning from Yahshua:

"For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be. And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days."

This passage raises an important question: which days are being shortened, and how?

Some interpret this to mean that the duration of the 70th Week will be shortened.

However, Daniel's prophecy is specific: seventy weeks are determined, with the final week divided into two periods of 1,260 days each, plus the additional thirty and forty-five days mentioned in Daniel 12:11-12.

The shortening Yahshua mentions does not refer to altering the prophetic timeline. Rather, it refers to limiting the scope and intensity of the final judgment to prevent humanity's complete annihilation.

Without divine intervention, the destructive forces unleashed at the end of the second half of the week would result in the extinction of all life on Earth. The seventh bowl judgments of Revelation 16:17, the warfare conducted by the beast system (Revelation 19:11), and the Armageddon war would leave no survivors.

However, Elohim has set boundaries for these judgments. The sixth seal and the seventh bowl judgment, which we'll examine shortly, mark the climax of these destructive forces. Yet even these catastrophic events are measured and controlled by divine wisdom.

The phrase "for the elect's sake" indicates that Elohim preserves a remnant amid these judgments. This includes both the Jewish elect who flee to the wilderness and the Gentile saints who are sealed under the sixth seal.

Matthew 24:29 provides additional context: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken."

This verse indicates that the great tribulation has a definite endpoint, after which the cosmic signs appear, heralding the Messiah's return. The shortening of days ensures that the tribulation does not extend indefinitely and destroy all life.

The sixth seal and the seventh bowl judgment mark the culmination of these shortened days. Let's examine these final judgments.

The Sixth Seal and Seventh Bowl: The Greatest Tribulation

Revelation 6:12-17 describes the opening of the sixth seal:

"And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand?"

This passage describes cosmic disturbances of unprecedented magnitude. The sun is darkened, the moon turns blood red, stars fall from heaven, and the sky itself seems to roll up like a scroll.

These events coincide with the seventh bowl judgment described in Revelation 16:17-21:

"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. 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. 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. And every island fled away, and the mountains were not found. 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."

The seventh bowl is poured into the air, affecting Earth's entire atmosphere. This results in the greatest earthquake in human history, so powerful that cities collapse, islands disappear, and mountains are leveled.

Additionally, enormous hailstones, each weighing about seventy-five pounds (a talent), fall from the sky. Despite these overwhelming judgments, those who survive continue to blaspheme Elohim rather than repent.

These judgments align with descriptions found throughout the Old Testament prophets:

Joel 2:11 warns: "And the LORD shall utter his voice before his army: for his camp is very great: for he is strong that executes his word: for the day of the LORD is great and very terrible; and who can abide it?"

Joel 2:31 adds: "The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the LORD come."

Isaiah 24:6 prophesies: "Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left."

Isaiah 24:19-20 continues: "The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again."

These descriptions suggest a global catastrophe of unimaginable proportions. In earlier chapters, I referenced Dr. Jeffrey Goodman's book "The Comets of God," which presents scientific evidence that comets have struck Earth multiple times throughout history, causing mass extinctions and reshaping civilizations.

The descriptions in Revelation align remarkably well with the effects of a large comet impact or near miss. The darkening of the sun could result from massive amounts of debris thrown into the atmosphere. The moon appearing blood red could result from the same atmospheric effects.

Stars falling from heaven might describe meteor showers associated with a comet's passage. The sky rolling up like a scroll could describe the atmospheric disturbances such an event causes. The impact itself could trigger the greatest earthquake in history.

Scientific evidence supports the possibility of such events. The Chicxulub impact that killed the dinosaurs 66 million years ago released an explosion millions of times more powerful

than all nuclear weapons combined. The impact created a crater over 90 miles wide and triggered global wildfires, tsunamis, and a "nuclear winter" that lasted for years.

Photograph of Comet Leonard taken in December 2021 showing bright nucleus and long tail.



This image of Comet Leonard, taken in December 2021, illustrates how comets appear as they approach the sun. The fiery appearance could easily match biblical descriptions of judgment from heaven.

Dr. Goodman's research also documents historical accounts of smaller comet impacts or near misses that devastated ancient civilizations. Cuneiform tablets from Mesopotamia describe events that closely parallel biblical accounts of Sodom and Gomorrah, Noah's flood, and other judgments.

The scientific evidence suggests that a comet impact or an extremely close passage could produce all the effects described in the sixth seal and the seventh bowl judgment. Such an event would:

Darken the sun through atmospheric debris

Make the moon appear blood red

Cause massive meteor showers ("stars falling")

Create atmospheric disturbances ("heaven departed as a scroll")

Trigger the greatest earthquake in history

Level mountains and sink islands

Generate massive hailstones through atmospheric ice formation

Cause global devastation on an unprecedented scale

Daniel 7:9-10 may reference such an event: "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. A fiery stream issued and came forth from before him."

This "fiery stream" could refer to a comet's tail or the effects of a cosmic impact. The throne imagery suggests divine authority over these cosmic events.

Second Peter 3:7 and 10 confirm that the present heavens and earth are reserved for fire:

"But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men... 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."

Isaiah 34:2-4 provides another description:

"For the indignation of the LORD is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter. Their slain also shall be cast out, and their stink shall come up out of their carcasses, and the mountains shall be melted with their blood. And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree."

These descriptions point to a global cataclysm that reshapes Earth's surface. However, this judgment serves multiple purposes:

Judgment on the wicked: Those who have rejected salvation and accepted the mark of the beast face the consequences of their choices.

Purification of the Earth: The planet is cleansed in preparation for the millennial reign of the Messiah.

Revelation of the Messiah: The cosmic signs announce the imminent return of the King of Kings.

Salvation of the elect: Even amid global catastrophe, Elohim preserves His chosen people.

The sixth seal signifies salvation through judgment for a specific group. Matthew 25:31-46 describes the sheep-and-goat judgment that follows the Messiah's return. Those who

showed mercy and kindness to the persecuted brethren during the tribulation are welcomed into the kingdom, while those who did not are cast into eternal punishment.

