

This Generation and the 70th Week of Daniel

Table of Contents

Part 1: Foundations of Prophecy

- Introduction: A Personal Journey Into Daniel's Timeline
- The Mystery of Israel's Salvation
- The Lesson of the Fig Tree
- Israel's Prophetic Return in 1948

Part 2: The Half Hour of Silence

- Understanding Revelation 8:1
- The Space of Half an Hour
- How Long Do the Prophets Teach Israel?

Part 3: The Ministers of Salvation

- Ministry of the Two Olive Tree Prophets
- Ministry of the 144,000 Servants of Israel

Part 4: The Beast System Revealed

- City of Babel, Babylon
- Identifying the Beast in Daniel's 70th Week
- The Mark of the Beast

Part 5: The Trumpet Plagues

- The Fifth Angel's Trumpet Plague
- The Sixth Trumpet Angel's Plague
- Mark Chapter 13: Jewish Dispersion

Part 6: Judgment and Tribulation

- Jewish Holocaust
- Power as Kings: One Hour With the Beast
- Mark 13:20: Except Those Days Be Shortened

- Is There an Armageddon War?

Appendices

- Germany and the Catholic Church
- Antiochus IV Epiphanes: 164 B.C.
- Space Rock and the Biblical Story of Sodom
- The Asteroid That Killed the Dinosaurs
- Lost City of Akkad
- Bible Verses: Inanna, Nimrod, and the Baal Religion
- What Is the Great Reset?
- Cannibalism as Told by Josephus
- The Four Seven-Fold Judgments: Overview

Part 1: Foundations of Prophecy

Introduction: A Personal Journey Into Daniel's Timeline

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

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

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

Now, I want to be clear about something important. My study isn't designed to undermine anyone's theology or challenge established doctrines. I simply needed to understand 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 their specific time in history.

There's another crucial point I need to address right at the beginning. The Christian faith rarely discusses the reality of the salvation gospel returning 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, then 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 for grasping its meaning.

The Mystery of Israel's Salvation

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

Listen to what Paul tells us:

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

Paul continues with this profound teaching:

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

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

The Lesson of the Fig Tree

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

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

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

Mark 13:30 tells us something remarkable. A Jewish generation will not pass away until the fulfillment of Daniel 9:27 accomplishes everything determined near the end of the 70th Week. This same text also reveals that this generation will perish after all these prophecies are fulfilled. In other words, they represent the last generation of the gospel grace age.

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

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

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

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

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

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

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

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

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

By the time Revelation 14:1-6 arrives, the salvation of the 144,000 servants is complete. The timing here corresponds with Mark 13:29, which 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 found in Mark 13:14-18. Yahshua is speaking to "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 carries dual significance. It points to both the fall of Jerusalem in 70 AD, as mentioned in Daniel 9:26, and the desolation of Jerusalem during the latter half of the 70th Week, 9:27. Daniel's week holds particular importance, especially when Mark 13:23 emphasizes: *"Nevertheless, heed this: I have conveyed all that is forthcoming."*

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

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

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

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

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

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

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

Yahshua articulated a simple concept following the vernal season. But 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 it is imminent, even at the brink."*

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

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

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

When that generation witnesses the abomination preceding the desolation, "then" His return is imminent, even at the threshold. Daniel 12:11 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 the destruction of Jerusalem. The generation viewing 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 brings reassurance: Israel will not face total annihilation. The term "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 in Earth's atmosphere. The simultaneous appearance of the sixth seal (Revelation 6:12) and the seventh bowl judgment (Revelation 16:17) requires His return.

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

The phrase "this generation" in verse 30 refers not to humanity's generation but to the timing of His judgments and return to Earth, which transpires 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 are unknown to all, including the angels in heaven and the Son; this knowledge is exclusive to the Father. Exercise vigilance, maintain alertness, and engage in prayer, for the timing remains uncertain for you." (Mark 13:32-33)

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

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

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

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

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" based on the book of Daniel.

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

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

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

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

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

We watch these prophecies until Ezekiel 38:8-14 comes to pass, bringing the fullness of Israel's borders and the conflict of Gog and Magog described in Ezekiel 38:15 through chapter 39. Elohim will eradicate the last remnants of Islamic influence by defeating the Muslim invaders 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 unfold. Second Thessalonians 2:9-12 contains Daniel's prophecy regarding the false prophet's promise of peace.

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

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

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

The Gentiles were grafted into the vine in 52 AD when Paul declared, *"I turn to the Gentiles"* (Acts 13:46). This event marked the beginning of the first church age and the dispensation for the Gentiles. 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 anticipated to begin after 2004.5 AD when using the prophetic 360-day year cycle.

Therefore, we need to determine whether the timeline will extend until 2027, 2034, or beyond. March 444 BC marks the beginning of Daniel's 70 weeks of years, which should be referenced for calculating the sabbatical years.

The Gentile grace age has no defined duration. It is the Jewish nation that must wait until "after" two days, or two thousand years, for their 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 regarding Israel's return in 1948? Is it in accordance with prophecy? While I won't delve deeply into this topic, we'll explore the book of Leviticus to help address this question.

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

The Four Seven-Fold Judgments: Overview

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

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

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

Historically, these four judgments correspond to:

- First Judgment: Egyptian bondage (Exodus 1-12)
- Second Judgment: Assyrian conquest of the Northern Kingdom (722-705 BC)

- Third Judgment: Babylonian conquest and exile (586 BC)
- Fourth Judgment: Roman destruction and final diaspora (70 AD, 135 AD)

First Judgment: Egyptian Bondage

The Biblical Account

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

We cannot place confidence in an exact date for this first seven-fold judgment. In Deuteronomy 28:15, which dates to 1451 BC (during the wilderness wandering), Elohim warns Israel about the consequences of serving other gods. If they serve Elohim, they will receive blessings. However, if they serve other gods, they will suffer curses and judgments.

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

- Jacob and his family (70 people) enter Egypt during Joseph's administration, around 1876 BC (Genesis 46:27).
 - Israel multiplies greatly in Egypt over the following centuries (Exodus 1:7).
 - A new Pharaoh arises, who did not know Joseph, and enslaves the Israelites (Exodus 1:8-14).
 - The bondage includes forced labor, brick-making, building projects, and ultimately, infanticide (Exodus 1:15-22).
 - The duration in Egypt is 430 years (Exodus 12:40-41).
 - Moses is raised up as the deliverer; ten plagues fall on Egypt; Israel is freed through the Passover and the crossing of the Red Sea (Exodus 7-15).
 - The Exodus occurs around 1446 BC (or 1260 BC according to alternate chronologies).
- Jeremiah 19:11-13 states: "And you shall say unto them, 'Thus saith YAHWEH of hosts: Even so will I break this people and this city, as one breaks a potter's vessel that cannot become whole again; and they shall bury them in Tophet until there is no place to bury. Thus will I do unto this place, saith YAHWEH, and to the inhabitants thereof, and I will make this city as Tophet. And the houses of Jerusalem, and the houses of the kings of Judah, shall be defiled as the place of Tophet, because of all the houses upon whose roofs they have burned incense to all the host of heaven and poured out drink offerings to other gods, including the Queen of Heaven, Inanna.'"

