From Two Seeds to the Holy City

From Eden's Two Seeds to the New Jerusalem's Light

Four Studies on the Seed War, the Beast of Daniel's 70th Week,
the Week's Close, and the Foundations of the New Jerusalem

"And I will put enmity between you and the woman, and between your seed and her seed; it shall bruise your head, and you shall bruise his heel." — Genesis 3:15

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Scripture quotations are from the King James Version (public domain), with the names YAHWEH, Elohim, and Yahshua restored in place of the titles LORD, God, and Jesus.

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Foreword

I didn't set out to write one book. "The Two Seeds," "Identifying the Beast," "Zechariah Chapter Fourteen," and "The Stones, the Light, and the Lamb" each started as their own study, worked out separately, for different questions I was chasing. It wasn't until I was deep into Daniel's four beasts — tracing the serpent's seed forward through empire after empire — that I realized I was still answering the question Genesis 3:15 asked at the very beginning: who is the woman's seed, who is the serpent's, and how does their conflict end. Once I saw that, the other two studies weren't separate either. Zechariah Fourteen is where that conflict reaches its hour of closing. And the twelve stones of the New Jerusalem are where it's answered for good.

So that's what this volume is: one continuous argument told in four movements. The war begins in Eden, the moment Cain is born of the wrong seed. It runs forward through Daniel's beasts and Revelation's dragon, every empire that has worn the beast's throne since. It reaches its crisis in the middle and close of the 70th Week, at Yahshua's own descent. And it ends where Revelation says it ends — not with the serpent's seed, but at the gates of a city built on twelve stones that were never really about gemstones at all.

A word on the names. You'll see YAHWEH, Elohim, and Yahshua throughout instead of the more familiar LORD, God, and Jesus. That's not a stylistic preference — it's a conviction that the names Scripture actually uses carry weight the English substitutions quietly drop. Where the Hebrew text says the covenant name, I've used it. Where it says the more general word for the Divine, I've used that instead. I've tried to get this right place by place rather than picking one name and running with it everywhere, because the distinction itself is often doing real work in the text.

I should say plainly: I'm not a credentialed or ordained teacher. I'm a student of Scripture who kept pulling threads until they connected, and who became convinced enough by what I found to write it down and put my name on it. I do make mistakes, and I expect I have, about pieces of this, somewhere — and I'd rather you test every claim here against the text itself than take my word for it. That's the only kind of reading I'm asking for.

My prayer is that this does for you what working it out did for me: not a settled account of who the players are, but a clearer sense of how far back the thread actually runs, and how deliberately Scripture has been walking it toward that city the whole time.

— Brian Neill

SECTION I: THE TWO SEEDS

Two Lines from Eden, Traced to the Little Horn's Fall

Introduction

The conflict between two spiritual lineages—the seed of the serpent and the seed of the woman—is Scripture's central narrative from Genesis 3:15 to Revelation 20. This is not merely symbolic warfare; it is a literal spiritual battle involving distinct bloodlines, cross-breeding, and the corrupting influence of fallen spirits throughout human history.

This study presents a comprehensive framework showing how the two-seed conflict originated in the Garden of Eden, continued through Noah and the flood, manifested in the patriarchs (Ishmael/Isaac, Esau/Jacob), and will culminate in the final confrontation between the seed of the woman (Yahshua and His bride) and the seed of the serpent (the little horn/antichrist).

Understanding this framework unlocks the deeper meaning of:

- Why Cain murdered Abel (1 John 3:12 - "Cain was of that wicked one")
- Fast forward thousands of years to the time of Yahshua. The seed war that began in Eden is still raging. And Yahshua identifies the serpent's seed walking among the people of YAHWEH. Who were they?
- Why the flood was necessary (Genesis 6 - cross-breeding corruption)
- Why certain nations were commanded to be destroyed (Deuteronomy 7:1-2 - Canaanites)
- Why Yahshua called some of the Pharisees "sons of the devil" (John 8:44)
- What the mark of the beast represents (Revelation 13:16-17)
- How Revelation 12:17 describes the final seed war

This is the story the serpent has tried to hide. This deception began in Genesis and has never stopped (Revelation 12:9). This warfare will end when the seed of the woman bruises the serpent's head (Genesis 3:15, Revelation 20:10).

Part I: The Foundations - Understanding Creation and the Spirit-Man

Chapter 1: Pre-Adamic Humanity and the Beast of the Earth

The Pre-Adamic Judgment: Why the Earth Needed Replenishing

Before we examine the beasts of the earth in Genesis 1:24-25, we must understand a crucial truth: the Garden of Eden was created AFTER the earth emerged from a state of judgment.

Jeremiah 4:23-28 reveals that the earth existed in a judged state before Genesis 1:2-3:

Jeremiah 4:23-28 : ”I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens had fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of YAHWEH, and by his fierce anger. For thus has YAHWEH said, The whole land shall be desolate; yet will I not make a full end. For this shall the earth mourn, and the heavens above be black.”

Notice what Jeremiah saw:

- The earth was ”without form, and void” (exactly matching Genesis 1:2)
- There was ”no man” (Hebrew: adam)
- Cities were ”broken down” at YAHWEH's presence
- The judgment came by ”his fierce anger”
- Yet YAHWEH would ”not make a full end”

This describes a PRE-ADAMIC civilization that was judged. YAHWEH judged the earth and the beasts of the earth (homo sapiens with an animalistic spirit). The last ice age, documented by science as ending approximately 11,700 years ago, aligns with this judgment timeline.

The timeline:

- Ice age judgment ends: ~11,700 years ago
- Genesis 1:2 - Earth ”without form, and void” (post-judgment state)
- Garden of Eden transformation: ~6,000 years for preparation
- Adam created: 3761 BC
- Present day: 2026 AD (approximately 5,787 years since Adam)

What was judged? The pre-Adamic homo sapiens—the ”beasts of the earth”—who carried a fallen spirit-nature of their own, an animal spirit that was never the image of Elohim to begin with. This is not the same thing as the fallenness that afflicts Adam’s own descendants (including Seth and us): ours is true spirit-life, lost and in need of being born again to be restored; theirs never was.

Understanding ”Male and Female” in Genesis 1:27

- Genesis 1:27: ”So Elohim created man in his own image, in the image of Elohim created he him; male and female created he them.”
- Notice the semicolon separating two thoughts:
- First thought: ”Elohim created he him” = the spirit-man (plural-singular - both masculine and feminine in one spirit)
- Second thought: ”Male and female created he them” = the flesh and spirit becoming (plural) that came AFTER the spirit of ”he him.”
- The promise of the spirit came first (Genesis 1:27). The flesh and spirit came later:
- Genesis 2:7 - spirit and flesh made from dust = living soul
- Genesis 2:22 - the woman was born of the man, and her flesh was formed from Adam. Adam's flesh provided Eve’s flesh; at the same time, the woman was born from the man-spirit.
- Male (זָכָר, zakar) = masculine gender in flesh
- Female (נְקֵבָה, neqevah) = feminine gender in flesh

Understanding ”Replenish” in Genesis 1:28

Genesis 1:28: ”And Elohim blessed them, and Elohim said to them, Be fruitful, and multiply, and **replenish** the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moves upon the earth.”

This is why YAHWEH commissioned Adam to ”REPLENISH” the earth. The King James Version is one of the few English translations that correctly uses the word ”replenish” here.

The Hebrew word is **מָלֵא (mālē', H4390)**, which means ”to fill, to fulfill, to complete.” This is a completely different Hebrew word from ”male” (gender).

From these Hebrew meanings, we chose **”fulfill”** because it captures the deeper sense: **to complete what was started but not finished**. While modern English ”replenish” often implies ”filling again,” the biblical meaning is richer: to FULFILL—to complete YAHWEH's original intent that was left unfinished when the beast of the earth (pre-Adamic homo sapiens) was in spiritual corruption.

Adam's commission was to **fulfill** what the corrupted beast could not: fill the earth with righteous spirit-man and complete YAHWEH's original plan. Adam is the NEW spirit-man, created to replace the corrupt natured spirit-man of the beast of the earth. This sets the stage for understanding the two-seed conflict that follows.

Genesis 1:24-25 - The Beasts of the Earth

Genesis 1:24-25: "And Elohim said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. And Elohim made the beast of the earth after his kind..."

The phrase "beast of the earth" refers to homo sapiens, pre-Adamic humanity that existed before the creation of Adam as spirit-man in Genesis 1:26. These were physical beings created long before Day Six. They had to have possessed a spirit-man (though corrupted), or there would be no need for Adam and Eve to fulfill/replenish the earth. The command to "replenish" (מָלֵא, male H4390 - fulfill, complete) implies something was started but not finished, something corrupt that cannot be restored.

Overview of Homo sapiens

Homo sapiens, meaning "wise man," is the only extant species of the genus Homo. This species includes all modern humans and is characterized by several distinct features.

Key Characteristics

Feature	Description
Brain Size	Approximately 1,330 cm^3, indicating high intelligence
Physical Traits	Rounded skull, small face, upright posture
Height	Ranges from 1.4 to 1.8 meters
Weight	Between 55 to 90 kg
Diet	Omnivorous, consuming a variety of plants and animals

Evolutionary Background

• **Origin:** Homo sapiens is believed to have originated in Africa around 300,000 years ago, evolving from earlier hominins like Homo heidelbergensis.

• **Migration:** They began migrating out of Africa approximately 60,000 years ago, spreading across the globe and interacting with other hominin species, such as Neanderthals.

• **Behavioral Modernity:** This term refers to the development of complex behaviors, including art and advanced tool use, which began to emerge around 160,000 to 70,000 years ago.

In my opinion, we, Christians, have been deceived for thousands of years, and we often accept lies as truth. It's time to align what Scripture truly says with what we can observe.

Satan was made at the foundation of the world, not six thousand years ago, when the Garden was young:

Ezek 28:14 You were an anointed guardian cherub. I placed you; you were on the holy mountain of Elohim; in the midst of the stones of fire, you walked. 28:15 You were blameless in your ways from the day you were created, till unrighteousness was found in you.

Lucifer was created in these days of stones and fire, just after "I was brought forth," the only begotten Son, Yahshua—spirit. Did Lucifer exist before the fields or the first dust of the earth? Who can say? Maybe fifty thousand years before the dust. After all, the Earth was a molten ball of stone about 4.5 billion years ago, and water appeared around 3.7 billion years ago.

Pro 8:22 "YAHWEH possessed me at the beginning of His work, the first of his acts of old.

Pro 8:23 Ages ago I was set up, at the first, before the beginning of the earth.

Pro 8:24 When there were no depths I was brought forth, when there were no springs abounding with water.

Pro 8:25 Before the mountains had been shaped, before the hills, I was brought forth,

Pro 8:26 Before he had made the earth with its fields, or the first of the dust of the world.

And there in the stones of fire, Satan, the prince of this world, was given his authority by Yahshua.

John 12:31: "Now is the judgment of this world: now shall the prince of this world be cast out."

John 14:30: "Hereafter I will not talk much with you: for the prince of this world comes, and has nothing in me."

Critical insight: The beast of the earth already had a fallen spirit-man within. When and how this spirit was corrupted is not revealed in Scripture, but by the time of Genesis 3, Satan had bred a vessel—a specific beast of the earth—through which to work his deception. So, my thought is this beast of the field was always a corrupted animalistic spirit by Satan's own plan. (No! There is no such thing as demonic angels breeding with humans.")

But this raises a critical question: If pre-Adamic homo sapiens already existed as corrupted spirit-man, what made Adam different? What was YAHWEH creating that was fundamentally new?

Genesis 1:26-27 - The Creation of Spirit-Man

Genesis 1:26-27: ”And Elohim said, Let US make man in OUR image, after our likeness... So Elohim created man in HIS image, in the image of Elohim created HE HIM; male and female created HE THEM.”

His “image, defined:

- ”Let US” = Elohim (plural), yet ”HIS image” = singular-plural (Elohim is one)
- ”Created HE HIM” = singular man-spirit
- ”Created HE THEM” = plural (masculine and feminine)
- This is the pattern for understanding Elohim: plural expressions of one Spirit

The ”image” and ”likeness” refer to SPIRIT, not flesh. Elohim is Spirit (John 4:24), and man was created in Elohim's spiritual image. ”This is the spirit-man—the new man component that distinguishes Adam from the pre-Adamic homo sapiens.”

Genesis 5:2 - Adam as Singular Plural

Genesis 5:2: ”Male and female created he them; and blessed them, and called THEIR NAME ADAM, in the day when they were created.”

This verse is crucial. Both male AND female are called ”Adam” (singular name). ”Their name” (plural possessive) equals ”Adam” (singular). This demonstrates the singular plural pattern:

- ONE spirit-man
- TWO expressions (masculine/feminine)
- Just as Elohim = ”Us” (plural) but ONE
- Adam = ”him/them” (plural) but ONE spirit and one flesh

Genesis 5:2 refers to the promise of Genesis 1:26-27 and the reality in Genesis 2:7. The woman was not yet formed from man (that happens in Genesis 2:22). In Genesis 1:26-27, male and female existed as ONE spirit-man and were of one flesh: the female from Adam’s rib, both called ”Adam.”

Genesis 2:7 - Formed, Not Found

Genesis 2:7: "And YAHWEH Elohim formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

Hebrew breakdown:

- "Formed" (יָצַר, yatsar) = to fashion, shape, mold
- "Dust of the ground" (עָפָר מִן־הָאֲדָמָה, aphar min-ha'adamah) = clay, soil, material substance
- "Breath of life" (נִשְׁמַת חַיִּים, nishmat chayyim) = breath of lives (plural)
- "Living soul" (נֶפֶשׁ חַיָּה, nephesh chayyah) = living being, living creature

Critical understanding: Genesis 2:7 does not say Elohim found existing flesh and simply added a spirit. Yatsar — the potter's word — is direct shaping, not discovery. The plain sense of this verse favors Adam being formed directly by Elohim, body and spirit together in one making, not born of the beast-of-the-earth line or any line.

A further, permitted inference sits alongside that plain sense without replacing it: since Yahshua's own flesh came through a gestational surrogate genetically unrelated to Him, Adam's might have too — carried, not fathered, by a woman of that beast-of-the-earth line, his body itself freshly formed by Elohim rather than a spirit placed into a body already living. Either reading leaves what matters here unchanged: Adam alone carried, from the first, the spirit-life that the first homo sapiens line never carried at all.

"Adam became a 'living soul' when spirit met flesh. The pre-Adamic homo sapiens (beasts of the earth) had flesh but not the Adamic spirit-man; they possessed a corrupt spirit. Adam is the NEW first spirit-man, the new spirit-man that replaces the spirit-man of the beast of the earth. He was created to replenish the earth with the new son-of-Elohim spirit to rule over the fallen beast. As Cain was to be a servant to Abel, after he fell from grace and was condemned."

Genesis 2:22 - Woman Born Out of Man

Genesis 2:21-22: "And YAHWEH Elohim caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; And the rib, which YAHWEH Elohim had taken from man, made he a woman, and brought her to the man."

Hebrew:

- "Rib" (צֵלָע, tsela) = side, rib, chamber
- "Made" (בָּנָה, banah) = to build, construct
- "Woman" (אִשָּׁה, ishah) = spirit feminine in female flesh; wife is spirit in the covenant of Elohim

Theological progression:

- Genesis 1:26-27: The promise for Male and female to be created IN SPIRIT as one (both called ”Adam” in Genesis 5:2)
- Genesis 2:22: Woman was BORN OUT OF, physically created from man. This means Eve’s full female DNA came from Adam's male DNA. We all carry both male and female DNA, right? I hear some of you saying that the two natures have only male or female DNA. So, sure enough, and when did that happen? No, I don’t have every answer for every detail, but we have the basics of the story, and I’ll say more than that.
- The woman was IN the man-spirit (Genesis 1:27), then BROUGHT OUT (Genesis 2:22)
- Same pattern as Elohim: the Son brought forth FROM the Father (one Spirit, two pieces, Father—Holy Spirit and only begotten Son—Holy Spirit 1John 5:1, Proverbs 8)

Genesis 5:3 - The Image Pattern Continues

Genesis 5:3: ”And Adam lived a hundred and thirty years, and had a son in his own likeness, after his image; and named him Seth.”

Hebrew:

- ”Likeness” (דְּמוּת, demuth) = resemblance, pattern, model
- ”Image” (צֶלֶם, tselem) = image, form, representation

Notice the language parallels Genesis 1:26:

- Genesis 1:26: ”Let us make man in OUR IMAGE, after our LIKENESS”
- Genesis 5:3: ”Had a son in his own LIKENESS, after his IMAGE”
- The word ”IMAGE” consistently means SPIRIT: Him—Them—Us.
- Elohim's image = Spirit (John 4:24 - ”Elohim is a Spirit”)
- Adam's image = spirit-man passed to Seth
- Seth receives the spirit-man from Adam (same as Adam received from Elohim)

The Commission to ”Replenish”

Genesis 1:28: ”And Elohim blessed them, and Elohim said to them, Be fruitful, and multiply, and replenish the earth...”

Hebrew:

• ”Replenish” (מָלֵא, male) = to fill, fulfill, make full, complete

Adam and Eve (one spirit-man, ”him/them” - Genesis 1:27) were commissioned to FILL THE EARTH with spirit-man, not merely reproduce flesh. Homo sapiens (flesh) already existed. The mission was to populate the earth with IMAGE-BEARERS—those carrying the spirit-man of Elohim; sons of Elohim (Genesis chapter 5).

Chapter 2: The Fall - What Really Happened in Genesis 3

The Serpent: Satan’s Instrument

Genesis 3:1 : ”Now the serpent was more subtil than any beast of the field which YAHWEH Elohim had made.”

Hebrew:

- ”Serpent” (נָחָשׁ, nachash) = serpent, snake; also means ”to hiss, whisper, practice divination.”
- ”Subtil” (עָרוּם, arum) = crafty, shrewd, cunning

”The serpent was not a literal snake. How could people think the serpent was a special reptile made by Elohim specifically to deceive Eve? Far more reasonable: the serpent was Satan, guiding a fallen man, a specific ”beast of the field” (homo sapiens pre-Adamic) with a fallen spirit-man. This being walked upright and could communicate with Eve. If Adam and Eve were the first people, how else would this creature speak their language?

Jude 1:4 gives us insight: ”For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men.”

These were men—the beast of the earth, already present when Adam was formed in Genesis 2:7—already existing, already fallen, already condemned.”