These are individuals from denominational religions who loved the Messiah but never fully abandoned false theological teachings. They are saved through the fire of tribulation, as described in First Corinthians 3:15: *"If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire."*

The sixth seal saints are those sealed under the fourth seal but not redeemed until the throne judgment. They represent believers who maintained faith despite imperfect understanding and demonstrated that faith through their actions during the darkest period of human history.

Revelation 15:2 describes them: "And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God."

The sea of glass mingled with fire symbolizes their purification through tribulation. They achieved victory not through perfect understanding but through faithful endurance and refusal to compromise with the beast system.

Is There an Armageddon War?

The traditional understanding of Armageddon envisions a massive global military conflict, with armies from around the world converging on the Middle East for a final battle. However, a careful examination of scripture suggests a different scenario.

Revelation 16:12-16 describes the setup:

"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. 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. 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. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon."

This passage is often interpreted as describing 200 million Chinese soldiers marching across the dried-up Euphrates River to fight in Israel. However, we've already established that the 200 million in Revelation 9:16 refers to demonic spirits, not human soldiers.

The drying of the Euphrates prepares the way for "the kings of the east." These kings represent the governments of Eastern nations, particularly China and its allies. However, the gathering at Armageddon is not primarily about the military conquest of Israel.

The three unclean spirits, like frogs, emerge from the dragon, the beast, and the false prophet. These spirits perform miracles and deceive the kings of the earth. The reference to frogs is significant.

In Egyptian mythology, the goddess Heqet was depicted as a frog. She was associated with fertility and with hastening birth. The frog spirits represent Satan's attempt at resurrection and rebirth through the eighth head of the beast.

These spirits mock Satan's desire for life and power, echoing the Exodus plague in which YAHWEH mocked the Egyptian goddess Heqet by sending frogs upon Egypt. Now, in the final days, frog spirits appear again, but this time they serve Satan's purposes.

The spirits deceive the Eastern kings into believing they must destroy Israel. They present false justifications and manipulated intelligence. The angel of Yahshua hardens their hearts, as Pharaoh's heart was hardened, ensuring they march toward their destiny.

However, the text states that these kings are gathered "to the battle of that great day of God Almighty," not to a battle against Israel. The actual battle is between Satan's forces and the Word of Life, as manifested in the returning Messiah.

Revelation 17:16-17 indicates that before the Eastern kings arrive, the ten European kings turn against the false prophet and destroy Vatican City. This leaves Jerusalem's desolation complete and the little horn's power broken.

The Eastern armies approach Megiddo, but they never reach Israel to fight. Instead, they encounter something far more terrifying.

Revelation 19:11-21 describes the true Battle of Armageddon:

"And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh."

This is the true Battle of Armageddon. It is not a conventional military conflict between human armies. It is a confrontation between the returning Messiah and all the forces of darkness that have opposed Him throughout human history.

The Messiah appears on a white horse, His eyes like flames of fire, wearing many crowns. His name is "The Word of God," and from His mouth issues a sharp sword, the Word itself, which will strike down the nations.

The armies of heaven follow Him, clothed in white linen, symbolizing the redeemed saints of all ages. This includes both the Gentile bride caught up in the rapture and the Jewish elect saved during the 70th Week.

The beast, the false prophet, and the kings of the earth gather their armies to wage war against the Messiah. This is the ultimate expression of human rebellion against divine authority. It marks the culmination of Satan's deception, which convinces humanity that they can successfully oppose their Creator.

However, the battle is decided before it even begins. The beast and the false prophet are captured and cast alive into the lake of fire. The remaining forces are slain by the sword that proceeds from the Messiah's mouth, His Word.

This is not a conventional battle of weapons and tactics. It is a demonstration of absolute divine authority. The spoken Word of the Messiah is sufficient to destroy all opposition.

Birds are summoned to feast on the flesh of kings, captains, mighty men, and all who opposed the King of Kings. This gruesome imagery fulfills several Old Testament prophecies about the judgment of the nations.

The war is predetermined, dating back to the world's foundation. Satan's rebellion, humanity's fall, and the subsequent history of conflict all culminate in this moment. Every empire, every false religion, every act of rebellion finds its final resolution at Armageddon.

This understanding significantly alters the traditional interpretation. Armageddon is not primarily about human armies fighting each other in the Middle East. It is about the final confrontation between light and darkness, truth and deception, and the Creator and His rebellious creation.

The gathering at Armageddon serves multiple purposes:

Judgment of the nations: All who have rejected Elohim's salvation are gathered for judgment.

Destruction of the beast system: The political and religious systems that have opposed truth throughout history are finally destroyed.

Vindication of the saints: Those who suffered persecution and martyrdom are vindicated as their oppressors face judgment.

Establishment of the kingdom: The destruction of all opposition clears the way for the millennial reign of the Messiah.

Fulfillment of prophecy: Dozens of Old and New Testament prophecies find their culmination at Armageddon.

Deceived by the frog spirits, the Eastern kings march toward what they believe is a military conquest. Instead, they encounter the returning King of Kings. Their vast armies prove powerless against the Word of God.

This interpretation aligns with Daniel 12:11-12, which adds thirty days beyond the 1,260 days of the second half of the week, followed by forty-five more days:

"And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days."

The additional thirty days likely correspond to the period of the seventh bowl judgment and the Messiah's return. The forty-five days that follow may represent the time required for:

The sheep and goat judgment of Matthew 25

The establishment of millennial government

The cleansing and restoration of the Earth

The anointing of the Most Holy, fulfilling Daniel 9:24

These additional days ensure that all prophecies are fully fulfilled before the millennial kingdom officially begins.

Conclusion: This Generation and the Fulfillment of Prophecy

We have journeyed through Daniel's 70th Week, examining the prophecies that will unfold during the final seven-year period of human history before the millennial reign of the Messiah. This study has sought to establish a timeline for these events, with particular focus on the "half hour of silence" in Revelation 8:1 and its relationship to "this generation" mentioned in Mark 13:30.

Several key themes have emerged throughout our study:

The Gospel Returns to Israel: The 70th Week marks the gospel's return to the Jews after its outreach to the Gentiles, fulfilling Romans 11 and Hosea 6:2. This transition is not arbitrary but occurs "after two days," representing approximately two thousand years since the Messiah's 33 AD resurrection.