Second Judgment: Assyrian Conquest (722-705 BC)

Biblical and Historical Account

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

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

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

This judgment was permanent. The Northern Kingdom never returned.

Third Judgment: Babylonian Conquest and Exile (586 BC)

Biblical and Historical Account

Leviticus 26:23-24: The third judgment fell on Judah through Babylon. Timeline: 605 BC - First deportation (Daniel). 597 BC - Second deportation (Ezekiel). 586 BC - Jerusalem and temple destroyed; final deportation (2 Kings 25:1-21). Land desolate 70 years (Jeremiah 25:11-12).

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

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

Biblical and Historical Account

Leviticus 26:27-28 - the most severe judgment. 66-70 AD: First Jewish-Roman War. 70 AD: Titus destroys Jerusalem and second temple. Over 1 million killed. Yehoshua's prophecy fulfilled (Matthew 24:2).

132-135 AD: Bar Kokhba Revolt crushed. Jerusalem was razed and rebuilt as Aelia Capitolina. Jews were banned from the city. Judea was renamed Syria Palaestina. Final scattering for 1,900 years (135 AD to 1948 AD).

The Partial Restoration: 1948 and Beyond

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

Conclusion: The Pattern of Judgment and Restoration

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

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

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

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

Babylon fulfilled Jeremiah's prophecy of Jerusalem's destruction in 586 BC, when it sacked the city and destroyed the sanctuary. After the Babylonians, the Romans seized control of Israel, and by 69 or 70 AD, the prophecy of Leviticus 26:28, the fourth judgment, came 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 alignment 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, stating in Matthew 23:37: *"O Jerusalem, Jerusalem, thou that kills the prophets and stones them that are sent unto you, how often would I have gathered your children together, even as a hen gathers her chickens under her wings, and you would not!"*

The Jewish historian Josephus 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 return in 1948.

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

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

Part 2: The Half Hour of Silence

Understanding Revelation 8:1

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

In this half-hour of silence, "this generation" learns about Hosea 6:2, portraying Israel's resurrection gospel upon the seventh seal's opening, which ushers in the 70th Week. Israel's gospel of resurrection, when the seventh seal is opened, has its start with the half hour of silence. The revival among the Jewish people begins when the era of Gentile grace comes to an end, resulting in the gospel's return 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 begins the two prophets' ministry. I understand we've already read Romans 11, but I want to review it again. Pay special attention to Paul's warning to the Gentiles.

Romans 11:24-26 states: *"For example, if you were cut from a wild olive tree and grafted into a cultivated olive tree, how much more will these natural branches be grafted back into their own olive tree? So that you should not think too highly of yourselves, brothers, I want you to 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 the salvation of Israel, which represents the theme of the Gospel's return to Israel. Let's examine the preparation for the gospel's return to the Jews as outlined in Revelation 8:1-6.

"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 articulates 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 in the scroll, as stated in Ephesians 1:13.

Additionally, in Revelation 8:1, the Messiah removes Himself from the mercy seat and subsequently appears on earth in Revelation 10:1-6. Upon Yahshua's departure from the mercy seat, a half hour of silence commences 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 prohibited from recording it. Even the angels are unaware of the Word of Elohim that was uttered. The two olive trees convey the word of salvation, while the 144,000 disseminate it across the nations.

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

When the Word illuminates our hearts, we possess oil. Oil transforms into light. Light is produced by fire. The fire tests the faithful. Peter stated, *"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 solitary thunderclap unveils the initial six seals. The seventh seal is absent from that chapter. It has been outlined separately and is found in chapter eight. The seventh seal is not described. Revelation 8:1 states: *"The seventh seal was opened,"* rendering it a mystery until this time.

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

Observe the subsequent two verses:

Revelation 7:2 declares: *"And I beheld another angel ascending from the East, possessing the seal of the living God."* I believe this to be 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 location to examine Revelation 10:1-6, as we shall integrate these occurrences with Revelation chapter eight. I am still reflecting on the importance of the thirty minutes of silence.

The Space of Half an Hour: Revelation 10

Revelation 10:1-6 provides crucial insight:

"And I beheld another powerful angel descending from heaven, enveloped in a cloud, with a rainbow adorning his head; his countenance resembled the sun, and his feet seemed as pillars of fire. He 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 voiced 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 vacate the mercy seat reserved for the Gentiles and impart the prophecy to the seven thunders, or seven men. This time coincides with the silence of thirty minutes in heaven, as 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 sealed with seven seals on the reverse side, as noted in Revelation 5:1-2.

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

When Yahshua descended from the mercy seat in heaven, He metaphorically placed His right foot upon the sea and His left foot upon 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.

Yahshua Himself conveys the gospel news from the Gentiles to Israel. The disclosure of the initial six seals was conveyed through thunder in Revelation chapter six. However, the sixth seal is currently awaiting its appointed time. In Revelation chapter ten, the seventh seal has been opened, signifying that the Word of truth contained within it has been revealed.

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

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

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

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

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

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

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

"And I heard the man clothed in linen, who was upon the waters of the river, 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 passage correlates with Revelation 12:13-17. Daniel 12:7 indicates that seven years remain to be completed for the 70th Week of Daniel: time, times, and half a time.

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

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

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

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

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

Thus, we must properly present the fourth seal for clarity. The fourth seal commenced in the 1940s 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, characterized by the visage of an eagle. This eagle symbolizes a prophetic communication challenging 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 initial three horses confronting the first three seals, as well as the fifth seal. The influence of Satan will be manifest through the initial three horses and riders. The three horses and riders 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 concludes early in the week, as indicated by Revelation 10:1-6. The seven thunders disclose the seventh seal to the Gentiles following its unveiling in heaven, as stated in Revelation 8:1.

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

The seventh seal represents the ultimate word of perfection for both the Gentile and Jewish elect. The seventh seal will extend almost until the finish 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 still to be activated.

Observe in Revelation 10:2 that the angel, who represents the authority of Yahshua, is positioned on earth. Revelation 10:3 conveys this prophecy with seven thunders. Yahshua descends from

heaven and stands on earth, rendering all heavenly voices mute. The Word is not mute on earth, as stated in Revelation 10:3.

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

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

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

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

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

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

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

Revelation 14:1 states: *"I observed that a Lamb stood 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 comprised the entirety of Jerusalem, which includes the Temple Mount. On this elevated terrain of hallowed ground, Scripture reveals a profound legacy of God's salvific endeavors predating the emergence of the name Zion. Abraham made the extraordinary decision to bind his only son and prepare for his sacrifice, believing that God would "provide Himself a lamb for a burnt offering" (Genesis 22:1-24).

I wish to communicate a significant lesson presented in 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 transfer from the Gentiles to the Jews is seamless.

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

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

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

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

Matthew 24:37 states: *"The arrival of the Son of Man will be similar to the days of Noah."*

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

Part 3: The Ministers of Salvation

How Long Do the Two Olive Tree Prophets Teach Israel?

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

Revelation 11:2-8 provides the timeline:

"But do not measure the court outside the temple, because it has been given to the Gentiles; they will trample the holy city for forty-two months. And I will empower my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. They can close heaven, stop 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 control Jerusalem politically. The little horn breaks the peace covenant and enters Jerusalem after twenty-one months. These twenty-one months equate to 1,260 days, or 3.5 years, based on a prophetic calendar of thirty-day months.