Revelation 12:9 identifies ”that old serpent” as ”the Devil, and Satan, which deceives the whole world.” The serpent in Genesis 3 was Satan's physical manifestation through a corrupted beast of the earth.

Genesis 3:14 - The Curse Upon the Serpent

Genesis 3:14: ”And YAHWEH Elohim said to the serpent, Because you have done this, you are cursed above all cattle, and above every beast of the field; upon your belly shall you go, and dust shall you eat all the days of your life.”

The curse ”upon your belly shall you go” suggests this beast previously walked upright. It was degraded, brought low, cursed to crawl. This was NOT a curse on all homo sapiens, but on this ONE specific beast that Satan used. Some will say this is far-fetched, isn't it? Let’s not forget, YAHWEH singled out Judas Iscariot to betray Yahshua Messiah.

Theological Insight: The Physical Curse

In developing this study, a conversation emerged about the nature of the curse in Genesis 3:14. Initially, the phrase ”upon your belly shall you go” was interpreted figuratively - as a reduction in status by some, and literally by others. But upon deeper reflection, a more physical interpretation emerged:

The Question: What if something physically happened, but not literally a snake, to the beast that brought him low?

The Observation: The curse states the beast would go ”upon your belly” - indicating he PREVIOUSLY walked upright. If this were merely figurative (status reduction), why the specific physical language?

The Insight: Something happened physically that:

- Left the beast unable to reproduce ever again
- Caused him to bear a visible shame
- Forced him to crawl, perhaps pulling himself along with his arms and elbows, wiggling like one with a serpent's cunning nature
- Made his cursed state obvious to all who saw him

The Parallel: This aligns perfectly with Cain's mark (Genesis 4:15). Cain, the beast's son through Eve, also bore a visible mark so that everyone who saw him knew he was cursed. Father and son both marked by YAHWEH's judgment - one physically degraded, the other marked for life.

The Seed: Though the beast himself could no longer reproduce after the curse, his seed continues through Cain and Cain's descendants through all generations. The enmity between ”your seed” (Cain's lineage) and ”her seed” (Seth's lineage → Yahshua) plays out across all of human history until the end of the ages.

We may never know for certain the exact nature of the physical curse, but the scriptural evidence points to something far more literal and severe than mere metaphor.

But here's the critical point: Even Cain - corrupt seed from the cursed beast - was offered acceptance. Genesis 4:7 records YAHWEH saying to Cain: ”If you do well, will you not be accepted?” This reveals YAHWEH's heart: ”Not willing that any should perish, but that all should come to repentance” (2 Peter 3:9). Grace extended even to corrupt seed. Obedience matters alongside the seed mixture.

This insight emerged through collaborative study - iron sharpening iron (Proverbs 27:17). Truth is often discovered in dialogue, not isolation.

Genesis 3:15 - The Promise of Two Seeds

Genesis 3:15: "And I will put enmity between you and the woman, and between your seed and her seed; it shall bruise your head, and you shall bruise his heel."

Hebrew:

- "Enmity" (אֵיבָה, eybah) = hostility, hatred, opposition
- "Seed" (זֶרַע, zera) = offspring, descendants, posterity—used TWICE
- "Your seed" = the serpent's seed (offspring)
- "Her seed" = the woman's seed (offspring)

This is the foundational prophecy of the two-seed conflict. Two distinct spiritual lineages will war throughout history:

- The seed of the serpent (Satan's spiritual offspring through the beast)
- The seed of the woman (righteous lineage symbolically culminating in Yahshua)

This is NOT symbolic. It is LITERAL spiritual warfare involving bloodlines, cross-breeding, and generational conflict that continues from Genesis 4 to Revelation 20.

Eve's Deception

Genesis 3:6: "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also to her husband with her; and he did eat."

1 Timothy 2:14: "And Adam was not deceived, but the woman being deceived was in the transgression."

Greek:

- "Deceived" (ἀπατάω, apatao) = to lead astray, beguile, seduce
- Transgression" (παράβασις, parabasis) = violation, overstepping, trespass

Eve was DECEIVED. The serpent beguiled her. The ”fruit” represents the forbidden union—adultery with the beast. Eve committed transgression (violated the boundary between the Adamic seed and the corrupted seed).

”Adam, by contrast, was NOT deceived. He KNEW what had happened. Eve returned to the Word and confessed to her headship to Adam. This distinction is critical and will be explored in depth in the chapters ahead. It's the New Testament pattern.”

Part II: The Two Seeds Manifest - Genesis 4 and the First Murder

Chapter 3: Genesis 4:1-2 - Eve’s Confession and the Twins Who Changed Everything

The Asymmetry That Reveals Everything

Genesis 4:1-2 tells one of the Bible's most troubling stories, but we usually miss something crucial in how Moses presents it:

”Adam knew his wife Eve, and she became pregnant and gave birth to Cain. She said, 'I have gotten a man with the help of YAHWEH.' Later, she gave birth to his brother Abel.”

Did you catch the asymmetry?

Eve makes this specific, detailed proclamation about Cain—”I have gotten a man with the help of YAHWEH”—but says absolutely nothing about Abel. Not ”we have another son!” Not ”blessed be YAHWEH for twins!” Just complete silence about Abel's paternity.

Why would Eve need to clarify Cain's paternity if both boys came from Adam?

She wouldn't.

[Discovery: Why Cain and Abel Were Different]

Here we encounter one of Scripture's most challenging truths: Cain and Abel were twins, but they had different fathers.

How is this possible? Through a rare but documented biological phenomenon called heteropaternal superfecundation - when a woman releases multiple eggs during the same cycle and has relations with two different men within a short timeframe, resulting in fraternal twins with different fathers.

This isn't speculation - it's the only explanation that makes sense of:

• Why does 1 John 3:12 say Cain was ”of that wicked one” (the serpent/beast)

• Why did YAHWEH reject Cain's offering but accept Abel's

• Why was there such profound enmity between them from birth

• Why Genesis 3:15 speaks of TWO seeds - the serpent's and the woman's

Eve conceived twins from two unions: one with the beast (Cain), one with Adam (Abel). This is why the seed war begins immediately in the next generation after the fall.

The scientific term gives us language for what Scripture has always revealed: two seeds, two fathers, two destinies - locked in conflict from the womb.

This is Moses showing us something profound: these twins had different fathers. Cain came from the serpent's deception in the garden (which connects directly back to Genesis 3). Abel came from Adam. Same mother, different fathers—what biologists call heteropaternal superfecundation.

Understanding the Biological Reality

Before we dive into the Hebrew, let's understand what happened physically. Heteropaternal superfecundation is rare but biologically possible: when a woman releases multiple eggs during ovulation, and those eggs are fertilized by sperm from different men within a short time, the result is twins with different biological fathers.

Here’s what happened in the Garden:

Before Adam and Eve could produce children together, the serpent came. The ”beast of the field” mentioned in Genesis 1:24-25 served as the serpent's agent—a homo sapiens from the pre-Adamic population, bred to be such, by Satan himself (Genesis 3:1). This being was not physically distinct from Adam, but spiritually corrupt, carrying fallen spirit-man. You say, Oh, that can’t be; Satan did it in the sixth chapter of Genesis. If he performed crossbreeding there, then he had to do it before chapter six, and he did.

The serpent deceived Eve. She committed adultery with this beast. Shortly after, Adam—knowing what had happened, as Eve came to him—willingly chose to be with Eve (we'll explore Adam's sacrifice in the next chapter).

The result? Twins. One from the beast's seed. One from Adam's seed.

Genesis 4:1 - Eve's Confession to Adam

Genesis 4:1: "And Adam knew Eve his wife; and she conceived, and bore Cain, and said, I have gotten a man from YAHWEH."

Hebrew breakdown:

- "Knew" (יָדַע, yada) = to know intimately, have relations with
- "Conceived" (הָרָה, harah) = to become pregnant
- "Bore" (יָלַד, yalad) = to bring forth, give birth
- "Gotten" (קָנִיתִי, qaniti) = I have acquired, obtained, purchased, bought
- "Man" (אִישׁ, ish) = man is spirit from Genesis 1:26 (not merely "adult male" in a legalistic sense, but SPIRIT)
- "From YAHWEH" (אֶת־יְהוָה, et-YAHWEH) = with YAHWEH, from YAHWEH, according to YAHWEH

What Eve Was Really Saying to Adam

Traditional interpretation reads this as Eve simply thanking Elohim for a baby: "I have gotten a man-child from YAHWEH."

But look closer.

Why would Eve use the word "man" (אִישׁ, ish) instead of "child" or "son"?

Because Eve is speaking of the inner man—the spirit. In the context of Genesis 1-5, "man" consistently refers to spirit-man, not flesh.

Remember the commission in Genesis 1:28: "Be fruitful, and multiply, and replenish the earth." Adam and Eve (one spirit-man, "him/them") were commissioned to fill the earth with spirit-man—image-bearers carrying Elohim's image. The mission was never about flesh alone; homo sapiens (flesh) already existed. The mission was about reproducing spirit.

Sons of Elohim are not flesh—they are spirit.

John 6:63: "It is the spirit that is quickened; the flesh profits nothing."

This is the same theme from start to finish. When Eve says, "I have gotten a man (אִישׁ, ish)," she's speaking about the spirit-seed that Cain received. And according to the law of reproduction (Genesis 1:11-12 - "every seed after its kind, within itself"), that spirit-man came from the beast's fallen spirit, not from Adam's righteous spirit.

Eve is confessing: ”I have received a spirit-man (ish) according to YAHWEH's law—every seed after its kind. Cain's spirit came from the beast. Abel's spirit will come from you, Adam.”

Scripture consistently uses ”fruit of the womb” to refer to the spiritual seed produced through childbirth:

Psalm 127:3: ”Behold, children are a heritage from YAHWEH, the fruit of the womb a reward.”

Luke 1:42: ”And she exclaimed with a loud cry, Blessed are you among women, and blessed is the fruit of your womb!” (referring to Mary and Yahshua)

Each woman births a spiritual man—this pattern runs from Eve to Mary.

Significantly, Eve named the child ”Cain” (קַיִן, Qayin), meaning ”possession” or ”acquired,” from the Hebrew root קָנָה (qanah), meaning ”to get, acquire, buy.” The name itself echoes her confession: ”I have ACQUIRED (קָנִיתִי, qaniti) a man.” Eve's very choice of name testifies to what happened—she acquired a spirit-man from the beast, not from Adam.

She's invoking the Law of Reproduction that YAHWEH established in Genesis 1:11-12: ”And Elohim said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so.”

The principle is iron-clad: EVERY SEED PRODUCES AFTER ITS OWN KIND. The seed is WITHIN ITSELF. You reproduce what you ARE—in spirit.

So when Eve makes her proclamation, she's actually saying:

”Adam, I have received a MAN, the spirit nature (the beast), according to YAHWEH's law of reproduction—every seed after its own kind. Cain is NOT your son, Adam. He is the son of the beast (the serpent-possessed man). The seed law proves it. I'm confessing to what happened in the garden.”

This is Eve's confession of adultery.

Genesis 4:2 - The Silence That Speaks Volumes

Genesis 4:2: ”And she again bore his brother Abel.”

Hebrew:

- ”Again” (וַתֹּסֶף, vattosef) = she added, she continued, she did again
- • ”Brother” (אָח, ach) = brother, kinsman
- • ”Abel” (הֶבֶל, Hevel) = breath, vapor, vanity

Now notice what Moses does NOT record.

No explanation. No proclamation. No ”I have gotten another son.” Just silence.

Why?

Because Abel needed no explanation. Abel was obviously Adam's son. He carried Adam's seed, Adam's image, Adam's spirit-man. Anyone looking at Abel would know whose son he was.

Cain, on the other hand, required explanation. He was different. Foreign. He carried a different seed, a different spirit. Eve had to clarify his paternity because it wasn't obvious—because it wasn't Adam's.

The phrase ”she again bore” (vattosef) can indicate twins—one conception event, two births in succession. Combined with the Genesis 3 timeline and the biological reality of heteropaternal superfecundation, this strongly suggests Cain and Abel were TWINS conceived in the same time period but from TWO DIFFERENT FATHERS.

- Cain = beast's seed (the seed of the serpent - Genesis 3:15)
- Abel = Adam's seed (the seed of the woman - Genesis 3:15)
- Eve confesses only about Cain because that's the one requiring explanation

Genesis 3:20 - Adam’s Distinction

Genesis 3:20 provides another clue: ”Adam named his wife Eve, because she would become the mother of all living.”

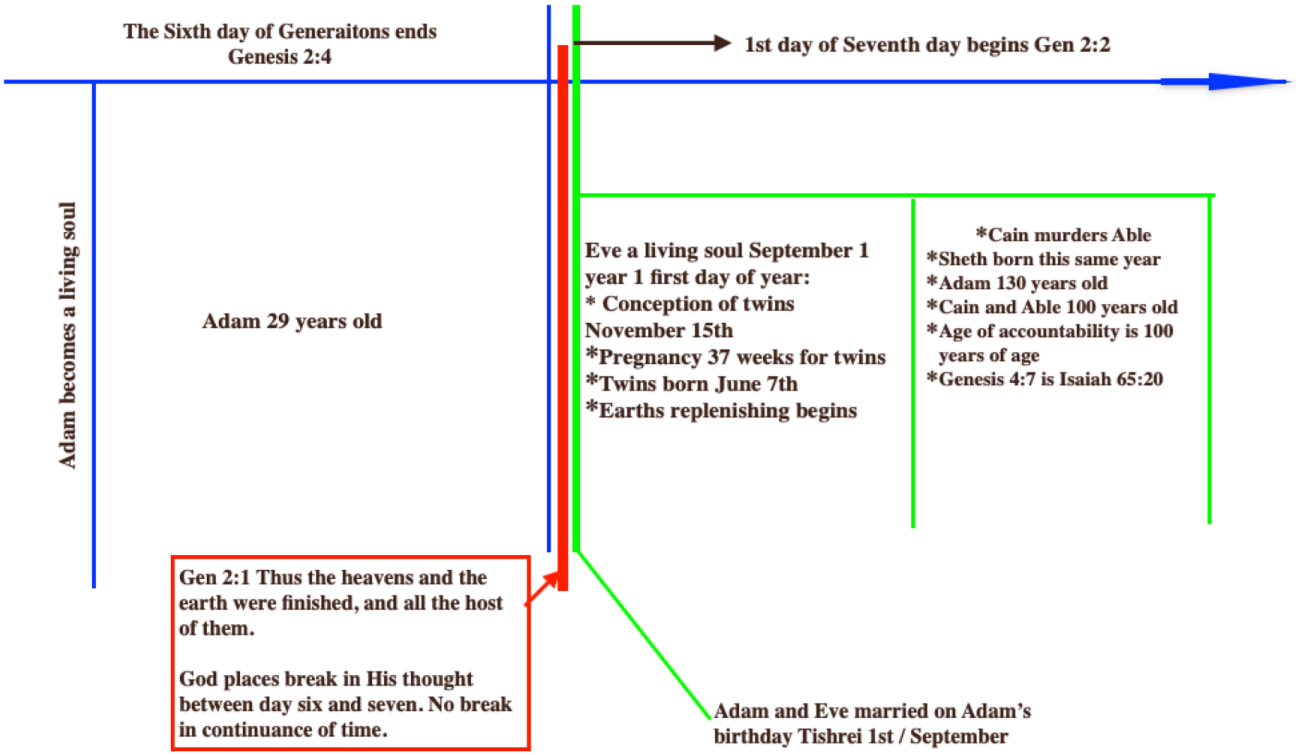
Notice what the text does NOT say.

It doesn't say, ”father and mother of all living.” Just mother.

Adam distinguishes himself from being called the father of Cain and Abel by emphasizing that they came forth from Eve. This subtle distinction confirms what Eve's confession reveals: Adam was not the father of both twins.

The Timeline: From Wedding to Birth to Murder to Seth

Now let's trace the precise timeline, because YAHWEH's design is perfect in its detail:


The Sixth day of Generaitons ends
Genesis 2:4
1st day of Seventh day begins Gen 2:2
Adam becomes a living soul
Adam 29 years old
Eve a living soul September 1
year 1 first day of year:
* Conception of twins
November 15th
*Pregnancy 37 weeks for twins
*Twins born June 7th
*Earths replenishing begins
*Cain murders Able
*Sheth born this same year
*Adam 130 years old
*Cain and Able 100 years old
*Age of accountability is 100
years of age
*Genesis 4:7 is Isaiah 65:20
Gen 2:1 Thus the heavens and the
earth were finished, and all the host
of them.
God places break in His thought
between day six and seven. No break
in continuance of time.
Adam and Eve married on Adam's
birthday Tishrei 1st / September

(Chart showing: Adam 29 years old → Adam & Eve married Tishri 1st → Conception mid-November → Twins born June 7th → Cain murders Abel at age 100 → Seth born, Adam 130 years old)

The Detailed Timeline from the chart:

- Adam at 30 years old (Tishri 1, September, 3731 BC): Adam and Eve are married. This parallels the age at which priests began full ministry (Numbers 4:3), and the age at which Yahshua began His public ministry (Luke 3:23). Thirty marks the beginning of spiritual leadership.
- Approximately two months later (mid-November): The twins are conceived. This accounts for the serpent's deception, Eve's adultery, and Adam's willing choice to be with Eve despite knowing what had happened.
- Approximately June 17 (still in Adam's 30th year): The twins are born. A pregnancy of approximately 277 days (accounting for the unusual circumstances). Both Cain and Abel enter the world—one carrying the seed of the serpent, one carrying the seed of the woman.
- 100 years later: The twins reach the age of spiritual accountability. This is the age referenced in Isaiah 65:20 concerning the millennium: ”the one who dies at a hundred will be thought a mere child; the one who fails to worship Elohim reaching a hundred will be considered accursed.”
- Adam is now 130 years old: Everything converges in this single year. Cain and Abel, now 100, build altars and bring offerings. Abel's sacrifice is accepted. Cain's is rejected. Cain murders Abel. YAHWEH curses Cain. Adam and Eve conceive Seth as Abel's replacement.
- Genesis 5:3 confirms this timing: ”When Adam had lived 130 years, he had a son in his own likeness, in his own image; and he named him Seth.”

