

This Generation and the 70th Week of Daniel

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Part 1: Foundations of Prophecy

Introduction: A Personal Journey Into Daniel's Timeline

At the outset, let me state my purpose plainly: I am exploring prophecy to clarify Daniel's 70th Week, especially as it relates to the Jewish elect. I do not claim to have an absolute doctrine; instead, I share my personal journey to understand the prophetic scriptures and the specific meaning of the "half hour" in Revelation 8:1.

This study began with a lingering question after hearing a teaching on Revelation 8:1, which references "about the space of half an hour" of silence in heaven. The minister taught that the "one hour" in Revelation 17:12 corresponds to 7 years, implying that 30 minutes equals 3.5 years. This idea prompted my research.

My central focus is to establish a timeline and precise definition for the mysterious "half hour" in Revelation 8:1 and to connect this period to the fulfillment of prophecy regarding Israel. As my study progressed, I realized that understanding Mark 13:30 and related passages is crucial to fitting together all the prophetic pieces.

Now, I want to clarify something important. My study isn't intended to undermine anyone's theology or challenge established doctrines. I needed to understand for myself what "half an hour" truly means in Revelation 8:1. According to my understanding of Scripture, each generation must seek to grasp the prophetic message intended for its specific historical period.

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

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

The Mystery of Israel's Salvation

Romans 11 offers a starting point for examining the gospel's return to Israel, where Paul cites Hosea 6:2 and Daniel.

Listen to what Paul tells us:

"But if some of the branches were broken off, and you, although a wild olive shoot, were grafted in among the others and now share in the nourishing root of the olive tree, do not be arrogant toward the branches. If you are arrogant, remember that it is not you who supports the root, but

rather the root that supports you. Then you will say, 'Branches were broken off so that I might be grafted in.'" (Romans 11:17-19)

Paul continues with this profound teaching:

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

This connects back to Daniel 9:24, grounding Paul's teaching in the 70th Week prophecy. Let's review Paul's Old Testament sources.

The Lesson of the Fig Tree

In Romans chapter eleven, Paul places us at the very beginning of the 70th Week, marking a significant prophetic transition. This timing aligns with Hosea's prophetic week and helps us set the primary anchor for the timeline we'll follow.

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

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

Mark 13:30 indicates that a Jewish generation will witness the fulfillment of Daniel 9:27 by the end of the 70th Week, marking the end of the gospel age.

Messiah's teaching in Mark 13:28-31 aligns with Hosea 6:1-3, indicating that Israel's redemption begins after two millennia, counted from 33 AD.

Mark 13:28 says the tree's tender branches indicate youth; Israel, planted in 1948, is now 77 years old. This informs Paul's discussion of "seasons and times" with the Thessalonians. (See Isaiah 65:20 for youth and tender imagery at age 100.)

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

Let me show you something interesting. Mark 13:1-13 introduces the Seven Gentile Church Ages, summarizes Gentile secular history, and culminates at the start of the 70th Week. This chronological transition may seem unusual at first, but its relevance becomes clear as we see the

overlap and shift from a Gentile to a Jewish focus. Here is a breakdown of the last five scriptures:

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

Mark 13:10 marks the beginning of the sixth church age with the advent of the Gutenberg press in 1450 AD, under the third seal of Revelation 6:5.

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

Mark 13:12-13 transitions us toward the midpoint of the 70th Week, specifically to Mark 13:14, when the abomination sets himself in Jerusalem. This marks the significant midpoint in Israel's prophetic timeline during the 70th Week.

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

By the time we reach Revelation 14:1-6, the salvation of the 144,000 servants is complete. This marks another transition point, corresponding to Mark 13:29. It refers to the little horn, the false prophet, breaking the peace agreement in the midst of the week: *"So also, when you see these things taking place, you know that He is near, at the very gates."* Those "things" Mark refers to are further described in Mark 13:14-18. Yahshua is addressing "this generation" (Mark 13:30).

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

This text references both the fall of Jerusalem in 70 AD (Daniel 9:26) and its future desolation (Daniel 9:27). *Mark 13:23 affirms, "I have conveyed all that is forthcoming."*

Yahshua assures us that He will fulfill all His promises in verses 13-18. The culmination of desolation in Daniel 9:27 corresponds directly to Revelation 14:19-20.

Now we turn our attention to the parable of the fig tree. It offers vital instruction regarding the warning in Daniel 9:27. The angel Gabriel delivers this warning, which applies at the midpoint of the 70th Week. The narrative emphasizes not the mortality of any single generation prior to the 70th Week, but rather the Jewish faithful who will be present at that time.

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

Here's what's essential to understand: our approach must prioritize attentive observation and discernment of prophetic events rather than attempting to pinpoint a specific generation. Focusing on the unfolding signs of the 70th Week deepens our grasp of prophecy's purpose and meaning for our time.

As we conclude this section, let's reflect on Yahshua's insights in Mark's narrative and remember that observing these prophetic signals prepares us to recognize the fulfillment of God's promises. This attentive stance guides us as we continue our journey toward understanding.

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

This verse makes a straightforward assertion: spring brings the emergence of leaves from tree buds. The buds have endured throughout winter, representing Israel's dormancy since 70 AD, awaiting the sunshine to blossom her leaves. Summer arrives quickly, without a significant announcement.

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

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

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

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

Daniel 9:27 states: "And he shall confirm the covenant with many for one week: and in the middle of the week he shall put an end to the sacrifice and the oblation."

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

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

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

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

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

The phrase "this generation" in verse 30 does not refer to humanity's generation but to the timing of His judgments and His return to Earth, which occur within a defined timeframe. Yahshua drew a clear analogy between spring and summer, suggesting that His return would resemble the transition from spring to summer.

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

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

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

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

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

What are we watching for? Should we stand outside and stare at the sky? No. The Gentiles and Israel are to watch prophecy, from Isaiah to Revelation. Why are we to watch? So the "day" will not escape us.

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

The wise ones spoken of in Matthew and Daniel will know the year, but not the specific day of the year or the hour of the day. I will state: Israel will understand within two weeks.

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

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

Additionally, we understand that the beginning of Daniel's 70th Week requires Israel to expand her ancestral borders, advancing Abraham's promise. Two of many texts discuss the restoration of these borders:

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

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

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

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

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

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

The demise of Gog and Magog will fulfill the promise to Abraham regarding the land of Israel in Genesis 15:18.

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

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

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

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

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

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

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

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

Leviticus chapter 26 contains four prophecies, which we will review. This chapter, a prophecy dating to around 1491 BC, outlines four judgments against Israel for idolatry and for abandoning His commandments. By fulfilling these judgments, we can understand the significance of 1948.

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

We cannot pinpoint an exact date for this first sevenfold judgment. In Deuteronomy 28:15, dating to 1451 BC, Elohim warns Israel of the consequences of serving other gods. If they serve Elohim, they will receive blessings. However, Israel turned to various gods and suffered hardships for decades.

According to Egyptian reckoning, Egypt conquered Israel in 1209 BC. The earliest record of the name Israel appears on the Merneptah stele, erected for the Egyptian Pharaoh Merneptah, son of Ramses II, which states: "Israel is laid waste, whereas his seed is not."

In 1141 BC, the prophet Samuel attempted to restore Israel to Elohim. However, he could not compel his two sons to serve Him, which led to their deaths. The Israelites' disobedience persisted until the Assyrians conquered Israel in 701 BC.

This brings us to *Leviticus 26:21*, which states: "And if ye walk contrary unto me and will not hearken unto me, I will bring sevenfold more plagues upon you according to your sins."

In 701 BC, 2 Kings 17:7-17 describes widespread idolatry among the Israelites. Israel "feared other gods" (verse 7). They built high places in every city, erected sacred pillars and wooden images on every high hill and under every green tree, and burned incense on these high places, following the practices of the nations that YAHWEH had removed before them (verses 9-11).

Furthermore, they "followed idols, became idolaters, made for themselves a molded image and two calves, fashioned a wooden image, worshipped all the host of heaven, and served Baal" (verses 15-16).

Assyria, a kingdom known for its advanced weaponry and ruthless tactics, conquered the Kingdom of Israel in 700 BC. Approximately 250 years after the northern kingdom's establishment, the ten tribes ceased to exist as a sovereign nation. The Assyrians deported the population en masse from their homeland in Canaan, relocating it mainly to the southern shores of the Caspian Sea. As a result, the Kingdom of Israel disappeared from historical records.

Leviticus 26:24 states: "Then will I also walk contrary to you, and I will punish you yet seven times for your sins."

This verse marks the third of the sevenfold judgments, ultimately leading to the siege of Jerusalem and the destruction of the temple in 586 BC. Babylon first subdued Jerusalem in 609 BC, and in 605 BC, Daniel was taken as a gift to serve as a magus in the court of King Nebuchadnezzar II. Jeremiah provides a written account of Israel's idolatry from 606 or 605 BC.

Jeremiah 19:11-13 states: "And you shall say unto them, 'Thus saith YAHWEH of hosts: Even so will I break this people and this city, as one breaks a potter's vessel that cannot become whole again; and they shall bury them in Tophet until there is no place to bury. Thus will I do unto this place, saith YAHWEH, and to the inhabitants thereof, and I will make this city as Tophet. And the houses of Jerusalem, and the houses of the kings of Judah, shall be defiled as the place of Tophet, because of all the houses upon whose roofs they have burned incense to all the host of heaven and poured out drink offerings to other gods, including the Queen of Heaven, Inanna.'"

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

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

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

The prophet Daniel prophesies in line with Leviticus regarding the siege of Jerusalem. Daniel 9:26 states: "And the people of the prince that shall come shall destroy the city and the

sanctuary; and the conclusion thereof shall be with a flood, and unto the end of the war desolations are determined."

Yahshua lamented over Jerusalem, as recorded in *Matthew 23:37*: "*O Jerusalem, Jerusalem, you who kill the prophets and stone those sent to you, how often would I have gathered your children together, even as a hen gathers her chicks under her wings, and you would not!*"

His lament would be felt in 69/70 AD. The Jewish historian Josephus documented that during the siege of Jerusalem, two women resorted to cooking and eating their babies, an alarming event that coincided with the destruction of the temple in 70 AD. *Leviticus 26:28* represents the final sevenfold judgment against Israel and connects to Isaiah's prophecy.

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

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

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

Part 2: The Half Hour of Silence

Understanding Revelation 8:1

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

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

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

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

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

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

"Upon the opening of the seventh seal, there was a silence in heaven lasting approximately thirty minutes." (Revelation 8:1)

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

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

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

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

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

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

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

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

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

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

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

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

This seal remains concealed until the beginning of the 70th Week. In Revelation 10:4, John is forbidden to record it. Even the angels are unaware of the Word of Elohim spoken. The two olive trees convey the message of the 7th seal, while the 144,000 disseminate it across the nations.

We read in Zechariah 4:12 that the golden oil is to be poured out from them. The oil permeates the wick, producing light through combustion. The oil serves as the source of illumination. It also denotes the term "this generation," as stated in Matthew 24:34.

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

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

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

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

Observe the subsequent two verses:

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

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

At this time, the gospel of Israel goes forth. This section is an appropriate place to examine Revelation 10:1-6, as we shall integrate these events with those in Revelation 8. I am still reflecting on the significance of the 30-minute silence.

The Space of Half an Hour: Revelation 10

Revelation 10:1-6 provides crucial insight:

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

We're observing a formidable angel symbolizing Yahshua in this vision. When this vision comes to pass, Yahshua will have vacated the mercy seat reserved for the Gentiles and impart the prophecy to the seven men who will thunder it. This time coincides with the 30-minute silence in heaven described in Revelation 8:1.

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

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

When Yahshua descended from the mercy seat in heaven, He metaphorically placed His right foot on the sea and His left foot on the ground. As the gospel word transitions from the Gentiles to Israel, one might interpret the sea in Revelation 10:2 as the Mediterranean Sea, symbolizing the Gentile populace, while the Earth represents Israel. Interestingly, the Giza pyramid is the point of the four corners of the Earth that relates to the Gentiles. The four corners of the planet that relate to Israel are Mount Zion and the temple.

Yahshua Himself proclaims the gospel under the seventh seal to the Gentiles and to Israel. The disclosure of the first six seals was given to the Gentiles and announced by thunder in Revelation 6. However, the sixth seal remains pending its appointed time. In Revelation 10, the seventh seal is opened, signifying that the Word of truth contained within it has been revealed.

In Revelation 8:1, the Lamb moves from the mercy seat, and in Revelation 10, the seal is proclaimed by seven thunders, or prophetic declarations, that resonate on earth. However, John is prohibited from recording them, leaving the matter a mystery to this day. The "thunders" of

prophecy will proclaim the commencement of the 70th Week with the transmission of the gospel to Israel.

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

The revelation of the seventh seal is unknown to anyone, including the angels. Satan cannot distort or obscure that ultimate gospel appeal to the elect. Consider the numerous publications and films that claim to interpret the seals; their contradictory meanings reveal human confusion.

Revelation 8:1 states that when the Lamb "had" opened the seventh seal, there was silence in heaven. The past tense matters: He did not proclaim silence on earth. This text signals not only a shift in the gospel from Gentiles to Jews during the period of heaven's silence, but also its return to Israel.

Revelation 10:6 declares: "Time shall be no longer." This means the prophecies Paul taught in Romans 11:25 have been fulfilled, and the time has now moved to the 70th Week of Daniel.

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

The Gentile grace period has concluded. The Laodicean church era ends with the seven thunders of Revelation 10:6. Note the connection between Revelation 10:1-6 and Daniel 12:7—both passages align with Revelation 8:1, which is for Israel. At the same time, 10:1-6 is proclaimed on earth to the Gentiles.

Daniel 12:7 states: "And I heard the man clothed in linen, who was upon the waters of the river, when he raised his right hand and his left hand to heaven and swore by Him who lives forever that it shall be for a time, times, and a half; and when he has completed the scattering of the power of the holy people, all these things shall be finished."