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

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

We discover ourselves in the middle of the week. Mark 13:14 prepares us for a day of devastation. The beast will wage war against them. While I don't equate the killing of two men with a 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 unreported hearts. The first half is characterized by repentance and spiritual healing and the sending forth of the gospel message. In the midpoint of the week, several events separate the two halves of the week. Two prophets are murdered, a great earthquake in Jerusalem, and the end of the fifth trumpet angel plague.

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

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

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

Daniel recorded in verse 7:25 that the little horn will attempt to change times and seasons. This notion, it seems to me, aligns with the times and seasons 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.

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

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

Revelation 12:17 indicates: *"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 motivations of the little horn 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 false prophet are angry with Israel because of the five trumpet angel plagues from Revelation chapter eight.

Ministry of the Two Jewish Prophets

The ministry of the two Jewish prophets is essential for understanding the timeline during 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 true 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 that is proclaimed throughout the world, beginning with the Messiah's resurrection and continuing until His return. Let's examine these seals as described by John and Paul.

Revelation 3:5 states: *"He that overcomes, the same shall be clothed in white raiment; and I will not blot out his name 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 every person granted eternal life. No one on earth was found worthy to open the book. However, Yahshua, our High Priest, is worthy, as He is the redeemer for humanity.

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

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

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

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

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

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

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

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

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

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

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

As previously mentioned, while there is silence in heaven, there are seven thunders on earth, as noted in Revelation 10:4. Following these events, the two prophets 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 symbolizes purification or deliverance, as well as righteous judgment. This incident relates to the ministry of the two prophets. Each carries an anointing: one of Moses and one of Elijah.

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

Chapter eight of Revelation focuses on Israel, featuring the same themes of voices, thunder, and lightning. In Revelation chapter six, six of the seven seals are opened with one thunder. The context tells us that one prophet opened the thunder mystery for the first six seals.

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

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, that thunder represents the voice of a prophet delivering the direct Word of Elohim, consider Revelation 10:3: *"And he cried with a loud voice, as when a lion roars; and when he had cried, seven thunders uttered their voices."*

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

We also see this concept in Second Samuel 22:14: *"YAHWEH thundered from heaven, and the Most High 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 Giza pyramid. These angels hold back the plagues assigned to the seven trumpet angels. A prophetic command releases these plagues through the two olive tree prophets, as discussed in Revelation chapter eight.

In my view, the first four plagues are not global. They will impact the ancient Roman Empire, Europe, North Africa, and parts of the Middle East. Israel, being part of the Roman Empire, 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, greatest, most perfect, and most scientific monuments on Earth, created thousands of years ago. However, many people are unaware that the Great Pyramid is not only an architectural and engineering marvel. It's geographical too. It sits at the exact intersection of the longest line of latitude and the longest line of longitude.

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 inflicted by Moses in Egypt. Moses brought forth the plagues to liberate the Hebrews from bondage.

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

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

Based on the evidence compiled and presented by Goodman, I consider myself in agreement. These judgments are described with parallels to many calamities found 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 that Moses described.

These disasters correlate with scientific findings regarding comets. Comets can trigger catastrophic earthquakes and scorch the Earth, according to research. A comet impact could plausibly cause 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 dinosaurs, Sodom and Gomorrah, and Noah's flood.

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

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

The evidence regarding how comets enter Earth's atmosphere and impact the surface aligns with the descriptions found in the first four trumpet plagues in Revelation chapter eight. 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 states: *"Till we have sealed the servants,"* indicating a collective effort. The angel administering the seventh seal addresses the four angels holding back the winds. They cannot release the seven trumpet bowl plagues in Revelation chapter sixteen until these Jewish servants are sealed.

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

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

It has been previously 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, Jerusalem. 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 is left of his people from Assyria, from Lower Egypt, from Upper Egypt, from Cush, from Elam, from Babylonia, from Hamath, and from the islands of the sea. He will raise a banner for the nations and gather the exiles of Israel; he will assemble the scattered people of Judah from the four quarters of the earth."*

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

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

The gospel seal is given to the 144,000 servants who possess the Word of the Holy Spirit, as prophesied by Revelation chapter seven. 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, take note of the expression of Elohim from heaven. The voice of thunder conveys the message of Elohim 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 revealed by a prophet.

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

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

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

Matthew 16:11-12 clarifies: *"Why don't you understand that I meant the leaven of the Pharisees and Sadducees, not bread? Then they realized he meant the Pharisees' and Sadducees' doctrine, not 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 next 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, showing they will preach the truth to Jews globally.

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 disperse throughout the world as the first fruits of the gospel message. To be the first fruits, there must be a second group of Jews who will receive redemption.

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

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

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

These servants also proclaim a judgment against the city of Babylon, where the little horn resides. We 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 caught in the judgments of Revelation 14:14-20, particularly those who did not flee to the wilderness as they were warned.

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 cuneiform script of the Babylonians as bab-ili, translating to "the gate of god" in Semitic. The Hebrews referred to the country and the city as Babel. 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 this information from his book "The Comets of God." This book is based on archaeology and various scientific disciplines.

Dr. Goodman's work reveals that the translation of "balal" as "to confound" is a mistake, as evidenced by archaeological discoveries of ancient cuneiform texts and several rabbis' linguistic translations of ancient Hebrew. While I do not concur with every teaching in Dr. Goodman's book, I do recommend it.

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

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

Inanna, the goddess, is known by various names in other Mesopotamian languages, 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 faced numerous condemnations 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 cuneiform tablets from the Mesopotamian region. 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 the dispersion of humanity at the Tower of Babel, the veneration of the fertility goddess and her son continued across the ancient world, though their names varied by region due to different languages.

Inanna, also known as Semiramis, was referred to as Ishtar in Babylon and Isis in Egypt, and her son and husband as 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 fertility goddess of the Canaanites as Ashtoreth, who was Baal's counterpart and wife (Judges 2:13; 3:7, 10:6; First Kings 11:5 and 33; Second Kings 21:7; Jeremiah 44:15-19). She became a significant obstacle for the Jews and their leaders who had 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-of-nimrod.html>

I think many of these stories came from myth, yet they did become 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." Following Nimrod's death, Semiramis sought to obscure their incestuous relationship by asserting that he was both the Father and the Son.

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

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

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

As 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/Nimrod-Semiramis-Tammuz.htm>

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

The terms "God The Father" and "God The Son" should not be considered an incomprehensible Divine Mystery. Rather, they represent a lie that originated in Ancient Babylon with Nimrod, Tammuz, and Semiramis. I urge you to carry out independent research to prevent succumbing to apostate compromises.

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

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

We first encounter Babylon in Second 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 occurred 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, which is identified as the Roman Empire. According to Daniel 7:4, the first beast among the four world empires is the Babylonian Empire, referred to as the lion, dating back 2,600 years.

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

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

The words that were 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 chapter 17 outlines the history of the imperial and religious government.

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

Revelation 17:3 characterizes this religious government emperor as a woman, a figure that can be traced back 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 teaching human-motivated theology.

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

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

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

In contrast to these Baal spirits, the redeemed will carry 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 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 referenced for the first time in Daniel 7. As each of the four beast empires grows, the previous one is devoured. The most potent of these empires was the Roman Empire, which came last. Every empire of beasts develops into the next, growing stronger and outperforming the one before it.