The timeline clicks perfectly:

- Cain and Abel reach 100 (the age of accountability)
- Abel builds an altar and offers a righteous sacrifice from his flock (Genesis 4:4)
- Cain builds an altar and offers from the fruit of the ground, but YAHWEH rejects his offering (Genesis 4:3-5)
- Cain, driven by the fallen seed within him, murders Abel (Genesis 4:8)
- YAHWEH curses Cain: ”And now are you cursed from the earth” (Genesis 4:11)
- Cain goes out from YAHWEH's presence to the land of Nod (Genesis 4:16)
- Adam and Eve conceive Seth, born in Adam's likeness and image (Genesis 5:3)
- Seth replaces Abel: ”Elohim has granted me another child in place of Abel, since Cain killed him” (Genesis 4:25)

All of this—the offerings, the murder, the curse, Seth's birth—happens in Adam's 130th year.

This is not random. This is YAHWEH's perfect design, establishing patterns that will echo through all of Scripture and culminate in the millennium when Isaiah 65:20 is fulfilled.

Chapter 4: Adam’s Sacrifice - The First Type of Messiah

Three Types of Sin: Eve, Adam, and Cain

Before we examine Adam's sacrifice, we must understand the distinction between different types of violations. The Bible distinguishes between deception, willing sacrifice, and willful rebellion:

Eve's situation (Genesis 3:13): She was deceived (beguiled) into disobedience. She did not knowingly rebel; she was tricked. The serpent convinced her that Elohim's word was not trustworthy. This is transgression—stepping over a boundary through deception.

Adam's situation (Genesis 3:6): He disobeyed deliberately, knowing exactly what he was doing. But his motivation was love—he chose to sacrifice his life for his wife rather than abandon her to judgment alone. Still sin, but motivated by love rather than rebellion.

Cain's situation (Genesis 4:5-7): He confronted YAHWEH directly and deliberately. YAHWEH warned him explicitly. Cain deceived himself, choosing to believe his own way was better than Elohim's command. This is willful rebellion—the unpardonable sin pattern that Matthew 12:31 warns about.

These are fundamentally different scenarios with drastically different outcomes:

• Eve returned to the first Adam in repentance and was restored

• Adam's sacrifice made him a type of the second Adam, whose sacrifice made redemption possible

• Cain was driven from YAHWEH's presence permanently

Adam Was Not Deceived

1 Timothy 2:14: ”And Adam was not deceived, but the woman being deceived was in the transgression.”

Greek:

- ”Not deceived” (οὐκ ἠπατήθη, ouk ēpatēthē) = NOT led astray, NOT beguiled
- ”Deceived” (ἐξαπατηθεῖσα, exapatētheisa) = thoroughly deceived, completely beguiled
- ”Transgression” (παραβάσει, parabasei) = violation, overstepping

This is the KEY verse. Adam was NOT deceived. He KNEW what had happened. Eve was deceived—she fell into transgression. But Adam's sin was different.

Adam's Choice: Willingly Sinned to Save Eve

Genesis 3:6: "...and gave also to her husband with her; and he did eat."

Why did Adam eat? Traditional interpretation: He was weak, foolish, or also deceived.

Correct interpretation: Adam KNEW Eve had sinned (she had confessed—Genesis 4:1). Adam KNEW Eve would die (Genesis 2:17: "in the day that you eat thereof you shall surely die"). Adam LOVED Eve and could not bear to be separated from her. So Adam WILLINGLY chose to sin WITH her—to die WITH her—so they would not be separated.

Adam was NOT deceived (1 Timothy 2:14). Adam's sin was a conscious, willing, sacrificial choice motivated by LOVE.

Theological Insight: The Parallel Creation of First and Last Adam

When Paul writes in 1 Corinthians 15:45, "The first man Adam was made a living soul; the last Adam was made a quickening spirit," he's not just drawing a theological comparison—he's revealing a profound parallel in HOW they were created.

The First Adam:

Genesis 2:7: "And YAHWEH Elohim formed man of the dust of the ground and breathed into his nostrils the breath of life; and man became a living soul."

Process:

1. YAHWEH formed the body (dust of the ground)
2. The body was prepared and ready
3. Spirit-man was breathed in by YAHWEH
4. Adam became a living soul (body + spirit united)

Key insight: Adam's spirit-man came FROM YAHWEH, placed into a prepared body. Adam was NOT conceived through human reproduction. He was a direct creation.

The Last Adam (Yahshua):

Luke 1:35: "The Holy Spirit shall come upon you, and the power of the Highest shall overshadow you: therefore also that holy thing which shall be born of you shall be called the Son of Elohim."

Process:

1. YAHWEH formed the body (in Mary's womb)
2. The body was prepared and ready
3. The pre-existent Word/Spirit (Yahshua) entered in by YAHWEH sending Him

4. Yahshua became flesh (body + divine spirit united)

Key insight: Yahshua's spirit-man came FROM YAHWEH (He was YAHWEH, as He was born out of Spirit, in the Beginning, the only begotten Son, Proverbs 8). He entered a prepared body. Yahshua was NOT conceived through human reproduction or human genetics. The Word directly created him; “In the beginnig be the Word.”

Both Man-Spirit Came Into a Prepared Body

This is the parallel Paul's audience understood—but we miss it because we only have his highlight letters, not his 30+ years of full teaching:

- First Adam: Spirit from YAHWEH → prepared earthly body → living soul
- Last Adam: Pre-existent Spirit from heaven → prepared earthly body → quickening spirit

Both were:

Spirit-beings entered in prepared bodies

NOT conceived by human reproduction

The Critical Difference:

- First Adam: Spirit-man CREATED at the moment of formation (no pre-existence)
- Last Adam: Spirit-man PRE-EXISTED from the beginning, then ENTERED the prepared body

This is why Yahshua could say:

”Before Abraham was, I AM” (John 8:58) ”Glorify me with the glory which I had with you before the world was” (John 17:5)

”I came down from heaven” (John 6:38)

Why This Matters for the Atonement:

If Yahshua had human DNA from Mary's lineage (even the ”pure” Adamic line), His blood would have been corrupted by the fall. ANY connection to Adam's genetics would disqualify the sacrifice.

But because Yahshua was created the same way as the First Adam—spirit from YAHWEH placed into a prepared body with NO human genetic contribution—His blood remained perfect, unblemished, and acceptable as the ultimate sacrifice.

• Mary was the VESSEL (like the dust was for Adam), not the genetic contributor

The Word was made flesh, and the Holy Spirit overshadowed His entry into Mary's womb (like YAHWEH-Us formed Adam's body from dust)

When we say Mary was ”like the dust” for Adam, we mean she provided the LOCATION and ENVIRONMENT for Elohim’s creative work, not genetic contribution. Just as Elohim formed Adam's body FROM the dust (transforming elements into NEW, perfect flesh).

Critical distinction: The dust itself was not inherently corrupt - neither was Mary inherently disqualified by her mixed-seed ancestry. In both cases, Word performed a creative miracle:

Adam: Dust (some elements we don’t know how) → TRANSFORMED into new, perfect flesh → pure spirit-man breathed in.

Yahshua: Mary's womb (mixed-seed lineage) → NEW perfect flesh CREATED by the Word, entered in Mary’s womb.

Why could Adam and Eve be deceived if their minds were not shaped in iniquity?

Not because their flesh carried corruption from pre-Adamic sources, but because YAHWEH gave them FREE WILL. The capacity to choose means the capacity to choose wrongly. The capacity to reason means the capacity to be reasoned with - even by a deceiver.

Adam and Eve were:

Created pure (no inherited corruption)

Given free will (could choose obedience or disobedience)

Innocent/inexperienced (had never encountered deception)

Lamech to be tricked (through reasoning and choice, not through corrupt nature)

This is fundamentally different from the beast of Nod (Cain's father), who was ”shapen in iniquity” - cross-bred by Satan to be spiritually corrupt from conception. The beast couldn't just be ”tricked” into sin - he WAS sin by nature. Adam and Eve became sinful by CHOICE, not by nature.

Romans 5:12: ”By one man sin ENTERED into the world” - this means sin wasn't already IN Adam. It entered THROUGH his choice. If Adam's flesh inherited deceivability from corrupted pre-Adamic sources, then sin would have already been in the world before his choice, and YAHWEH's justice would be compromised.

The parallel holds: Just as Adam's flesh was a NEW creation (despite being formed from dust), so Yahshua's flesh was a NEW creation (despite being formed in Mary's corrupted lineage womb). Both had the capacity to be tempted (Adam WAS deceived; Yahshua WAS tempted - Matthew 4:1-11) - not because of inherited corruption, but because of the reality of free will in perfect flesh.

Hebrews 4:15: ”For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.”

Yahshua could be TEMPTED (like Adam) but remained WITHOUT SIN (unlike Adam) - proving that temptation/deception doesn't require a corrupt nature, only free will and the presence of a deceiver.

- The pre-existent Word ENTERED that body (like YAHWEH breathed spirit into Adam's body)
- No human DNA = No corruption = Perfect sacrifice

This is not the Greek mythology of Hercules (god + human = demigod hybrid). This is the Creator entering His creation using the SAME method He used for the First Adam—direct divine formation with NO human reproduction involved.

The epistles give us highlights of this teaching, not the full depth. Paul taught the Corinthians for 18 months in person (Acts 18:11), the Ephesians for 3 years (Acts 20:31). When he writes, ”The first man Adam... the last Adam,” he's REMINDING them of teaching they already knew deeply. We're reading the reminder notes, not the full curriculum.

This parallel—First Adam and Last Adam created the same way—unlocks why the virgin birth was necessary, why Yahshua's blood was perfect, and why the atonement works. It's not about half-god, half-man. It's about the same Creator using the same method twice: Spirit from above, placed into a prepared body from earth.

”The first man is of the earth, earthy: the second man is the Lord from heaven.” (1 Corinthians 15:47)

Theological Discovery: The Complete Parallel - First Adam and Last Adam

When Paul writes in 1 Corinthians 15:45, ”The first man Adam was made a living soul; the last Adam was made a quickening spirit,” he's revealing far more than a theological comparison. He's showing us that both Adam and Yahshua followed the EXACT SAME pattern - a pattern hidden in plain sight throughout Scripture.

THE COMPLETE TIMELINE: FIRST ADAM

PRE-CONCEPTION:

- YAHWEH creates spirit-man (the man Adam - a spiritual being)
- Pre-Adamic woman exists (homo sapiens from the Nod lineage, corrupted but chosen as a vessel)

CONCEPTION/EARLY PREGNANCY:

- Word forms a perfect body in her womb (embryo development)
- Holy Spirit-man ENTERS the embryo during pregnancy (”breathed into his nostrils” - Genesis 2:7)
- Living soul forms (spirit + flesh united in the womb, not after birth)

GESTATION & BIRTH:

- Pre-Adamic woman carries Adam to term
- She delivers a perfect body with pure spirit - a living soul
- No genetic contribution from her corrupted lineage - only the vessel/environment

DAY 6 - CHILDHOOD TO AGE 30:

- Pre-Adamic woman RAISES Adam from birth to age 30
- Adam grows in wisdom and stature
- Adam learns, develops, and matures under her care
- Male and female BOTH present spiritually in Adam (Genesis 1:27 - ”male and female created he them”)
- Commission given to ”THEM” (Genesis 1:28) - both Adam AND Eve (who exists IN Adam spiritually) receive it together
- Woman is spiritually aware of the mission while still IN man.
- Day 6 ends: ”And Elohim saw everything that he had made, and behold, it was VERY GOOD” (Genesis 1:31)

Critical insight: Day 6 is the ONLY day that ends with ”VERY good” instead of just ”good.” Why? Because the new man and woman - spirit-beings made in Elohim's image with the commission to fill, subdue, and rule - were now complete. This wasn't just another creative day. This was the crowning achievement: beings who could walk with Elohim, bear His image, and reign over creation.

TRANSITION TO DAY 7 (ADAM AGE 30):

- Adam LEAVES his mother (Genesis 2:24 - ”Therefore shall a man leave his father and mother”)
- YAHWEH puts Adam in a deep sleep (Genesis 2:21)
- YAHWEH extracts Eve from Adam's rib - physically separating what was spiritually one (Genesis 2:22)
- Eve becomes physically distinct (but they were always spiritually united)
- Adam declares: ”This is now bone of my bones, and flesh of my flesh” (Genesis 2:23)

- Adam CLEAVES to his wife (Genesis 2:24)
- They begin Day 7 as KING and QUEEN over creation

Critical understanding: Genesis 2:24 is ADAM'S OWN TESTIMONY. He's not speaking theoretically about future marriages - he's describing HIS OWN EXPERIENCE. ”I left my mother (the pre-Adamic woman who raised me). I cleaved to my wife (Eve, whom YAHWEH formed from my rib). This is the pattern for all who follow.” Adam could say this because he LIVED it.

DAY 7 - THE MILLENNIAL SABBATH (SHOULD HAVE BEEN):

- Adam and Eve were to REIGN TOGETHER for 1,000 years (the Sabbath rest)
- They were to fill the earth with righteous seed
- They were to subdue and have dominion over all creation
- They were to complete the commission given on Day 6 (Genesis 1:28)
- This was YAHWEH's design - the seventh-day rest where king and queen ruled in perfect harmony with their Creator

THE FALL - THE FORFEITED MILLENNIUM:

- Serpent (the beast from Nod - cross-bred by Satan to be ”more subtle”) deceives Eve
- Eve, who KNEW the command (because she was present IN Adam when YAHWEH gave it on Day 6), chose to believe the serpent instead
- Eve eats; Adam eats
- They FORFEIT the millennial Sabbath
- Death enters creation
- They are expelled from the PRESENCE of Elohim

Critical clarification on ”expelled from the Garden”: Adam and Eve were not physically removed from the geographical location. Rather, they LOST ACCESS to two critical privileges:

1. The walks with Elohim in the cool of the evening (Genesis 3:8) - their intimate fellowship was broken

2. The tree of life, guarded by two cherubim with flaming swords (Genesis 3:24) - eternal life was removed from their reach

They remained in the same place, but the PRESENCE and the PROMISE were withdrawn - until Yahshua would descend to paradise and preach the gospel of salvation to the captives (1 Peter 3:19, Ephesians 4:8-9). What was lost in the Garden would be restored through the Last Adam's victory.

THE COMPLETE TIMELINE: LAST ADAM (YAHSHUA)

PRE-CONCEPTION:

• The WORD pre-exists from eternity and is with Elohim (John 1:1-3, Proverbs 8:22-26)

• Mary exists (mixed-seed lineage from Nod through Noah, corrupted but chosen as a vessel)

FIRST TRIMESTER/EARLY PREGNANCY:

• Word forms a perfect body in Mary's womb (Luke 1:35 - ”The Holy Spirit shall come upon you”)

• Word is Spirit, ENTERS the body near the beginning of first trimester (Holy Spirit ”overshadowing”)

• Word is the Quickening spirit, forms (divine spirit + flesh united in the womb)

GESTATION & BIRTH:

• Mary carries Yahshua to term

• She delivers a perfect body with divine spirit - the Word made flesh

• No genetic contribution from her corrupted lineage - only the vessel/environment

• John 1:14: ”And the Word was made flesh, and dwelt among us”

CHILDHOOD TO AGE 30:

• Mary RAISES Yahshua from birth to age 30

• Yahshua grows in wisdom and stature and in favor with Elohim and man (Luke 2:52)

• Yahshua learns, develops, and matures under her care

• He prepares for His mission while honoring His mother

AGE 30 - MINISTRY BEGINS:

• Luke 3:23: ”And Yahshua himself began to be about thirty years of age”

• Yahshua LEAVES His mother's care to begin His mission

• Baptized by John (identifying with sinful humanity He came to redeem)

• Tempted by Satan for 40 days (OVERCOMES where Adam failed)

• Announces the Kingdom (what Adam was supposed to establish)

• Begins PURCHASING His bride with His life, ministry, and ultimately His blood

THE CROSS - THE BRIDE PURCHASED:

• Yahshua gives His LIFE for His bride (Ephesians 5:25 - ”Messiah loved the church and gave himself for it”)

• The bride is purchased, sanctified, cleansed (Ephesians 5:26-27)

• What Adam lost, Yahshua redeems

THE MILLENNIAL REIGN - THE FULFILLED SABBATH:

• Yahshua WILL return to establish the Kingdom

• He will RESURRECT His bride (the church)

• He will REIGN 1,000 years with His bride as King and Queen (Revelation 20:4-6)

• He will FULFILL what Adam and Eve should have accomplished on Day 7

• The bride will rule WITH Him: ”And they lived and reigned with Messiah a thousand years” (Revelation 20:6)

• The commission Adam failed to complete will be RESTORED and FULFILLED

CONCLUSION

The parallel between First Adam and Last Adam isn't just theological poetry. It's the LITERAL PATTERN of how YAHWEH works:

- Both born of corrupted-lineage women (vessels only)
- Both had perfect flesh created by YAHWEH's power
- Both raised by mothers to age 30
- Both left mothers to begin their missions
- Both received brides (formed from rib vs. begotten of the Word)
- Both were/are to reign 1,000 years with their brides
- Both faced temptation with free will

The difference: Adam FAILED. Yahshua SUCCEEDED.

- The First Adam forfeited the Sabbath rest.
- The Last Adam will FULFILL the millennial reign.
- ”The first man is of the earth, earthy: the second man is the Lord from heaven.” (1 Corinthians 15:47)
- Same pattern. Same path. Different outcome.
- And we, the bride purchased with His blood, will reign with Him when He fulfills what Adam could not.
- To YAHWEH be the glory - the Author of the pattern, the Redeemer of the fallen, the Fulfiller of all things.

The Typology: First Adam and Second Adam

Romans 5:14: ”Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam’s transgression, who is the figure [τύπος, typos = TYPE] of him that was to come.”

Adam is the TYPE (pattern, foreshadow) of Yahshua. The pattern

First Adam (Genesis 3-4)	Second Adam (Yahshua)
Eve sinned (deceived by serpent)	Bride (church) sinned (deceived by Satan)
Eve would die (Genesis 2:17)	We were dead in trespasses and sins (Ephesians 2:1)
Adam was NOT deceived (1 Timothy 2:14)	Yahshua was NOT deceived (sinless - Hebrews 4:15)
Adam WILLINGLY sinned to save Eve	Yahshua WILLINGLY died to save His bride
Adam died WITH Eve (union)	Yahshua died FOR us (substitution)
Adam loved Eve to death	Yahshua loved us to death (John 15:13)

Supporting Scriptures for Adam’s Typology

John 15:13: ”Greater love has no man than this, that a man lay down his life for his friends.”

- Adam laid down his life for Eve

• Yahshua laid down His life for us

2 Corinthians 5:21: "For he has made him to be sin for us, who knew no sin; that we might be made the righteousness of Elohim in him."