The Role of the Two Prophets: These witnesses, symbolized by the two olive trees and two candlesticks, minister for 1,260 days in the first half of the week. They proclaim the gospel of salvation to Israel and announce the trumpet judgments. Their ministry is essential to sealing the 144,000 servants who will spread the message globally.

The Beast System Revealed: We have traced the beast from ancient Babylon through the four empires of Daniel 7, culminating in the revived Roman system symbolized by the eighth head. The woman riding the beast represents the spirit of Inanna, the Queen of Heaven, whose false religious system has opposed truth throughout history. The little horn, the false prophet, embodies both the spirits of Nimrod and Zeus, claiming divine authority while leading humanity into destruction.

The Mark of the Beast: Modern technology, particularly microchip implants, enables the beast system to control global commerce and identify those who refuse to worship the beast's image. This mark, whether a physical implant, a name, or a number, seals the fate of those who accept it, while the elect refuse despite persecution.

The Trumpet and Bowl Judgments: These judgments serve multiple purposes: calling the stubborn to repentance, executing judgment on the rebellious, purifying the Earth, and demonstrating divine authority. They intensify progressively from the first trumpet to the seventh bowl, culminating in cosmic disturbances that may include comet impacts or other catastrophic events.

The Jewish Holocaust: The second half of the week brings unprecedented persecution upon the Jewish people, especially those still in Jerusalem. Yet Elohim provides an escape for the woman fleeing to the wilderness, guided by the two wings of the great eagle. The 144,000 servants continue teaching worldwide as Jerusalem faces its prophesied desolation.

Armageddon Reinterpreted: The gathering at Armageddon is not primarily a conventional military battle but the final confrontation between the returning Messiah and all forces of darkness. The beast and the false prophet are cast into the lake of fire, while the armies gathered against the Lord are destroyed by the sword of His mouth, His Word.

The Timeline Framework:

Start of week: Seventh seal opened, half-hour of silence, two prophets begin ministry

First 1,260 days: Gospel proclamation to Israel, trumpet judgments announced

Midpoint: Two prophets killed, great earthquake, abomination of desolation set up

Second 1,260 days: Woman flees to wilderness, sixth trumpet plague (391 days), Jerusalem's desolation, bowl judgments

Days 1,291-1,335: Messiah returns, Armageddon, sheep and goat judgment, establishment of millennial kingdom

Throughout this study, I have maintained that this is personal research rather than absolute doctrine. Interpreting prophecy requires humility and recognition that we "see through a glass, darkly." The wise will understand, as Daniel prophesied, but perfect understanding may not come until these events unfold.

The importance of watching for prophecy cannot be overstated. We are instructed to observe the signs, particularly Israel's border restoration, the rise of the beast system, technological developments that enable the mark of the beast, and the political alignments that will facilitate the false peace covenant.

"This generation" that witnesses the abomination of desolation will not pass away before seeing all these prophecies fulfilled. The fig tree, Israel, has put forth tender branches since 1948. Those who watch prophecy can discern the season, even though the exact day and hour remain hidden.

The gospel message remains central. For the Gentiles, the opportunity to receive the seventh seal precedes the rapture. For Israel, the two prophets and the 144,000 servants will proclaim the way of salvation during the 70th Week. In both cases, the essential message remains the same: redemption through faith in Yahshua, the Messiah, whose blood covenant provides eternal life.

As we observe current events, preparations for Daniel's Week are accelerating. The New World Order advances, technology for the mark of the beast develops, antisemitism rises globally, and Israel continues to expand her borders. These signs suggest that the generation that will witness these prophecies may already be alive.

Whether these events unfold in our lifetime or in a future generation, the message remains the same: watch, be sober, be vigilant, and hold fast to the Word of Life. The wise virgins have oil in their lamps, while the foolish will be caught unaware.

The judgments described in this study, though severe, serve redemptive purposes. Elohim is not willing that any should perish but that all should come to repentance. Even amid tribulation, the door of mercy remains open until the final judgments fall.

For those who endure to the end, refuse the mark of the beast, and maintain their testimony despite persecution, the promise remains firm: they will reign with the Messiah in the millennium and inherit eternal life.

The Book of Revelation closes with an invitation and a warning:

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." (Revelation 22:17)

"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: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." (Revelation 22:18-19)

May this study encourage believers to examine prophecy, watch current events in light of scripture, and maintain faithful testimony regardless of circumstances. The day of the Lord is approaching. Will we be found watching and ready

If you want to double-check the exact pages or if there are any other images I missed, feel free to look back and let me know! I can help you finalize the exact placement descriptions for each image placeholder.

The Four Seven-Fold Judgments of Leviticus 26

A Chronological and Historical Analysis

Introduction

Leviticus 26 contains one of the most significant prophetic patterns in Scripture: the four sevenfold judgments against Israel for covenant disobedience. These judgments are not merely theoretical warnings—they are historical realities that have unfolded over 3,400 years of Israel's history, from Egyptian bondage to the Roman destruction, and continuing through the modern diaspora and restoration.

The chapter follows a pattern of escalating judgment, each introduced by the phrase "if you will not yet for all this listen to Me" (Leviticus 26:18, 21, 23-24, 27-28). Each judgment is described as "seven times more" or "seven-fold" in intensity. The number seven signifies

completeness and divine perfection in judgment. These are not random historical events—they are covenant curses spelled out in advance and fulfilled with devastating precision.

Understanding these judgments requires careful attention to both Biblical chronology and secular historical records. However, Egyptian chronology presents significant challenges and contradictions that we must address honestly. Egypt's historical reckoning does not always align with other ancient Near Eastern chronologies or the Biblical timeline. This document will examine each of the four judgments, address the chronological difficulties, and provide a framework for understanding YAHWEH's covenant faithfulness in judgment and restoration.

The Four Seven-Fold Judgments: Overview

Leviticus 26 outlines four escalating levels of judgment:

1. Leviticus 26:18 — First Judgment: "If you will not yet for all this listen to Me, then I will punish you seven times more for your sins."
2. Leviticus 26:21 — Second Judgment: "Then, if you walk contrary to Me, and will not listen to Me, I will bring on you seven times more plagues, according to your sins."
3. Leviticus 26:23-24 — Third Judgment: "And if you are not reformed by Me by these things, but walk contrary to Me, then I also will walk contrary to you, and will punish you yet seven times for your sins."
4. Leviticus 26:27-28 — Fourth Judgment: "And if you will not for all this listen to Me, but walk contrary to Me, then I also will walk contrary to you in fury; and I, even I, will chastise you seven times for your sins."