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

The essay "Germany and the Catholic Church" in the appendix provides greater 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 one differed from the others. The first one looked like a lion and had wings like an eagle. A man's heart was put into it, and its wings were cut off. It was raised off the ground and made to stand on its own two feet. And lo-and-behold, another animal that looked like a bear showed up and rose up on one side. They spoke to it and told it, 'Get up and devour much flesh.' It had three ribs in its mouth between its teeth. Thereafter, I looked again and saw a leopard with four great wings on its back. The beast had four heads and a domain."*

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

Daniel 7:7 continues: *"After that, I saw a fourth beast in my dreams. It was horrible and powerful. That entity possessed iron teeth, devoured its prey, broke it into pieces, and stamped the remnants with its feet, subsequently 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 died.

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

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

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

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

The seven crowns represent emperors of the seven heads, the epochs, of Rome. The ten horns are considered kings of the ten toes, 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 has always been relevant. It certainly was in Eve's day. It's important to emphasize: "Satan deceives the entire world." This phrase helps identify Revelation 17:3-9, which we have just read.

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

"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." (ESV)

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

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

The beasts with eight heads are nations of people, and the beasts' heads 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, "people of the prince."

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

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

Notice the text from Genesis 1:25, which states: "Let the earth bring forth the beast after 'their' kind." Now, compare this with Revelation 13:1-10, which mentions the beast with seven heads. This beast originates 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."

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

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

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

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

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

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

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

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

Revelation 13:1 describes the beast emerging from the sea. This imagery is significant because, according to Revelation 13:3:

"And I saw one of his heads as if it were wounded to death; and his deadly wound was healed."

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

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

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

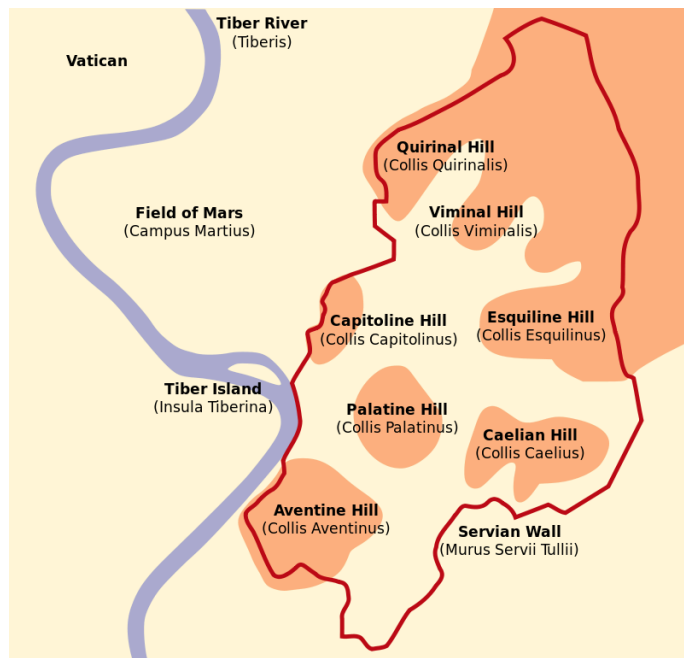
The woman, a demonic spirit, atop the scarlet beast symbolizes the spiritual figure Inanna, who is known by many names, including Astherah. The false prophet, represented by the little horn, embodies the spirit of Nimrod, who is considered the Assyrian god equivalent to Zeus.

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

Revelation 17:15 states: *"And he said to me, The waters that you saw, where the whore sits, are peoples, 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 present on Earth. Often referred to as a spiritual whore, she distorts the true message of salvation. Her influence has roots in pagan



I
the
for

worship, tracing back to the Sumer Empire, extending to Babylon, then into Greece, and eventually permeating the globe.

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

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

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

Revelation 17:7 illustrates how the woman is supported by the Roman beast, the nations of people. This relationship is significant when examining the historical context of its occurrence. Daniel 7:8 talks about the seventh head, a specific time period, of the dragon. This era stands for 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 it goes to destruction."*

Let me explain this crucial passage.

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

Verse 17:11 serves as a crucial 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 of the beast 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 referred to as the Pergamos church age, characterized by the union of church and state. "One is" remains present tense. The false church and the state of Rome remain married until the return of Yahshua, when the eighth head and the little horn go into perdition.

The seventh head is described as 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 upon the beast. He symbolizes a leader who has yet to ascend to 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 moment in the establishment of the self-appointed "Holy" Roman Empire. This coronation signified the beginning of the papacy's power over the emperor,

enhancing the power of the papal seat as a little horn and reviving Roman imperial tradition in the West.

The model of Roman governance persisted until Otto the Great created a system where 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 shortly thereafter, he arrested a second Pope.

Two scriptures in Daniel chapter seven offer information about the prophecies we are examining 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 in his head, and of the others that came up, and before whom three fell, even of that horn that had eyes and a mouth that spoke pompous things, whose look was more stout than his fellows."*

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

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

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

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

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

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

Nerva (96-98 CE)

Trajan (98-117 CE)

Hadrian (117-138 CE)

Antoninus Pius (138-161 CE)

Marcus Aurelius (161–180 CE)

Constantine (306-337 AD)

Constantine I ascended as the emperor, and in 325 AD he authorized the Council of Nicaea. This began an alliance between church and state, which I refer to as 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 important declarations, as mentioned in Daniel 7:11. The passage declares, "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 talks about Antiochus Epiphanes. It partly predicts the events of the little horn from Daniel 7:8–11 during that 70th week. Chapters 8 and 11 of Daniel predict events linked to Antiochus Epiphanes from 171 to 164 BC. I wish to underscore the prophetic importance of Daniel chapters 7, 8, and 11. These chapters give a brief look at 2,600 years of history. They also offer insights into Daniel's 70th week.

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

A section in the appendix offers a comprehensive account of the events outlined in Daniel 8:9-14. The text pertains to 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 scriptures in Daniel 8 serve as a prefiguration or representation of the later prophecies found in Daniel, particularly in Daniel 9:24 and 27, which relate to the impending fulfillment of the 70th Week.

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

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

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

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

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

Mark 13:29 says: *"Similarly, when you observe these events 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 ten virgins parable in Matthew 25:1-10. In Mark 13:26, the word "then" refers to a specific time when this generation will witness the Son of Man at His appearance. In verse 29, Yahshua stated that no one knows the day or hour.

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

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

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

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

The commencement of the 70th Week is crucial, isn't it, both for Israel's elect and the Gentile wise virgins? Identifying the initiation of 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 informs Daniel that the discerning will comprehend in the end. However, no person will know the exact day for the start of the 70th Week, nor will the elect of Israel know the exact day of the middle of the week. Both groups will know the events surrounding the start dates. So the season is known but the day and hour are not.

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

The chronology of Daniel's 70 weeks has remained enigmatic for approximately 2,600 years. Nevertheless, the angel declared that as the culmination of time nears, the enigma's seal will be unveiled. Subsequently, we shall examine Paul's writings concerning this eschatological enigma. Paul's teaching occurs prior to and with the commencement of the middle of Daniel's Week.