• Yahshua knew no sin = Adam was not deceived

• Made sin FOR us = Adam chose to sin WITH Eve

• We who were sinful = Eve who was deceived

• We become righteous IN Him = Eve covered by Adam's choice

Ephesians 5:25-27: "Husbands, love your wives, even as Messiah also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

• Messiah loved the church = Adam loved Eve

• Gave Himself for it = Adam ate the fruit (sinned) to be with Eve

• Though HE was sinless = Adam was not deceived

• We were sinful = Eve was deceived, in transgression

Genesis 3:21 - YAHWEH Covers Them Both

Genesis 3:21: "To Adam also and to his wife did YAHWEH Elohim make coats of skins and clothed them."

Hebrew:

• "Coats" (כָּתְנוֹת, kotnot) = tunics, garments

• "Skins" (עוֹר, or) = animal hide, leather

• "Clothed" (וַיַּלְבִּשֵׁם, vayalbishem) = and He dressed them, covered them

YAHWEH saw Adam's willful sacrifice—his love for Eve—and covered them BOTH with skins. This required the death of an animal (blood sacrifice). This is the FIRST gospel picture:

- Love demonstrated through sacrifice
- Blood covering for sin
- Type of Yahshua, the Lamb slain from the foundation of the world (Revelation 13:8)

Adam's choice foreshadowed Messiah's sacrifice. YAHWEH's covering foreshadowed redemption.

Part III: Cain and Abel - The Seed War Begins

Chapter 5: Cain - The Cross-Breed Spirit

Cain: Half Righteous, Half Fallen

Cain was a CROSS-BREED in spirit:

- Mother: Eve (righteous Adamic spirit-man from Elohim)
- Father: The beast (fallen spirit-man, serpent-possessed homo sapiens)
- Result: Cain carried BOTH righteous seed (from Eve) and fallen seed (from the beast)

This explains Cain's behavior throughout Genesis 4. He is torn between two natures—the righteous seed from Eve wars against the fallen seed from the beast/Satan.

1 John 3:12 - ”Cain Was OF That Wicked One”

1 John 3:12 : ”Not as Cain, who was of that wicked one, and slew his brother. And why slew he him? Because his own works were evil, and his brother's righteous.”

Greek:

- ”Was of” (ἐκ τοῦ πονηροῦ, ek tou ponērou) = FROM the evil one, OUT OF the wicked one
- ”Wicked one” (πονηροῦ, ponērou) = evil, malignant, wicked (referring to Satan)
- ”Slew” (ἔσφαξεν, esphaxen) = slaughtered, butchered, murdered

This is NOT symbolic language. Cain was literally ”OF” (ek = out of, from) the wicked one. His spiritual lineage is traced through the beast. This is the seed of the serpent (Genesis 3:15) manifested in Cain.

John 8:44 - The Pattern Continues

John 8:44: ”You are of your father the devil, and the lusts of your father you will do. He was a murderer from the beginning, and did not stay in the truth, because there is no truth in him. When he speaks a lie, he speaks of his own: for he is a liar, and the father of it.”

Greek:

- ”Of your father” (ἐκ τοῦ πατρὸς, ek tou patros) = FROM your father, OUT OF your father
- ”Murderer from the beginning” (ἀνθρωποκτόνος ἦν ἀπ' ἀρχῆς, anthrōpoktonos ēn ap' archēs) = manslayer was from the beginning
- ”Liar and the father of it” (ψεύστης καὶ ὁ πατὴρ αὐτοῦ, pseustēs kai ho patēr autou) = liar and the father of it/him

Yahshua is speaking to the Pharisees, telling them they are ”OF” (ek = from, out of) their father the devil. The ”murderer from the beginning” is Cain (Genesis 4:8). The ”liar” is the serpent (Genesis 3:4 - ”You shall not surely die”).

The Pharisees, like Cain, carry the serpent's seed. The two-seed warfare continues from Genesis to the Gospels.

Genesis 4:3-7 - The Offerings and the Sin at the Door

Genesis 4:3-5: ”And in process of time it came to pass, that Cain brought of the fruit of the ground an offering to YAHWEH. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And YAHWEH had respect to Abel and to his offering: But to Cain and to his offering he had not respect.”

”Why was Cain's offering rejected? Traditional interpretation: because it wasn't a blood sacrifice.

Cain brought his sacrifice based on his own preferences, not according to Elohim's covenant law. Cain expected Elohim to accept him on his terms, but Cain did not accept Elohim's terms. Additionally, Cain carried fallen seed from the beast—his spirit was corrupted. YAHWEH looked at the heart (1 Samuel 16:7), and Cain's heart revealed both his rebellious approach and his fallen lineage.

Consider this: Has anyone considered that Cain's father, the beast of the earth, might have been a farmer? Science tells us Homo sapiens began farming around 12,000 years ago. How long has Satan's crossbreeding program been ongoing? Remember, he was the highest cherubim responsible for the earth, and he remains the prince of the earth today. This is not about spirits having physical relations with humans—it's about crossbreeding through deception and corruption, just as happens today.”

Genesis 4:7: ”If you do well, will you not be accepted? **And** if you do not well, sin lies at the door. And to you shall be his desire, and you shall rule over him.”

Hebrew:

- ”Sin” (חַטָּאת, chatta't) = sin, sin offering
- ”Lies” (רֹבֵץ, robets) = crouches, lies in wait
- ”At the door” (לַפֶּתַח, lappetach) = at the entrance, at the opening
- ”Desire” (תְּשׁוּקָה, teshuqah) = longing, craving, desire to control

”Sin lies at the door” = the fallen nature (from the beast's seed) was crouching, waiting to take control of Cain. ”His desire” = sin's desire to dominate Cain. ”You shall rule over him” = Cain had a choice to resist.

But Cain chose the fallen seed. He chose murder.

Cain was offered a way to salvation. Though he was not spiritually Adam's son, he could still find acceptance and salvation through obedience to YAHWEH's covenant. John 14:11 demonstrates this principle—faith and obedience can overcome even fallen lineage. But Cain chose the fallen seed. He chose murder.

Genesis 4:8 - The First Murder

Genesis 4:8: ”And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.”

Hebrew:

• ”Slew” (וַיַּהַרְגֵֽהוּ, vayahareghu) = and he killed him, murdered him

This is the FIRST MURDER. The seed of the serpent (Cain) kills the seed of the woman (Abel). Genesis 3:15 is being fulfilled: ”I will put enmity between your seed and her seed.”

The two-seed warfare has begun.

Genesis 4:16-17 - Cain Goes to the City

Genesis 4:16-17: ”And Cain went out from the presence of YAHWEH, and dwelt in the land of Nod, on the east of Eden. And Cain knew his wife; and she conceived, and bore Enoch: and he built a city, and called the name of the city, after the name of his son, Enoch.”

Where did Cain get his wife? From the city of Nod.

What city? A pre-existing city of homo sapiens (beasts of the earth).

Cain returned to his father's people—the city where the beast (serpent-possessed homo sapiens) came from. Cain married a woman from the pre-Adamic population (fallen seed). The crossbreeding continued.

The ”city of Enoch” (Genesis 4:17) becomes the center of the serpent's seed civilization.

Chapter 6: The 100-Year Accountability Threshold

Isaiah 65:20 - The Age of Spiritual Accountability

Here's where another pattern emerges—one so consistent through Scripture it can't be accidental.

Isaiah 65:20, prophesying about the millennium, says: ”Never again will there be in it an infant who lives but a few days, or an old man who does not live out his years; the one who dies at a hundred will be thought a mere child; the one who fails to worship Elohim reaching a hundred will be considered accursed.”

One hundred years, the age when someone ”will be thought a mere child.” The age when failing to worship results in being ”considered accursed.”

This is not just about the future millennium. Isaiah echoes a principle established in Genesis 4. When Cain and Abel reached one hundred years old, they built altars (Genesis 4:3). This was the age of spiritual accountability—the age when YAHWEH held them fully responsible for their choices.

The Pattern: Age 30 to Age 100

This establishes a pattern we see repeated throughout Scripture:

Age 30: Spiritual leadership begins (Adam's commission, Yahshua's ministry)

Age 30-100: Seventy years of spiritual development and restitution

Age 100: Full accountability for choices and actions

The number one hundred isn't random. It's YAHWEH's marker for spiritual accountability. And the seventy years from thirty to one hundred? That's the period of spiritual preparation and restitution. (Hint: This connects to Daniel's seventy weeks, but that's for another study.)

When Cain Chose Murder Over Servitude

Genesis 4:5-7 records the moment when everything went wrong. YAHWEH rejected Cain's offering and confronted him:

”Why are you angry? Why is your face angry? If you do what is right, will you not be accepted? But if you do not do what is right, sin is crouching at your door; it desires to have you, but you must rule over it.”

YAHWEH gave Cain a choice: rule over sin or be ruled by sin. Master it or become its slave.

Cain chose slavery, and he murdered the very brother he was meant to serve.

Genesis 4:11 records YAHWEH's judgment: ”And now are you cursed from the earth, which has opened her mouth to receive your brother's blood from your hand.”

Isaiah 65:20 echoes this exact language centuries later: ”The sinner a hundred years old shall be accursed.” Isaiah prophesies about the millennium, but he references the pattern established in Genesis 4. At one hundred years old, Cain sinned deliberately against YAHWEH's clear command and became accursed.

The Pattern Repeats

Watch how this pattern repeats:

Noah received his prophetic ministry at age 500 and built the ark until age 600. Then, at age 600, after his spiritual maturation, the flood came. After the flood, at age 601, he built an altar for sacrifice (just like Abel). After this, Noah received the same commission YAHWEH gave Adam: ”Be fruitful and multiply and replenish the earth.” (Genesis 8:20-22; 9:1)

Shem (Genesis 11:10): Noah's oldest son was exactly 100 years old when he fathered Arphaxad. This marked the beginning of his mature commitment to restore life on earth after the flood, demonstrating full accountability.

The relationship between Yahshua and Satan parallels that between Abel and Cain—opposing spiritual natures: one righteous and one rebellious, one offering an acceptable sacrifice and one rejected. This pattern will exist during Yahshua's millennial kingdom, which is why Isaiah references it.

Genesis 4:25 - Seth Born in Adam’s 130th Year

After Abel's murder and Cain's curse, Genesis 4:16-17 tells us, ”Cain went out from the presence of YAH-WEH.” Then, using the conjunction ”and” that indicates the passing of time between events, verse 4:25 records: ”Adam knew his wife again, and she gave birth to a son and named him Seth, saying, 'Elohim has granted me another child in place of Abel, since Cain killed him.'”

The three events occurred in Adam's 130th year:

- Cain and Abel reach age 100 (accountability)
- Abel offers acceptable sacrifice; Cain's rejected
- Cain murders Abel
- Seth is born as Abel's replacement

And with Seth's birth, a new lineage begins—the spiritual line that will carry the promise forward.

Part IV: Genesis 6 and the Flood - Crossbreeding and Judgment

Chapter 7: The Second Crossbreeding Event

Genesis 6:1-2 - Sons of Elohim and Daughters of Men

Genesis 6:1-2: ”And it came to pass, when men began to multiply on the face of the earth, and daughters were born to them, that the sons of Elohim saw the daughters of men that they were fair; and they took them wives of all which they chose.”

Hebrew:

- ”Sons of Elohim” (בְּנֵי הָאֱלֹהִים, benei ha-Elohim) = sons of the gods, divine beings
- ”Daughters of men” (בְּנוֹת הָאָדָם, benot ha-adam) = daughters of mankind, daughters of Cain from the city of Enoch

Understanding ”Sons of Elohim”

The term ”sons of Elohim” refers to SPIRITS (whether angels or men) who keep the Word in righteousness. Yes, angels are sons of Elohim (Job 1:6, 2:1, 38:7). But so are men who are born again and keep YAHWEH's Word. The key is the SPIRIT, not the flesh. Both angels and reborn men are tested for their faith in the Word.

John 6:63: ”It is the spirit that quickens; the flesh profits nothing.”

James 1:18: ”Of his own will he brought us forth with the word of truth, that we should be a kind of firstfruits of his creatures.”

1 John 5:1-4: ”Whosoever believes that Yahshua is the Messiah is born of Elohim... For whatsoever is born of Elohim overcomes the world: and this is the victory that overcomes the world, even our faith.”

Our spirit is born of Elohim by the Word, not our flesh. In Genesis 6, the ”sons of Elohim” are the line of Seth—men whose spirits kept the Word in righteousness. The ”daughters of men” are the line of Cain—fallen seed.

The result is the same: CROSS-BREEDING. Mixing of seeds. Corruption of bloodlines. Satan's pattern repeats—he is a cross-breeder, just as in Genesis 3. (The 2nd interpretation is correct: Seth's line mixing with Cain's line.)

Regardless of interpretation, the result is the same: CROSS-BREEDING. Mixing of seeds. Corruption of bloodlines. Satan's pattern repeats—he is a cross-breeder, just as in Genesis 3. (The 2nd interpretation is correct.)

Genesis 6:4 - The Nephilim

Genesis 6:4 : ”There were giants in the earth in those days; and also after that, when the sons of Elohim came in to the daughters of men, and they bore children to them, the same became mighty men which were of old, men of renown.”

Hebrew:

- ”Giants” (הַנְּפִלִים, ha-Nephilim) = the fallen ones, the Nephilim
- ”Mighty men” (הַגִּבֹּרִים, ha-Gibborim) = the mighty ones, warriors
- ”Men of renown” (אַנְשֵׁי הַשֵּׁם, anshei ha-shem) = men of the name, famous men

The Nephilim were the cross-bred offspring—giants in stature, corrupt in spirit. They were ”mighty” and ”of renown,” but they were an abomination. They represented the corruption of the Adamic seed.

Note: ”And also AFTER THAT” (Genesis 6:4) indicates the Nephilim appeared AGAIN after the flood. The crossbreeding pattern continued.

Genesis 6:5-7 - Total Corruption, Divine Judgment

Genesis 6:5-7: ”And YAHWEH saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented YAHWEH that he had made man on the earth, and it grieved him at his heart. And YAHWEH said, I will destroy man whom I have created from the face of the earth...”

The flood was necessary because the seed had become TOTALLY CORRUPT. The crossbreeding had spread throughout humanity. The Adamic line was in danger of being completely wiped out.

YAHWEH's solution: FLOOD. Destroy all flesh except Noah and his family.

Chapter 8: Noah - Pure Seed, But a Mixed Family

Genesis 6:8-9 - Noah Found Grace; Noah Was Perfect

By Noah's time, the seed corruption had become so severe that YAHWEH decided to destroy the earth with a flood. But one question looms: Why was Noah chosen? What made him different from every other man alive?

Genesis 6:8-9: ”But Noah found grace in the eyes of YAHWEH... Noah was a just man and perfect in his generations, and Noah walked with Elohim.”

Hebrew:

- ”Perfect” (תָּמִים, tamim) = complete, whole, without blemish, unblemished
- ”In his generations” (בְּדֹרֹתָיו, bedorotav) = in his generations, throughout his genealogy

Critical point: ”Perfect in his generations” does NOT mean Noah was morally perfect (sinless). It means Noah was GENETICALLY/SPIRITUALLY pure—his genealogy was UNBLEMISHED. He was of the pure Adamic seed, unmixed by cross-breeding.

Noah was the LAST pure-seed man. Genesis 5 ends with Noah—he is the last name in the genealogy of the sons of Elohim (pure Adamic line). Noah was called perfect in His Generations. When we read this statement (6:8-9),

Noah's dad died, and according to the numerology of 777 —perfection multiplied by three, emphasized threefold—this marks the end of the final generation of the sons of Elohim. No more sons of Elohim after Noah. It's a kind of prophecy; Noah's sons would not be considered sons of Elohim. Of course, they wouldn't be; Noah and his wife had been married for 95 years, and she was not pure seed. Noah's descendants, as we've just discussed, are his sons and their sons. They are not sons of Elohim, nor pure seed of Adam and Eve, as we've mentioned several times in this study.

Noah’s Wife: Mixed Seed But Righteous

Critical theological point: Noah's wife was NOT pure seed. Most likely, her father was one of Noah’s uncles, and her mother was a woman of men from the city of Enoch.

Evidence:

- Noah was ”perfect in his generations” (Genesis 6:9) - singular, referring to NOAH ALONE; his dad had apparently passed away.

- Noah's wife came from a previous generation affected by polygamy and crossbreeding

- She carried mixed seed (corrupted through generational sin), BUT she was RIGHTEOUS ENOUGH to enter the ark

Result: Noah's sons (Shem, Ham, Japheth) were a mixed breed:

- Father: Noah (pure Adamic seed)

- Mother: Noah's wife (mixed seed)Noah), SOME corrupted seed (from their mother)

This explains why the seed war CONTINUES after the flood. The mixed seed survived through Noah's wife and the sons' wives.

Genesis 9:20-27 - Ham’s Sin and Canaan’s Curse

Genesis 9:22-25: ”And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without... And Noah awoke from his wine, and knew what his younger son had done to him. And he said, Cursed be Canaan; a servant of servants shall he be to his brethren.”

Hebrew:

- ”Saw the nakedness” (וַיַּ֖רְא אֶת־עֶרְוַ֥ת, vayar et-ervat) = saw the nakedness, uncovered the nakedness

- ”Cursed” (אָר֣וּר, arur) = cursed, bound

Ham's action reveals the corrupted seed he carried from his mother. The curse falls on Canaan (Ham's son), not on Ham himself. Why?

Because CANAAN carried the fallen seed FORWARD. The Canaanites became the primary manifestation of the serpent's seed in the post-flood world. This is why they were later commanded to be destroyed (Deuteronomy 7:1-2).

The seed of the serpent survived the flood through Noah's wife → Noah's sons → Canaan.

The Righteous Wives: Mixed Seed But Faithful

Important clarification: Noah's wife and the sons' wives, though carrying mixed seed, were RIGHTEOUS and FAITHFUL. They were saved by grace, not by genetic purity alone.

This demonstrates:

- Righteousness ≠ pure seed alone
- Faith and obedience matter (Hebrews 11:7 - "By faith Noah... prepared an ark")
- Grace covers the mixed seed (foreshadowing salvation for Gentiles - Ephesians 2:8-9)

But the PATTERN remains: the mixed seed continues to produce both righteous and fallen offspring. The two-seed warfare continues.

Part V: The Firstborn/Second Pattern - Ecclesiastes 1:9-10

Chapter 9: "No New Thing Under the Sun"

Ecclesiastes 1:9-10 - The Pattern Repeats

Ecclesiastes 1:9-10: "The thing that has been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun. Is there any thing whereof it may be said, See, this is new? It has been already of old time, which was before us."