This indicates that seven years remain in the 70th Week: time, times, and half a time, bringing the grace age to a close and signaling Yahshua's return. The phrase *"to make an end of sins, and to make reconciliation for iniquity"* signifies Israel's spiritual restoration (Hosea 6:1-2). *"To conclude the vision and prophecy"* means the completion of the 70th Week and the end of the gospel age for Israel.

The seventh seal remains a mystery until the angel's cry in Revelation 10:6. As grace draws to a close, the seven thunders deliver the final message to the Gentiles—the distinguishing message that the foolish virgins fail to receive in time for Paul's "catching away."

The elect of Israel receive the seventh seal, their gospel of redemption. I am confident that the Scriptures will corroborate this statement. I believe the seventh seal is revealed to the Gentile virgins of Matthew 25:1-12.

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

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

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

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

The fourth salvation seal concludes with the termination of the Gentile grace period. This fourth seal likely occurs early in the week, as indicated by Revelation 10:1-6.

The chosen of Israel received the gospel message under the seventh seal, as two prophets will convey the word, continuing the eagle aspect of the fourth beast from the Laodicean church (Revelation 6:7) (Revelation 12:14).

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

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

The interval between the proclamation of the seven thunders and the rapture will be a few months, confirming the prudent virgins' confidence. In Matthew 25, the foolish had sufficient time to obtain oil and return to the wedding feast, yet they arrived too late. The door was shut. Currently, the Son of Man is escorting His bride to the wedding.

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

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

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

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

Observe that the Lamb is no longer seated on the throne of intercession, as the Gentile era has concluded. Revelation 5:6-13 pertains to the Gentiles. Subsequently, we observe His covenant of salvation, manifested through the Lamb, positioned on Mount Zion for the elect of Israel. He proclaimed that the Word I utter shall not falter, and we witness the Lamb and the covenant for Israel in Revelation 12:11 and Revelation 14:1-4.

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

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

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

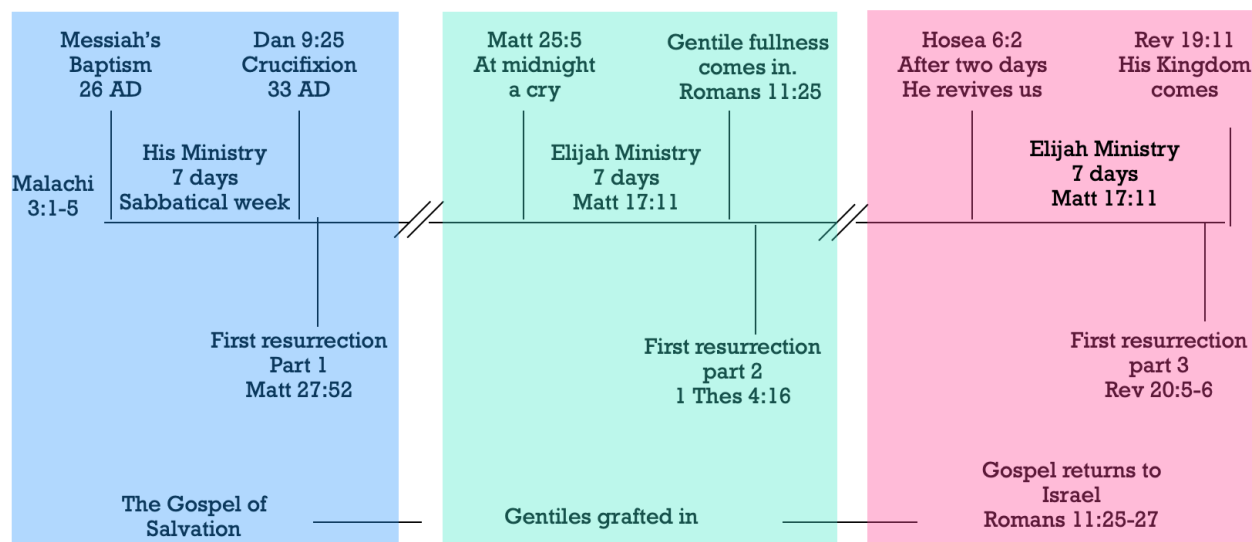
As it was in the days of Noah

I found myself wondering: Does Noah's story have anything to do with the half hour of silence in Revelation 8:1? That brief period mentioned in prophecy kept coming to mind as I studied these passages. (Genesis 7:4)

Looking more closely, I recognized a link between Noah's story, the concept of being taken up, and the half-hour of silence in Revelation 8:1. Noah's escape from judgment found fulfillment in a final prophecy, thereby completing his faith. Similarly, I regard Noah's era as a foreshadowing of the final prophecy associated with the opening of the seventh seal in Revelation 8:1.

Just as in the days of Noah and those seven days, we need to pay close attention to what the Messiah teaches in Matthew.

Foreshadowing of Noah's seven days



Yahshua's words were first spoken to Israel, but we must remember that the Gentiles are also included—grafted in by God's design. This is a crucial point we can't afford to overlook.

Mat 24:37 But as the days of Noe were, so shall also the coming of the Son of man be. [38] For as in the days before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

Verse 37 sets the stage: *Yahshua* says, “*So also is the coming of the Son of Man.*” With that statement, he turns our attention to the final days before his return. To understand this, we need to examine the period of Noah's faith immediately before the flood.

The recurring pattern is clear: a parable depicting the first resurrection that unites Gentiles and Israel, each fulfilling a distinct role and reflecting the pattern seen in Noah's experience. Genesis 7:1-16 prefigures the final days before judgment, and when the Son of Man returns, he brings this predicted judgment, emphasizing the prophetic connection *Yahshua* intended.

Adam's era ends:

Methuselah's final instruction lasts seven days, and those who are faithful hold fast to this last command. Genesis 7:2-4 gives us the Word of knowledge that completes God's mystery. With this final instruction, the door of the ark is closed. In Genesis 7:16, we see eight saved from judgment—like eight virgins preserved through obedience.

Noah's era ends:

I see Methuselah's cry echoed in Matthew 25:5. It signals the start of seven days of teaching—a sabbatical week. By the end of that week, the mystery of God is brought to completion, as

Revelation 10:7 says. The final Word of knowledge (Revelation 10:3-6) then closes the door on this age. Five wise virgins are taken from judgment, just as 1 Thessalonians 4:16 describes.

Part 3: The Ministers of Salvation

How Long Do the Two Olive Tree Prophets Teach Israel?

When do the two prophets teach, and for how long? Let's look at Revelation 11 to find our answers.

Revelation 11:2-8 provides the timeline:

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

Let me explain what these verses reveal.

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

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

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

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

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

and the beginning of the hour of abomination and desolation. I find it interesting that the middle of the week is referred to as "and a half."

In summary, this second half begins a time of judgment for all those with unrepentant hearts. The first half is characterized by repentance, spiritual healing, and the proclamation of the gospel. At the midpoint of the week, several events mark the separation between the two halves. Two prophets are murdered, a great earthquake strikes Jerusalem, and the fifth trumpet angel's plague comes to an end.

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

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

In Daniel 12, "time" refers to the first 1,260 days, while "times" refers to the second 1,260 days. The term "times" is plural because it includes the thirty days of Daniel 12:11 and the forty-five days of 12:12, extending to the end of the second half.

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

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

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

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

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

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

The beast and the false prophet are angry with Israel because of the five trumpet plagues of the angel in Revelation 8.

Ministry of the Two Jewish Prophets

The ministries of the two Jewish prophets are essential to understanding the timeline of the 70th Week. Their role includes foretelling the seven trumpet angels and the three woes. Additionally, they proclaim the gospel of salvation to Israel.

The only valid message of salvation is the one given to Yahshua's apostles, who wrote the New Testament epistles. Paul, identified as the twelfth apostle, stated in *First Corinthians 3:10*:
"According to the grace of God which is given unto me, as a wise master builder, I have laid the foundation, and another builds thereon."

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

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

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

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

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

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

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

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

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

The first step of redemption began at the cross, and the first seal was opened at Yahshua's resurrection. The seventh seal marks the beginning of Daniel's 70th Week.

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

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

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

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

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

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

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

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

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

As previously noted, while there is silence in heaven, seven thunders are on earth (*Revelation 10:4*). Following these events, the two prophets of Israel begin to speak.

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

Fire represents purification, deliverance, and divine judgment. This event concerns the ministries of the two prophets, each of whom has an anointing: one like Moses and the other like Elijah.

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

Chapter eight of Revelation focuses on Israel and features the same themes of voices, thunder, and lightning. In Revelation 6, which focuses on the seven church ages, one thunder opens six of the seven seals. The context indicates that one prophet revealed the mystery of the thunder for the first six seals.

When Revelation 8:1 opens, thunder brings the mystery to the 144,000 servants, as noted in Revelation 14:1, just as Revelation 8:5 predicts.

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

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

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

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

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

Ministry of the 144,000 Servants of Israel

Revelation 7:1-3 provides the framework:

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

Let me explain what these verses mean.

In *Revelation 7:1*, the phrase "*four corners of the earth*" refers to the Great Pyramid of Giza. These angels hold back the plagues assigned to the seven trumpet angels. A prophetic command unleashes these plagues through the two olive tree prophets, as discussed in Revelation 8.

The first four plagues are not global in scope. They will affect the ancient Roman Empire, Europe, North Africa, and parts of the Middle East. As part of the Roman Empire, Israel is the focal point of these verses.

Here's an excerpt from an article about the Giza pyramid that's fascinating:

Many people consider the Great Pyramid of Giza to be one of the oldest, most excellent, most perfect, and most scientifically advanced monuments on Earth, built thousands of years ago. However, many people are unaware that the Great Pyramid is not only an architectural and engineering marvel. It's also a geographical marvel. It sits at the exact intersection of the longest line of latitude and the longest line of longitude. END

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

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

The first four trumpets appear to be about plagues or disasters that affect a third of the population, matching the geographical locations of the four empires in Daniel chapter seven. In contrast, the last three trumpet plagues affect the entire world. We will address these in later chapters.

For the second time, and certainly not the last, I am incorporating new information I recently encountered in Jeffrey Goodman's "*The Comets of God*." Earlier, I mentioned that the first four trumpet judgments in Revelation chapter eight are natural disasters.

Based on the evidence Goodman compiled and presented, I agree. These judgments are described in terms of parallels to many calamities in the Old Testament. The descriptions align with those found in cuneiform tablets that document natural disasters in the Middle and Far East throughout history. They also resonate with some of the plagues described by Moses.

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

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

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

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

The evidence on how comets enter Earth's atmosphere and impact its surface aligns with the descriptions of the first four trumpet plagues in Revelation 8. Additionally, the sixth seal from chapter six and the seventh angel from chapter sixteen closely match these descriptions.

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

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

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

We have stated that Giza is considered the exact center of the Earth, and from this location, the four beast empires described in Daniel 7 were dispatched.

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

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

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

Hosea 3:4-5 notes: "For the Israelites will live many days without king or prince, without sacrifice or sacred stones, without ephod or idol. Afterward, the Israelites will return and seek

YAHWEH, their Elohim, and David, their king. They will come trembling to YAHWEH and to his blessings in the last days."

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

The gospel seal is given to the 144,000 servants who possess the Word of the Holy Spirit, as prophesied in Revelation 7. In Revelation 14:1-5, these servants are now sealed.

Revelation 14:2-7 provides their description:

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

Let me explain what these verses reveal.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Part 4: The Beast System Revealed

City of Babel, Babylon

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

The following paragraph is sourced from the internet:

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

I'll continue by providing a brief overview of the city of Babylon and its religious history. Jeffrey Goodman, Ph.D., draws on this information from his book "The Comets of God." The book draws on archaeology and other scientific disciplines.

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

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

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

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

The Israelites were repeatedly condemned in the Old Testament for their worship of this goddess. The Baal religion has persisted throughout history and is prophesied to resurface during Daniel's 70th Week, as referenced in Revelation.

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

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

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

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

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

Nimrod and Semiramis

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

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

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

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

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

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

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

Semiramis maintained that there was not two gods but one with two aspects. During his lifetime, Nimrod was the Babylonian man-god, depicted as a solar deity. Subsequent sun gods throughout

the pagan world were modeled after him, bearing different names yet recognized as variations of the original sun god, Nimrod.

Nimrod's wife claimed the title of moon goddess and adopted grand titles such as "Queen of Heaven," "Ever Virgin," "Mediatrice," and "Mother of God." In doing so, she fashioned herself as the archetype of the divine feminine, influencing subsequent depictions of goddesses.

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

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

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

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

If you search for "trinity gods" or "triple gods" in the image section of the internet, you'll find numerous examples that predate the birth of Christ. Upon examination, the similarities between the attributes of pagan sun gods and goddesses and those of Nimrod and his family become increasingly evident.

The terms "God the Father" and "God the Son" should not be considered an incomprehensible Divine Mystery. Instead, they represent a lie that originated in ancient Babylon with Nimrod, Tammuz, and Semiramis. I urge you to conduct independent research to avoid apostate compromise.

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

This article certainly provokes thought. Babylon has been historically associated with pagan gods and worship, and it has served as both a military and a religious adversary to Israel. The city of Babylon was located on the Euphrates River, approximately fifty miles south of Baghdad.

We first encounter Babylon in 2 Kings 17:24, where the king of Babylon establishes pagan rituals in Samaria.

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

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

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

The Holy Roman Catholic Empire will emerge as the eighth head of Daniel's week, which brings to mind *1 Peter 5:8*: "*Be sober, be vigilant; because your adversary, the devil, as a roaring lion...*"

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

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

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

Revelation 17:3 characterizes the emperor of this religious government as a woman, a figure traceable to the Sumerian Empire of Mesopotamia around 2500 BCE. This woman of Babylon is depicted as a spiritual whore, associated with various harlots, some of whom evolved into Christian sects that taught human-centered theology.

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

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

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

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

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

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

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

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

Identifying the Beast in Daniel's 70th Week

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

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

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

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

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

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

Daniel 7:7 continues: "After that, I saw a fourth beast in my dreams. It was horrible and powerful. It had iron teeth, devoured its prey, broke it into pieces, and stamped the remnants with its feet, crushing the fragments beneath them. Any animal that had come before it had never been like this. It had ten horns."