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

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

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

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

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

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

The wise Gentile saints cannot overlook the specific day and hour of the rapture, as they are aware they're residing within the period designated for the fulfillment of Daniel's prophecy. The shrewd Gentile elect will miss their day, as they know the season. The enlightened Jew rejuvenated during that week is aware of their day in close proximity.

The day of Christ's return for the Gentile bride coincides with the beginning 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 mentions the times and seasons about which he need not provide guidance, as he has covered this lesson previously. Paul refers to two distinct seasons, as indicated by the term "seasons," which is plural. One season pertains to the events leading up to the rapture of the Gentiles, while the second season pertains to the election of Israel prior to Yahshua's return.

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

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

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

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

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

The Mark of the Beast

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

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

Elohim will thwart Satan's scheme by offering the woman refuge in the wilderness. Individuals who accept the mark of the Beast and fail to repent will encounter 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 pass judgment on those bearing the Beast's name, while Satan will persecute those who carry the name of Yahshua.

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

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

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

The scriptures depict Satan's persecution of the elect on earth, with a particular focus on Israel, the woman who gave birth to the man child. He discovers a way to target those marked by the Word of Life, utilizing 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, especially in connection with the final week of Daniel. Satan has a more profound 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 he can into hell.

Revelation 12:12 and 12:13 illustrate Satan's persecution of those who reject the mark of the Beast, impacting individuals who remain faithful to the Word of truth. The warning in Revelation 12:12, which addresses 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 that 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 regarding this mark prior to the conclusion of the Gentile grace age. Israel will face her warnings of woe. These are reserved for those that choose not to repent and instead embrace the Mark of the Beast, sealing their destiny. In the subsequent 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 individuals have a choice, and predestination indicates 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, the ten kings of the European Union, to wage war against the remnant and to prevail over them. The dragon, as the beast, will wield political power over all tribes, languages, and nations.

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

Revelation 13:4 states: *"And they revered the dragon that granted power to the beast, and they likewise adored the beast, proclaiming, 'Who is like the beast? Who is 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 book of life of the Lamb slain 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 initiates the 70th Week.

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

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

Currently, individuals are voluntarily receiving computer chip implants. Below are two links to websites that discuss 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 might signify the mark of the beast around the midpoint of the 70th Week.

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

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

Those who accept the mark and worship the beast are bound to a death sentence, 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 observe 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 themselves with the beast's information system. Although verse 13:18 presents the number associated with his name, it does not clarify what his name or the mark entails.

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

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

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

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

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

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

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

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

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

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

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

This passage prompts an intriguing inquiry: Does the pale horse carry the mark of the beast? The pale horse in Revelation 6:8 commenced its journey with the opening of the fourth seal, impacting the Gentiles since the mid 20th century.

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

The pale horse and rider, which originated during the 20th century and mirrors the narrative found 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, represented by the face of an eagle in Revelation 4:7, pertains to prophecy and, equally important, the understanding of prophecy from old. During this concluding week, we have two prophets conveying the message of salvation and judgment.

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

Part 5: The Trumpet Plagues

Mark Chapter 13: Jewish Dispersion

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

Next, we'll discuss the Christianized elect of Israel, called "the woman," who will flee during the 70th Week. This group includes not only the nation of Israel but also the chosen Israelite saints living in nations that have formed agreements with the beast and the false prophet, as outlined in their 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 serves as a precursor to the 70th Week, and Moses and Joshua embody these two wings or prophets in the Exodus story.

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

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

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

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

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

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

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

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

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

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

This verse raises the inquiry: where is the wilderness allocated for God's elect? For long years, I had the belief that America represented a wilderness. Yet, this concept lacked biblical substantiation. 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, rendering it an inappropriate sanctuary at this juncture. This indicates that America will need a cleansing to change its attitude.

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

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

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

In their attempt to escape prior to the destruction of Jerusalem, the 144,000 servants will persist in teaching the gospel globally. Let's analyze these verses instead of depending exclusively on my interpretation.

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

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

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

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

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

The Fifth Angel's Trumpet Plague

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

Revelation 9:1-6 describes:

"And the fifth angel sounded, and I saw a star fall from heaven unto the earth, and he was given the key to the bottomless pit. And he opened the bottomless pit, and there arose a smoke out of the pit, as the smoke of a great furnace, and the sun and the air were darkened by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth, and unto them was

given power, as the scorpions of the earth have power. They were told to harm only those without God's seal on their foreheads, not the grass, trees, or anything green. They were told not to kill them but to torment them for five months, like a scorpion's sting. During those days, people will seek death but will not find it; they will long to die, yet death will evade them."

Revelation 9:7-10 continues:

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

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

The bottomless pit serves as a dimension and a place for confining demonic spirits, functioning as a type of prison. These spirits, imprisoned within this pit for centuries, serve to 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." I ask that you 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 concerning some scriptures, the Hosts of Heaven encompass our solar system, including the Oort Cloud of comets that orbit its outer edge.

We acknowledge and utilize these comets, 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 planets in our solar system. These comets caused massive earthquakes beyond anything recorded in human history.

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

I believe that 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 the comets and meteors of our solar system.

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

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

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

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

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

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

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

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

This verse connects to the events of the trumpet angels described in this chapter. The earthquake 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 through humanity, as evidenced in biblical narratives. These demonic angels possess the power to inflict serious illnesses upon 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 travel internationally, accompanied by this plague.

The illness caused by the fifth plague may be viral or bacterial, lasting five months but not resulting in death. It serves as an opportunity for those stubborn individuals to submit to the Word of Life. This affliction suggests that these spirits began their work prior to this timeframe, but the exact start and origin of the virus remain unclear.

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

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

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

According to Revelation 9:7, this swarm of spirits is compared to a swarm of locusts that may destroy entire grain fields in a matter of 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 featuring human like faces. These golden crowns conjure visions of monarchy, representing riches and power, similar to the billionaires and national leaders who wield their influence in 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 one? As stated in Revelation 13:4, these individuals are political leaders and religious authorities, raising the question: "Who can wage war against him?" We see two-thirds of the world in unity during this time.

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

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

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

These organizations display her exquisite architecture, wealth, and artistic achievements, expressing their devotion to humanity.



Ancient Akkadian cylinder seal from c. 2350-2150 BCE depicting goddess Inanna with her foot on a lion, with Ninshubur paying obeisance. I have taken a partial article from the internet to introduce you to the goddess Inanna. Inanna, a Sumerian deity, governed love, fertility, and warfare. Renowned for her duality, she could both rejuvenate

the land and unleash devastating carnage in combat.

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

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

Known for her journey into the underworld, she confronted the gloom of death, emerging 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, representing both the dawn's initial brightness and the evening's soft radiance.

[Insert image: Artistic representation of goddess Inanna with radiant features]

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

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

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

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

Arms Linked to Inanna

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

Her portrayals as a war goddess, frequently bearing arms on her back, demonstrated her preparedness 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 her authority, calling forth the battlefield and emphasizing her strength.

In the revered temples of Babylon, lions were depicted in her honor, sculpted into reliefs that protected the sacred spaces. Doves also appeared in Inanna's narratives, adding a gentler dimension to her story. These birds represented 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 with the speed of chariots and horses, signifying the spiritual decline of political, religious, and military power. The creature and the woman on its eighth head unleash a five month plague upon the world.