Historically, these four judgments correspond to:

- First Judgment: Egyptian bondage (Exodus 1-12, ~1876-1446 BC)
- Second Judgment: Assyrian conquest of the Northern Kingdom (722-705 BC)
- Third Judgment: Babylonian conquest and exile (586 BC)
- Fourth Judgment: Roman destruction and final diaspora (70 AD, 135 AD)

First Judgment: Egyptian Bondage (~1876-1446 BC)

The Biblical Account

Leviticus 26:18 states: "And if you will not yet, for all this, listen to Me, then I will punish you seven times more for your sins."

We cannot place confidence in an exact date for this first sevenfold judgment. The first judgment refers to the Egyptian bondage recorded in Exodus 1-12:

- Jacob and family (70 people) enter Egypt ~1876 BC (Genesis 46:27)
- Israel multiplies greatly (Exodus 1:7)
- New Pharaoh enslaves Israelites (Exodus 1:8-14)
- Bondage includes forced labor, brick-making, infanticide (Exodus 1:15-22)
- Duration in Egypt: 430 years (Exodus 12:40-41)
- Moses raised up as deliverer; ten plagues; Passover; Red Sea (Exodus 7-15)
- Exodus occurs ~1446 BC (or ~1260 BC in alternate chronologies)

The Chronological Challenge: Merneptah Stele

- According to Egyptian reckoning, in 1209 BC, Pharaoh Merneptah claimed victory over Israel. The Merneptah Stele reads: "Israel is laid waste, his seed is not."
- The problem: 1209 BC is approximately when Israel entered Canaan under Joshua (Exodus 1446 BC + 40 years = ~1406 BC entry). How can Israel be "conquered in Canaan" and "just entering Canaan" at the same time? These cannot both be true.

The Problem with Egyptian Chronology

- Egyptian chronology does not carry over reliably into other histories. Several reasons:
- Egyptian chronology based on king lists with gaps, overlaps, co-regencies.
- Egyptian inscriptions routinely exaggerate victories (propaganda, not fact).
- "Israel laid waste" likely refers to a raid during Judges period, not conquest.

- Hieroglyphic determinative = "people group" not "settled nation" (Israel already in Canaan).
- Revised chronologies (Rohl, James) move dates down 200-350 years (Merneptah ~950 BC).

Conclusion on First Judgment

The Merneptah Stele does NOT record the first judgment. It is Egyptian boasting about a raid, not the 430-year bondage. The first judgment = Egyptian bondage itself (~1876-1446 BC), broken by YAHWEH through Moses, the plagues, Passover, and the Red Sea deliverance.

Second Judgment: Assyrian Conquest (722-705 BC)

Biblical and Historical Account

Leviticus 26:21 states: "Then, if you walk contrary to Me and will not listen to Me, I will bring on you seven times as many plagues, according to your sins."

The second seven-fold judgment fell upon the Northern Kingdom through Assyria. After Solomon's death (~931 BC), the kingdom split. Israel (the ten northern tribes) immediately fell into idolatry under Jeroboam I, with golden calf worship at Dan and Bethel (1 Kings 12:25-33).

Timeline of Assyrian conquest:

- 740-732 BC: Tiglath-Pileser III begins conquest; deportations begin (2 Kings 15:29).
- 722 BC: Shalmaneser V besieges Samaria.
- 721 BC: Sargon II completes conquest; Northern Kingdom ceases to exist.
- Mass deportation: Ten tribes scattered (2 Kings 17:6, 23-24).
- Population replacement: Foreigners resettled; Samaritans created.
- Result: Ten northern tribes never return as distinct entity ("lost tribes").

2 Kings 17:7-18 explains: "The children of Israel had sinned against YAHWEH... and feared other gods... Therefore YAHWEH was very angry with Israel and removed them from His sight; there was none left but the tribe of Judah alone."

- This judgment was permanent. The Northern Kingdom never returned.

Third Judgment: Babylonian Conquest and Exile (586 BC)

Biblical and Historical Account

Leviticus 26:23-24 states: "And if you are not reformed by Me by these things, but walk contrary to Me, then I also will walk contrary to you, and will punish you yet seven times for your sins."

The third judgment fell on Judah (the Southern Kingdom) through Babylon. Despite witnessing the Northern Kingdom's destruction and receiving prophetic warnings (Isaiah, Jeremiah, Micah), Judah persisted in idolatry and covenant violation.

Timeline of Babylonian conquest:

- 605 BC: Nebuchadnezzar defeats Egypt; first deportation including Daniel (Daniel 1:1-6)
- 597 BC: Second deportation after Jehoiachin rebels; 10,000 captives including Ezekiel (2 Kings 24:10-16)
- 586 BC: Final siege; Jerusalem and temple destroyed; walls demolished; mass deportation (2 Kings 25:1-21)
- 586-516 BC: Land lies desolate 70 years (Jeremiah 25:11-12; 29:10)
- 538 BC: Cyrus allows return under Zerubbabel
- 516 BC: Second temple completed
- 458 BC: Ezra returns with more exiles
- 445 BC: Nehemiah rebuilds walls

This is the context of Ezekiel's ministry. He prophesied from Babylon, warning of Jerusalem's destruction (Ezekiel 1-24) and promising restoration (Ezekiel 33-48).

Unlike the Northern Kingdom, Judah's exile was not permanent. After 70 years, a remnant returned. However, Judah did not regain full independence—it remained under Persian, then Greek, and finally Roman control.

Fourth Judgment: Roman Destruction and Final Diaspora (70 AD, 135 AD)

Biblical and Historical Account

Leviticus 26:27-28 states: "And if you will not for all this listen to Me, but walk contrary to Me, then I also will walk contrary to you in fury; and I, even I, will chastise you seven times for your sins."

The fourth and most severe judgment came through Rome. Yehoshua foretold this in the Olivet Discourse (Matthew 24, Mark 13, Luke 21) and in His lament over Jerusalem (Luke 19:41-44).