Hebrew:

- "No new thing" (אֵין כָּל־חָדָשׁ, ein kol-chadash) = nothing at all new
- "Under the sun" (תַּחַת הַשָּׁמֶשׁ, tachat ha-shamesh) = under the sun, in this world

The PATTERN repeats throughout Scripture: the firstborn is rejected, the second is chosen. This is the two-seed warfare playing out generationally.

We already saw this same principle at work in Chapter 4's First Adam/Last Adam parallel — the pattern doesn't repeat just once; it repeats throughout Scripture.

The Pattern in Scripture

Firstborn (Rejected)	Second Born (Chosen)	Scripture Reference
Cain	Abel	Genesis 4:1-5; 1 John 3:12
Ishmael	Isaac	Genesis 16:15; 21:3; Galatians 4:28-29
Esau	Jacob	Genesis 25:25-26; Malachi 1:2-3; Romans 9:13
Reuben	Joseph	Genesis 29:32; 30:24; 49:3-4, 22-26
Manasseh	Ephraim	Genesis 48:14-20
Saul	David	1 Samuel 10:1; 16:13
Old Covenant	New Covenant	Hebrews 8:6-13

Chapter 10: Key Examples of the Pattern

Ishmael and Isaac - Flesh vs. Promise

Galatians 4:28-30: ”Now, brethren, we are children of promise, just as Isaac was. Just as he who was born according to the flesh persecuted the one born through the Spirit, so it is now. What does the Scripture say? Cast out the bondwoman and her son; for the son of the bondwoman shall not share inheritance with the son of the freewoman.”

Greek:

- ”After the flesh” (κατὰ σάρκα, kata sarka) = according to flesh, by natural means
- ”After the Spirit” (κατὰ πνεῦμα, kata pneuma) = according to Spirit, by supernatural promise

Ishmael = flesh (seed of serpent pattern). Isaac = promise (seed of woman). The firstborn persecuted the second. The pattern repeats.

Esau and Jacob - Profane vs. Chosen

Genesis 25:23: ”And YAHWEH said to her, Two nations are in your womb, and two manner of people shall be separated from your bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger.”

Romans 9:13: ”As it is written, Jacob have I loved, but Esau have I hated.”

Hebrews 12:16: "Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright."

Esau was PROFANE. He represents the flesh, the worldly, the seed of the serpent pattern. Jacob represents the chosen, the spiritual, the seed of the woman.

The Pattern Summary

In EVERY case:

- The FIRSTBORN is rejected (carries corrupted/mixed seed or represents flesh/law)
- The SECOND is chosen (carries true seed or represents promise/grace)
- The pattern demonstrates: "The elder shall serve the younger" (Genesis 25:23)

This pattern connects directly to Genesis 3:15—the promise that the woman's seed would bruise the serpent's head. Is this part of the woman's seed (the younger, the chosen) bruising the head of the serpent's seed (the elder, the rejected)? The pattern suggests yes—throughout history, YAHWEH's chosen seed triumphs over the fallen seed, ultimately culminating in Yahshua crushing Satan's head.

Part VI: The Little Horn - Cain and Cain's Father Pattern Fulfilled

Chapter 11: The Serpent Who Deceived the Whole World

Revelation 12:9: "And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceives the whole world: he was cast out into the earth, and his angels were cast out with him."

"That OLD serpent" = goes back to GENESIS 3. The serpent who deceived Eve is the same serpent who deceives the whole world. The deception BEGAN in Genesis and NEVER STOPPED.

Genesis Pattern (Cain/Beast)	Revelation Fulfillment (Little Horn/Dragon)

Chapter 12: The Pattern - Cain and Cain's Father Repeated

Genesis Pattern (Cain/Beast)	Revelation Fulfillment (Little Horn/Dragon)
Cain's father = the beast (Genesis 3)	The Dragon = Satan (Revelation 12:9)
Beast inspired by serpent/Satan	Dragon gives power to beast (Revelation 13:2)
Cain = cross-breed (1 John 3:12)	Little Horn/Antichrist = man after Satan's nature
Cain stands AGAINST Elohim	Little Horn "exalts himself above all that is called Elohim"
Cain murders Abel (righteous seed)	Beast "makes war with the saints" (Revelation 13:7)
Cain lies to YAHWEH	Satan is "the father of lies" (John 8:44)
Cain rejected by Elohim	Beast (people of the prince) cast into lake of fire (Revelation 19:20)

The Little Horn (the man of sin, the beast, the antichrist) is the FINAL MANIFESTATION of the Cain/beast pattern. The pattern that began in Genesis 3 reaches its climax in Revelation 13. The seed of the serpent culminates in the Little Horn.

Part VII: The End of the Seed War

Chapter 13: Revelation 12:17 - War Against the Remnant

Revelation 12:17: "And the dragon was angry with the woman, and went to make war with the remnant of her seed, which keep the commandments of Elohim, and have the testimony of Yahshua."

This is Genesis 3:15 being fulfilled in the end times:

- "Your seed" (serpent's seed) = the dragon and his followers
- "Her seed" (woman's seed) = the remnant who keep the commandments and have the testimony of Yahshua

The two-seed warfare that began in Genesis 3 reaches its final battle in Revelation 12.

Chapter 14: Revelation 19:20 and 20:10 - Final Victory

Revelation 19:20: "And the beast was taken, and with him the false prophet... These both were cast alive into a lake of fire burning with brimstone."

The beast (Little Horn, antichrist, final manifestation of the serpent's seed) is DEFEATED and cast into the lake of fire.

Revelation 20:10: "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever."

Satan—the serpent from Genesis 3—is finally and eternally judged. Cast into the lake of fire.

Genesis 3:15: "It shall bruise your head."

The seed of the woman (Yahshua and His bride) has BRUISED THE SERPENT'S HEAD. The serpent's seed is destroyed. The two-seed warfare is OVER.

Conclusion: The Seed of the Woman Prevails

The two-seed conflict spans all of Scripture:

- Genesis 3:15 - The promise: "I will put enmity between your seed and her seed"
- Genesis 4 - The first murder: Cain (serpent's seed) kills Abel (woman's seed)
- Genesis 6 - Crossbreeding and the flood: Nephilim destroyed, but mixed seed survives through Noah's wife
- Throughout OT - The pattern repeats: firstborn rejected, second chosen (Ishmael/Isaac, Esau/Jacob)
- John 8:44 - Yahshua identifies the Pharisees as "of your father the devil"
- Revelation 12:17 - The dragon makes war with the remnant of her seed
- Revelation 19:20, 20:10 - The beast and dragon are cast into the lake of fire

The seed of the woman PREVAILS. Yahshua—the ultimate fulfillment of the woman's seed—bruises the serpent's head (Genesis 3:15). The bride (the church, those redeemed by His blood) shares in His victory.

This is not allegory. This is not symbolic. This is LITERAL spiritual warfare involving bloodlines, cross-breeding, generational conflict, and the ultimate triumph of YAHWEH's plan.

The serpent deceived the whole world (Revelation 12:9), but the deception is exposed. The two seeds are revealed. The warfare is understood. And the outcome is certain:

”And the Elohim of peace shall bruise Satan under your feet shortly.”

— Romans 16:20

Theological Framework Developed by Brian Neill

15 Years of Study and Research

November 2026

What We’ve Discovered Together

This study began with a simple question: Why does Scripture speak of two seeds locked in eternal conflict?

What we've discovered is far more than an academic exercise in biblical interpretation. We've uncovered the central storyline of Scripture itself - the war between the seed of the serpent and the seed of the woman, from Genesis 3:15 to Revelation 12:17.

We’ve seen:

• How pre-Adamic homo sapiens with corrupted spirit-man set the stage for Adam's mission to ”replenish” the earth

• How the beast's physical curse in Genesis 3:14 left him unable to reproduce, but his seed continued through Cain

• How Cain and Abel were twins with different fathers - the beginning of the two-seed war

• How Noah was chosen because he was the last pure-seed man in his generation

• How the Nephilim corruption resurfaced after the flood in the land of Canaan

• How Yahshua identified the Pharisees as sons of the serpent in John 8:44

• How the mark of the beast in Revelation connects to this ancient seed conflict

This isn't hidden knowledge reserved for scholars. This is the story Scripture has been telling all along, waiting for eyes to see and ears to hear.

The seed war is still raging today. Revelation 12:17 tells us the dragon (Satan) makes war with ”the remnant of her seed, which keep the commandments of YAHWEH, and have the testimony of Yahshua the Messiah.”

The question is: Which seed are you?

Not by biology, but by faith. Not by genetics, but by the blood of Yahshua. Not by ancestry, but by spiritual rebirth.

Romans 9:8: "They who are the children of the flesh, these are not the children of Elohim: but the children of the promise are counted for the seed."

Galatians 3:29: "And if you are Messiah's, then you are Abraham's seed, and heirs according to the promise."

The war between the two seeds will end when Yahshua returns and crushes the serpent's head once and for all. Until that day, we stand as the seed of the woman, keeping YAHWEH's commandments and bearing witness to the truth.

May this study equip you to see Scripture with new eyes, to recognize the seed conflict playing out in our world today, and to stand firm in the faith once delivered to the saints.

To YAHWEH be the glory, now and forever.

Amen.

SECTION II: IDENTIFYING THE BEAST

Tracing the Serpent from Eden to Rome, Through Daniel's 70th Week

Introduction: One Spirit, Four Empires, One Ending

I want to identify the beast of Daniel's 70th Week — not by guessing at a single man, but by tracing the same spirit through four empires in Daniel chapter seven, watching it resurface in Revelation's chapters twelve, thirteen, and seventeen, and tracking it through real history from Rome's emperors to the modern era. Each empire in Daniel's vision devours the one before it, and the last is the fiercest. That last empire is Rome — and, in my reading, did not vanish so much as transform, becoming the Holy Roman Empire under the German king Otto the Great in 962 AD. This study traces that transformation carefully, historically and scripturally, from Eden's serpent to the final false prophet of Daniel's last week.

Part I. Four Beasts, One Spirit (Daniel 7:3-8)

Summary

Daniel sees four great beasts rise from the sea, one after another, each stranger and more terrible than the last. I read all four as sharing a single spiritual root that traces back to Eden's serpent and will surface again in Daniel's 70th Week.

Key Verses

"And four great beasts came up from the sea, diverse one from another. The first was like a lion, and had eagle's wings... After this I saw in the night visions, and behold, a fourth beast, dreadful and terrible, and strong exceedingly... and it had ten horns. I considered the horns, and behold, there came up among them another little horn, before whom three of the first horns were plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things" — Daniel 7:3-8

Four Empires, Named

The first beast, the lion with eagle's wings, is Babylon. The second, the bear raised on one side with three ribs in its mouth, is Media-Persia. The third, the four-headed leopard, is Greece. The fourth, dreadful and strong beyond description, with iron teeth and ten horns, is Rome — the empire this study traces for the rest of its duration.

The Serpent Behind the Beasts

Something worth noting in the lion's own description: it “had eagle's wings.” Satan presents himself against mankind as a roaring lion seeking whom he may devour — “your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour” (1 Peter 5:8). Job meets that same picture when Satan tells YAHWEH he has been “going to and fro in the earth, and from walking up and down in it” (Job 1:7). Satan also presents himself as an angel of light — and I read the eagle's wings here as the same false-prophet pattern, a counterfeit of the true eagle's wings YAHWEH used to carry His own people out of Egypt: “You have seen what I did unto the Egyptians, and how I bore you on eagles' wings, and brought you unto myself” (Exodus 19:4), and the same wings given to the woman fleeing into the wilderness in Revelation 12:14. Every empire in Daniel's vision, in my own reading, carries this same lion-and-false-prophet spirit forward, cultivated across each successive kingdom until it reaches Rome and, through Rome, the church that took Rome's own name.

Where This Spirit Began

Let us read about Satan and how he works through the serpent's cunning. “Now the serpent was more subtil than any beast of the field which YAHWEH Elohim had made” (Genesis 3:1). After the fall, YAHWEH tells the serpent, “because you have done this, you are cursed above all cattle, and above every beast of the field; upon your belly shall you go, and dust shall you eat all the days of your life” (Genesis 3:14). I read “beast” here as more than an animal — it is the same word this study will trace all the way to Revelation's own beast rising from the sea (Revelation 13:1). From Genesis to Revelation, one spirit works through humankind's empires, wearing a different face in every age yet always the same nature underneath.

Part II. The Dragon and the Woman (Revelation 12, 13, 17)

Summary

Revelation names what Daniel only pictured: the dragon behind the beast is Satan himself, and the beast he empowers is ridden by a woman — Mystery Babylon — whose seven heads are both seven mountains and seven kings.

Key Verses

“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... And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world” — Revelation 12:3, 9

The Dragon Named

“The great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world” (Revelation 12:9). I want to notice that last phrase plainly: he deceives the whole world, not merely one nation or one age. His color is red from the blood he sheds as he works through these empires, first into pagan Rome and then, in my reading, into the church that took Rome's name and seat.

A Beast Rising From the Sea

“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, and upon his horns ten crowns, and upon his heads the name of blasphemy” (Revelation 13:1). This is the same beast Daniel already showed us rising “from the sea” in Daniel 7:3 — the same Mediterranean world and empire, now returning for a final appearance in the 70th Week.

The Woman on the Beast

“So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns” (Revelation 17:3).

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

I read this woman as embodying the same ecumenical, counterfeit-worship spirit for which Israel herself was judged — “they feared other gods, and walked in the statutes of the heathen... and served idols... and they left all the commandments of YAHWEH their Elohim” (2 Kings 17:7-16), a spirit of idol worship that traces back to ancient Mesopotamia, where the goddess later known across the ancient world as Ishtar, Ashtoreth, and “the queen of heaven” was already being worshipped as heaven's own supreme deity. That same spirit, in my own reading, found its most powerful throne yet within the Holy Roman Empire — see this study's appendix, “The Ancient Roots: Sumer and the Worship of the Queen of Heaven,” for the fuller history.

Seven Mountains, Seven Kings

“And here is the mind which has wisdom. The seven heads are seven mountains, on which the woman sits” (Revelation 17:9).

The city of Rome was famously built on seven hills, while Vatican City sits on an eighth hill of its own, roughly two and a half miles away — the map below illustrates the layout.



"And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space. And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition" (Revelation 17:10-11).

I read these seven heads as seven successive seats of Roman power, five already fallen by John's day, a sixth reigning in John's time, and a seventh yet to come — and an eighth head, still future, that is somehow "of the seven," a revival of what came before rather than something wholly new. Determining exactly who these heads were historically is the next task of this study.

Part III. Tracking the Beast Through History

Summary

Reading Revelation's seven heads against the actual record of Roman history, I count five emperors already fallen in John's own day, Constantine as the sixth, who married church and state, and Charlemagne as the seventh, who began the papacy's long reign over kings — a reign later wounded, in my reading, by Napoleon.

Five Fallen, One Reigning

Counting forward from Nero's death in 68 AD, five emperors are generally regarded as Rome's most capable rulers, and I consider the first five to be: Nerva (96-98 AD), Trajan (98-117 AD), Hadrian (117-138 AD), Antoninus Pius (138-161 AD), and Marcus Aurelius (161-180 AD).

The Sixth Head: Church Married to State

Constantine, commonly remembered as Rome's first Christian emperor, reigned from 306 to 337 AD. I read him as the sixth head — "one is," as Revelation 17:10 puts it in John's present tense. This marriage of church and state shaped what followed and continues to shape it.

The Seventh Head: A Pope Crowns an Emperor

Charlemagne, who reigned from 742 to 814 AD, is the seventh head in my reading—the one that, in John's day, *"is not yet come."*

Coronation of Charlemagne Pope Leo III crowned Charlemagne the Emperor of the Romans on Christmas Day, December 25, 800 AD. The event took place at Saint Peter's Basilica.

Context of the Coronation

- Political Background: The coronation marked a pivotal moment in history, reviving the Roman Empire in Western Europe. It set a precedent for the papacy's role in crowning emperors.
- Charlemagne's Reaction: Some historians suggest that Charlemagne was unaware of the pope's intentions and might not have entered the church if he had known about the coronation plan.

Significance of the Event

- Papal Authority: By crowning Charlemagne, Pope Leo III asserted the papacy's authority over the empire, establishing a precedent for future popes to crown emperors.
- Historical Impact: This act is often regarded as the foundation of what would later become the Holy Roman Empire, which endured for nearly a millennium.

The coronation not only solidified Charlemagne's power but also symbolized the alliance between the Frankish kingdom and the papacy, reshaping medieval Europe's political landscape.

Lumen Press and WordPress are the sources of: The Coronation of Charlemagne

Although Charlemagne still considered himself the church's leading authority—he "even interfered in dogmatic questions," as the Catholic Encyclopedia's account of his reign puts it—the balance of power was already shifting. By 962 AD, when Otto the Great, a later German king, was crowned Holy Roman Emperor, the balance had shifted completely: only the pope could confer the imperial title. Europe came to be known as Christendom, a name that reflected this new order. This history is explored further in the appendix to this study, "Germany and the Catholic Church."

Three Kings, Plucked Up by the Roots

Daniel's vision names three horns plucked up before the little horn—"before whom there were three of the first horns plucked up by the roots" (Daniel 7:8)—and I read these as three kings historically subdued by the papacy's growing authority over the empire's civil rulers.

1. In 1076 AD, Pope Gregory VII excommunicated Henry IV, King of Germany, and forced him to perform public penance at Canossa.
2. In 1209, Pope Innocent III excommunicated King John of England for defying the church.
3. The middle figure, Frederick Barbarossa, is often listed alongside these two, but the history is worth stating precisely: Barbarossa's submission to Pope Alexander III in 1177 at the Peace of Venice was a forced political and military capitulation after years of open war between the empire and the papacy — not a formal excommunication like the one Henry IV and King John each suffered.

Together, the three remain evidence of the papacy's growing power over civil kings, though that power took a different form in each case.

The Seventh Head Wounded

"And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast" (Revelation 13:3).

The seventh head's long reign began to weaken during the Reformation, which began around 1530 AD with Martin Luther. I read its deepest wound as occurring in February 1798, when Napoleon's general Berthier entered Rome, proclaimed a Roman Republic, and had Pope Pius VI arrested and taken into captivity in France, where he died the following year. A second pope, Pius VII, was later arrested as well. This is the wound Revelation says would be healed — and I read that healing as still future, arriving with the eighth head that is "of the seven" in the 70th Week itself.