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

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

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

It's noteworthy that one of the two prophets of Israel during this 70th Week bears 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 for preparing the elect of Israel for an exodus and their salvation.

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

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; and, behold, there come two woes more hereafter."*

Revelation 9:13-21 continues:

"And the sixth angel sounded, and I heard a voice from the four horns of the golden altar that is before Elohim. The voice said to the sixth angel who held the trumpet, 'Loose the four angels who are bound in the great River Euphrates.' And the four angels were loosed; they were prepared for an hour, a day, a month, and a year to slay a third part of men. The army of the horsemen numbered two hundred million, a figure I heard directly. Thus I saw the horses in the vision, and those who sat on them, having breastplates of fire, jacinth, and brimstone. The heads of the horses were like the heads of lions, and out of their mouths issued fire, smoke, and

brimstone. A third part of men was killed by these three: the fire, the smoke, and the brimstone that issued from their mouths. For their power is in their mouth and in their tails; for their tails were like serpents and had heads, and with them, they do hurt. The remaining men who survived these plagues still did not repent of their actions, refusing to worship devils and idols made of gold, silver, brass, stone, and wood, which cannot see, hear, or walk. They did not express regret for their homicides, sorcery, infidelity, or thievery."

Let me explain what these verses reveal.

Revelation 9:12 mentions two more woes, or warnings, but does not specify when they will occur. Let's examine Revelation 11:13 for the second woe in order to comprehend 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; and behold, the third woe comes quickly."*

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

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

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

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

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

The second woe will be placed 1,267 days from the start of Daniel's Week, or roughly one week beyond the 70th Week's midpoint. As a result, the first misery 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 think it equates 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 starts about five months before the middle of Daniel's 70th Week. Thus, the third woe starts just after the celebration of the two prophets' martyrdom.

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

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

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

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

A voice emanates from the four horns of God's altar when the sixth angel blows the trumpet (Revelation 9:13). To represent the four corners of the world, the horns are placed at each of the altar's four corners. The golden altar is placed in front of 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 corresponds to the beginning of Daniel's 70th Week. We now identify Him as the Lamb standing atop Mount Sion, as described in Revelation 14:1.

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

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

Verse 9:13 illustrates the global spread of the redemption blood covenant. 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 is applicable to Israel since the 144,000 servants will spread the gospel and the pending judgments to the Jewish elect worldwide.

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

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

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

Verse 14 of Revelation 9 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, for to slay the third part of men."*

These passages depict a voice, identified as Yahshua, commanding the sixth angel to release the four angels at the Euphrates River, a location of historical significance as the ancient site of 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 the judgments of Yahshua 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 with 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," contextualizing 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.

The fulfillment period lasted 390 days, corresponding to the Babylonian siege and subsequent fall of Jerusalem between 587 and 586 BC. This 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 signifies the commencement of Jerusalem's devastation, beginning on the 391st day of the sixth trumpet angel plague, Revelation 14:14-20.

The sixth plague constitutes the third woe, serving as the final warning to Israel. This 391 day duration signifies Israel's continual reluctance to repent, mirroring the emphasis of Ezekiel's prophecy 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 act of 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 a severe judgment.

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

The text presents 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 states: *"You also, son of man, take a tile and lay it before you; portray upon it the city, even Jerusalem."*

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

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

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

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

Daniel's 70th Week conveys a message of salvation to the Jews, heralding the arrival of the Messiah. This long awaited prophecy will be fulfilled in 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 pestilence for five months, 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, we see demonic angels liberated from the bottomless. This pit does not allude 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 next 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, having breastplates of fire..."*

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

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

That lion spirit of Babylon in Daniel 7:4.

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

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

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

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

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

When contemplating the Babylonian, Persian, Grecian, and Roman Empires, it's easy to ignore the spirits that propelled their administrations and militaries. We generally focus on their leaders' intelligence and 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 steering them and organizing events for their benefit.

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

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

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 definition of "brimstone" is an alternative name for sulfur, which represents God's wrath in the Bible. Scientifically, "fire and brimstone" refers to burning sulfur. When sulfur burns, it produces sulfur dioxide (SO₂), which can turn into sulfurous acid (H₂SO₃) upon contact with water, 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 reflex bronchoconstriction.

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

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

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

I hope to connect the spiritual with the natural here. Revelation 9:17, once again, illustrates the power of the beast 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 this 70th Week of Daniel is for Israel, the Gentiles are not specifically mentioned, yet they will be included.

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

In the nineteenth verse, it notes that the power of the beasts 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 heads of the serpents as representing humans. The distinction of serpents having heads suggests a more profound meaning. I contend that men working for the beast are strategically positioned to unleash this plague on humanity, just as they engineered the COVID 19 virus.

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

The following excerpt from an article asserts the planned nature of the COVID 19 virus and the use of a series of books to establish a New World Order. In April or May 2022, Fox News reported on Joe Biden stating that the USA would pay a steep price for becoming a member of this New World Order.

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

OVER 6,200,000 READERS PER MONTH

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 efficient 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 points out the importance of planning for any worldwide pandemics.

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

This simulation occurred two months before the COVID outbreak in China made headlines and five months before the World Health Organization declared it a pandemic. Notably, the simulation closely resembled the real COVID scenario, including the concept of asymptomatic spread.

According to reports, the United Nations and China are steering nations toward communism, with backing from socialist politicians, including some within the United Nations and the United States. This New World Order movement has used the COVID virus to advance the timeline to 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 an opportunity for unbelieving Jews to repent. Those who fail to do so will endure the consequences of the sixth plague. One third of those whose hearts have hardened and 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 with a 200 mile diameter around the city.

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

In the context of the 70th Week, the geographic area referred to 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 impact the one third of Jews who reject salvation and are destined to perish under the sixth trumpet angel plague.

As the gospel spreads, particularly through the 144,000 elect of Israel, the sixth plague will affect all who reject the 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 plague, which we explored in the previous chapter. This plague spans 391 days and affects one third of the Jewish population globally.

Revelation 14:14-20 provides a sobering description:

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

Let me explain what these verses reveal.

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

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

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

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

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

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 highlights the timing of the first sickle harvest, which is after the sixth trumpet plague angel begins.

According to verse 14:16, the first sickle is thrust in. This verse represents the sixth trumpet plague and its spiritual completion, 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 clusters of the earth's vine and casting them into the winepress of Elohim's wrath.

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

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

This second sickle begins approximately on the 391st day after the sixth trumpet plague commences, though the exact timing remains unclear from scripture. This interpretation could be incorrect. However, I believe it aligns with Revelation 9:15, which states "for an hour, and a day, and a month, and a year."

Revelation 14:19 depicts the second sickle 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 represents the rebellious Jews who refused the gospel message.

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

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

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

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

This verse indicates that the little horn and the ten kings, representing European nations, will control Jerusalem politically for forty two months. However, we must ask: why does this period span forty two months when the false prophet only breaks the peace covenant 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 breaking of this covenant occurs 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 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, addresses 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 represents 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, either 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 represents the purification process. Those who endure persecution without accepting the mark of the beast will receive their reward. The fire symbolizes the tribulation they endured, while the glass represents the purity achieved through their faithfulness.

The martyrs of the 70th Week join the great cloud of witnesses who have 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 provides crucial insight into the timing and nature of the beast's final power:

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

Let me explain what these verses reveal.