Two major phases:

66-70 AD: First Jewish-Roman War

- Jewish revolt against Rome begins 66 AD
- Vespasian, then Titus, besiege Jerusalem
- 70 AD: Titus breaches walls; city destroyed; temple burned
- Over 1 million Jews killed; thousands crucified; survivors enslaved
- Matthew 24:2 fulfilled: "Not one stone left upon another"

• 132-135 AD: Bar Kokhba Revolt

- Jewish messianic revolt led by Simon bar Kokhba against Hadrian
- Romans crush rebellion with extreme brutality
- 135 AD: Jerusalem razed; rebuilt as pagan Aelia Capitolina
- Jews banned from Jerusalem on pain of death
- Judea renamed "Syria Palaestina" to erase Jewish connection
- Final scattering throughout Roman Empire and beyond

This was the most severe and long-lasting judgment. For nearly 1,900 years (135 AD to 1948 AD), Jews had no homeland, no temple, and no sovereignty. Scattered "among all peoples, from one end of the earth to the other" (Deuteronomy 28:64), as Leviticus 26:33 warned.

The Partial Restoration: 1948 and Beyond

Leviticus 26:40-45 promises that if Israel confesses and humbles themselves, YAHWEH will remember His covenant and not utterly destroy them.

May 14, 1948: The modern State of Israel was established. The first time since 135 AD that Jews had political sovereignty. This is a partial fulfillment of the restoration promises (Isaiah 11:11-12, Jeremiah 16:14-15, Ezekiel 36:24, 37:21-22).

However, restoration is not yet complete. The spiritual transformation promised in Ezekiel 36:25-27 (a new heart, a new spirit, the Holy Spirit indwelling) has not yet occurred on a national scale. Final restoration awaits the 70th week of Daniel, when "all Israel will be saved" (Romans 11:26).

Conclusion: The Pattern of Judgment and Restoration

The four seven-fold judgments of Leviticus 26 are historical realities spanning 3,400 years:

1. Egyptian bondage (~1876-1446 BC): Slavery; deliverance through Passover/Exodus
2. Assyrian conquest (722-705 BC): Northern Kingdom destroyed; ten tribes lost forever
3. Babylonian exile (586 BC): Judah exiled; temple destroyed; 70 years; partial return
4. Roman destruction (70-135 AD): Second temple destroyed; 1,900-year diaspora; 1948 partial return

Each judgment followed the same pattern: covenant violation, prophetic warning, judgment, and (except for the Northern Kingdom) eventual restoration. Yet even in judgment, YAHWEH's covenant faithfulness endures.

YAHWEH acts "not for your sake, O house of Israel, but for My holy name's sake" (Ezekiel 36:22). He cannot lie (Romans 3:4, Titus 1:2, Hebrews 6:18). Therefore, He must fulfill every covenant promise—not because Israel deserves it, but because His name and reputation require it.

The Egyptian chronology problem reminds us that secular dating systems are fallible and subject to revision. Yet YAHWEH's word stands forever (Isaiah 40:8, Matthew 24:35). His covenant with Abraham, Isaac, and Jacob endures, and the final restoration of Israel is as certain as His faithfulness.

First edition was 2015

Research and Analysis by Brian Neill: August 2026

APPENDIX

Germany and the Catholic Church

For the next eight centuries, Christianity became the dominant religion in Germanic-controlled lands across the Continent, spread by missionaries as well as religious/military groups such as the Teutonic Order.

The line between church and state was blurred: “The authority of the various barbarian kings was seldom sufficient to keep their realms in order. There were always many powerful landholders scattered throughout the kingdom who did pretty much what they pleased and settled their grudges against their fellows by neighborhood wars. Fighting was the main business as well as the chief amusement of this class.

“Under these circumstances it naturally fell to the Church to keep order, when it could, by either threats or persuasion; to see that contracts were kept, the wills of the dead carried out, and marriage obligations observed...These conditions serve to explain why the Church...undertook duties which seem to us to belong to the State rather than a religious organization” (History of Europe, Ancient and Medieval).

Holy Roman Empire

A turning point for the Catholic church in Europe was the Roman Empire’s transformation into the Holy Roman Empire, accomplished through a Roman pope and a German emperor. According to The Catholic Encyclopedia, “Real German history begins with Charlemagne (768-814).”

This source describes how this emperor viewed himself and his reign: “The Frankish king desired like Solomon to be a great ecclesiastical and secular potentate, a royal priest...his conception of his position [was] as the head of the Kingdom of God...[he was] crowned emperor by the Pope on Christmas Day, 800. On this day the Germanic idea of the Kingdom of God, of which Charlemagne was the representative, bowed to the Roman idea, which regards Rome as its centre, Rome the seat of the old empire and the most sacred place of the Christian world. Charlemagne when emperor still regarded himself as the real leader of the Church...He even interfered in dogmatic [doctrinal] questions.

“Charlemagne...regarded his possession of the empire as resulting solely from his own power...Yet on the other hand he looked upon his empire only as a Christian one, whose most noble calling it was to train up the various races within its borders to the service of God and thus to unify them.”

By the time a later German king, Otto the Great, was crowned as Holy Roman Emperor in 962, the balance of power had been clarified: “...the German king recognized that it was the pope and only the pope who could confer the imperial title” (A History of the Church in the Middle Ages).

The church became the primary institution in Europe, transcending all of its local and regional monarchs, to the point that the continent took on an alternate name: “Christendom.” The Holy

Roman Emperor became the world's most powerful civil ruler, crowned by its most powerful religious figure.

End

Antiochus IV Epiphanes; 164 B.C.

<http://www.tithing-russkelly.com/sda/id29.html>

ANTIOCHUS IV (EPIPHANES) AND 164 B. C.