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

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

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

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

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

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

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

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

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

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

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

In Genesis 3:1, it is stated: "Now the serpent was more subtle than any beast of the field that YAHWEH Elohim had made."

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

This passage implies that Satan is more cunning than any other beast in the field. Now, building on this thought, let's turn to *Genesis 1:24-25*. Before we do, I will note that 1:25 repeats 1:24. This repetition underscores the teaching's importance:

USAV+ Bible:

Gen 1:24 *And God went on to say, "Let the earth bring forth living souls according to their kinds, livestock and creeping things and beasts of the earth according to their kinds." And it was so.*

Gen 1:25 *And God made the beasts of the earth according to their kinds and the livestock according to their kinds, and everything that creeps on the ground according to its kind. And God saw that it was good.*

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

The serpent was not merely depicted as a cow or a snake. Instead, it represents the upright beast known as *Homo sapiens*, pre-Adam. This concept is the origin of the term "beast of the earth," as Adam was made from the earth. We read of the beast empires in Daniel chapter seven, and they relate to the last demonic empire mentioned in Daniel's 70th Week.

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

Throughout the Bible, from *Genesis* to *Revelation*, the serpent works through humanity. In the Book of Daniel, we encounter four empires that are significant in biblical, geographic, military, and spiritual history, spanning antiquity into the future. These empires reflect the influence of their spiritual progenitor.

I want to address *Genesis 1:24*, the beast of the earth.

Observe the wording in *Genesis 1:25*, which says: "*Let the earth bring forth the beast after 'their' kind,*" and note that these living souls are referenced in 1:24. Now compare this with *Revelation 13:1-10*, which describes the beast with seven heads. This beast is drawn from *Daniel 7:1-8* and is identified as representing four of the most powerful empires in history.

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

Where did Adam and Eve's flesh come from? Their spirit was created in Genesis 2:7. This verse speaks of their spirit, not their flesh, which was formed from the dust of the earth. What gives us life? It is our spirit, not our flesh. It is our spirit that will go to heaven or to hell, not our flesh.

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

Let us follow this beast from Genesis to Revelation.

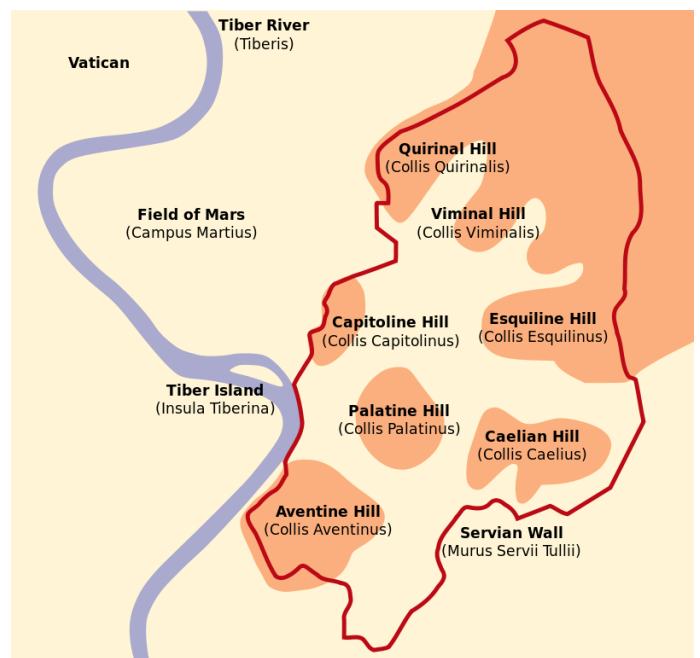
In Revelation 17:9, the City of Rome is identified as the Caesars' seat of power, with "seven mountains, on which the woman sits." The City of Rome was built on seven hills, while Vatican City is located on the eighth, approximately 2.5 miles from Rome.

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

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

Note that Vatican City lies north of the seven hills, not within them. This beastly empire is the color of scarlet, blood.

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



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

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

It's crucial to understand that this woman symbolizes the Baal spirit. As previously noted, Israel faced judgment in 2 Kings 17:7-17 for worshipping Baal, Marduk, and Astherah, Queen of Heaven (1 Kings 14:15, 23).

The woman, a demonic spirit atop the scarlet beast, symbolizes the spiritual figure Inanna, known by many names, including Astherah. The false prophet, represented by the little horn, embodies the spirit of Nimrod, regarded as the Assyrian equivalent of Zeus.

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

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

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

The woman riding the beast embodies the ecumenical spirit on Earth. Often referred to as a spiritual whore, she distorts the valid message of salvation. Her influence traces back to the Sumerian Empire, extends to Babylon and Greece, and eventually permeates the globe.

Ultimately, she established her most powerful throne within the Holy Roman Catholic Empire, a development that, alongside her daughters, led to widespread spiritual corruption over the centuries.

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

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

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

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

Let me explain this crucial passage.

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

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

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

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

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

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

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

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

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

Two passages in Daniel 7 provide insight into the prophecies examined in the book of Revelation. Let us take a closer look at these passages before we proceed with the teachings of Revelation.

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

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

140 years after Otto the Great's coronation, the Holy Roman Catholic Church was officially recognized. From that point forward, the Pope wielded power over kings. The three plucked up their horns:

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

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

Third Horn: In 1209, Pope Innocent III excommunicated King John of England for his obstinacy in resisting the pope.

The seven hills symbolize the beast's seven heads. In biblical prophetic literature, 'the beast' often refers to a political-religious power that opposes divine authority. The seven heads correspond to the seven Caesars who ruled after Nero's death in 68 AD. The first five heads symbolize the five benevolent emperors:

Nerva (96-98 CE)

Trajan (98-117 CE)

Hadrian (117-138 CE)

Antoninus Pius (138-161 CE)

Marcus Aurelius (161–180 CE)

Constantine (306-337 AD)

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

I aim to identify the political-religious entity and its representative, the little horn. This figure makes necessary declarations, as mentioned in *Daniel 7:11*. *The passage states: "I looked then because of the sound of the great words that the horn was speaking. And as I looked, the beast was killed, and its body destroyed and given over to be burned with fire."* This scripture comprises two sections: the blasphemy and the ensuing judgment. The verdict about the little horn and the beast in Daniel 7:11 appears again in Revelation. You can find it in chapters 14:8, 16:9, 18:2-21, and 19:20. Additionally, Daniel 7:11 addresses the little horn in the context of the 70th week.

Daniel 8:9 speaks of Antiochus Epiphanes. It partly predicts the events of the little horn from Daniel 7:8, 11 during the 70th week. Furthermore, Daniel 8 and 11 predict events linked to Antiochus Epiphanes from 171 to 164 BC. I wish to underscore the prophetic importance of Daniel 7, 8, and 11. Together, these chapters provide a brief overview of 2,600 years of history and offer insights into Daniel's 70th week.

Chapters 8 and 11 focus on the reign of Antiochus Epiphanes. He is portrayed as the little horn, a strong military leader and self-proclaimed god, reflecting traits that recur during the 70th week. The analysis examines how Antiochus prefigures the abomination of desolation during Daniel's 70th week. Daniel 8:14 references the days, symbolizing the duration of Antiochus' oppression.

This prophecy and its historical context anticipate the later abomination of desolation during the 70th week.

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

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

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

I want to examine how Jerusalem's desolations are described differently. There's a notable distinction between Daniel 9:26 and 9:27. Verse 26 states: "The city and sanctuary will be destroyed." This occurred twice in history: first in 586 BC, before Daniel's prophecy, and again in 69 or 70 AD.

However, verse 27 says: "The overspreading of abominations, he shall make it desolate." The city or sanctuary is not destroyed. Instead, Jerusalem is desolate of its people. This aligns with the actions of Antiochus IV Epiphanes in 168 BC. At that time, he committed the abomination in the temple and caused the death of 80,000 Jews. The actual abomination was less about pig sacrifices and more about corrupt priests collaborating with Antiochus to Hellenize Jewish society. This integration of Greek philosophy and mythology continued and influenced many Christian theologies from the first century AD onward.

Looking to the future, in the second half of the 70th Week, the temple will not be destroyed, as the Son of God will reign from it for a millennium, as indicated in Daniel 9:24. This expected change underscores that prophecy outlines both judgment and restoration. *Daniel 9:27 states: "He shall affirm the covenant with many for one week; in the middle of the week, he shall terminate the sacrifice and the oblation and the proliferation of abominations; he shall render it desolate until the end, and that which is decreed shall be executed upon the desolate."*

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

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

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

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

The two parables, the return of the Son of Man and the fig tree, are a single parable. They also pertain to the parable of the ten virgins in Matthew 25:1-10, tying together core eschatological themes. In Mark 13:26, the word "then" refers to a specific time when this generation will witness the Son of Man's appearance. In verse 29, Yahshua stated that no one knows the day or hour. This applies to both the elect of Israel in that 70th Week and the wise Gentile virgins in the catching away of First Thessalonians 4:17. It's important to remember that the Gentiles have been included in the promise of salvation, along with the parables.

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

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

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

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

The angel tells Daniel that the discerning will ultimately comprehend. However, no one knows the exact day the 70th Week begins. Likewise, the elect of Israel will not know the precise day of the week's midpoint. Both groups will be aware of the surrounding events. The season is known, but not the day or hour.

Daniel 12:9-10 declares: "He instructed, '*Proceed, Daniel, for the words are concealed and sealed until the end times. However, the wise will comprehend.*'" This declaration serves as a transition to the discussion of Daniel's enigmatic 70-week chronology. This chronology has remained mysterious for approximately 2,600 years. Nevertheless, the angel declared that as time nears its culmination, the enigma's seal will be unveiled. Subsequently, we shall examine Paul's writings concerning this eschatological enigma. Paul's teaching occurs before and during the middle of Daniel's Week.

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

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

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

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

Paul issues a caution akin to that of Yahshua in *Mark 13:36: Do not fall into spiritual lethargy, as many remain in a state of slumber.*

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

The wise Gentile saints cannot overlook the specific day and hour of the rapture, as they know they reside within the period designated for the fulfillment of Daniel's prophecy. The shrewd Gentile elect will not miss their day, as they know the season. The enlightened Jew rejuvenated during that week, knows their day in the near future.

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

He notes the times and seasons that he need not address, as he has covered this lesson previously. Paul refers to two distinct seasons, indicated by the plural term "seasons." One concerns the events leading up to the rapture of the Gentiles, while the other concerns Israel's election before their resurrection.

There are 1,260 days from the middle of the week to the start of Revelation 19:11. Despite this, the commencement of the 70th Week does not yield a specific date, nor do the assassination of the prophets, the great earthquake in Revelation 11, or the ending of the fifth trumpet angel plague in Revelation 9 signify the midpoint of the Week.

These events all culminate around the midpoint of the week. However, Daniel 12:11 does not specify a definitive start date; Elohim counts the days from a specific day referenced as "and a half" in Daniel 12:7.

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

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

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

The Mark of the Beast

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

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

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

Elohim will judge those who bear the Beast's name, while Satan will persecute those who bear the name of Yahshua.

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

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

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

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

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

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

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

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

Gentiles received warnings about this mark before the Gentile grace period ended. Israel will face her warnings of woe. These warnings are reserved for those who choose not to repent and instead embrace the Mark of the Beast, sealing their destiny. In the next verse, we uncover additional insights.

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

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

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

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

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

This beast is composed of nations and the people of the prince, as referenced in Daniel 9:26. They support the little horn's deceptive peace agreement, which we will examine. (The people of the prince have been on earth for many millennia.)

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

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

The verse Revelation 13:4 asks, "Who can make war with him?" This suggests that the USA may have diminished its status as a world power. The fulfillment of Revelation 13:4 will occur through a deceptive peace agreement that, in a short time, will initiate the 70th Week.

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

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

Currently, individuals voluntarily undergo implantation of computer chips. Below are two links to websites discussing this technology:

1. <https://www.independent.co.uk/news/world/europe/sweden-workers-microchip-implant-cash-card-id-pass-replace-employee-hand-epicenter-rice-grain-size-a7670551.html>
2. <https://www.scientificamerican.com/article/elon-musks-neuralink-has-implanted-its-first-chip-in-a-human-brain-whats-next/>

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

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

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

These scriptures tell us the story of America and how it has brought technology to the world.

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

Verse 14:10 warns: "The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels and the Lamb."

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

These illustrate three approaches an individual can take to associate with the beast's information system. Although verse 13:18 presents the number associated with his name, it does not clarify what his name or the mark entails. 666 represents a spiritual reality, man elevating man, and the worship of man in place of God. I'm not sure our worship of Christmas is a foreshadowing.

Is it possible that the mark serves as a chip implant for transactions, such as buying or selling? Can his name or number be added to an app on your phone or to the chip embedded in your hand?

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

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

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

The seven seals serve a unified purpose in relation to the Word of salvation. They illustrate its application to salvation throughout its dispensation.

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

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

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

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

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

As time approaches the 70th Week of Daniel, the Scriptures indicate that Satan exerts influence over the seventh seal and continues to employ all three of his horsemen, symbolized by the pale horse. I have heard it taught, and I concur, that the pale horse rides to the conclusion of Daniel's Week.

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

This pale horse represents a blend of the initial trio of horse riders: the white, the red, and the black, 666. The first three signify deceit, martyrdom, and the commodification of the gospel by the people of the prince, as they are called in Daniel 9:26. The Black Horse Rider began offering the false gospel in paperback editions after the Dark Ages.

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

The fourth beast, depicted as having the face of an eagle in Revelation 4:7, pertains to prophecy and, equally important, to the understanding of prophecy from antiquity. During this final week, two prophets convey the message of salvation and judgment.