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

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

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

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

This period represents 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 both in duration and ultimate outcome. Verse 14 declares that they "shall make war with the Lamb, and the Lamb shall overcome them." This war reaches its culmination 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 outcome of events.

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

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

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

This judgment fulfills multiple prophecies regarding 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 burning of Vatican City by the ten kings likely occurs before the Eastern kings arrive for the battle of Armageddon. This event represents 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 requires the religious facade. The ten kings, recognizing that they've been used by this system, turn against it in rage. Their destruction of the religious capital serves Elohim's purposes while simultaneously 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. Rather, it refers to limiting the scope and intensity of the final judgment to prevent the complete annihilation of humanity.

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

However, Elohim has established boundaries for these judgments. The sixth seal and seventh bowl judgment, which we'll examine shortly, represent 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.

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

This verse indicates that the great tribulation has a definite endpoint, after which the cosmic signs appear, heralding the return of the Messiah. The shortening of days ensures that the tribulation 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 were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand?"

This passage describes cosmic disturbances of unprecedented magnitude. The sun is darkened, the moon becomes 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 greatest 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 repent.

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

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

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

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

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

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

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

Stars falling from heaven might describe meteor showers associated with a comet's passage. The sky rolling up like a scroll could describe the atmospheric disturbances caused by such an event. The greatest 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 powerful than all nuclear weapons combined. The impact created a crater over 90 miles wide and triggered global wildfires, tsunamis, and a "nuclear winter" that lasted for years.

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



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

Dr. Goodman's research also documents historical accounts of smaller comet impacts or near misses that devastated ancient civilizations. Cuneiform tablets from Mesopotamia describe events 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 greatest 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 cosmic events.

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

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

Isaiah 34:2-4 provides another description:

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

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

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

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

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

The sea of glass mingled with fire 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?

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

Revelation 16:12-16 describes the setup:

"And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon."

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The gathering at Armageddon serves multiple purposes:

1. **Judgment of the nations:** All who have rejected Elohim's salvation are gathered for judgment.
2. **Destruction of the beast system:** The political and religious systems that have opposed truth throughout history are finally destroyed.
3. **Vindication of the saints:** Those who suffered persecution and martyrdom are vindicated as their oppressors face judgment.
4. **Establishment of the kingdom:** The destruction of all opposition clears the way for the millennial reign of the Messiah.

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

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

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

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

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

1. The sheep and goat judgment of Matthew 25
2. The establishment of millennial government
3. The cleansing and restoration of the Earth
4. The anointing of the Most Holy, fulfilling Daniel 9:24

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

Conclusion: This Generation and the Fulfillment of Prophecy

We have journeyed through Daniel's 70th Week, examining the prophecies that will unfold during 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, particularly focusing on the "half hour of silence" in Revelation 8:1 and its relationship to "this generation" mentioned in Mark 13:30.

Several key themes have emerged throughout our study:

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

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 while also announcing 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 into destruction.

The Mark of the Beast: Modern technology, particularly microchip implants, provides the means for 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 involve 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 fleeing to the wilderness, guided by the two wings of the great eagle. The 144,000 servants continue teaching globally while 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, great earthquake, abomination of desolation set up
- Second 1,260 days: Woman flees to wilderness, sixth trumpet plague (391 days), Jerusalem's desolation, bowl judgments
- Days 1,291-1,335: Messiah returns, Armageddon, sheep and goat judgment, establishment of millennial kingdom

Throughout this study, I have maintained that this represents personal research rather than absolute doctrine. Prophecy interpretation 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: 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 her borders. These signs suggest that the generation which 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 heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." (Revelation 22:17)

"For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." (Revelation 22:18-19)

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

Yes, I do remember! Here are the image locations from your original PDF:

1. **Page 53** - Image of Inanna (goddess depiction) - This goes in Part 5, next to the phrase "Inanna's visage radiated divine charm."
2. **Page 57** - Map showing Vatican City and the Seven Hills of Rome - This goes in Part 4, in the section "Identifying the Beast in Daniel's 70th Week"

3. There was also mention of a **Comet Leonard photo** that should go in Part 6 in "The Sixth Seal and Seventh Bowl" section.

And you mentioned there's an **Ancient Akkadian cylinder seal depicting goddess Inanna with her foot on a lion** - I believe this was also around page 53-54 area in Part 5.

If you want to double-check the exact pages or if there are any other images I missed, feel free to look back and let me know! I can help you finalize the exact placement descriptions for each image placeholder.

The Four Seven-Fold Judgments of Leviticus 26

A Chronological and Historical Analysis

Introduction

Leviticus 26 contains one of the most significant prophetic patterns in Scripture: the four seven-fold judgments against Israel for covenant disobedience. These judgments are not merely theoretical warnings—they are historical realities that have unfolded over 3,400 years of Israel's history, from Egyptian bondage to Roman destruction, and continuing through the modern diaspora and restoration.

The chapter follows a pattern of escalating judgment, each introduced with the phrase "if you will not yet for all this listen to Me" (Leviticus 26:18, 21, 23-24, 27-28). Each judgment is described as "seven times more" or "seven-fold" in intensity. The number seven represents completeness and divine perfection in judgment. These are not random historical events—they are covenant curses spelled out in advance, fulfilled with devastating precision.

Understanding these judgments requires careful attention to both Biblical chronology and secular historical records. However, Egyptian chronology presents significant challenges and contradictions that must be addressed honestly. The historical reckoning of Egypt does not always align with other ancient Near Eastern chronologies or with the Biblical timeline. This document will examine each of the four judgments, address the chronological difficulties, and provide a framework for understanding YAHWEH's covenant faithfulness in both judgment and restoration.

The Four Seven-Fold Judgments: Overview

Leviticus 26 outlines four escalating levels of judgment:

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

Historically, these four judgments correspond to:

- • First Judgment: Egyptian bondage (Exodus 1-12, ~1876-1446 BC)
- Second Judgment: Assyrian conquest of the Northern Kingdom (722-705 BC)
- Third Judgment: Babylonian conquest and exile (586 BC)
- Fourth Judgment: Roman destruction and final diaspora (70 AD, 135 AD)

First Judgment: Egyptian Bondage (~1876-1446 BC)

The Biblical Account

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

We cannot place confidence in an exact date for this first seven-fold judgment. The first judgment refers to the Egyptian bondage recorded in Exodus 1-12:

- • Jacob and family (70 people) enter Egypt ~1876 BC (Genesis 46:27)
- Israel multiplies greatly (Exodus 1:7)
- New Pharaoh enslaves Israelites (Exodus 1:8-14)
- Bondage includes forced labor, brick-making, infanticide (Exodus 1:15-22)

- Duration in Egypt: 430 years (Exodus 12:40-41)
- Moses raised up as deliverer; ten plagues; Passover; Red Sea (Exodus 7-15)
- Exodus occurs ~1446 BC (or ~1260 BC in alternate chronologies)

The Chronological Challenge: Merneptah Stele

According to Egyptian reckoning, in 1209 BC, Pharaoh Merneptah claimed victory over Israel. The Merneptah Stele states: "Israel is laid waste, his seed is not."

The problem: 1209 BC is approximately when Israel entered Canaan under Joshua (Exodus 1446 BC + 40 years = ~1406 BC entry). How can Israel be "conquered in Canaan" and "just entering Canaan" simultaneously? These cannot both be true.