The Eighth Head's Address: The Great City

Revelation gives one city the same title four times, and the address it traces deserves careful attention. The two witnesses are killed "in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified" (Revelation 11:8) — unmistakably Jerusalem, where Yahshua was crucified. Yet Babylon also bears the title "the great city": she falls under the seventh bowl (Revelation 16:19; see also 14:8), and the woman in Revelation 17 "is that great city, which reigneth over the kings of the earth" (Revelation 17:18). I read this as one city bearing two names, not as two cities mistaken for one. Geographically, Jerusalem is the great city. Throughout the 70th Week, spiritual Babylon — the same ecumenical, counterfeit-worship spirit identified above in "The Woman on the Beast" — is the great city's condition. The two witnesses do not die on the Euphrates. They die in Jerusalem because, by then, Jerusalem herself has become Babylon's own address.

Babylon in the Church, Standing Where It Ought Not

I understand Babylon's occupation of Jerusalem's house as having a definite starting point: 325 AD, at the Council of Nicaea, when the church first formally joined itself to state authority (Revelation 2:9 & 3:9). This is the same union this study has traced from Constantine, the sixth head, through Charlemagne, the three plucked-up kings, and the wound of 1798 (see "The Sixth Head: Church Married to State" above). When the eighth head returns "of the seven" in the 70th Week, it does not establish a new throne; it completely reoccupies the old one. I believe this is what Daniel means when the abomination of desolation is finally "set up" (Daniel 11:31): not a single desecrating act like Antiochus's, but a lasting spiritual condition in which Babylon is enthroned where only YAHWEH should reign, "standing where it ought not" (Mark 13:14). The two witnesses are killed for prophesying against this very condition (Revelation 11:7), while the Harlot and her daughters—every religious system that answers to her core doctrine—occupy the very seat John had already identified in his own day: "where Satan's seat is" (Revelation 2:13).

Part IV. A Shadow Cast Before (Antiochus Epiphanes)

Summary

Long before the 70th Week's little horn appears, Antiochus IV Epiphanes foreshadowed the same pattern: a persecuting king who presented himself as god and desecrated Elohim's own temple.

A Type, Not the Thing Itself

Antiochus IV Epiphanes is not, in my reading, the little horn of the 70th Week itself. He had already fulfilled that role in Daniel chapters 8 and 11, around 175 to 164 BC. This study's treatments of those chapters examine that history in detail, so I won't repeat it here. What matters is the pattern: Antiochus gave himself the surname Epiphanes, Greek for "God Manifest." His coins bore the words theos epiphanes, "God made manifest," while his Jewish subjects, unimpressed, punned his title into Epimanes, "the madman." In my reading, that same pattern of self-deification appears again in "the little horn still to come."

The 2,300 Days

“And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed” (Daniel 8:14)

This count, discussed earlier in my “Bible Study Daniel Chapter 8,” roughly covers Antiochus's persecution of the Jews. The pattern of the daily sacrifice being interrupted and the sanctuary being desecrated recurs in the unfulfilled prophecies of the 70th Week: “he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease” (Daniel 9:27); “they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate” (Daniel 11:31); “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” (Daniel 12:11). Antiochus's history is the shadow; the 70th Week is what casts it. The study's appendix, “Antiochus IV Epiphanes,” provides a fuller account for readers who want it.

Part V. A Beast That Speaks Great Things

Summary

Daniel's little horn has “a mouth speaking great things,” and history offers real examples of popes across the centuries whose claims to authority, in my reading, fit that description uncomfortably well.

Key Verse

“*I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame” — Daniel 7:11*

Words Great and Small

Pope Gregory VII, elected in 1073, is widely remembered by historians for advancing one of the most sweeping expressions of papal authority ever formally articulated: all civil power, including the authority of kings and emperors, ultimately derives from the papacy, and no future pope will need imperial confirmation of his election. This was no mere rhetorical flourish — the claim was put in writing. The *Dictatus Papae*, entered in Gregory’s own papal register in 1075, states plainly that the pope alone may depose emperors, that “all princes shall kiss the feet of the Pope alone,” and that the pope may absolve subjects from their allegiance to unjust rulers.

Later popes made the claim even more explicit. In 1302, Pope Boniface VIII issued the bull *Unam Sanctam*, declaring that both the spiritual and temporal “swords” belong to the Church — the temporal sword to be

wielded by kings and soldiers, but "at the will and sufferance of the priest" — and closing with the sweeping pronouncement: "We declare, state, define, and pronounce that it is altogether necessary for salvation for every human creature to be subject to the Roman pontiff." A century earlier, in 1198, Innocent III had already framed the relationship the same way, writing to the nobility of Tuscany that royal power derives its light from papal power "as the moon receives its light from the sun."

These are not disputed or secondhand attributions. They are official papal and conciliar documents, dated and verifiable. Reformation-era and later Protestant writers pointed directly to this language as evidence linking the papacy to Daniel's "mouth speaking great things" (Daniel 7:8, 20, 25).

But the claim did not stop at civil authority — it eventually turned inward, toward the office's own spiritual self-understanding. In 1870, the First Vatican Council's *Pastor Aeternus* defined papal infallibility: when the Roman pontiff speaks *ex cathedra*, his definitions are irreformable "of themselves, and not from the consent of the Church." Infallibility, by every ordinary reckoning, is an attribute of Elohim alone. A council formally ascribing it to a man — however carefully the technical conditions are hedged — reflects the mindset Revelation describes, not merely the politics: "a mouth speaking great things and blasphemies… and he opened his mouth in blasphemy against Elohim, to blaspheme his name" (Revelation 13:5-6).

Judgment on the Great Words

Daniel 7:11 presents this little horn's end in two parts: first, the blasphemy itself, and then judgment on the beast whose body gave that voice its power—a judgment this study reads alongside Revelation 14:8, 16:9, and 18:2-21.

Part VI. The Mark of the Beast

Summary

Revelation's mark of the beast becomes, in my reading, a real and practical tool for locating and controlling those who refuse to worship the beast's image—and modern technology already suggests how that tool might finally be built.

Key Verses

"And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name" — Revelation 13:16-17

A Woman Fleeing, a Beast Hunting

Revelation describes a woman — Israel — fleeing the beast system into the wilderness, given “two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent” (Revelation 12:14). In my reading, those who cannot reach such a haven face a beast that requires a practical means to find and control them across many nations at once — exactly what Revelation 13:16-17 describes: no buying, no selling, without the mark.

A Contemporary Application

I consider this my own application, not a settled claim about exactly how the mark will be implemented: current identification-chip technology already shows how such a system could function. Sweden has reported that thousands of workers have voluntarily received implanted microchips instead of cash cards and ID passes, and Elon Musk's company Neuralink has pursued implantable brain-computer interface technology since 2016 — both real, documented technological developments, though neither is itself the mark of the beast. I read these as signs of the kind of infrastructure such a system would need, arriving well ahead of the 70th Week's midpoint rather than overnight.

A Sober Warning

“The same shall drink of the wine of the wrath of Elohim, 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 in the presence of the Lamb” (Revelation 14:10).

I don't read this as saying anyone is predestined to that fate before they ever have a choice — rather, Elohim's foreknowledge simply sees in advance who will refuse to repent and who will come to salvation.

Part VII. Spiritual Warfare in High Places

Summary

I want to think out loud for a moment about how the four horsemen of Revelation 6 relate to the four living creatures before Elohim's throne — Satan riding and the Comforter answering, seal by seal, era by era.

A Working Thought, Offered Openly

Here is how I've come to understand the seals: each seal opens first, and the beast's own voice says “come and see” — only then does the corresponding horse and rider appear. I read this as Satan's horse riders being loosed era by era, each matched by Yahshua, our high priest, countering through the Comforter's work in that same era, per John 14:26's promise that the Comforter would be sent to teach the Word. There is no difference in the seal's purpose from one era to the next — each seal is redemption by the Word — only a difference in how that same Word is worked out within its own dispensation. For further detail on the seals and horse riders, refer to my book “Who Are They”.

The Red Horse and the Calf

Take the red horse's own rider — persecution unto death, the blood of saints — matched, in my own reading, against the calf-faced living creature of Revelation 4:7. Rome began executing Christians as early as the third century; by the fourth century, church and state together were persecuting those who wouldn't conform; and from roughly 400 AD to Martin Luther's own Reformation near 1530 AD, the same spirit riding the beast in Revelation 17:6 is credited by later historians with tens of millions of deaths across Europe. Though I hold a specific figure loosely—whatever the true scale of the persecution actually was.

The Pale Horse, to the End

I read the pale horse of Revelation 6:8 as beginning its ride in the 7th church era, Laodicea, and continuing through the end of the 70th Week—a mixture of the first three horses' natures, namely deception, persecution, and a gospel sold rather than freely given. Because that horse rides to the very end, the fourth living creature—the eagle-faced one of Revelation 4:7, which I read as a picture of prophetic ministry—must counter it the whole way, culminating, in my reading, in the two prophets of Revelation 12:14's eagle's wings. This is offered here as an open thought, not a finished argument; for anyone wanting to think it through further, please refer to our book, Who Are They.

Practical Applications for Today

Principle	Application
The same spirit worked through four successive empires, wearing a different face each time (Daniel 7:3-8)	Discernment matters more than familiarity — a pattern doesn't announce itself the same way twice
Antiochus Epiphanes acted out the little horn's pattern centuries before the 70th Week arrives	History gives real, checkable previews of what Scripture describes happening in full later — worth studying rather than skipping past
Barbarossa's own submission wasn't the same kind of event as Henry IV's or King John's excommunication	Getting the history right strengthens an argument; getting it wrong for the sake of a tidier pattern weakens it
The pale horse rides to the very end, matched the whole way by the Comforter's own countering work	Whatever era we're living through, the Word is still being worked out in it — not absent, not defeated

Appendix

The Ancient Roots: Sumer and the Worship of the Queen of Heaven

The Sumerian civilization is widely regarded as one of the oldest known, with roots dating to before 3000 BC in Mesopotamia. As Akkad, Babylon, Assyria, and later Chaldean Babylon and Persia each rose in turn across that same region, each successive civilization absorbed much of Sumerian religious practice rather than replacing it outright. Chief among Sumer's deities was Inanna, worshipped as “queen of heaven” and goddess of love and war — ancient inscriptions from the region address her directly as without rival among the gods. Under different names in different languages, this same goddess-figure was worshipped across the ancient Near East for well over a thousand years: as Ishtar in Babylon and later as Ashtoreth among Israel's own Canaanite neighbors, a name Scripture itself records repeatedly in describing Israel's repeated failures to keep herself from this worship (Judges 2:13, 10:6; 1 Samuel 7:3-4; 1 Kings 11:5, 33; 2 Kings 23:13).

Israel is condemned many times throughout the Old Testament for exactly this — 2 Kings 17:7-17 traces the Northern Kingdom's fall directly to this pattern of idol worship, walking after gods other than YAHWEH. I read this same Baal-worship spirit as never having fully left the world stage, resurfacing one final time, per Revelation 17's vision, in Daniel's 70th Week.

Antiochus IV Epiphanes, 164 BC

Antiochus IV Epiphanes ruled the Seleucid kingdom, one of the four kingdoms that split off from Alexander's empire, from 175 to 164 BC. His campaign against the Jews and the desecration of the Jerusalem Temple are detailed in Daniel 11:21-35 and in the two historical books of 1 and 2 Maccabees, which — though not part of the biblical canon — are generally regarded by historians as reliable accounts of the period.

Around December 167 BC, Antiochus erected an altar to Zeus in the Temple and sacrificed a pig on it, an act of desecration that most commentators identify as the “abomination of desolation” referenced elsewhere in Daniel. The outrage helped spark the Maccabean revolt, which succeeded in retaking Jerusalem and rededicating the Temple in 164 BC — the origin of the festival of Hanukkah, whose name means “dedication.” Older commentators, including Matthew Henry and Jamieson, Fausset, and Brown, connect Daniel 8's 2,300 evenings-and-mornings to roughly the same span, arriving independently at approximately six years from the start of the desecration to the Temple's cleansing.

(Sources: 1 Maccabees 1; 2 Maccabees 4-6; Josephus; Matthew Henry's Commentary; the Jamieson-Fausset-Brown Commentary.)

Germany and the Catholic Church

For roughly eight centuries after Rome's fall, Christianity became the dominant religion across Germanic-controlled Europe, spread by missionaries and by military-religious orders such as the Teutonic Knights. With no central civil authority strong enough to maintain order on its own, the Church increasingly assumed roles we'd now call governmental: enforcing contracts, settling inheritance disputes, and overseeing marriage law, simply because no one else could reliably do so.

The clearest turning point was Charlemagne's coronation as Holy Roman Emperor by Pope Leo III on Christmas Day, 800 AD — the Catholic Encyclopedia calls it plainly, “Real German history begins with Charlemagne.” Charlemagne saw his empire as Christian and did not hesitate to weigh in on doctrinal questions, but the balance of power shifted over time. By 962 AD, when Otto the Great was crowned Holy Roman Emperor, it was firmly established that only the pope could confer the imperial title. Europe's civil rulers now depended on the Church for their legitimacy, and the continent took on a name that reflected it: Christendom.

(Sources: The Catholic Encyclopedia; general histories of the medieval Church and the Holy Roman Empire.)

Discussion Questions

- 1. This study traces one spirit across four empires, from Babylon to Rome. Where else in Scripture do you see the same pattern — evil wearing a new face while retaining the same nature beneath?
- 2. Barbarossa's submission at Venice wasn't the same kind of event as Henry IV's or King John's excommunication, even though all three are grouped together as “plucked up.” Why does getting details like this right matter for a study like this one?
- 3. The pale horse of Revelation 6:8 is read here as riding all the way to the 70th Week's end, matched the whole way by the Comforter's work. What does that suggest about how you should read the era you're living in right now?
- 4. Antiochus Epiphanes acted out, in miniature and centuries early, a pattern Scripture says will be fulfilled in full during the 70th Week. What other historical “previews” of end-time patterns have you noticed in your reading?
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SECTION III: ZECHARIAH CHAPTER FOURTEEN

The 70th Week's Close and the Dawn of the Day of YAHWEH

Part 1: EVENTS IN THE MIDDLE OF THE WEEK

Zechariah 14:4 On that day, His feet will stand on the Mount of Olives, east of Jerusalem. The Mount of Olives will split in two from east to west, forming a vast valley, with half the mountain moving north and half south.

When I encounter the phrase ``that day," I interpret it as referring to the midpoint of the 70th week. To make sense of the earthquake, I turn to Revelation 11:13, which says, ``At that hour, there was a great earthquake, and a tenth of the city fell; seven thousand people were killed, and the elect were terrified and gave glory to Elohim." For me, this shows that Elohim's presence—His spiritual authority, not necessarily a physical appearance—brings about the earthquake. I see this event as the second ``woe" in Revelation, a turning point at the midpoint. Revelation 14:6-10 also describes this time: the gospel goes out to the whole world, and Elohim's judgment begins with an earthquake. The Lamb stands on Mount Zion (Revelation 14:1), which I take as a sign that salvation is offered. I believe Yahshua does not physically return until another 3.5 years have passed.

Zechariah 14:5 You shall flee to the valley of My mountains, which will reach to Azal. You will flee just as you fled from the earthquake in Uzziah's days. Then YAHWEH, my Elohim, will come, and all the saints with Him.

I see this verse as describing what happens after the earthquake. The command to flee reminds me of the earthquake in Uzziah's time, which warned before judgment came. Likewise, I believe this end-times earthquake warns of Jerusalem's judgment, as we see in Mark 13:29 and Revelation 11:14 (the second woe). Just as Uzziah's earthquake preceded Israel's fall into idolatry, I understand this future quake as a sign that desolation is near.

Zechariah 14:6 On that day, there will be neither bright light nor darkness...

To me, this time of turmoil begins when the two prophets are killed and then raised, triggering an earthquake (Revelation 11). I see this ``day" as the moment when Israel's elect are scattered and the last half of the week begins. Daniel 12 calls this ``half a time." The prophets' ministry proclaimed the full gospel and pointed to Yahshua's return, but after their work, the world enters a spiritual crisis. I notice that the fifth trumpet plague in Revelation 9 seems like a final chance for repentance—those who accept it find light, while those who refuse are left in darkness and face the sixth trumpet angel plague in Revelation 9.

Zechariah 14:7 It will be a unique day—known only to YAHWEH—with no distinction between day and night; even in the evening, there will be light.

I understand this spiritual ``day" as occurring just before darkness falls—when the 144,000 servants leave Israel to carry the gospel to the whole world (Revelation 12:7; 14:1-7). As I read it, Israel turns away from Yahshua's gospel and chooses the beast, and at that point the 144,000 offer the nations, primarily the elect of the house of Israel, the same choice.

Zechariah 14:8 On that day, living waters will flow from Jerusalem, half toward the eastern sea and half toward the western sea, in both summer and winter.

To me, this marks a turning point in the 70th week. When I read ``on that day," I think of the time when the two prophets are preaching the gospel. The ``evening light" of 1,260 days—the second half of the week—represents the living water, or spiritual life, that the 144,000 carry to the world. The water flowing east (toward the Dead Sea, which I see as a picture of Israel) and west (toward the Mediterranean, symbolizing the nations) shows how salvation spreads everywhere. The mountain splitting (in verses 4 and 8) points to the gospel reaching north and south, fulfilling Elohim's promise to gather His people and offer hope before judgment comes. After this, once the 144,000 are sealed, as we see in the prophecy of Revelation 7:1-3, the four winds of judgment are released, which I believe fulfills Zechariah 14:8. In the next section, look at what happens from the midpoint of the week to its end.

Part 2: FROM THE MIDDLE TO THE END OF DANIEL'S 70TH WEEK

As I study Zechariah's prophecy, written around 520–480 BC, I see clear connections between Daniel and Revelation. Zechariah foretells both Jerusalem's fall and the salvation of Israel's elect.

Zechariah 14:1-2 says: "A day of YAHWEH is coming... I will gather all nations against Jerusalem; the city will be captured, houses looted, women violated, and half the city exiled, but the rest will not be cut off."

In the following paragraphs, I want to examine how these details align with other prophetic writings on Jerusalem's future.

I notice that these events align with Daniel 9:24-27 and Revelation 14:20, both of which point to Jerusalem's destruction, first in 70 AD and again at the end of Daniel's 70th week. Revelation 17:12 speaks of the ten horns—European leaders—who share power with the beast, which I see as a picture of the revived Roman Empire mixed with the Roman Catholic Empire. This alliance, which I believe the European Union foreshadows, fulfills the prophecy of ``all nations" gathering against Jerusalem (Zechariah 14:2). It also reminds me of Jeremiah's account of Babylon's siege in Jeremiah 34:1.