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

Part 5: The Trumpet Plagues

Mark Chapter 13: Jewish Dispersion

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

Next, we'll discuss the Christianized elect of Israel, called "the woman," who will flee during the 70th Week. This group includes not only the nation of Israel but also the chosen Israelite saints

living in nations that have formed agreements with the beast and the false prophet, as outlined in the New World Order or the League of Nations.

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

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

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

In this context, the woman, symbolizing the Church of the Messiah, responds to the call of the two prophets of Israel, represented by the "two wings of a mighty eagle." Exodus 19:14 foreshadows the 70th Week, and Moses and Joshua embody the two wings of the prophets in the Exodus narrative.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

As they attempt to escape before Jerusalem's destruction, the 144,000 servants will continue to teach the gospel globally. Let's analyze these verses rather than relying solely on my interpretation.

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

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

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

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

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

The Fifth Angel's Trumpet Plague

I am considering the implications of the fifth trumpet angel's plague. Is its impact confined to the beast's geographic region, or does it extend to the entire earth? I am focusing specifically on an analysis of Chapter 9. The two prophets are likely to elucidate these plagues, offering a deeper understanding, particularly regarding the Woman Israel.

Revelation 9:1-6 describes:

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

Revelation 9:7-10 continues:

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

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

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

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

We acknowledge that these comets are utilized and often referred to as stars.

Science has revealed that the Earth was resurfaced approximately 300 million years ago. Additionally, comet impacts have reshaped Earth's Moon and other bodies in the Solar System. These impacts caused massive earthquakes unprecedented in human history.

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

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

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

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

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

I intend to argue that the star in Revelation 9:1 is a comet, but the "him" is an angel associated with the comet. I suspect this angel has a name. This judgment is distinct from the first four judgments described in Revelation 8.

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

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

The imagery shows humanity that this event is the result of His judgment. Elohim's elect will understand exactly what will occur when they witness the comet impact the Earth, guided by the two candlesticks of Israel, which symbolize the prophets. This event will serve as a testimony to those who have ignored the prophecies in Scripture.

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

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

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

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

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

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

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

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

To protect the sealed Christians, the Holy Spirit will dispatch angels to defend them against these demonic entities, just as the blood on the doorposts of Jewish homes in Egypt protected them when Moses led the people out. Let's continue examining these spirits.

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

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

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

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

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

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

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

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

I have excerpted an online article to introduce you to the goddess Inanna. Inanna, a Sumerian deity, was associated with love, fertility, and warfare. Renowned for her duality, she could both rejuvenate the land and unleash devastating carnage in battle.

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



Ancient Akkadian cylinder seal from c. 2350-2150 BCE depicting the goddess Inanna with her foot on a lion, with Ninshubur paying obeisance.

Inanna presided over love, sensuality, and fertility. Consequently, she directed the processes of growth and existence. She also welcomed the chaos of combat, lending her strength

to warriors and kings. Her influence permeated every harvest, conflict, and moment of fervor.

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

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

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

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

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

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

Arms Linked to Inanna

Artistic representation of Inanna as a warrior goddess with a lion, showing her armed with a bow and dressed in battle attire. Inanna wielded arms with the skill of an experienced combatant. She carried a quiver and bow, instruments of warfare that symbolized her combat prowess. She was dressed in combat attire, ready to defend and prevail.

Her portrayals as a war goddess, often bearing arms on her back, demonstrated her readiness for battle. Even during times of peace, her combative essence remained, serving as a reminder that she could retaliate when provoked.

Consecrated Fauna



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

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

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

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

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

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

Following the initial suffering in Revelation 9:12, the earth will be struck by the sixth trumpet plague of the same chapter.

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

The Sixth Trumpet Angel's Plague

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

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

Revelation 9:13-21 continues:

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

Let me explain what these verses reveal.

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

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

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

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

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

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

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

The first woe, or warning, is the five-month-long fifth trumpet plague. Midway through the 70th Week, the two prophets die, marking the end of this plague. The interval between their martyrdom and the second woe, marked by an earthquake in Jerusalem, is relatively short, spanning only a few days or weeks.

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

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

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

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

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

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

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

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

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

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

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

A four-horned altar of sacrifice, smeared with the blood of offerings intended to atone for sins in accordance with Jewish law, is part of the temple described in Ezekiel 43. The Messiah provided a permanent atonement for all sins, making him the ultimate sacrifice. It is said that Yahshua is the horn of salvation.

Verse 9:13 illustrates the global spread of the blood covenant of redemption. However, Yahshua is no longer seated on the mercy seat. Instead, He now serves as the high priest of salvation for

Jews, not Gentiles. The scenario in Scripture 9:13 applies to Israel, as the 144,000 servants will spread the gospel and the impending judgments to the Jewish elect worldwide.

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

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

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

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

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

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

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

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

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

We'll now examine the statement from 9:15, *"for an hour, and a day, and a month, and a year,"* and place it within the timeframe of the concluding half of the 70th Week. We'll reference the account in which Elohim instructed Ezekiel to recline on his side, as detailed in Ezekiel 4:1-5. Verse 9:15 states that a year = 360 days, a month = 30 days, a day = 1, a period of 391 days, and an hour is the time of the ten kings that receive power (Revelation 17:12).

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

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

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

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

Two prophets, known as the two Olive Trees, will inform the sealed saints that they have 390 days to depart from Israel. This period (391 days) coincides with the time when the ten kings receive their power to fulfill the will of the false prophet, the antichrist, for one hour, thereby triggering the final devastating plague, as mentioned in Revelation 17:12-14.

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

Ezekiel 4:1-5 states: "You also, son of man, take a tile and place it before you; portray upon it the city, even Jerusalem." "And lay siege against it; build a fort against it, cast a mount against it, set the camp also against it, and place battering rams around it." "Position an iron pan upright, resembling a barrier between you and the city, with your face pressed against it. It shall be besieged, and you shall lay siege to it. This gesture will be interpreted as a sign to the House of Israel." "Lie on your left side and put the guilt of the house of Israel upon it. You will bear the burden of their sin for the number of days that you lie on your left side." "For I have laid upon you the years of their iniquity, according to the number of the days, three hundred and ninety days; so you shall bear the iniquity of the house of Israel."

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

Those who refuse the message of salvation bear the sin of the house of Israel because they rejected the gospel call. The fifth trumpet woe serves as a warning and a five-month-long pestilence, attempting to break their stubbornness and drive them to repentance. Nonetheless, many did not repent.

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

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

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

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

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

When it comes to worldwide military troops, there aren't 200 million soldiers. For example, China has the world's largest military with one million soldiers.

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

This phrase returns to the description of the goddess Inanna in the previous chapter. The fifth angelic plague is upon us, and it continues into the sixth plague, representing a more severe condition of judgment.

According to Revelation 9:17: "*I saw the horses in the vision, and those who sat on them, having breastplates of fire, jacinth, and brimstone; the horses' heads were like lions' heads; fire, smoke, and brimstone came from their mouths.*" That lion spirit in Daniel 7:4.

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

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

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

Revelation 9:16 assigns two hundred million spirits to carry out this global plague. We anticipate that the worldwide spread of this epidemic, or virus, will follow the gospel being preached by Israel's 144,000 servants. These servants leave Israel midweek, the same time as the onset of the sixth plague. Prominent figures may believe they control their creations, such as this virus, but in reality, their goddess, Inanna, controls them. Powerful men unleashed this viral pandemic, allowing demonic spirits to rule over it.

Revelation 9:17 describes horses resembling those in the fifth plague, representing the power and speed associated with military forces. Their breastplates symbolize protection against war, suggesting the plague's unstoppable nature.

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

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

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

In Revelation 9:17, the mention of the stone jacinth is significant. This stone appears multiple times in the Bible and was among the stones on the High Priest's breastplate, worn when the High Priest served as a judge in legal disputes. Folklore surrounding jacinth suggests that amulets containing this stone were believed to protect travelers from plagues and injuries during their journeys. Additionally, it was thought to ensure a warm welcome at inns and to protect the wearer from lightning strikes. It is intriguing how closely folklore reflects Revelation 8. We read of lightning and thundering, followed by the seven plagues of the seven angel trumpets. We then see that the elect of Israel are sealed in Revelation 14 and that the four angels are held back until they are sealed in Revelation 7.

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

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

Sulfur dioxide is a colorless gas with a strong, irritating odor that can cause eye, nose, and throat irritation. Symptoms of exposure include nasal mucus, choking, coughing, and reflexive bronchoconstriction.

The described plague may cause symptoms similar to those associated with sulfuric acid and appears to resemble the COVID-19 virus. Continuing with verse seventeen, the horses are depicted with lion-like heads, similar to those of the Babylonian Empire, the first beast empire mentioned in Daniel. Babylon was a world empire, and Revelation 13:3 asks, "Who can make war with him?"

This raises the question of who can contend with the dragon, identified as Satan in Revelation 12:9.

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

In Revelation 9:18-19, it states that one-third of Israel will die from fire, smoke, and brimstone emitted from the mouths of the horses. These verses pertain to Israel, yet they will affect the Gentiles. Because the 70th Week of Daniel pertains to Israel, the Gentiles are not explicitly mentioned; however, they will be included in taking the mark of the beast.

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

In the nineteenth verse, it notes that the beasts' power lies in their tails and mouths, which resemble serpents, each with a head. The text alludes to the biblical instruction to "be wise as a serpent and harmless as a dove," emphasizing that serpents are poised and ready to strike with precision.

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

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

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

The following excerpt summarizes the events leading up to the COVID pandemic and discusses the ramifications for global governance and religious beliefs.

The publication originates from Hillsdale College.

December 2021: Volume 50, Number 12 What is the Great Reset?

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

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

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

This simulation took place two months before the COVID outbreak in China made headlines and five months before the World Health Organization declared it a pandemic. Notably, the simulation closely mirrored the real COVID-19 scenario, including asymptomatic spread.

According to reports, the United Nations and China are steering nations toward communism, with support from socialist politicians, including some within the United Nations and the United States. This New World Order movement has used the COVID-19 pandemic to accelerate the timeline for Daniel's 70th Week.

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

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

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

The global Jewish population is approximately 15.8 million, of whom 7.2 million reside in Israel, representing 47%. Additionally, about 1.9 million Jews live in Europe, accounting for 56% of the international Jewish population.

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

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

Part 6: Judgment and Tribulation

Jewish Holocaust

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

Revelation 14:14-20 provides a sobering description:

"And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped. And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God. And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs."

Let me review what we have been discussing up to this chapter and include a few more highlights. I would like to begin by saying that this language is so Jewish. This language comes directly from the tabernacle of Moses, fulfilled in real time, the revelation of their Messiah.

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

The two sickle judgments represent distinct events. The first affects one-third of humanity, while the second concerns the desolation of Jerusalem, as prophesied in Daniel 9:27, and occurs within a 200-mile radius of Jerusalem. The second judgment begins shortly after the first sickle is fulfilled, marking 391 days of the sixth trumpet angel's plague, immediately followed by Jerusalem's desolation. I believe the first sickle judgment ends shortly after the midpoint of the week, potentially within a week of the death of the two prophets.

Revelation 14:14 depicts an angel seated on a cloud, ready to bring judgment. He waits in a spiritual realm until Yahshua, speaking from the Temple, the seat over the ark, instructs him to thrust his sickle. This scene is written from the Jewish perspective, from the tabernacle of Moses, now fulfilled in real time.

Verse 15 describes the angel instructing: *"Thrust in thy sickle and reap, for the harvest of the earth is ripe."*

Scripture uses the harvest as a spiritual metaphor. A farmer doesn't harvest until the crop is ready. Revelation 14:15 marks the timing of the first sickle harvest, which begins with the sixth trumpet plague. This verse speaks of "the harvest of the earth," not the vine of the earth, which is Israel. According to verse 14:16, this harvest represents the sixth trumpet plague and its spiritual work, as shown in Revelation 9:15.

Revelation 14:17-19 addresses the second sickle, which concerns the devastation of Jerusalem during the second half of Daniel's 70th Week. The temple angel instructs another angel with a sickle to reap, gathering the earth's vine clusters and casting them into the winepress of Elohim's wrath. Verse 18 mentions that this angel has authority over fire, similar to the fire in Revelation 8:5. This authority suggests that this angel oversees the desolation of Jerusalem.

These two distinct sickles represent separate judgments. The first encompasses the worldwide judgment killing one-third of the Jewish population, occurring between the 1,110 and 1,260 days from the start of the week. The second focuses specifically on Jerusalem's desolation, as prophesied in Daniel 9:27 and in the Messiah's parable in Mark 13:14.

Revelation 14:19 depicts the second sickle thrusting into the earth's vine, gathering it into the winepress of Elohim's wrath. This winepress symbolizes the political and military power wielded by the little horn in Jerusalem. The vine clusters represent the rebellious Jews who rejected the gospel (John 15:6).

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

One thousand six hundred furlongs equals 200 miles. A furlong is one-eighth of a mile. This measurement defines a circle with a 200-mile diameter centered on Jerusalem. This represents the geographical extent of the desolation. The reference to horses' bridles serves as a metaphor for the number of human corpses, suggesting bodies stacked to that height. This interpretation may be controversial, but the literal flow of blood to that depth would be physically impossible.

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

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

The answer lies in understanding that the little horn initially signs a peace treaty with Israel at the beginning of the week, granting him political authority. The covenant is broken at the midpoint, marking the transition from political control to military persecution.

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

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

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

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

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

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

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

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

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

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

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

Power as Kings: One Hour With the Beast

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

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

Let me explain what these verses reveal.

The ten horns represent ten European kings or nations that will align with the beast system. They receive power "as kings" for "one hour" with the false prophet, the little horn. This phrase "one hour" requires careful examination.

We've established that, according to Revelation 17:12, one hour equals seven years through prophetic symbolism. However, the ten kings do not maintain their power for the entire seven years of Daniel's 70th Week. Instead, they are granted authority for a limited period, specified as "one hour."

This "one hour" denotes a specific period during which the ten kings unite in complete unanimity to fulfill the will of the false prophet. According to verse 13, they have "one mind" and give their power and strength as a beast.