The Problem with Egyptian Chronology

Egyptian chronology does not carry over reliably into other histories. Several reasons:

1. Egyptian chronology based on king lists with gaps, overlaps, co-regencies
2. Egyptian inscriptions routinely exaggerate victories (propaganda, not fact)
3. "Israel laid waste" likely refers to a raid during Judges period, not conquest
4. Hieroglyphic determinative = "people group" not "settled nation" (Israel already in Canaan)
5. Revised chronologies (Rohl, James) move dates down 200-350 years (Merneptah ~950 BC)

Conclusion on First Judgment

The Merneptah Stele does NOT record the first judgment. It is Egyptian boasting about a raid, not the 430-year bondage. The first judgment = Egyptian bondage itself (~1876-1446 BC), broken by YAHWEH through Moses, plagues, Passover, and Red Sea deliverance.

Second Judgment: Assyrian Conquest (722-705 BC)

Biblical and Historical Account

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

The second seven-fold judgment fell upon the Northern Kingdom through Assyria. After Solomon's death (~931 BC), the kingdom split. Israel (ten northern tribes) immediately fell into idolatry under Jeroboam I with golden calf worship at Dan and Bethel (1 Kings 12:25-33).

Timeline of Assyrian conquest:

- • 740-732 BC: Tiglath-Pileser III begins conquest; deportations begin (2 Kings 15:29)
- 722 BC: Shalmaneser V besieges Samaria
- 721 BC: Sargon II completes conquest; Northern Kingdom ceases to exist
- Mass deportation: Ten tribes scattered (2 Kings 17:6, 23-24)
- Population replacement: Foreigners resettled; Samaritans created
- Result: Ten northern tribes never return as distinct entity ("lost tribes")

2 Kings 17:7-18 explains: "The children of Israel had sinned against YAHWEH... and feared other gods... Therefore YAHWEH was very angry with Israel, and removed them from His sight; there was none left but the tribe of Judah alone."

This judgment was permanent. The Northern Kingdom never returned.

Third Judgment: Babylonian Conquest and Exile (586 BC)

Biblical and Historical Account

Leviticus 26:23-24 states: "And if you are not reformed by Me by these things, but walk contrary to Me, then I also will walk contrary to you, and will punish you yet seven times for your sins."

The third judgment fell upon Judah (Southern Kingdom) through Babylon. Despite witnessing the Northern Kingdom's destruction and receiving prophetic warnings (Isaiah, Jeremiah, Micah), Judah continued in idolatry and covenant violation.

Timeline of Babylonian conquest:

- • 605 BC: Nebuchadnezzar defeats Egypt; first deportation including Daniel (Daniel 1:1-6)
- 597 BC: Second deportation after Jehoiachin rebels; 10,000 captives including Ezekiel (2 Kings 24:10-16)
- 586 BC: Final siege; Jerusalem and temple destroyed; walls demolished; mass

deportation (2 Kings 25:1-21)

- 586-516 BC: Land lies desolate 70 years (Jeremiah 25:11-12; 29:10)
- 538 BC: Cyrus allows return under Zerubbabel
- 516 BC: Second temple completed
- 458 BC: Ezra returns with more exiles
- 445 BC: Nehemiah rebuilds walls

This is the context of Ezekiel's ministry. He prophesied from Babylon, warning of Jerusalem's destruction (Ezekiel 1-24) and promising restoration (Ezekiel 33-48).

Unlike the Northern Kingdom, Judah's exile was not permanent. After 70 years, a remnant returned. However, full independence was not restored—Judah remained under Persian, Greek, then Roman control.

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

Biblical and Historical Account

Leviticus 26:27-28 states: "And if you will not for all this listen to Me, but walk contrary to Me, then I also will walk contrary to you in fury; and I, even I, will chastise you seven times for your sins."

The fourth and most severe judgment came through Rome. Yehoshua prophesied this in the Olivet Discourse (Matthew 24, Mark 13, Luke 21) and His lament over Jerusalem (Luke 19:41-44).

Two major phases:

- 66-70 AD: First Jewish-Roman War
 - Jewish revolt against Rome begins 66 AD
 - Vespasian, then Titus, besiege Jerusalem
 - 70 AD: Titus breaches walls; city destroyed; temple burned
 - Over 1 million Jews killed; thousands crucified; survivors enslaved
 - Matthew 24:2 fulfilled: "Not one stone left upon another"
- 132-135 AD: Bar Kokhba Revolt
 - Jewish messianic revolt led by Simon bar Kokhba against Hadrian
 - Romans crush rebellion with extreme brutality
 - 135 AD: Jerusalem razed; rebuilt as pagan Aelia Capitolina
 - Jews banned from Jerusalem on pain of death

- Judea renamed "Syria Palaestina" to erase Jewish connection
- Final scattering throughout Roman Empire and beyond

This was the most severe and long-lasting judgment. For nearly 1,900 years (135 AD to 1948 AD), Jews had no homeland, no temple, no sovereignty. Scattered "among all peoples, from one end of the earth to the other" (Deuteronomy 28:64), exactly as Leviticus 26:33 warned.

The Partial Restoration: 1948 and Beyond

Leviticus 26:40-45 promises that if Israel confesses and humbles themselves, YAHWEH will remember His covenant and not utterly destroy them.

May 14, 1948: Modern State of Israel established. First time since 135 AD that Jews had political sovereignty. This is partial fulfillment of restoration promises (Isaiah 11:11-12, Jeremiah 16:14-15, Ezekiel 36:24, 37:21-22).

However, restoration is not yet complete. The spiritual transformation promised in Ezekiel 36:25-27 (new heart, new spirit, Holy Spirit indwelling) has not yet occurred nationally. Final restoration awaits the 70th week of Daniel, when "all Israel will be saved" (Romans 11:26).

Conclusion: The Pattern of Judgment and Restoration

The four seven-fold judgments of Leviticus 26 are historical realities spanning 3,400 years:

3. 1. Egyptian bondage (~1876-1446 BC): Slavery; deliverance through Passover/Exodus
2. Assyrian conquest (722-705 BC): Northern Kingdom destroyed; ten tribes lost forever
3. Babylonian exile (586 BC): Judah exiled; temple destroyed; 70 years; partial return
4. Roman destruction (70-135 AD): Second temple destroyed; 1,900-year diaspora; 1948 partial return

Each judgment followed the same pattern: covenant violation, prophetic warning, judgment, and (except Northern Kingdom) eventual restoration. Yet even in judgment, YAHWEH's covenant faithfulness endures.

YAHWEH acts "not for your sake, O house of Israel, but for My holy name's sake" (Ezekiel 36:22). He cannot lie (Romans 3:4, Titus 1:2, Hebrews 6:18). Therefore, He must fulfill every covenant promise—not because Israel deserves it, but because His name and reputation demand it.

The Egyptian chronology problem reminds us that secular dating systems are fallible and subject to revision. But YAHWEH's word stands forever (Isaiah 40:8, Matthew 24:35). His covenant with Abraham, Isaac, and Jacob endures, and the final restoration of Israel is as certain as His faithfulness.

Research and Analysis by Brian Neill: March 2026

Structured by Claude.ai