Edited: 8-2007

The great majority of Bible commentaries, past and present, have interpreted the "little horn" of Daniel 8 as Antiochus IV (Epiphanes) of the Greek Seleucids who ruled from Syria. Since Daniel 11:3-4 uses the same terminology as Daniel 8:8-9, 22, it is certain that both texts refer to the same kingdom. It is noteworthy that even William Miller (in a strange way) connected Daniel 9:23 with First Maccabees 8 and 9. See #6 of Miller's Time Proved in Fifteen Different Ways found in Cultic Doctrine by Dale Ratzlaff. One of the four kingdoms which emerged from the Grecian goat after Alexander's death was the Greek Seleucid Kingdom, described in Daniel 11:4-20. Antiochus IV reigned from 175 to 164 B. C. Most commentators agree that his hatred of the Jews and desecration of their Temple is recorded in great detail in Daniel 11:21-35.

Although insignificant in history as a whole, in Daniel's history of nations which persecute Israel, Antiochus IV is a key figure. As such, he is also a type of the last-day Antichrist (Matt. 24:15; Mark 13:14).

The Jews living during Antiochus' reign understood and interpreted Daniel 8:8-14 to their time. The two historical books of Maccabees detail the desolations that Antiochus inflicted on Israel from 171 to 164 B. C. Although neither inspired nor canonical, First and Second Maccabees are accepted by historians as mostly reliable accounts of the events of that time period. Serious Bible students are encouraged to read these books and compare them with Daniel 8 and 11.

From Daniel and other sources, the contextual and historical meaning of the "abomination of desolation" is the desecration of the Temple when Antiochus erected a statue of Zeus inside the temple and sacrificed a pig on the altar on December 25, 167 B. C. in honor of the birth of the Sun god. This single act of desolation so incited the Jews that it began a revolt which ended in Jewish

independence for the first time since 586 B. C. This end of foreign rule has been celebrated as the important Jewish festival of Hanukkah, meaning “dedication” (of the sanctuary) from 164 B. C. until today.

In Daniel 8:13 the “host” is national Israel who is “trodden under foot” by Antiochus IV, the little horn of Daniel 8. The “host” would cease to be “trodden under foot” when the Maccabean rebellion overthrew Antiochus in 164 B. C. First Maccabees 1:10-15 “From them came forth a sinful root, Antiochus Epiphanes, son of Antiochus the king; he had been a hostage in Rome. He began to reign in the one hundred and thirty-seventh year of the kingdom of the Greeks. In those days lawless men came forth from Israel, and misled many, saying ‘Let us go and make a covenant with the Gentiles round about us, for since we separated from them many evils have come upon us.’ This proposal pleased them, and some of the people eagerly went to the king. He authorized them to observe the ordinances of the Gentiles. So they built a gymnasium in Jerusalem according to the Gentile custom, and removed the marks of circumcision, and abandoned the holy covenant. They joined with the Gentiles and sold themselves to do evil.”

Matthew Henry’s Commentary of 1825 applied Daniel 8:9-14 to Antiochus IV. “But it is less forced to understand them of so many natural days; 2300 days make six years and three months, and about eighteen days; and just so long they reckon from the defection of the people, procured by Menelaus the high priest in the 142nd year of the kingdom of the Seleucids, the sixth month of that year, and the 6th day of the month (so Josephus dates it), to the cleansing of the sanctuary, and the reestablishment of religion among them, which was in the 148th year, the 9th month, and the 25th day of the month, 1 Mac. 4:52. God reckons the time of his people’s afflictions he is afflicted.”

The Jamieson, Fausset, and Brown Commentary says “Six years and 110 days. This includes not only the three and a half years during which the daily sacrifice was forbidden by Antiochus (Josephus, ‘Bellum Judaicum,’ i.1, sec.1), but the whole series of events whereby it was practically interrupted: beginning with the >little horn waxing great toward the pleasant land,’ and ‘casting some of the host’ (Dan. 8:9-10); namely, when in 171 B. C., or the month Sivan in the year 142 of the era of the Seleucids, the sacrifices began to be neglected, owing to the high priest Jason introducing at Jerusalem

Grecian customs and amusements-- the palaestra and gymnasium; ending with the death of Antiochus, 164 B. C., or the month Shebath in the year 148 of the Seleucid era. Compare 1 Macc. 1:11-15; 2 Macc. 4:7-14.

After the death of Seleucus, when Antiochus called Epiphanes took the kingdom, Jason, the brother of Onias, labored underhand to be high priest, promising unto the king, by intercession, three hundred and threescore talents of silver, etc., if he might have license to set him up a place for exercise, and, for the training up of youth in the fashions of the pagan, and to write them of Jerusalem by the name of Antiochians: which, when the king had granted, and he had gotten into his hand the rule, he forthwith brought his own nation to the Greekish fashion B he brought up new customs against the law-- and made them wear a hat."

This explanation says that the entire defilement lasted 2300 days, or six years plus.

1 Mac 1:10 175 B. C.; 137th Seleucid year; Antiochus begins reign

1 Mac 1:10-15 *171 B. C. desolating covenant to worship Greek gods

2 Mac 4:7-18 neglected sacrifices

1 Mac 1:16-19 Antiochus plunders Egypt

1 Mac 1:20-28 169 B. C.; plunders temple

1 Mac 1:29-64 167 B. C. plundered Jerusalem

1 Mac 1:39 completely stopped sanctuary services

1 Mac 1:43-53 sacrificed pig; death decree

1 Mac 1:54-64 sets up a desolating sacrilege inside the temple

2 Mac 6:1, 2 "compel the Jews to forsake the laws of their fathers and cease to live by the laws of God, and also to pollute the temple in Jerusalem and call it the temple of Olympian Zeus."

1 Mac 4:42-58 **164 BC; sanctuary cleansed; Antiochus died

2 Mac 10:1-8 sanctuary purified

The following sources are a very small representation which agree with Matthew Henry and Jamieson, Fausset, and Brown. The Scofield Reference Bible, (Congregational), 1909; The New Bible Commentary, (Presbyterian influence), Inter-Varsity, 1953 Fellowship; The Wycliffe Bible Commentary, Moody Press, 1962; The Ryrie Study Bible, Moody Press, 1986.