This one hour corresponds to the 391 days mentioned in Revelation 9:15, beginning shortly after the midpoint of the week and extending through the desolation of Jerusalem. During this period, the ten kings provide military support to the little horn for his campaign against the Jewish people.

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

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

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

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

"And the ten horns which thou 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. For God hath put in their hearts to fulfill his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled."

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

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

The ten kings' burning of Vatican City likely precedes the arrival of the Eastern kings for the battle of Armageddon. This event marks the collapse of the false religious system that has deceived nations for centuries.

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

Mark 13:20: Except Those Days Be Shortened

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

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

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

Some interpret this to mean that the duration of the 70th Week itself will be shortened. However, Daniel's prophecy is specific: seventy weeks are determined, with the final week divided into two periods of 1,260 days each, plus the additional thirty and forty-five days mentioned in Daniel 12:11-12.

The shortening mentioned by Yahshua does not refer to altering the prophetic timeline. Instead, it refers to limiting the scope and intensity of the final judgments to prevent the complete annihilation of humanity.

Without divine intervention, the destructive forces unleashed during the second half of the week would result in the extinction of all life on Earth. The combination of the trumpet plagues, the bowl judgments, that bring Yahshua's return, and the warfare conducted by the beast system against Jerusalem would leave no survivors.

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

The phrase "for the elect's sake" indicates that Elohim preserves a remnant through these judgments. This includes both the Jewish elect who flee to the wilderness and the Gentile saints who are sealed under the sixth seal in Revelation 19:11.

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

This verse indicates that the great tribulation has a definite endpoint, after which the cosmic signs appear, heralding the Messiah's return. The shortening of days ensures that Joel's "great and terrible day" does not extend indefinitely, destroying all life. The sixth seal and seventh bowl judgment represent the culmination of these shortened days. Let's examine these final judgments.

The Sixth Seal and Seventh Bowl: The Greatest Tribulation

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

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

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

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

"And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great."

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

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

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

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

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

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

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

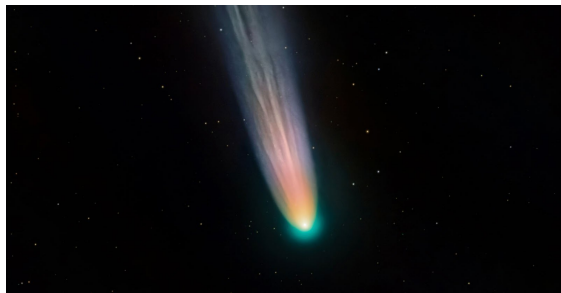
These descriptions suggest a global catastrophe of unimaginable proportions. In the previous chapters, I cited Dr. Jeffrey Goodman's book "The Comets of God," which presents scientific evidence that comets have struck Earth multiple times throughout history, causing mass extinctions and reshaping civilizations.

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

Stars falling from heaven may refer to meteor showers associated with a comet's passage. The sky rolling up like a scroll could describe the atmospheric disturbances caused by such an event. The most significant earthquake in history could result from the impact itself.

Scientific evidence supports the possibility of such events. The Chicxulub impact that killed the dinosaurs 66 million years ago created an explosion millions of times more potent than all nuclear weapons combined. The impact created a crater over 90 miles wide and triggered global wildfires, tsunamis, and a "nuclear winter" that lasted for years.

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



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

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

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

1. Darken the sun through atmospheric debris.
2. Make the moon appear blood red.
3. Cause massive meteor showers ("stars falling")
4. Create atmospheric disturbances ("heaven departed as a scroll")
5. Trigger the most significant earthquake in history.
6. Level mountains and sink islands
7. Generate massive hailstones through atmospheric ice formation.
8. Cause global devastation on an unprecedented scale.

Daniel 7:9-10 may reference such an event: "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him."

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

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

"But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men... But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up."

Isaiah 34:2-4 provides another description:

"For the indignation of the LORD is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter. Their slain also shall be cast out, and their stink shall come up out of their carcasses, and the mountains shall be melted with their

blood. And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall, as the leaf falls off from the vine, and as a falling fig from the fig tree."

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

1. Judgment on the wicked: Those who have rejected salvation and accepted the mark of the beast face the consequences of their choices.
2. Purification of the Earth: The planet is cleansed in preparation for the millennial reign of the Messiah.
3. Revelation of the Messiah: The cosmic signs announce the imminent return of the King of Kings.
4. Salvation of the elect: Even in the midst of global catastrophe, Elohim preserves His chosen people.

The sixth seal provides salvation through judgment for a specific group. Matthew 25:31-46 describes the sheep and goat judgment that follows the Messiah's return. Those who showed mercy and kindness to the persecuted brethren during the tribulation are welcomed into the kingdom, while those who did not are cast into eternal punishment.

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

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

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

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

Is There an Armageddon War?

1. The Euphrates River Drying: Spiritual Death in Mesopotamia

I want to highlight something important about the Euphrates River. The Nile has long been a source of life for the nations surrounding it. Similarly, the Euphrates has been a source of spiritual life. When the angel dries up the Euphrates, it points to the coming death of spiritual

Babylon in Mesopotamia. This place is where the Garden of Eden once stood—the cradle of civilization. The river drying up is a sign that death is coming. Revelation 16:12 shows that this event opens the door for the kings of the East to come together. Then, in Revelation 16:16, these rulers gather in Megiddo City. It is not armies assembling, but governments preparing for war.

2. Three Unclean Spirits: The Dragon, Beast, and False Prophet (Revelation 16:13)

Building on this, Revelation 16:13 describes three unclean spirits that appear as frogs emerging from the mouths of the dragon, the beast, and the false prophet. The dragon is Satan, who gathers the ten horns—the heads of state—and the little horn, the false prophet. These frog-like spirits are united in their goal of destroying Jerusalem. As I studied further, I noticed that Yahshua turns the hearts of the ten-horn nations against the little horn, bringing the desolation of Israel to an end. This meeting of kings concerns the return to Israel to complete the desolation, as described in Revelation 17:12-15.

3. Revelation's Non-Chronological Structure: Establishing the Correct Timeline

I realized that the events in Revelation are not presented in chronological order, which can lead to confusion. In Revelation 16:13, the timeline actually begins months or even a year before the kings meet.

At this critical juncture, before the Eastern kings even arrive, the ten horns of the beast have almost destroyed Jerusalem. But then something changes—their hearts turn away from Satan's plan of destruction. This shift prompts the beast, or dragon, to bring the Eastern kings toward Israel.

As events reach this climax, when the Eastern kings approach Megiddo, Israel is at its lowest point, just as it was when it was trapped at the Red Sea. But just as God brought salvation during the Exodus (Exodus 14:14-31), Israel will be delivered from this final attempt at destruction at the end of the 70th week.

4. Removing the False Prophet from the Temple: Placement Within Daniel's 70th Week

It is essential to place the removal of the false prophet from the temple and from authority within the correct timeline of the 70th Week. His removal from the temple must occur before the destruction described in Revelation 14:20 to prevent the ten horns from annihilating Jerusalem. Despite being desolated, Jerusalem must remain intact for Yahshua to have a temple in which to reign as king. The little horn, the false prophet, entered Jerusalem and the temple in the middle of the 70th Week (Daniel 12:11). The absence of the little horn from the temple is first shown in *Revelation 15:7-8, which states, 'And no man was able to enter the temple.'* Following this, Revelation 17:16-17 explains how he is removed: 'And he shall make her desolate and naked, and he shall eat her flesh and burn her with fire.' One of the seven bowl angels executes this judgment on the false prophet and his city, corresponding to the timeline of the bowl judgments. Another angel's prophecy in Revelation 18:21 adds more detail about this incident: '*A mighty angel took up a stone like a great millstone and cast it into the sea, saying, 'Thus with violence shall that great city Babylon be thrown down, and it shall be found no more at all.'*' The sea is the same as that from which the eighth head emerged, the Mediterranean. As a result, the power of the little horn, or false prophet, is brought to naught. The ten-horned beast now turns against the

false prophet, placing him under arrest and burning Vatican City. This occurs after his removal from the temple, echoing the timeline of Napoleon's arrests of the two popes in 1796 and 1798.

5. The Frog Goddess Heqet: Understanding the Symbolism of Revelation 16:12

Moving to a deeper exploration, let's take a closer look at the frogs in Revelation 16:12. Do these frogs represent Egypt's frog goddess? It's worth pausing to consider what made this frog spirit necessary during the Exodus and what it might mean for us today. Even if I can't explain it perfectly, I want to explore what this frog spirit reveals about Satan's own goals. This reflection helps us consider how these symbolic frogs, which can represent deceit and doom, remind believers of the need for vigilance against subtle forms of spiritual deception. By recognizing these dangers, believers can strengthen their spiritual foundations and remain steadfast in their faith.

6. Heqet in Egyptian Mythology: Fertility, Resurrection, and the Eighth Head

As a fertility goddess, Heqet is specifically associated with the final stages of the Nile's flooding and with childbirth. This relationship appears to have developed during Egypt's Middle Kingdom, earning her the epithet "She who hastens birth."

In the Osiris myth, Heqet is an Egyptian fertility goddess sometimes linked to Hathor. She is depicted as a frog. Heqet breathed life into Horus' new body at birth. She played an essential role in the final minutes of labor. As Horus' birth became increasingly linked to Osiris' resurrection, Heqet's role changed. In time, during the Christian era, she wore amulets inscribed with "I am the resurrection" featuring cross and lamb symbols. A temple for Horus and Heqet from the Ptolemaic Period was found at Qus.

This connection leads us to ask: how does this frog spirit relate to the dragon, the little horn, and the mother of harlots and her daughters in Revelation 17:5? It is significant that the eighth head of the dragon rises from the sea, which symbolizes the many peoples around the Mediterranean, Babylon, and the old Roman Empire. Wasn't it Satan who gave life to this eighth head, coming from the seventh? I believe this frog spirit is connected to the coming of the Millennium Kingdom, signaling the end of the 70th Week. If we look at the birth of the eighth head, it shows Satan's longing for power and his plan to have his followers inherit the earth under his rule. This is his last effort to take over the world, destroy God's people, and stop Christ from returning. While these views represent one interpretation of the prophetic symbolism in Revelation, it's worth noting that other scholars may understand these symbols differently. This variance invites respectful discussion and encourages deeper study within the group. It may sound unbelievable, but this is the reality we face.

To further illustrate this, Chinese military forces and their allies will move toward Israel's northern border, as in Revelation 16:12. The frogs associated with the sixth angel's bowl seem to reveal Satan's frog spirit and his desperate search for redemption. The story of Heqet, the frog goddess, highlights this longing for life. In Revelation 16:13, in a power move, Elohim forces Satan to release this frog goddess, Heqet, a demonic spirit that shows us the heart of Satan.

7. The Exodus Parallel: YAHWEH's Mockery of Egypt's Frog Goddess

In summary, the Kings of the East, pharaohs, of the world will join forces to destroy Israel. But in the end, they will be the ones to face Elohim's judgment. An angel bringing a frog plague is described in both Revelation 16 and Exodus 8; this event during the 70th week raises the question of whether the two accounts depict the same angel. The frog goddess Heqet is associated with Satan as the goddess of life, and her title, "She who hastens life," is a metaphor for resurrection. Satan plotted the downfall of Israel by repressing the Israelites' worship of YAHWEH in Egypt, and he is now attempting to do so again during the 70th week. Elohim intends to restore Israel and destroy Pharaoh so that Egypt will never rise again. Through Moses, Elohim mocked the Egyptian goddess Heqet by unleashing frogs upon Egypt. In part, due to the curse of the Nile River frogs, Egypt was compelled to release Israel, only to later lay siege to the Hebrew people at the Red Sea. But YAHWEH turned the situation around by capturing Pharaoh and his army, destroying them in the Red Sea, and simultaneously baptizing Israel, acting as a catalyst for their salvation.

At the end of Daniel's 70th week, Heqet, who embodies Satan's nature as the frog goddess, opposes the arrival of Yahshua's kingdom. He actively promotes his reign as the return of the King of Kings approaches. Satan's goals include the destruction of Israel and the elevation of her false prophet, the little horn, to rule from Jerusalem over all of humanity. Heqet, the goddess of frogs, represents Satan's struggle to become a god after having been a condemned angel. In his efforts to destroy Israel with the Eastern Kings, he is entrapped by YAHWEH's planned return, as we read in Revelation 19. Revelation 19:19 states that Satan is compelled to engage in human warfare against Yahshua and his army, which has now manifested in the heavens above the earth, rather than targeting Israel. The battle against Yahshua and his army will encompass more than just human adversaries; it will also involve Satan and his legions of demons. According to Revelation 19:20-21, the global governing bodies and their armies will face a fate similar to that of Pharaoh and Egypt during the Exodus. Redeemed Israel awaits.

8. The True Armageddon War: Revelation 19:11-15

The real Armageddon war has always been the one described in Revelation 19:11-15, going back to the beginning of the world. But many have been taught incorrectly that this war is about 200 million people coming to Israel. In truth, no armies will ever reach Armageddon—only the kings of the nations will gather there. This interpretation is drawn from the scripture's emphasis on the summoning of kings in Revelation 16:14 and on the divine orchestration of events in Revelation 16:16, which together indicate a symbolic gathering of leadership rather than military forces. By focusing on the presence of kings rather than armies, the prophecy underscores the unfolding of strategic and spiritual alignments that lead to the divinely ordained ultimate confrontation.

Revelation 19:11 Then I saw heaven opened, and behold, a white horse! The one sitting on it is called Faithful and True, and in righteousness he judges and makes war. [12] His eyes are like a flame of fire, and on his head are many diadems, and he has a name written that no one knows but himself. [13] He is clothed in a robe dipped in blood, and the name by which he is called is The Word of God. 14 And the armies of heaven, arrayed in fine linen, white and pure, were following him on white horses. [15] From his mouth comes a sharp sword with which to strike down the nations, and he will rule them with a rod of iron. He will tread the winepress of the fury

of the wrath of God the Almighty. [16] On his robe and on his thigh, he has the names "King of Kings" and "Lord of Lords."