Zechariah 14:14-15 "Judah will fight in Jerusalem, and the wealth of all the surrounding nations will be gathered—gold, silver, and clothing in great abundance. A similar plague will strike the horses, mules, camels, donkeys, and all the animals in those camps."

When I read these verses, I see them as describing the judgment that falls on Jerusalem during Daniel's 70th week, which reminds me of Judah's betrayal. The sixth trumpet in Revelation 9, in my view, is a final opportunity for repentance, but if that is missed, the third woe comes. After this, the beast and its allies are given a short time to rule (Revelation 17:12; Daniel 9:27). At this stage, I believe Daniel 9:24 is fulfilled:

"To finish transgression, put an end to sin, atone for iniquity, bring in everlasting righteousness, seal both vision and prophet..."

I understand the gathering of nations as a judgment against Israel for rejecting salvation (Revelation 9:21). The mention of gold and silver points to the political and economic financing behind the conflict. Both Daniel and Revelation describe this as a judgment of desolation that affects all life over a 180-200-mile span around Jerusalem.

For me, the events of 69–70 AD, which fulfilled Daniel 9:26, are a shadow of what will happen in the final 70th week. The phrase ``Judah will fight in Jerusalem" was fulfilled during the battle with Titus, and I believe it will happen again. I notice that Daniel 9:26 uses ``desolations" in the plural, while 9:27 uses ``desolation" in the singular, suggesting that a final judgment still remains. Zechariah 14:13-15 also points to infighting among the Jews in Jerusalem, leading to disaster, as it did in 70 AD. The references to Daniel 9:27 and 9:24 at the end bring together both the suffering and the ultimate hope promised to Israel.

When I picture Daniel 9:27's "abomination that maketh desolate," I don't read it as a single, isolated event but as a pattern that has already appeared more than once in history before its final fulfillment. In 167 BC, Antiochus IV Epiphanes desecrated the Second Temple by erecting an altar to Zeus and sacrificing a pig on it — the abomination that Daniel 11:31 and 8:13 point to directly. That same pattern surfaced again in 70 AD, not as a pig sacrifice this time, but as the corrupt high priesthood itself: Phannias ben Samuel, an illegitimate, unqualified priest installed by the Zealots (Josephus, Wars 4.3.6-8), and then the Roman legion standards themselves, set up and worshipped inside the Temple courts after the city fell (Josephus, Wars 6.6.1). A few decades earlier, Caligula ordered his own statue placed in the Holy of Holies, an attempt stopped only by his assassination in 41 A.D. (Josephus, Antiquities 18.8; Philo, Legatio ad Gaium). I read all three — Antiochus, Caligula's attempt, and the corrupted priesthood of 70 AD — as the same abomination pattern rehearsing itself across history, each one a shadow of the final abomination that Daniel 9:27 and Mark 13:14 still point to.

I want to hold this together carefully: the little horn holds the authority behind the desolation, but he is not necessarily the one who carries it out with his own hand. In 70 AD, Titus and the Roman legions—not any single Jewish or Roman ruler acting alone—carried out the siege and destruction. I read the same structure into the final week: the covenant-breaker of Daniel 9:27 authorizes the desolation, while the ten kings of Revelation 17:12-13, who "receive power as kings one hour with the beast" and give their strength to him, are the hands that carry it out. Authority and execution are not the same actor, and I think keeping them separate helps the whole passage read more clearly.

A Brief History of Daniel 9:26's Fulfillment in 69–70 AD

The Great Revolt (66–70 AD) was the first major Jewish uprising against Rome. After Florus seized the Temple, Jewish troops defeated the Roman garrison. Rome responded with a large army under Vespasian. Josephus records that up to 100,000 Jews in Galilee were killed or enslaved before Jerusalem was besieged, though modern historians treat his casualty figures for this war with caution. Infighting weakened the city's defenses and led to a stalemate.

Josephus reports 1.1 million Jewish deaths, a figure modern historians widely regard as a significant overestimate — the entire province's population at the time is estimated at only about a million. He also records 97,000 taken captive, a number generally considered more plausible. Roman military losses for the war are far less documented, and I have not found a reliable modern figure. This tragic event foreshadows Daniel's yet-to-be-fulfilled prophecy during the 70th week.

How the 70th Week Itself Actually Closes

I want to be precise about exactly where Daniel's 70th week ends, because it is easy for the seventh bowl and the Week's close to blur into the same moment. Daniel 9:27 already desolates Jerusalem at this point in the chapter — that desolation is the Week's final act, not something still pending. What closes the Week, as I read it, is not the seventh bowl at all. It is Satan's binding — "and cast him into the bottomless pit, and shut him up… that he should deceive the nations no more, till the thousand years should be fulfilled" (Revelation 20:1-3) — and the first resurrection that follows immediately: "Blessed and holy is he that has part in the first resurrection: on such the second death has no power" (Revelation 20:4-5). Those two events, not a plague, end the 70th week and open the next events before the Millennium. The events given in a timeline are Daniel 12:11 &12.

The seventh bowl is a separate, later event, and I think keeping the two straight clarifies the whole closing sequence rather than complicating it. Yahshua's return (Revelation 19:11) and the seventh bowl's judgment both fall within the extra thirty days added to the 1,260 days in Daniel 12:11 — the next section works through that timing in full. The Week itself, properly speaking, is already closed by the time Yahshua descends; what follows in those thirty days is the mopping-up of the nations gathered against Jerusalem, not the Week's own conclusion.

Summary

In summary, my study of Zechariah 14 shows how it aligns with Daniel's 70th week and connects to the events described in Revelation and in 70 AD. I see a prophetic pattern here: a warning of judgment, a call to repentance, and a promise of redemption for those in Israel who remain faithful.

Part 3: THIS NEXT SECTION HAPPENS WITH YAHSHUA'S DESCENT TO EARTH

Zechariah 14:10 states, "All the land from Geba, north of Judah, to Rimmon, south of Jerusalem, will become one vast plain. But Jerusalem will be raised up in its original place and will be inhabited all the way from the Benjamin Gate over to the site of the old gate, then to the Corner Gate, and from the Tower of Hananel to the king's winepresses."

Verse 14:11 adds, "There will be no more utter destruction, and people will live in it safely."

These prophecies paint a clear picture of Jerusalem's future. Zechariah 14:10 refers to a plain that was once a battleground for the Israelites. For context,

Judges 20:45, 47 says, "And they turned and fled toward the wilderness unto the rock of Rimmon, and they gleaned of them in the highways five thousand men and pursued relentlessly after them unto Gidom and slew two thousand men of them..."

This suggests that conflict will return to this region in the 70th week, underscoring the area's recurring strife.

Building on these prophecies, Revelation 14:20 describes a siege and destruction within a 100-mile radius of Jerusalem, a general description encompassing two prophesied cities. After Jerusalem's desolation, Yahshua and His army will descend at Yahshua's return.

(Revelation 19:11), triggering divine judgment and a dramatic change to the earth: "The earth will shake, and the skies will be revealed with intense heat."

As a result, the land from Geba to Rimmon will become a flat plain. Afterward, the seventh bowl of the plagues continues the judgment. When this earth-cleansing event ends, as stated in Revelation 19:11, King Yahshua's thousand-year reign will begin, spanning the period between the end of the 70th week and the judgment of the nations (Matthew 25:31-46).

The narrative continues as the seventh angel's bowl judgment unfolds while Yahshua descends during the 30 days referenced in Daniel 12:11—Joel's "great and terrible day of YAHWEH." Zechariah 14:12 further details the impact, stating,

"And this shall be the plague wherewith YAHWEH will smite all the people who have fought against Jerusalem; their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth."

This scene matches Revelation 19:11-21 and the day described in Joel 2:

Isaiah 24:6: "The curse has consumed the earth, and its people are desolate; the earth's residents are scorched, and few are left."

This part of YAHWEH's judgment may be connected to a comet event in Europe, as the destruction resembles that of Sodom and Gomorrah. I find it intriguing that in Isaiah's last chapter (66:15-18), we read the same judgment as in Zechariah, Daniel, Joel, and Revelation. Isaiah is a complete Bible in itself, and it ends with the last chapter (66), the number of man. Revelation is the 66th book, and we read about the end of judgment.

The phrase "fought against Jerusalem" in Zechariah 14:12 refers to the ten European king-nations that partially form the eighth head of the Roman beast in Daniel 7:7. The Roman beast from Daniel initiates a sequence in which the region once ruled by Rome—now the European Union and destined to become the Roman Catholic Beast—faces devastation from the seventh angel's bowl plague, as described in Revelation 19:20 and Zechariah 14:12. These judgments, which reflect Ezekiel 28:13-19 and link the European beast's roots to Babylon, culminate in:

Ezekiel 28:18: "You defiled your sanctuaries with many sins and dishonesty. So I brought fire from within you, and it consumed you. I reduced you to ashes before all who watched."

Yes, this is Satan's story, and yes, it relates to the judgment of nations. The connection is that the nations are "the people of the prince," as we read in Daniel 9:25. It brings us back to the judgment Messiah spoke to the Pharisees:

John 8:44: "You are of your father the devil, and your will is to do your father's desires."

Continuing from the judgment in Zechariah 14:12, Zechariah 14:13 describes a day when a great panic from YAHWEH will cause turmoil among the people, each turning against the other. This same period is expressed in Revelation 17:16, where the ten horns on the beast will hate the whore, make her desolate and naked, eat her flesh, and burn her with fire. By aligning these events, the prophetic timelines in Zechariah and Revelation are unified, revealing a consistent theme of judgment and internal strife.

This period of turmoil, described in Zechariah 14:13, occurs among the nations of the ten horns, who gave their power to the little horn to attack Jerusalem. This event occurs near the end of the war over Jerusalem. For context, Revelation 17:12 says, "The ten horns you saw are ten kings who have not yet received a kingdom, but will have authority with the beast for one hour." After the desolation of Jerusalem and the return of Yahshua, Revelation 17:14 adds:

"*These will fight against the Lamb, but the Lamb will overcome them because he is Sovereign of sovereigns and King of kings; his followers are called, chosen, and faithful."*

A study of Daniel's 70th week reveals another development. The ten kings, who initially support the false prophet, will later turn against him, overthrow his authority, and destroy Vatican City. This progression is reflected in Zechariah 14:13, following the events described in Revelation 17:12-13.

Rev 17:12 "The ten horns you saw are ten kings who have not yet received a kingdom, but they will gain power as kings for one hour alongside the beast."[13] These ten share a unified purpose and will lend their power and strength to the beast.

Amid the desolation of Jerusalem, attention will now turn to the ten kings, who will ultimately turn against the false prophet and Vatican City—the "whore"—as described in Revelation 17:15-17:

"And the ten horns which you saw 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."

I've also been sitting with something in Revelation 9:15, tied to the same "one hour with the beast" language. The verse describes four angels "prepared for an hour, and a day, and a month, and a year" to slay the third part of men. If I add those units together as stated — an hour, a day, a month, and a year — the total comes to 391 days under the same day-for-a-year reckoning this study already leans on in other studies. That number catches my attention because it's close to the 390 days YAHWEH assigns Ezekiel to bear the iniquity of the house of Israel in Ezekiel 4:5, and because it isn't the first time someone has read Revelation 9:15 this way. In 1838, the Adventist writer Josiah Litch, using this same day-year approach, predicted the fall of the Ottoman Empire's independence almost to the day, a prediction that gained him wide attention at the time — though historians note the treaty most directly tied to that outcome was actually signed in July 1840, not on Litch's original date, so the "fulfillment" is disputed rather than settled. I'm not building a doctrine on this parallel, and I'm not working out the fuller day-math here — that belongs with the 1,260/1,290/1,335-day material still ahead of us in our Bible study books, Daniel 9 and 12. But I do think it's worth noting that "one hour with the beast" (Revelation 17:12) and this "hour, day, month, year" language (Revelation 9:15) may point to the same window of time from two different angles.

I believe the breakdown of 391 days and one hour will be fulfilled in the 70th week as a 390-day siege, but not the same as Nebuchadnezzar's siege from 589 to 586 BC. Rather, the siege occurs as the 6th trumpet plague in Revelation 9. The 391st day will begin the desolation of Jerusalem, and the one hour is the same one hour during which the ten horns receive power with the beast. The one day after the 390 marks the beginning of the desolation of Jerusalem in Daniel 9:27.

This divinely caused panic in the Roman army, which had nearly destroyed Jerusalem and Israel, marks the end of the war in Jerusalem (Revelation 14:19-20). Afterward, the kings turn against the whore, hate her, and destroy her by burning and consuming her.

Part 4: THE MILLENNIUM ERA

The Sovereign's Universal Reign

Zechariah 14:9 says, "And Yahshua will be king over all the earth. On that day, the sovereign will be one and his name one."

This verse points to a future when Elohim's unity and authority are universally recognized, a theme central to the passage. I see a link to Revelation 21:22-23, which emphasizes Elohim's sovereignty during the Millennium. Zechariah's message is essential for two reasons. First, Exodus 23:20 shows that the Father and the Son share a name and authority:

”Behold, I am sending an angel ahead of you to guide you and lead you to the place I have prepared. Be cautious before him and heed his words; do not provoke him, for he will not forgive your transgressions because my name is in him.”

This indicates that the Father and the Son are united in purpose and identity, a unity fully revealed during Yahshua's reign.

Second, I believe Zechariah 14:9's ”on that day” refers to Yahshua's thousand-year reign, following the judgment of the nations at His return in Matthew 25:31-46. Genesis 2 describes this as a single, significant day in Elohim's timeline. During the Millennium, which begins at Yahshua's return and lasts a thousand years, wisdom will fill the earth as Yahshua teaches everyone about Elohim and His name, YAH. The phrase ”YAHWEH Elohim Almighty and the Lamb” in Revelation 21:22 expresses the profound unity between the Father and the Son. The apostles also emphasized this unity; for example, 2 Corinthians 1:3 calls Elohim ”the Father of our Sovereign, Yahshua, the Father of mercies, and the Elohim of all comfort.” In this way, the Holy Spirit reveals the Father and the Son. Yahshua also says in Revelation 1:8, ”I am Alpha and Omega, the beginning and the end, the one who is, was, and is to come, the Almighty.”

The Judgment of the Nations

Zechariah 14:16 states that all survivors from nations opposing Jerusalem will annually travel to honor the King, Yahshua Almighty, and celebrate the Feast of Tabernacles.

Those who showed kindness to Israel's elect—the brethren—even while facing opposition from their own nations, will come to worship each year. The compassionate will take part in the Feast, but those who side with Israel's enemies, such as Daniel's prophesied little horn and the beast government, will not endure. This period of ``survivors from nations” follows immediately after Daniel 12:12 and Matthew 25:34. It marks the judgment of the nations and the survival of those who pass through Joel's great and terrible day of YAHWEH, as seen in Revelation 19:11.

Matthew 25:31 provides a continuing account of what happens to those who protected Israel's chosen people, “the survivors from nations”:

”Then, the Son of Man comes in all his glory, sitting on his majestic throne, with all the angels, and all the nations are gathered around him by His angels.” He separates people like a shepherd separates sheep from goats. The King welcomes those on his right, saying, ”Come, you who my Father blesses, inherit the kingdom prepared for you from the foundation of the world.” He also says, ”Whatever you did for one of these, my brothers, you did it for me.”

The sheep, who are the righteous, receive eternal life. This story shows me how much Elohim values compassion for His people. The King's promise is clear: those who show kindness to Yahshua's brethren (in this

context, brethren refers to the seed of Israel) will be rewarded. Their good deeds are not forgotten, and their acts of love and service open the way to eternal life.

Matthew 19:28 helps me understand what the saints will do in the Millennium: ”Truly, I tell you that you who have followed me, in the regeneration when the Son of Man sits on his glorious throne, will also sit on twelve thrones, judging the twelve tribes of Israel.” The sheep and their descendants will replenish the Earth. This new era, the Millennium, begins after the judgment of nations, as described in Matthew 25:46, and follows the last 45 days mentioned in Daniel 12:12, which occur right after Yahshua returns. This sequence establishes the timing of the saints' role in the new age.

Worship and the Feast of Tabernacles in the Millennium

During the Millennium, the saints will keep the Feast of Tabernacles (Sukkot). This weeklong festival occurs five days after Yom Kippur. Sukkot commemorates the harvest and YAHWEH's protection of Israel during the Exodus. In the Millennium, Sukkot will be observed not under Old Testament law but as a commandment for New Testament believers. This includes those who make it through the 70th Week and those born during the Kingdom Age. Those of the 70th Week, saved by the sixth seal and the seventh bowl plague, will enter the Millennium and celebrate Sukkot, honoring Yahshua as King of Kings. I see this as the New Testament Church keeping the memorial called the Lord’s Supper (1 Corinthians 11:17-29).

Ezekiel describes this future reality:

Ezk 37:26 And I will cut a covenant of peace with them. It shall be an everlasting covenant with them. And I will place them, multiply them, and set My sanctuary in their midst forever.

Ezk 37:27 And My tabernacle shall be with them. Yea, I will be their Elohim, and they shall be My people.

Ezk 37:28 And the nations shall know that I, YAHWEH, sanctify Israel when My sanctuary shall be in their midst forever.

Zechariah 14:17-21 makes clear how important it will be to worship Yahshua in Jerusalem. If any family refuses to take part, it will not receive rain. Egypt is cited as an example of a nation that will suffer if it does not join the feast. This punishment reminds us of Yahshua's authority over all nations. On that day, even the bells on horses will proclaim ”Holy to YAHWEH,” and every vessel in YAHWEH's house will be holy and ready for sacrifices. No Canaanite, meaning anyone who does not respect Elohim's name, will remain in His house. These verses show that worship and holiness will be central in the Millennium, and everyone will be called to honor the King.

When the old laws are fulfilled, sacrifices will take on new meaning, and the saints—who will make up the world's population—will celebrate the Feast of Tabernacles before the King of Kings and in the presence of the Holy Spirit, wherever they may be on earth. The Feast is to be a living testament to the fullness of the plan of salvation, from Adam to the Kingdom age on earth. Every person born during this kingdom will learn the fullness of the first six days of salvation and will now live in the seventh day. This is a parallel to the original six days of Eden’s creation, six thousand years, and the seventh day of rest, now fulfilled, whereas Adam and Eve did not fulfill it.