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Ancient City's Destruction by Exploding Space Rock May Have Inspired Biblical Story of Sodom

Around 1650 B.C.E., the Bronze Age city of Tall el-Hammam was wiped out by a blast 1,000 times more powerful than the atomic bomb used at Hiroshima

Livia Gershon

Daily Correspondent

September 22, 2021



“Air temperatures rapidly rose above 3,600 degrees Fahrenheit,” writes study co-author Christopher Moore. “Clothing and wood immediately burst into flames. Swords, spears, mudbricks and pottery began to melt. Almost immediately, the entire city was on fire.” Allen West and Jennifer Rice under CC BY-ND

The destruction of Tall el-Hammam, a Bronze Age city in the Jordan Valley, by an exploding comet or meteor may have inspired the biblical story of Sodom and Gomorrah, a new study suggests. (“[N]otoriously sinful cities,” Sodom and Gomorrah’s devastation by sulfur and fire is recorded in the Book of Genesis, according to Encyclopedia Britannica.)

At the time of the disaster, around 1650 B.C.E., Tall el-Hammam was the largest of three major cities in the valley. It likely acted as the region’s political center, reports Ariella Marsden for the Jerusalem Post. Combined, the three metropolises boasted a population of around 50,000.

Tall el-Hammam’s mudbrick buildings stood up to five stories tall. Over the years, archaeologists examining the structures’ ruins have found evidence of a sudden high-temperature, destructive event—for instance, pottery pieces that were melted on the outside but untouched inside.

Almost immediately, the entire city was on fire.

The new paper, published in the journal Nature Scientific Reports, examined possible causes of the devastation based on the archaeological record. The researchers concluded that warfare, a fire, a volcanic eruption or an earthquake were unlikely culprits, as these events couldn’t have produced heat intense enough to cause the melting recorded at the scene. That left a space rock as the most likely cause.

Because experts failed to find a crater at the site, they attributed the damage to an airburst created when a meteor or comet traveled through the atmosphere at high speed. It would have exploded about 2.5 miles above the city in a blast 1,000 times more powerful than the atomic bomb used at Hiroshima, writes study co-author Christopher R. Moore, an archaeologist at the University of South Carolina, for the Conversation.

“Air temperatures rapidly rose above 3,600 degrees Fahrenheit,” Moore explains. “Clothing and wood immediately burst into flames. Swords, spears, mudbricks and pottery began to melt. Almost immediately, the entire city was on fire.”

Seconds after the blast, a shockwave ripped through the city at a speed of roughly 740 miles per hour—faster than the worst tornado ever recorded. The cities’ buildings were reduced to foundations and rubble.

“None of the 8,000 people or any animals within the city survived,” Moore adds. “Their bodies were torn apart and their bones blasted into small fragments.”

Corroborating the idea that an airburst caused the destruction, the researchers found melted



metals and unusual mineral fragments among the city’s ruins.

A massive fire and shockwave caused by the exploding space rock leveled the city, according to the new study. Phil Silvia under CC BY-ND

“[O]ne of the main discoveries is shocked quartz,” says James P. Kennett, an emeritus earth scientist at the University of California Santa Barbara, in a statement. “These are sand grains containing cracks that form only under very high pressure.”

The archaeologists also discovered high concentrations of salt in the “destruction layer” of the site, possibly from the blast’s impact on the Dead Sea or its shores. The explosion could have distributed the salt across a wide area, possibly creating high-salinity soil that prevented crops from growing and resulted in the abandonment of cities along the lower Jordan Valley for centuries.

Moore writes that people may have passed down accounts of the spectacular disaster as oral history over generations, providing the basis for the biblical story of Sodom and Gomorrah—which, like Tall el-Hammam, were supposedly located near the Dead Sea.

In the Book of Genesis 19:24, God “rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven,” and “the smoke of the country went up as the smoke of a furnace.” According to the Gospel of Luke, “on the day that Lot left Sodom, it rained fire and sulfur from heaven and destroyed all of them.”

Whether Tall el-Hammam and Sodom were actually the same city is an ongoing debate. The researchers point out that the new study does not offer evidence one way or the other.

“All the observations stated in Genesis are consistent with a cosmic airburst,” says Kennett in the statement, “but there’s no scientific proof that this destroyed city is indeed the Sodom of the Old Testament.”

Livia Gershon

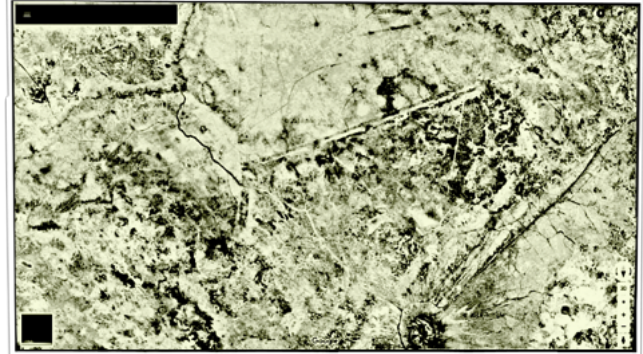
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The Lost City of Akkad

The disappearance of early civilizations by a major meteor impact?

THE PROJECT

This project wants to find out if 4200 years ago in 'Eden' in Iraq, there was a comet impact that unleashed the power of 9400 Hiroshima bombs. On satellite images we found a structure in the dried-out wetlands that points to a cosmic impact. There's a crater shaped lake. We have a gravitational map that supports a comet impact. And a few miles from there, outlines can be seen in the desert sands that look like an ancient port city. And the 4200 year old clay tablet K8538 describes the whole event.

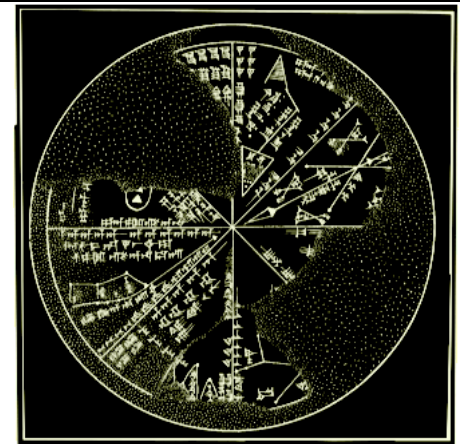


THE RESEARCH

[The Sumerian K8538 tablet - The great meteor impact devastating Mesopotamia.](#)