9. The Sixth Bowl Angel's Role: Hardening Hearts Like Pharaoh

So far, we've examined much of what the sixth bowl angel does, but we still need to see how Satan uses the frog spirit Heqet, together with the Beast nations of Europe. Let's take a closer look at how this unfolds.

When the Eastern kings, not their armies, finally reach Megiddo City, the desolation of Jerusalem will be finished, just as Daniel 9:27 says. This brings us nearly to the end of the 70th week.

Revelation 17:16-17 tells us that the ten horns of the beast will turn against the whore, leading to the destruction of Vatican City by their armies. They will stop attacking Jerusalem and instead pour out their anger on Vatican City, wiping it out. Although the Holy Spirit changes their hearts, turning against the false prophet and Vatican City, the members of the beast system remain united as the red dragon's empire. But Satan isn't finished—he gathers them one more time, driven by the frog spirit.

Satan plans to unite his European alliance into a single 'frog mind' for the forthcoming battle, joining with the East against Jerusalem. At this point, the armies of these kings haven't crossed the Euphrates to reach Israel. These rulers are driven by a demonic desire to rule the world, and Yahshua's angel is at work, compelling the frog spirit Heqet into action. What are the Eastern governments really preparing for? It seems that China is set on destroying Israel. But why does the sixth angel want to strengthen the resolve of these Eastern kings? For the same reason the angel of YAHWEH hardened Pharaoh's heart in Egypt—and even Satan's own heart. Once again, Yahshua mocks the frog goddess spirit, who came from Satan via the sixth bowl angel in Revelation 16. Yahshua will use the false goddess Heqet, the so-called frog of life and redemption, to bring death instead of life, as in the days of Exodus.

10. Satan's Deception and YAHWEH's Sovereignty: The Great Day of Elohim

The Eastern kings are determined to destroy Israel, believing it's the cause of their troubles. The angel of Yahshua leads them to believe that eliminating Israel is the solution. But Elohim's real goal is to bring about the 'great and terrible day of YAHWEH,' which, like the two-part Exodus, comes in two parts. Satan knows this prophecy well and is desperate to find a way to stop the return of the King of Kings and Lord of Lords.

Right now, we see both the angel Yahshua and the fallen angel Satan moving toward the final battle at Armageddon. Satan is increasingly involved in YAHWEH's plan of judgment, especially with the seventh bowl, the most significant judgment the earth will ever see. This judgment brings condemnation to the world and glory to YAHWEH, as Revelation 16:14 calls it 'the great day of Elohim.' Satan fights hard against the Messiah's return, fully aware of what it means. Remember, he even tried to kill the Apostle John by boiling him in oil, hoping to stop him from writing Revelation. But Revelation 16:14 makes it clear—Satan has no way out. It's just like Pharaoh in Egypt, whose hardened heart led him right into God's plan for his destruction.

As we return to Revelation, we see the armies of the world preparing to destroy Israel. But a deceptive, frog-like spirit leads them astray, offering them false hope of saving themselves. Soon

after, the heavens will open, and the War of Armageddon will begin, just as Revelation 19:11 promises.

Revelation 16:14 tells us that these are spirits of devils, performing miracles and going out to the kings of the earth to gather them for the battle of that great day of Elohim. But Satan, his angels, and the armies of the world have no chance of winning—and he knows it. From the very beginning, Satan has understood that Armageddon is not merely a human war but a battle between Satan and mankind against the Word of Life and His glory. This war was set in motion from the start. In the end, Satan faces a choice: surrender or fight against death itself, knowing that death will win.

11. The Midnight Hour Warning: Exodus 12:29 and Revelation 16:15

Revelation 16:15 says, "Behold, I come as a thief. Blessed is he who watches and keeps his white linen robe, lest he go naked and reveal his shame."

It's essential to note that 'blessed is' is written in the present tense. In Matthew 13:23, 'he that watches' refers to those who truly understand the Scriptures. Returning to our main point, we see a warning that judgment is at the door. This aligns with Exodus 11:4: 'About midnight I will go out...' This occurs just before the final judgment, which begins at midnight—the darkest hour. In Exodus 12:29, YAHWEH struck down all the firstborn in Egypt at midnight. Afterward, the darkness begins to lift, and morning comes. In the morning, God's chosen people receive the promised land. Revelation continues this narrative as it brings the 70th week to a close.

Reflecting on this passage, it becomes clear that spiritual readiness is crucial. Just as the Israelites prepared to leave Egypt, we too must be vigilant in our faith, ensuring our spiritual garments remain pure and untainted. This is a call to strengthen our relationship with God by remaining steadfast in our beliefs and actions. Embrace the light that follows the darkest hour, knowing that faith will guide you through turbulent times to the promise of redemption and peace.

12. Kings Versus Armies: The Gathering at Megiddo City (Revelation 16:16)

Revelation 16:16 says, 'And he assembled them in a place called in Hebrew Armageddon.' It's the sixth angel of YAHWEH who gathers the kings of the East—not their armies. I find it significant that He is the one who gathers them, indicating they have no choice in the matter.

Conclusion: This Generation and the Fulfillment of Prophecy

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

Several key themes have emerged throughout our study:

The Gospel Returns to Israel: The 70th Week marks the return of the gospel from the Gentiles to the Jews, fulfilling Romans 11 and Hosea 6:2. This transition is not arbitrary but occurs "after two days," representing approximately 2,000 years since the Messiah's 33 AD resurrection.

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

The Beast System Revealed: We have traced the beast from ancient Babylon through the four empires of Daniel 7, culminating in the revived Roman system represented by the eighth head. The woman riding the beast represents the spirit of Inanna, the Queen of Heaven, whose false religious system has opposed truth throughout history. The little horn, the false prophet, embodies both the spirit of Nimrod and Zeus, claiming divine authority while leading humanity to destruction.

The Mark of the Beast: Modern technology, particularly microchip implants, enables the beast system to control global commerce and identify those who refuse to worship the image of the beast. This mark, whether a physical implant, a name, or a number, seals the fate of those who accept it, while the elect refuse despite persecution.

The Trumpet and Bowl Judgments: These judgments serve multiple purposes: calling the stubborn to repentance, executing judgment on the rebellious, purifying the Earth, and demonstrating divine authority. They progressively intensify from the first trumpet to the seventh bowl, culminating in cosmic disturbances that may include comet impacts or similar catastrophic events.

The Jewish Holocaust: The second half of the week brings unprecedented persecution to the Jewish people, particularly those remaining in Jerusalem. However, Elohim provides an escape through the woman's flight into the wilderness, guided by the two wings of the great eagle. The 144,000 servants continue teaching worldwide as Jerusalem faces its prophesied desolation.

Armageddon Reinterpreted: The gathering at Armageddon is not primarily a conventional military battle but rather the final confrontation between the returning Messiah and all forces of darkness. The beast and false prophet are cast into the lake of fire, while the armies gathered against the Lord are destroyed by the sword of His mouth, His Word.

The Timeline Framework:

- * Start of week: Seventh seal opened, half hour of silence, two prophets begin ministry
- * First 1,260 days: Gospel proclamation to Israel, trumpet judgments announced
- * Midpoint: Two prophets killed, a great earthquake, and the abomination of desolation set up
- * Second 1,260 days: Woman flees to wilderness, sixth trumpet plague (391 days), Jerusalem's desolation, bowl judgments
- * Days 1,291-1,335: Messiah returns, Armageddon, sheep and goat judgment, establishment of millennial kingdom

Throughout this study, I have maintained that this is personal research rather than absolute doctrine. Interpretation of prophecy requires humility and recognition that we "see through a glass, darkly." The wise will understand, as Daniel prophesied, but perfect understanding may not come until these events unfold.

The importance of watching prophecy cannot be overstated. We are instructed to observe the signs, particularly Israel's border restoration, the rise of the beast system, technological developments enabling the mark of the beast, and the political alignments that will facilitate the false peace covenant.

"This generation" that witnesses the abomination of desolation will not pass away before seeing all these prophecies fulfilled. The fig tree, Israel, has put forth tender branches since 1948. The season is discernible to those who watch prophecy, even if the exact day and hour remain hidden.

The gospel message remains central. For the Gentiles, the opportunity to receive the seventh seal comes before the rapture. For Israel, the two prophets and 144,000 servants will proclaim the way of salvation during the 70th Week. In both cases, the essential message remains the same: redemption through faith in Yahshua, the Messiah, whose blood covenant provides eternal life.

As we observe current events, we see preparations for Daniel's Week accelerating. The New World Order advances, technology for the mark of the beast develops, antisemitism rises globally, and Israel continues expanding its borders. These signs suggest that the generation that will witness these prophecies may already be alive.

Whether these events unfold in our lifetime or in a future generation, the message remains the same: watch, be sober, be vigilant, and hold fast to the Word of Life. The wise virgins have oil in their lamps. The foolish will be caught unaware.

The judgments described in this study, while severe, serve redemptive purposes. Elohim is not willing that any should perish but that all should come to repentance. Even in the midst of tribulation, the door of mercy remains open until the final judgments fall.

For those who endure to the end, who refuse the mark of the beast, who maintain their testimony despite persecution, the promise remains firm: they will reign with the Messiah during the millennium and inherit eternal life.

The Book of Revelation closes with an invitation and a warning:

"And the Spirit and the bride say, Come. And let him that hears say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." (Revelation 22:17)

"For I testify unto every man that hears the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his

part out of the book of life, and out of the holy city, and from the things which are written in this book." (Revelation 22:18-19)

May this study encourage believers to examine prophecy, watch current events in light of scripture, and maintain faithful testimony regardless of circumstances. The day of the Lord approaches. Will we be found watching and ready?

Brother Brian Neill

April 2015, Last edit December 2025

APPENDIX

Articles from the internet for Daniel 7:7-8:

Germany and the Catholic Church

For the next eight centuries, Christianity became the dominant religion in Germanic-controlled lands across the Continent, spread by missionaries as well as religious/military groups such as the Teutonic Order.

The line between church and state was blurred: "The authority of the various barbarian kings was seldom sufficient to keep their realms in order. There were always many powerful landholders scattered throughout the kingdom who did pretty much what they pleased and settled their grudges against their fellows by neighborhood wars. Fighting was the main business as well as the chief amusement of this class.

"Under these circumstances it naturally fell to the Church to keep order, when it could, by either threats or persuasion; to see that contracts were kept, the wills of the dead carried out, and marriage obligations observed...These conditions serve to explain why the Church...undertook duties which seem to us to belong to the State rather than a religious organization" (*History of Europe, Ancient and Medieval*).

Holy Roman Empire

A turning point for the Catholic church in Europe was the Roman Empire's transformation into the Holy Roman Empire, accomplished through a Roman pope and a German emperor. According to *The Catholic Encyclopedia*, "Real German history begins with Charlemagne (768-814)."

This source describes how this emperor viewed himself and his reign: “The Frankish king desired like Solomon to be a great ecclesiastical and secular potentate, a royal priest...his conception of his position [was] as the head of the Kingdom of God...[he was] crowned emperor by the Pope on Christmas Day, 800. On this day the Germanic idea of the Kingdom of God, of which Charlemagne was the representative, bowed to the Roman idea, which regards Rome as its centre, Rome the seat of the old empire and the most sacred place of the Christian world. Charlemagne when emperor still regarded himself as the real leader of the Church...He even interfered in dogmatic [doctrinal] questions.

“Charlemagne...regarded his possession of the empire as resulting solely from his own power... Yet on the other hand he looked upon his empire only as a Christian one, whose most noble calling it was to train up the various races within its borders to the service of God and thus to unify them.”

By the time a later German king, Otto the Great, was crowned as Holy Roman Emperor in 962, the balance of power had been clarified: “...the German king recognized that it was the pope and only the pope who could confer the imperial title” (*A History of the Church in the Middle Ages*).

The church became the primary institution in Europe, transcending all of its local and regional monarchs, to the point that the continent took on an alternate name: “Christendom.” The Holy Roman Emperor became the world’s most powerful civil ruler, crowned by its most powerful religious figure.

End

Antiochus IV Epiphanes; 164 B.C.

<http://www.tithing-russkelly.com/sda/id29.html>

ANTIOCHUS IV (EPIPHANES) AND 164 B. C.

Edited: 8-2007

The great majority of Bible commentaries, past and present, have interpreted the “little horn” of Daniel 8 as Antiochus IV (Epiphanes) of the Greek Seleucids who ruled from Syria. Since Daniel 11:3-4 uses the same terminology as Daniel 8:8-9, 22, it is certain that both texts refer to the same kingdom. It is noteworthy that even William Miller (in a strange way) connected Daniel 9:23 with First Maccabees 8 and 9. See #6 of Miller’s Time Proved in Fifteen Different Ways found in *Cultic Doctrine* by Dale Ratzlaff. One of the four kingdoms which emerged from the Grecian goat after Alexander’s death was the Greek Seleucid Kingdom, described in Daniel 11:4-20. Antiochus IV reigned from 175 to 164 B. C. Most commentators agree that his hatred of the Jews and desecration of their Temple is recorded in great detail in Daniel 11:21-35.

Although insignificant in history as a whole, in Daniel’s history of nations which persecute Israel, Antiochus IV is a key figure. As such, he is also a type

of the last-day Antichrist (Matt. 24:15; Mark 13:14).

The Jews living during Antiochus' reign understood and interpreted Daniel 8:8-14 to their time. The two historical books of Maccabees detail the desolations that Antiochus inflicted on Israel from 171 to 164 B. C. Although neither inspired nor canonical, First and Second Maccabees are accepted by historians as mostly reliable accounts of the events of that time period. Serious Bible students are encouraged to read these books and compare them with Daniel 8 and 11.

From Daniel and other sources, the contextual and historical meaning of the “abomination of desolation” is the desecration of the Temple when Antiochus erected a statue of Zeus inside the temple and sacrificed a pig on the altar on December 25, 167 B. C. in honor of the birth of the Sun god. This single act of desolation so incited the Jews that it began a revolt which ended in Jewish independence for the first time since 586 B. C. This end of foreign rule has been celebrated as the important Jewish festival of Hanukkah, meaning “dedication” (of the sanctuary) from 164 B. C. until today.