The words ”No more Canaanite in the house of YAHWEH” indicate that anyone who does not honor Elohim's name will be excluded. Zechariah 14:17-18 warns that those who refuse to celebrate this new way will face judgment.

Conclusion

During the Millennium, Yahshua's rule brings Elohim's promises to life through unity, righteousness, fulfillment, and judgment for all nations. Faithful people from every nation will celebrate the Feast of Tabernacles, encounter Elohim's presence and blessings, and face judgment if they turn away. This era highlights the fulfillment of ancient promises and emphasizes compassion, worship, and holiness as central themes of Yahshua's reign.

Keep studying, remain humble before the text, and let your prophetic understanding drive you toward holy living and eager anticipation of Yahshua's return.

SECTION IV: THE STONES, THE LIGHT, AND THE LAMB

From the High Priest's Breastplate to the Foundations of the New Jerusalem

Part I. The Urim and Thummim and the Twelve Stones

Two Provisions, Not One

The high priest's breastplate contained two distinct provisions, physically joined yet functionally separate. Exodus 28:16 describes the breastplate as "foursquare, being doubled" — a single piece of cloth folded over itself, with the fold creating an internal pocket. The twelve stones, each engraved with a tribe's name (28:17-21), were affixed to the outward-facing side of the doubled cloth. The Urim and Thummim were placed inside the pocket formed by that fold:

"And you shall put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goes in before YAHWEH." — Exodus 28:30

The phrase "put in" marks the Urim and Thummim as something added to a pouch that already held the twelve stones on its outer face — a separate provision, not a second name for the same objects. Verses 29-30 repeat "upon Aaron's heart" three times in two verses, a deliberate emphasis: YAHWEH's care for Israel, carried in the very place where Israel's questions would be judged.

The stones serve no operative function. They are visible and external; by name, they indicate whose case is brought before YAHWEH. The Urim and Thummim render the actual judgment, hidden within the fold; Scripture never describes their material or form. Representation and revelation are carried together over the same heart, but the first does not produce or empower the second. The only real connection between them is shared purpose, not shared mechanism: both exist for Israel's sake, carried by the one mediator who stands for the nation before YAHWEH.

Light as Understanding, Not Luminosity

Scripture never says the stones or the Urim and Thummim glowed or illuminated anything. That association comes from a much later rabbinic tradition (Talmud, Yoma 73b), which describes the engraved letters somehow projecting to spell out a message — an idea centuries removed from the texts of Exodus, Leviticus, or Numbers, none of which describe any visible light.

The name "Urim" does carry a root meaning tied to light, and that is almost certainly where the later legend began. But Scripture's consistent use of "light" points to a different, better-grounded meaning: not physical glow, but revealed truth and understanding breaking into what was previously dark.

”Your word is a lamp unto my feet, and a light unto my path.” — Psalm 119:105

”In your light shall we see light.” — Psalm 36:9

”The entrance of your words gives light; it gives understanding unto the simple.” — Psalm 119:130

Read against this pattern, the Urim's ”light” was never meant to shine from the stone. It was the light of disclosed truth — understanding given, not luminosity produced.

When the Light Went Out

Scripture records, in at least one explicit case, exactly why the Urim and Thummim fell silent. When Saul sought YAHWEH's answer and received none — ”neither by dreams, nor by Urim, nor by prophets” (1 Samuel 28:6) — the chapter itself supplies the cause a few verses later: Saul's disobedience regarding Amalek (28:18). The silence was neither random nor worn out by use. It was conditioned on faithfulness, and it withdrew the moment faithfulness did.

What happens to the Urim and Thummim in the rest of the monarchy is less explicit in the text — it simply disappears from the record of active use. By the post-exilic return, it is described as unavailable, awaited rather than functioning: certain priests could not be confirmed in their office ”till there stood up a priest with Urim and Thummim” (Ezra 2:63; Nehemiah 7:65). Scripture does not identify a single cause for that longer silence as it does for Saul — but the one case we are given a reason for is unmistakable, and it falls within exactly the centuries of Israel's deepening idolatry that followed.

This sharpens a broader pattern that holds throughout the New Testament: physical, undeniable proof has never been the cure for unbelief. Even Israel's most concrete, tangible provision for discerning YAHWEH's will eventually fell silent — and unbelief persisted through that silence into the era of the harshest prophetic rejection (Isaiah through Malachi).

”Though he had done so many miracles, yet they believed not on him.” — John 12:37

”If one rose from the dead, they will not be persuaded.” — Luke 16:31

The instrument of light could not endure the rejection of the One it was meant to reveal. Human nature is human nature; the heart, not the evidence, has always been the true bottleneck.

Part II. The Hebrew Stones, Honestly Identified

The twelve Hebrew stone names in Exodus 28:17-20 are genuinely difficult to identify with certainty as modern gem species. This is not merely a matter of translations phrasing things differently — in several instances, scholarship itself remains divided. The table below provides the Hebrew transliteration, the familiar KJV rendering, and the best-supported modern identification, with confidence noted honestly rather than smoothed over.

Row	Hebrew	KJV Gloss	Leading Modern Identification	Confidence
1	odem (אֹדֶם)	Sardius	Carnelian (red chalcedony)	Fairly solid
1	pitdah (פִּטְדָה)	Topaz	Peridot (chrysolite)	Fairly solid
1	bareketh (בָּרֶקֶת)	Carbuncle	Emerald, beryl, or rock crystal	Disputed
2	nophek (נֹפֶךְ)	Emerald	Turquoise or garnet	Disputed
2	sappir (סַפִּיר)	Sapphire	Lapis lazuli (not corundum sapphire)	Fairly solid
2	yahalom (יָהֲלֹם)	Diamond	Rock crystal (clear quartz)	Uncertain
3	leshem (לֶשֶׁם)	Ligure	Amazonite or zircon/jacinth	Uncertain
3	shevo (שְׁבוֹ)	Agate	Agate (banded chalcedony)	Fairly solid
3	achlamah (אַחְלָמָה)	Amethyst	Amethyst (purple quartz)	Fairly solid
4	tarshish (תַּרְשִׁישׁ)	Beryl	Peridot/chrysolite or yellow jasper	Disputed
4	shoham (שֹׁהַם)	Onyx	Onyx or carnelian	Fairly solid
4	yashpheh (יָשְׁפֵה)	Jasper	Jasper (microcrystalline quartz)	Fairly solid

Two notes worth keeping in view as we go further. First, sappir is almost certainly lapis lazuli, not the corundum gem we call sapphire today — "sappir" throughout the ancient Mediterranean world consistently described the deep-blue opaque stone now called lapis. Second, and more important for the optical study ahead: lapis is not a single mineral at all. It is a rock — an aggregate of lazurite, calcite, and pyrite — which sets it apart from every other stone on this list before we even ask how light behaves in it.

Exodus itself never states which stone belongs to which tribe. The familiar tribe-by-stone pairings come from a later tradition — recorded by Josephus — that assigns the stones to the twelve tribes in birth order: Reuben, Simeon, Levi, Judah, Dan, Naphtali, Gad, Asher, Issachar, Zebulun, Joseph, Benjamin, laid out in the four rows of three in Exodus 28:17-20. Under that tradition, the fifth stone — sappir — belongs to the fifth name: Dan. This is a real and ancient tradition, not an invention for this study, but it remains a tradition, not a text. It carries real interpretive weight; it is not proof.

Part III. The Greek Stones of the New Jerusalem

The twelve foundation stones of Revelation 21:19-20 are considerably less disputed than their Hebrew counterparts. The Greek terms map fairly directly onto known gem names from the Greco-Roman world, giving this list a higher confidence level across the board.

Order	Greek	English
1	iaspis (ἴασπις)	Jasper
2	sappheiros (σάπφειρος)	Sapphire
3	chalkedon (χαλκηδών)	Chalcedony
4	smaragdos (σμάραγδος)	Emerald
5	sardonyx (σαρδόνυξ)	Sardonyx
6	sardion (σάρδιον)	Sardius
7	chrysolithos (χρυσόλιθος)	Chrysolite
8	beryllos (βήρυλλος)	Beryl
9	topazion (τοπάζιον)	Topaz
10	chrysoprasos (χρυσόπρασος)	Chrysoprasus
11	hyakinthos (ὑάκινθος)	Jacinth
12	amethystos (ἀμέθυστος)	Amethyst

Two structural points are worth keeping distinct as we move toward the light study. First, Revelation 21:19-20 names the twelve foundations, and 21:14 explicitly states that the foundations bear the names of the twelve apostles, not the twelve tribes. Second, the twelve gates of the city (21:12) are named separately for the twelve tribes of Israel, with an angel standing at each — not Old Testament prophets, nor a duplicate of the foundation-stone list. Gates and foundations are two different namings, serving two different purposes; keeping them separate matters for the Dan thread developed in Part V.

Part IV. Anisotropic and Isotropic Light

The Real Mechanism

Gemstones fall into two optical categories, determined by crystal structure. Isotropic stones (cubic crystal system — diamond, garnet, spinel) have a uniform internal lattice in every direction. Light passes through them at the same speed regardless of angle, producing one constant color and behavior, no matter how the stone is turned.

Anisotropic stones (in every other crystal system) do not share that uniformity. Light entering an anisotropic crystal splits into two rays that travel at different speeds along different internal axes, and each axis can absorb color differently. Viewed from different angles — or through polarized light — the same physical stone can show genuinely different colors. This is called pleochroism (two colors: dichroic; three: trichroic), and it is a standard, well-documented gemological identification tool. Tanzanite, iolite, and andalusite are textbook examples.

The specific test behind the viral comparison of breastplate and New Jerusalem stones is the crossed-polarizer test (a polariscope): two polarizing filters set at ninety degrees to each other, with the stone rotated between them. Isotropic stones go dark and remain dark through a full rotation because their uniform structure does not alter the polarization of light passing through. Anisotropic stones alter that polarization and show shifting brightness — sometimes vivid interference colors — as they rotate. This is real, established science. It is not folklore.

Correcting the Viral Claim

The claim underlying the comparison — that the New Jerusalem's twelve foundation stones are anisotropic and produce color under polarized light — holds up well against the standard identifications in Part III: jasper, chalcedony, sardonyx, sardius, and amethyst are all quartz-family (trigonal); emerald and beryl are hexagonal; chrysolite/peridot is orthorhombic; and jacinth/zircon is tetragonal. All are anisotropic.

The companion claim — that the breastplate was a single isotropic stone type, dark and unresponsive under the same test — does not hold up against the actual mineral identifications in Part II. Run the same classification on the Hebrew list, and the result is nearly identical to Revelation's, not its opposite:

Hebrew Stone	Identification	Crystal System	Optical Class
odem	Carnelian	Trigonal	Anisotropic
pitdah	Peridot	Orthorhombic	Anisotropic
bareketh	Emerald/beryl	Hexagonal	Anisotropic
nophek	Turquoise or garnet	Triclinic / Cubic	Anisotropic or Isotropic (disputed)
sappir	Lapis lazuli	Not a single crystal — aggregate rock	Does not fit the binary
yahalom	Rock crystal (quartz)	Trigonal	Anisotropic
leshem	Amazonite or zircon	Triclinic / Tetragonal	Anisotropic
shevo	Agate	Trigonal	Anisotropic
achlamah	Amethyst	Trigonal	Anisotropic
tarshish	Peridot or jasper	Orthorhombic / Trigonal	Anisotropic
shoham	Onyx/carnelian	Trigonal	Anisotropic
yashpheh	Jasper	Trigonal	Anisotropic

By the best available identification, the breastplate is overwhelmingly anisotropic — ten of twelve stones are

cleanly so, one (nophek) genuinely disputed between the two categories, and one (sappir) is not a true single crystal at all, set apart from the binary altogether. The dramatic contrast — breastplate dark and absorbing, New Jerusalem blazing with color — does not hold. If anything, the call and the Prince's own provision share the same kind of light-responsiveness. The single exception, sappir, is not the odd stone out because it absorbs light differently. It is the odd stone out because it is not a crystal at all.

Part V. The One Stone That Isn’t a Crystal — Sappir and the Tribe of Dan

If the Josephus tradition holds, the fifth stone on the breastplate — sappir, lapis lazuli, the one stone that is not a single crystal but an aggregate rock — belongs to the fifth tribe by birth order: Dan. What follows is Dan's arc through Scripture, traced in four moments, and it gives the optical anomaly a remarkably fitting tribal home.

The Warning, Embedded at the Point of Blessing

Jacob's blessing over Dan in Genesis 49 is double-edged from the start:

”Dan shall judge his people... Dan shall be a serpent by the way, an adder in the path, that biteth the horse’s heels, so that his rider shall fall backward.” — Genesis 49:16-17

And immediately, in the same breath, almost a gasp inside the blessing itself:

”I have waited for your salvation, O YAHWEH.” — Genesis 49:18

The fall and the hope for rescue are planted together from the beginning, not added as an afterthought once the fall actually happens.

The Fall, Fully Realized

Judges 18 records Dan setting up its own graven image and priesthood, departing entirely from the tabernacle system. Centuries later, when Jeroboam needed to anchor a rival, idolatrous kingdom, Dan was one of the two cities he chose for the golden calves (1 Kings 12:28-30). Dan becomes a permanent, named center of Israel's idolatry — not a single lapse, but a lasting one.

The Judgment

Dan is the one tribe conspicuously omitted from the sealed 144,000 of Revelation 7:4-8. The list there runs Judah, Reuben, Gad, Asher, Naphtali, Manasseh, Simeon, Levi, Issachar, Zebulun, Joseph, Benjamin — twelve names, with Manasseh listed separately to keep the count whole, and Dan simply absent.

The Restoration — Without an Asterisk

Ezekiel 48 does not merely mention Dan. It grants Dan a full territorial allotment, the same as every other tribe (48:1), and a full gate in the city wall, the same as every other tribe (48:32). No reduced portion. No demoted status. Whatever happened in Judges and Kings, and whatever exclusion appears in Revelation 7, Ezekiel's final vision restores Dan to full and equal standing — "once was lost, now is found" (cf. Luke 15:24), not as a sentiment but as a textual fact, stated plainly in the land division itself.

Two Kinds of Mercy, Side by Side

This is worth comparing with the demoted Levites in Ezekiel 44:10-14 — Levites who "went astray... after their idols" and, even in the restored temple, remain permanently barred from approaching the altar, though still kept in service. Dan's restoration does not carry such a permanent mark. Scripture does not apply a single pattern to every failure. The Levites endure discipline that lasts; Dan experiences discipline that ends. Two distinct, textually grounded outcomes sit side by side within the same prophetic vision.

A Third Comparison: The Foolish Virgins

The demoted Levites of Ezekiel 44:10-14 find an echo elsewhere in Scripture worth setting alongside Dan, because it sharpens the distinction rather than blurring it. In Matthew 25, the foolish virgins ran out of oil, arrived late, and found the door already shut: "Lord, Lord, open to us... I know you not" (Matthew 25:11-12). The parable does not damn them — they are simply not seated at the wedding feast in that hour. That is the same shape as the demoted Levites: not cast out, not stripped of all standing, but kept from the innermost place because they lapsed when others did not.

"Yet they shall be ministers in my sanctuary, having charge at the gates of the house, and ministering to the house... but they shall not come near unto me, to do the office of a priest unto me, nor to come near to any of my holy things." — Ezekiel 44:11, 13

So the priesthood in Ezekiel 44 actually comprises three companies, not two: the sons of Zadok, who never went astray (44:15) — the wise virgins, granted nearness; the demoted Levites, who went astray but still minister (44:10-14) — the foolish virgins, saved and serving, yet kept from the innermost place; and the uncircumcised-in-heart strangers (44:7-9), barred from the sanctuary altogether — those outside the covenant entirely.

Dan does not fit neatly into any of these three categories. Dan is neither a faithful remnant like the sons of Zadok, nor a lineage permanently kept at a lesser station like the demoted Levites, nor excluded outright like the strangers. Dan is the one case in this study where the failure is corporate and total — an entire tribe, not a faithful few within it — and the restoration is just as total, with no lesser station assigned at all (Ezekiel 48:1, 32). The demoted Levites show that discipline can be permanent within ongoing covenant standing. Dan shows that, for some, discipline is not. Both are real outcomes of unfaithfulness, named plainly in Ezekiel's own pages, and Scripture lets both stand without imposing a single pattern on the other.

Why the Lost-and-Found Thread Belongs to Dan, Not Judas

It's a natural impulse to reach for Judas Iscariot when looking for a ”once lost, now found” figure among the twelve. But Judas belongs to a different list entirely. Revelation 21:14 names the city's foundations as the twelve apostles — that is, the only place a Judas question would even apply. It was Paul, not Matthias, who filled that seat (Acts 1:26). The gates of Revelation 21:12 are named for the twelve tribes, the same tribes carried on the breastplate in Exodus 28. Sappir's tribe, if the tradition holds, is Dan — and Dan's lost-and-found arc is carried entirely within the tribal thread, not the apostolic one.

Part VI. White Light, Many Colors — Bringing the Threads Together

White light is, physically, the sum of the visible spectrum — every color combined into one. Refract it, or polarize it and pass it through an anisotropic crystal, and it separates back out into the colors it was always carrying. This is not a metaphor imposed on physics; it is the physics itself, and it sits naturally alongside everything traced in this study.

An isotropic stone presents the same appearance no matter how the light hits it. An anisotropic stone reveals a different face depending on the relationship between the light and its internal axis — same stone, same light, but its self-revelation changes with orientation. Applied to both the breastplate and the foundations— both unmistakably anisotropic, as part IV established — this offers a fitting picture of representation that varies with the one receiving the light: the same Word, the same revealed truth, landing differently depending on the heart that receives it. Just as the Urim and Thummim's light — understanding, not brightness — depended entirely on the faithfulness of the one carrying it (Part I), so too does this.

And the one stone that completely breaks the optical pattern — sapphire, not a crystal at all but an aggregate of several minerals fused together — carries, by the same tradition, the tribe whose history is itself a story of fracture and restoration: lost from the sealed list, yet never lost from the land, never lost from the gate, never lost from YAHWEH's purpose for the twelve.

The stones represent. The Urim and Thummim reveal. The light faithfully shows what was always there to be seen — in the crystal, in the tribe, and in the heart.

A Note on Method

This study was developed collaboratively — theological direction and final authority rested with the author, while research and structure were provided in partnership. Every identification was checked against the best available textual and scientific evidence rather than against popular claims circulating without sources. Where Scripture is silent or scholarship is divided, that silence and division are stated plainly rather than smoothed over for the sake of a tidier conclusion. Iron sharpens iron (Proverbs 27:17).

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November 2026