By Joachim Seifert and Frank Lemke

Published: April 25, 2014



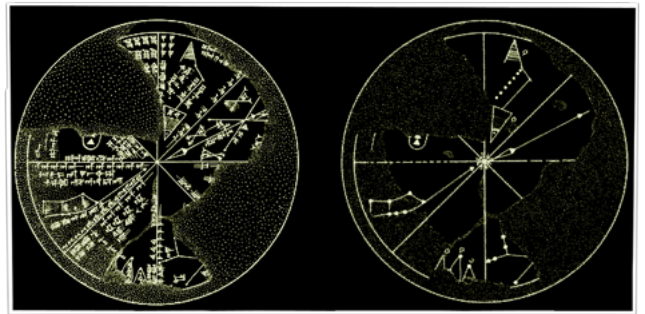
Abstract

The K8538 is the world's first scientific documentation on approach and terrestrial impact of a large comet on Earth. Observations were made on top of an astronomical tower, located 100 km close to the impact site. The report is presented in form of a sequence of eight pictures, explaining the comet's first astronomical sighting, the appearance of comet tail and coma, the growing comet size, the comet flight across the sky and finally, its visible impact beyond the horizon, i.e. the impact flash lighting of the sky and the subsequent elevation of ash plumes, glowing beyond the horizon, spreading North and West. The impact itself is not described as a blast pressure wave but rather as an ash and dust tempest, rising out of mud sediments from the Tigris and Euphrates river delta, where the hot comet found its burial. The astronomical observer carried out trigonometrical measurements to record the flight path in the sky, flying distances and flying times. The observer started his measurements as soon as the comet showed its spectacular size, coma and tail, which convinced the observer, that an extraordinary celestial event was about to take place. The K8538 is a full comprehensive analysis of the comet event; its eight-picture sequence is

cohesive. The tablet is a masterly work, explaining with as little text a maximum amount of impact event features. The tablet is a late Babylonian copy of the early old Sumerian original. Written cuneiform signs of two zodiacal constellations, Orion and Triangulum, are later Babylonian copy scribe additions and were not part of the Sumerian original. The K8538 tablet had high priority in Babylonian times, because it provided the documented evidence that the comet emerged out of the constellation Triangulum, Mul-Apin, onto which late Babylonian astronomy and religion rested. The tablet eyewitness account shows Mul-Apin as celestial seat of Gods and celestial source of destructive meteors on Earth. For this reason, the K8538 was guarded, copied and refreshed over more than 1,500 years, until the late Babylonian period, after the observed meteor impact in 2,193 BC. The tablet does not deal with any Babylonian zodiacal astrology. The described cosmic impact on Earth is the so-called 4.2 kyr event, shown in our other Holocene climate change studies. The comet impact is responsible for a 300 year long drop in global temperatures combined with lasting mega-droughts, which led to the collapse of various ancient civilizations around the world.

[The Sumerian K8538 tablet. The great meteor impact devastating Mesopotamia - a 2019 translation addendum](#)

By Joachim Seifert and Frank Lemke
Published: February 19, 2019



Abstract

The paper adds new translation knowledge to our 2014 paper: “The Sumerian K8538 tablet, the great meteor impact devastating Mesopotamia”. We present an improved, detailed fixing of the meteor impact day and impact hour, according to data provided on the tablet. A sky map for Northern Taurids meteor showers shows the comet flight path in the sky. Other useful information is given concerning climatic change, following the meteor impact, the meteor impact aftermath and new details for the relation of the cosmic impact to the Christian Bible, in particularly to Genesis and Apocalypse. The meteor impact occurred at 10:56 am, on September 22, 2193 BC, after the meteor emerged at 5:34 am at dawn and after a flight time of 5 hours 22 minutes. These numbers can clearly be deduced out of observation data entries in the tablet’s pictographic records and in comparison to LOD (length-of-day tables) for the corresponding Mesopotamian latitude. The K8538 tablet is property of the British Museum. Unfortunately, represents the Babylonian sky as a so-called “planisphere”. This opinion is based on an interpretation, which we, for the first time, analyze in comprehensive detail, item by item, in this paper. Result: The planispheric concept of the Babylonian sky on this tablet is a hoax: Not one single correct argument proves alleged recorded planispheric constellations on the tablet, except one, already found by L. W. King, over 100 years ago, back in 1912. As translated in our 2014 K8538 paper, the tablet has never been a planisphere, but is a pictographic “cartoon” story, probably the first recorded cartoon of the world, consisting of a sequence of 8 subsequent pictures, to be turned while reading, to advance the story. All 8 pictures exclusively show observations, recorded measurements and specific details of flight and impact of this disastrous meteor, which destroyed the nearby Akkadian capital in Mesopotamia. Because Southern Iraq in the impact area was swamp and marshland until recently, an exploration of the discovered impact crater, Umm-al-Binni, was impossible. For the first time, it is feasible from 2019 on, and a first crater inspection will soon be conducted. Due to missing explorations of the impact crater, Near-East historians, until now, did not recognize

the historical cosmic impact event, but we may expect that this will change in the near future.

[The destruction of the city of Akkad by a cosmic asteroid impact and the link to global climate change.](#)

By Joachim Seifert and Frank Lemke
Published: May 15, 2013



Abstract

We focus on one of the most important events in human history, the 4.2 kiloyear event, when great civilizations around the world collapsed into anarchy and social chaos. From this moment on, climate cooling and widespread aridification began, lowering agricultural food production and human living conditions. Various hypotheses exist about its cause; the most promising approach links the 4.2 kiloyear event to a cosmic asteroid crash into Mesopotamia. The asteroid landed in a densely populated area; we examine at first major translations of preserved Sumerian documents on details and progression of this catastrophic event. We quote major impact features as observed by historical Sumerian eyewitnesses. The impact, as a full strike, eradicated the Imperial city of Akkad. The impact damaged all other Sumerian towns to different degrees. Based on our findings, we identify the location of the missing city of Akkad. We analyze the onset of global cooling and severe aridification in the framework of our cosmic climate footprint analysis for a selected 1,000 year timeframe. This footprint analysis of Holocene climate change affirms the occurrence and date of the impact event. We also identify volcanic mega-eruptions, which are responsible for multi-decadal global temperature dips but which cannot cause centennial-long climate changes. The footprint analysis takes 5 climate macroforcings into account and explains global cooling and aridification based on impact-related causes.

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