In Daniel 8:13 the “host” is national Israel who is “trodden under foot” by Antiochus IV, the little horn of Daniel 8. The “host” would cease to be “trodden under foot” when the Maccabean rebellion overthrew Antiochus in 164 B. C. First Maccabees 1:10-15 “From them came forth a sinful root, Antiochus Epiphanes, son of Antiochus the king; he had been a hostage in Rome. He began to reign in the one hundred and thirty-seventh year of the kingdom of the Greeks. In those days lawless men came forth from Israel, and misled many, saying ‘Let us go and make a covenant with the Gentiles round about us, for since we separated from them many evils have come upon us.’ This proposal pleased them, and some of the people eagerly went to the king. He authorized them to observe the ordinances of the Gentiles. So they built a gymnasium in Jerusalem according to the Gentile custom, and removed the marks of circumcision, and abandoned the holy covenant. They joined with the Gentiles and sold themselves to do evil.”

Matthew Henry’s Commentary of 1825 applied Daniel 8:9-14 to Antiochus IV. “But it is less forced to understand them of so many natural days; 2300 days make six years and three months, and about eighteen days; and just so long they reckon from the defection of the people, procured by Menelaus the high priest in the 142nd year of the kingdom of the Seleucids, the sixth month of that year, and the 6th day of the month (so Josephus dates it), to

the cleansing of the sanctuary, and the reestablishment of religion among them, which was in the 148th year, the 9th month, and the 25th day of the month, 1 Mac. 4:52. God reckons the time of his people's afflictions he is afflicted.”

The Jamieson, Fausset, and Brown Commentary says “Six years and 110 days. This includes not only the three and a half years during which the daily sacrifice was forbidden by Antiochus (Josephus, ‘Bellum Judaicum,’ i. 1, sec. 1), but the whole series of events whereby it was practically interrupted: beginning with the >little horn waxing great toward the pleasant land,’ and ‘casting some of the host’ (Dan. 8:9-10); namely, when in 171 B. C., or the month Sivan in the year 142 of the era of the Seleucids, the sacrifices began to be neglected, owing to the high priest Jason introducing at Jerusalem Grecian customs and amusements-- the palaestra and gymnasium; ending with the death of Antiochus, 164 B. C., or the month Shebath in the year 148 of the Seleucid era. Compare 1 Macc. 1:11-15; 2 Macc. 4:7-14.

After the death of Seleucus, when Antiochus called Epiphanes took the kingdom, Jason, the brother of Onias, labored underhand to be high priest, promising unto the king, by intercession, three hundred and threescore talents of silver, etc., if he might have license to set him up a place for exercise, and, for the training up of youth in the fashions of the pagan, and to write them of Jerusalem by the name of Antiochians: which, when the king had granted, and he had gotten into his hand the rule, he forthwith brought his own nation to the Greekish fashion B he brought up new customs against the law-- and made them wear a hat.”

This explanation says that the entire defilement lasted 2300 days, or six years plus.

1 Mac 1:10 175 B. C.; 137th Seleucid year; Antiochus begins reign

1 Mac 1:10-15 *171 B. C. desolating covenant to worship Greek gods

2 Mac 4:7-18 neglected sacrifices

1 Mac 1:16-19 Antiochus plunders Egypt

1 Mac 1:20-28 169 B. C.; plunders temple

1 Mac 1:29-64 167 B. C. plundered Jerusalem

1 Mac 1:39 completely stopped sanctuary services

1 Mac 1:43-53 sacrificed pig; death decree

1 Mac 1:54-64 sets up a desolating sacrilege inside the temple

2 Mac 6:1, 2 “compel the Jews to forsake the laws of their fathers and cease to live by the laws of God, and also to pollute the temple in

Jerusalem and call it the temple of Olympian Zeus.”

1 Mac 4:42-58 **164 BC; sanctuary cleansed; Antiochus died

2 Mac 10:1-8 sanctuary purified

The following sources are a very small representation which agree with Matthew Henry and Jamieson, Fausset, and Brown. The Scofield Reference Bible, (Congregational), 1909; The New Bible Commentary, (Presbyterian influence), Inter-Varsity, 1953 Fellowship; The Wycliffe Bible Commentary, Moody Press, 1962; The Ryrie Study Bible, Moody Press, 1986.

Ancient City's Destruction by Exploding Space Rock May Have Inspired Biblical Story of Sodom

Around 1650 B.C.E., the Bronze Age city of Tall el-Hammam was wiped out by a blast 1,000 times more powerful than the atomic bomb used at Hiroshima

[Livia Gershon Daily Correspondent September 22, 2021](#)

“Air temperatures rapidly rose above 3,600 degrees Fahrenheit,” writes study co-author Christopher Moore. “Clothing and wood immediately burst into flames. Swords, spears, mudbricks and pottery began to melt. Almost immediately, the entire city was on fire.” Allen West and Jennifer Rice under CC BY-ND

The destruction of [Tall el-Hammam](#), a Bronze Age city in the Jordan Valley, by an exploding comet or meteor may have inspired the biblical story of [Sodom and Gomorrah](#), a new study



suggests. (“[N]otoriously sinful cities,” Sodom and Gomorrah’s devastation by sulfur and fire is recorded in the Book of Genesis, according to [Encyclopedia Britannica](#).)

At the time of the disaster, around 1650 B.C.E., Tall el-Hammam was the largest of three major cities in the valley. It likely acted as the region’s political center, reports Ariella Marsden for the [Jerusalem Post](#). Combined, the three metropolises boasted a population of around 50,000.

Tall el-Hammam’s mudbrick buildings stood up to five stories tall. Over the years, archaeologists examining the structures’ ruins have found evidence of a sudden high-temperature, destructive event—for instance, pottery pieces that were melted on the outside but untouched inside.

Almost immediately, the entire city was on fire.

The new paper, published in the journal [Nature Scientific Reports](#), examined possible causes of the devastation based on the archaeological record. The researchers concluded that warfare, a fire, a volcanic eruption or an earthquake were unlikely culprits, as these events couldn’t have produced heat intense enough to cause the melting recorded at the scene. That left a space rock as the most likely cause.

Because experts failed to find a crater at the site, they attributed the damage to an [airburst](#) created when a meteor or comet traveled through the atmosphere at high speed. It would have exploded about 2.5 miles above the city in a blast 1,000 times more powerful than the atomic bomb used at [Hiroshima](#), writes study co-author [Christopher R. Moore](#), an archaeologist at the University of South Carolina, for the [Conversation](#).

“Air temperatures rapidly rose above 3,600 degrees Fahrenheit,” Moore explains. “Clothing and wood immediately burst into flames. Swords, spears, mudbricks and pottery began to melt. Almost immediately, the entire city was on fire.”

Seconds after the blast, a shockwave ripped through the city at a speed of roughly 740 miles per hour—faster than the [worst tornado](#) ever recorded. The cities’ buildings were reduced to foundations and rubble.

“None of the 8,000 people or any animals within the city survived,” Moore adds. “Their bodies were torn apart and their bones blasted into small fragments.”

Corroborating the idea that an airburst caused the destruction, the researchers found melted metals and unusual mineral fragments among the city's ruins.



A massive fire and shockwave caused by the exploding space rock leveled the city, according to the new study. Phil Silvia under CC BY-ND

“[O]ne of the main discoveries is [shocked quartz](#),” says [James P. Kennett](#), an emeritus earth scientist at the University of California Santa Barbara, in a [statement](#). “These are sand grains containing cracks that form only under very high pressure.”

The archaeologists also discovered high concentrations of salt in the “destruction layer” of the site, possibly from the blast’s impact on the Dead Sea or its shores. The explosion could have distributed the salt across a wide area, possibly creating high-salinity soil that prevented crops from growing and resulted in the abandonment of cities along the lower Jordan Valley for centuries.

Moore writes that people may have passed down accounts of the spectacular disaster as oral history over generations, providing the basis for the biblical story of Sodom and Gomorrah—which, like Tall el-Hammam, were supposedly located near the Dead Sea.

In the [Book of Genesis](#) 19:24, God “rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven,” and “the smoke of the country went up as the smoke of a furnace.” According to the [Gospel of Luke](#), “on the day that Lot left Sodom, it rained fire and sulfur from heaven and destroyed all of them.”

Whether Tall el-Hammam and Sodom were actually the same city is an [ongoing debate](#). The researchers point out that the new study does not offer evidence one way or the other.

“All the observations stated in Genesis are consistent with a cosmic airburst,” says Kennett in the statement, “but there’s no scientific proof that this destroyed city is indeed the Sodom of the Old Testament.”

Livia Gershon

Astrophysicists Chart Source of Asteroid That Killed Dinosaurs

A new model explains a possible route for the extraterrestrial rock before it blasted Earth

[Riley Black](#)

Science Correspondent

February 15, 2021

Published in *Scientific Reports*, the new study by astronomers Amir Siraj and Avi Loeb of the Harvard-Smithsonian Center for Astrophysics, propose that a series of break-ups and chance events sent the huge chunk of space rock our way. Mark Garlick, Science Photo Library, Getty Images

It was the worst day in the history of life on Earth. One moment, the Age of Dinosaurs lumbered on as it had for millions and millions of years. The next, a roughly six-mile-wide chunk of space rock slammed into the Earth, kicking off a mass extinction that would wipe out the non-avian dinosaurs and many other forms of life. And now, more than 66 million years later, researchers have begun to pinpoint where that cataclysm-sparking piece of rock came from.

The fact that a huge piece of extraterrestrial rock struck what is now the Yucatan Peninsula 66 million years ago is not controversial. And, year by year, scientists working in different disciplines keep amassing more evidence that this unprecedented event caused our planet’s fifth mass extinction. The incredible heat of impact debris returning to the atmosphere, global wildfires and a dust cloud that blocked the sun for years all played a role. In the end, almost three quarters of known species went extinct during the cataclysm.

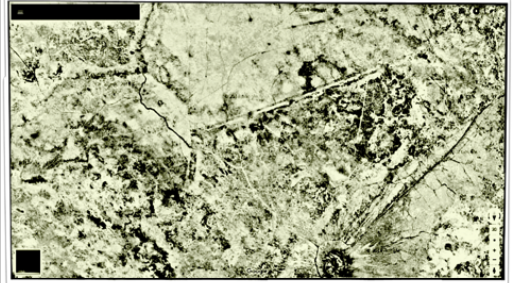
The Lost City of Akkad

The disappearance of early civilizations by a major meteor impact?



THE PROJECT

This project wants to find out if 4200 years ago in 'Eden' in Iraq, there was a comet impact that unleashed the power of 9400 Hiroshima bombs. On satellite images we found a structure in the dried-out wetlands that points to a cosmic impact. There's a crater shaped lake. We have a gravitational map that supports a comet impact. And a few miles from there, outlines can be seen in the desert sands that look like an ancient port city. And the 4200 year old clay tablet K8538 describes the whole event.

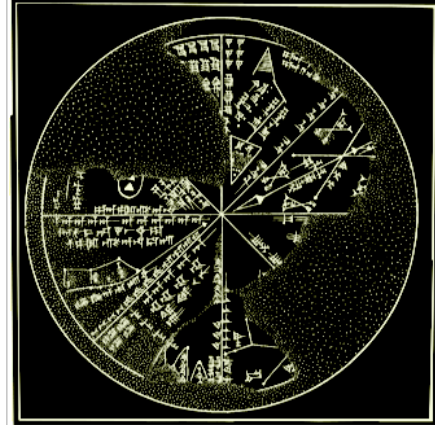


THE RESEARCH

[The Sumerian K8538 tablet - The great meteor impact devastating Mesopotamia.](#)

By Joachim Seifert and Frank Lemke

Published: April 25, 2014



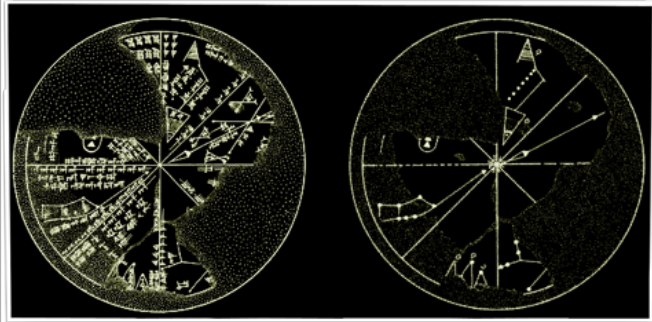
Abstract

The K8538 is the world's first scientific documentation on approach and terrestrial impact of a large comet on Earth. Observations were made on top of an astronomical tower, located 100 km close to the impact site. The report is presented in form of a sequence of eight pictures, explaining the comet's first astronomical sighting, the appearance of comet tail and coma, the growing comet size, the comet flight across the sky and finally, its visible impact beyond the horizon, i.e. the impact flash lighting of the sky and the subsequent elevation of ash plumes, glowing beyond the horizon, spreading North and West. The impact itself is not described as a blast pressure wave but rather as an ash and dust tempest, rising out of mud sediments from the Tigris and Euphrates river delta, where the hot comet found its burial. The astronomical observer carried out trigonometrical measurements to record the flight path in the sky, flying distances and flying times. The observer started his measurements as soon as the comet showed its spectacular size, coma and tail, which convinced the observer, that an extraordinary celestial event was about to take place. The K8538 is a full comprehensive analysis of the comet event; its eight-picture sequence is cohesive. The tablet is a masterly work, explaining with as little text a maximum amount of impact event features. The tablet is a late Babylonian copy of the early old Sumerian original. Written cuneiform signs of two zodiacal constellations, Orion and

[The Sumerian K8538 tablet. The great meteor impact devastating Mesopotamia - a 2019 translation addendum](#)

By Joachim Seifert and Frank Lemke

Published: February 19, 2019



Abstract

The paper adds new translation knowledge to our 2014 paper: “The Sumerian K8538 tablet, the great meteor impact devastating Mesopotamia”. We present an improved, detailed fixing of the meteor impact day and impact hour, according to data provided on the tablet. A sky map for Northern Taurids meteor showers shows the comet flight path in the sky. Other useful information is given concerning climatic change, following the meteor impact, the meteor impact aftermath and new details for the relation of the cosmic impact to the Christian Bible, in particularly to Genesis and Apocalypse. The meteor impact occurred at 10:56 am, on September 22, 2193 BC, after the meteor emerged at 5:34 am at dawn and after a flight time of 5 hours 22 minutes. These numbers can clearly be deduced out of observation data entries in the tablet’s pictographic records and in comparison to LOD (length-of-day tables) for the corresponding Mesopotamian latitude. The K8538 tablet is property of the British Museum. Unfortunately, the museum is staunch in its opinion that this tablet represents the Babylonian sky as a so-called “planisphere”. This opinion is based on an interpretation, which we, for the first time, analyze in comprehensive detail, item by item, in this paper. Result: The planispheric concept of the Babylonian sky on this tablet is a hoax: Not one single correct argument proves alleged recorded planispheric constellations on the tablet, except one, already found by L. W. King,

[The destruction of the city of Akkad by a cosmic asteroid impact and the link to global climate change.](#)

By Joachim Seifert and Frank Lemke

Published: May 15, 2013



Abstract

We focus on one of the most important events in human history, the 4.2 kiloyear event, when great civilizations around the world collapsed into anarchy and social chaos. From this moment on, climate cooling and widespread aridification began, lowering agricultural food production and human living conditions. Various hypotheses exist about its cause; the most promising approach links the 4.2 kiloyear event to a cosmic asteroid crash into Mesopotamia. The asteroid landed in a densely populated area; we examine at first major translations of preserved Sumerian documents on details and progression of this catastrophic event. We quote major impact features as observed by historical Sumerian eyewitnesses. The impact, as a full strike, eradicated the Imperial city of Akkad. The impact damaged all other Sumerian towns to different degrees. Based on our findings, we identify the location of the missing city of Akkad.

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Bible Verses

Inanna and Nimrod, the baal religion:

Isa 14:12 How art thou fallen from heaven, O Lucifer, son of the morning! *how* art thou cut down to the ground, which didst weaken the nations! **14:13** For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: **14:14** I will ascend above the heights of the clouds; I will be like the most High. **14:15** Yet thou shalt be brought down to hell, to the sides of the pit.

Gen 10:8 And Cush begat Nimrod: he began to be a mighty one in the earth. **10:9** He was a mighty hunter before the LORD: wherefore it is said, Even as Nimrod the mighty hunter before the LORD. **10:10** And the beginning of his kingdom was Babel, and Erech, and Accad (Akkad), and Calneh, in the land of Shinar (Mesopotamia, Akkad/Babylon). Sumer civilization in Mesopotamia city of Ur birth place

of Inanna Queen of Heaven goddess. The Baal religion began here, runs through time and ends in Revelation, the 70th Week of Daniel.

Zec 5:5 Then the angel that talked with me went forth, and said unto me, Lift up now thine eyes, and see what *is* this that goeth forth. **5:6** And I said, What *is* it? And he said, This *is* an ephah that goeth forth. He said moreover, This *is* their resemblance through all the earth. **5:7** And, behold, there was lifted up a talent of lead: and this *is* a woman that sitteth in the midst of the ephah. **5:8** And he said, This *is* wickedness. And he cast it into the midst of the ephah; and he cast the weight of lead upon the mouth thereof. **5:9** Then lifted I up mine eyes, and looked, and, behold, there came out two women, and the wind *was* in their wings; for they had wings like the wings of a stork: and they lifted up the ephah between the earth and the heaven. **5:10** Then said I to the angel that talked with me, Whither do these bear the ephah? **5:11** And he said unto me, To build it an house in the land of Shinar: and it shall be established, and set there upon her own base.

Jer 7:9 Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not; **7:10** And come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations? **7:11** Is this house, which is called by my name, become a den of robbers in your eyes? Behold, even I have seen *it*, saith the LORD. **7:12** But go ye now unto my place which *was* in Shiloh, where I set my name at the first, and see what I did to it for the wickedness of my people Israel. **7:13** And now, because ye have done all these works, saith the LORD, and I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye answered not; **7:14** Therefore will I do unto *this* house, which is called by my name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to Shiloh. **7:15** And I will cast you out of my sight, as I have cast out all your brethren, *even* the whole seed of Ephraim. **7:16** Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me: for I will not hear thee. **7:17** See thou not what they do in the cities of Judah and in the streets of Jerusalem? **7:18** The children gather wood, and the fathers kindle the fire, and the women knead *their* dough, to make cakes to the queen of heaven, and to pour out drink offerings unto other gods, that they may provoke me to anger. **7:19** Do they provoke me to anger? saith the LORD: *do they* not *provoke* themselves to the confusion of their own faces? **7:20** Therefore thus saith the Lord GOD; Behold, mine anger and my fury shall be poured out upon this place, upon man, and upon beast, and upon the trees of the field, and upon the fruit of the ground; and it shall burn, and shall not be quenched.

Jer 44:15 Then all the men which knew that their wives had burned incense unto other gods, and all the women that stood by, a great multitude, even all the people that dwelt in the land of Egypt, in Pathros, answered Jeremiah, saying, **44:16** *As for* the word that thou hast spoken unto us in the name of the LORD, we will not hearken unto thee. **44:17** But we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the queen of heaven, and to pour out drink offerings unto her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem: for *then* had we plenty of victuals, and were well, and saw no evil. **44:18** But since we left off to burn incense to the queen of heaven, and to pour out drink offerings unto her, we have wanted all *things*, and have been consumed by the sword and by the famine. **44:19** And when we burned incense to the queen of heaven, and poured out drink offerings unto her, did we make her cakes to worship her, and pour out drink offerings unto her, without our men? **44:20** Then Jeremiah said unto all the people, to the men, and to the women, and to all the people which had given him *that* answer, saying, **44:21** The incense that ye burned in the cities of Judah, and in the streets of Jerusalem, ye, and your fathers, your

kings, and your princes, and the people of the land, did not the LORD remember them, and came it *not* into his mind? **44:22** So that the LORD could no longer bear, because of the evil of your doings, *and* because of the abominations which ye have committed; therefore is your land a desolation, and an astonishment, and a curse, without an inhabitant, as at this day. **44:23** Because ye have burned incense, and because ye have sinned against the LORD, and have not obeyed the voice of the LORD, nor walked in his law, nor in his statutes, nor in his testimonies; therefore this evil is happened unto you, as at this day. **44:24** Moreover Jeremiah said unto all the people, and to all the women, Hear the word of the LORD, all Judah that *are* in the land of Egypt: **44:25** Thus saith the LORD of hosts, the God of Israel, saying; Ye and your wives have both spoken with your mouths, and fulfilled with your hand, saying, We will surely perform our vows that we have vowed, to burn incense to the queen of heaven, and to pour out drink offerings unto her: ye will surely accomplish your vows, and surely perform your vows. **44:26** Therefore hear ye the word of the LORD, all Judah that dwell in the land of Egypt; Behold, I have sworn by my great name, saith the LORD, that my name shall no more be named in the mouth of any man of Judah in all the land of Egypt, saying, The Lord GOD liveth. **44:27** Behold, I will watch over them for evil, and not for good: and all the men of Judah that *are* in the land of Egypt shall be consumed by the sword and by the famine, until there be an end of them.

Baal religion continues until the end:

Dan 7:8 I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn *were* eyes like the eyes of man, and a mouth speaking great things. **7:11** 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. **7:12** As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.

Rev 13:1 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. **13:2** And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. **13:3** 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. **13:4** And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who *is* like unto the beast? who is able to make war with him? **13:5** And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty *and* two months.

Rev 17:2 With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. **17:3** So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns. **17:4** And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: **17:5** And upon her forehead *was* a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. **17:6** And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

Rev 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.

Cannibalism Told by Josephus in his “Jewish War”

The story of **Mary of Bethezuba** is a story of [cannibalism](#) told by [Josephus](#) in his “[Jewish War](#)” (VI,193)^u which occurred as a consequence of famine and starvation during the [siege of Jerusalem](#) in August AD 70 by [Roman legions](#) commanded by [Titus](#). The tale is only one account of the horrors suffered at [Jerusalem](#) in the summer of 70.

Josephus relates that there was a Mary, daughter of Eleazar originally from the village of Bethezuba in the district of [Perea](#), east of the [Jordan River](#), who had previously fled to Jerusalem. Distinguished in family and fortune, her property, treasures and food had been plundered by the Jewish defenders of the city during the siege. Famine was “eating her heart out, and rage consuming her still faster”. Maddened by hunger she took the infant at her breast and said to him: “Poor little mite! In war, famine, and civil strife why should I keep you alive? With the Romans there is only slavery and that only if alive when they come; but famine is forestalling slavery, and the partisans are crueller than either. Come you must be food for me, to the partisans an avenging spirit, and to the world a tale, the only thing left to fill up the measure of Jewish misery”. And in “defiance to all natural feeling” she killed her son, then roasted him and ate one half, hiding the rest.

Almost immediately the rebels appeared (“sniffing the unholy smell”) and threatened to kill her on the spot unless she revealed what she had prepared. As she uncovered what was left of the child she offered them a share. They left her in horror and the “entire city could not stop thinking of this crime and abomination”. When the news reached the Romans, “some refused to believe, some were distressed but on most the effect was to add enormously to their detestation” of the enemy at hand. Titus disclaimed all responsibility as he had repeatedly offered peace and amnesty for surrender.

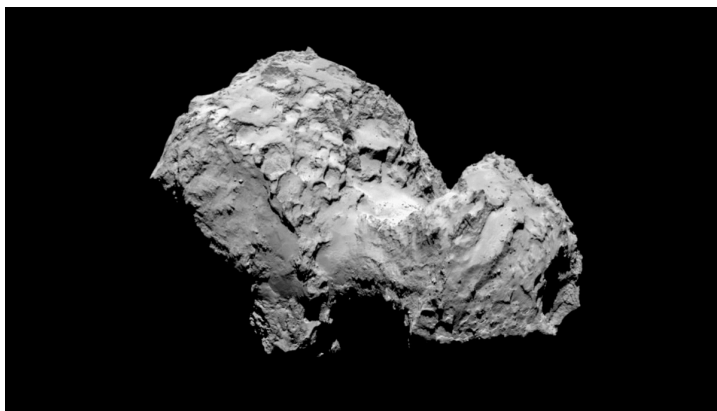
References

1.

Flavius Josephus. *The Wars of the Jews*, [Book VI, Chapter 3, Section 4](#).

What is a comet made of?

A comet primarily consists of a nucleus, coma, hydrogen envelope, dust and plasma tails. Scientists analyze these components to learn about the size and location of these icy bodies, [according to ESA](#).



Nucleus

The nucleus of Comet 67P/Churyumov-Gerasimenko imaged by Rosetta's OSIRIS narrow-angle camera from a distance of 177 miles (285 km). (Image credit: ESA/Rosetta/MPS for OSIRIS Team MPS/UPD/LAM/IAA/SSO/INTA/UPM/DASP/IDA)

A comet nucleus is the solid core of a comet consisting of frozen molecules including water, carbon monoxide, carbon dioxide, methane and ammonia as well as other inorganic and organic molecules — dust. The nucleus of a comet is usually around 6 miles ([10 kilometers](#)) across or less.

Coma

As a comet gets closer to the sun, the ice on the surface of the nucleus begins turning into a gas via a process called sublimation, forming a cloud around the comet known as the coma.

According to the science website howstuffworks.com the coma is often 1,000 times larger than the nucleus.

Hydrogen envelope

Surrounding the coma is a hydrogen envelope that can be up to 6.2 million miles (10 million kilometers) long and is made from hydrogen [atoms according to ESA](#). As the comet gets closer to the sun, the [hydrogen envelope gets bigger](#).

Tails



Comet C/1995 01 Hale-Bopp captured on March 14, 1997. In this image you can see the dust tail streaking out to the right whilst the blue ion tail points away from the sun. (Image credit: ESO/E. Slawik)

There are two main types of comet tails, dust and gas. Comet tails are shaped by sunlight and the [solar wind](#) and [always point away from the sun](#).

Comet tails get longer as a comet approaches the sun and can end up [millions of miles long](#). The dust tail is formed when solar wind pushes small particles in the coma into an elongated curved path. Whereas the ion tail is formed from electrically charged molecules of gas.

We can see a number of comets with the naked eye when they pass close to the sun because their comas and tails reflect sunlight or even glow because of the energy they absorb from the sun.



However, most comets are too small or too faint to be seen without a telescope.

Comets leave a trail of debris behind them that can lead to meteor showers on Earth. For instance, the [Perseid meteor shower](#) occurs every year between August 9 and 13 when Earth passes through the orbit of [Comet Swift-Tuttle](#).

Comet orbits

Astronomers classify comets based on the duration of their orbits around the sun. Short-period comets need roughly 200 years or less to complete one orbit, long-period comets take more than 200 years, and single-apparition comets are [not bound to the sun](#), on orbits that take them out of the solar system. Recently, scientists have also discovered comets in the main [asteroid belt](#) — these main-belt comets might be a key source of water for the inner [terrestrial planets](#).

Scientists think short-period comets, also known as [periodic comets](#), originate from a disk-shaped band of icy objects known as the Kuiper Belt beyond Neptune's orbit, with gravitational interactions with the outer planets dragging these bodies inward, where they become active comets. Long-period comets are thought to come from the nearly spherical Oort Cloud even further out, which get slung inward by the gravitational pull of passing stars. [In 2017](#), scientists found there may be seven times more big long-period comets than previously thought.

Some comets, called sun-grazers, smash right into the sun or get so close that they break up and evaporate. [Some researchers](#) are also concerned that [comets may pose a threat to Earth](#) as well.