This Generation

and the 70th Week of Daniel

Three Studies on Daniel's 70th Week, the 1,335 Days,
and the Appointed Time of the End

Combining: This Generation and the 70th Week of Daniel • The 1,335 Days • Time, Times, and a Half

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

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Foreword

"This Generation and the 70th Week of Daniel," "The 1,335 Days," and "Time, Times, and a Half" started as three separate questions, all pulling on the same thread — a teaching on Revelation 8:1's "about the space of half an hour" of silence, and the claim that an hour in prophecy equals seven years, so half an hour should equal three and a half. That single claim sent me chasing Daniel's 70th Week to see if the math held, then chasing the extra 45 days tacked onto Daniel 12's 1,290 to see what they were for, then chasing the phrase "time, times, and half a time" everywhere Daniel and Revelation use it, to see whether it always names the same stretch. By the time I worked through all three, I realized they were no longer three studies. They were one question, asked three ways: when does the countdown start, how long does it run, and whom is it actually counting toward.

This volume also leans on "God's Time," the companion study where the 444 BC decree of Artaxerxes — the anchor date this book's own countdown depends on — is worked out in full, with the sabbatical-year arithmetic laid out step by step. I have tried not to re-argue that dating here. Where it matters, I cite it and move on, the way I would point you to a reference volume rather than retype it.

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

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

My prayer is that this does for you what working it out did for me: not a settled date circled on a calendar, but a clearer sense of how carefully Daniel's numbers were chosen, and how closely they reward the attention.

— Brian Neill

Section I

This Generation and the 70th Week of Daniel

Part 1: Foundations of Prophecy

Introduction: A Personal Journey Into Daniel's Timeline

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

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

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

I want to be clear about something important. I simply need to understand what ”half an hour” truly means in Revelation 8:1. In my view of Scripture, each generation must seek to grasp the prophetic message intended for its time in history.

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

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

The Mystery of Israel's Salvation

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

Listen to what Paul tells us:

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

Paul continues with this profound teaching:

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

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

The Lesson of the Fig Tree

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

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

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

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

The Messiah's teachings in Mark 13:28-31 elaborate on Hosea 6:1-3, indicating that Israel's redemption begins shortly after two millennia. This two-day count begins in 33 A.D., the year Yahshua was resurrected.

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

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

Let me show you something interesting. Mark 13:1-13 introduces the Seven Gentile Church Ages, outlining the Gentiles' secular history and ending at the start of the 70th week. Starting our historical account here may

seem unusual, but its significance becomes undeniable as we proceed. Here is the breakdown of the last five verses:

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 A.D.. Under the third seal of Revelation 6:5.

Mark 13:11 begins after the Gutenberg press and continues through the 70th Week. These saints will give the testimony of the Word. Revelation 10:8-11 is to Israel and her two prophets in that 70th week.

Mark 13:12-13 This occurs throughout the New Testament era. Yahshua makes it personal to His disciples, 13:13 “you shall be hated of all men…”

The Messiah continues within the timeframe, but Revelation 14:1-7 shifts focus to the elect virgins of Israel. 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 Revelation 14:1-6, the salvation of the 144,000 servants is complete. The timing aligns with Mark 13:29, which describes the little horn, the false prophet, breaking the peace agreement in the midst of the week: *”So also, when you see these things taking place, you know that He is near, at the very gates.”* Those ”things” Mark refers to are found in Mark 13:14-18. Yahshua is speaking to “this generation,” as Mark 13:30 states.

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 A.D., as mentioned in Daniel 9:26, and the desolation of Jerusalem during the latter half of the 70th Week, as in 9:27. Daniel's week holds particular importance, especially when Mark 13:23 emphasizes: *”Nevertheless, heed this: I have conveyed all that is forthcoming.”*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

This message is sent to Israel and to the Gentiles. The Messiah declared, ”Unto you,” referring to Israel, and ”unto all,” including the Gentiles. Why the Gentiles? Because they are grafted into the vine; there is no distinction between Gentile and Jew, but the elect is the true seed of Israel.

I need to ask: what are we watching for? Should we stand outside and stare at the sky? No. The Gentiles and Israel are to watch prophecy, from Isaiah to Revelation. Why are we to watch? So the ”day” will not slip by us. “Day” is specific, a 24-hour period.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Leviticus chapter 26 contains four prophecies that we will review. Dating back to around 1491 B.C., this chapter outlines four judgments against Israel for idolatry and for abandoning His commandments. Understanding how these judgments were fulfilled helps us grasp the significance of 1948.

The Four Seven-Fold Judgments: Overview

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

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

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

Historically, these four judgments correspond to:

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

First Judgment: Egyptian Bondage

The Biblical Account

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

We cannot pinpoint an exact date for this first sevenfold judgment with certainty. In Deuteronomy 28:15, given near the end of the wilderness wandering (c. 1406 B.C.), Elohim warns Israel of the consequences of serving other gods. If they serve Elohim, they will receive blessings. However, if they serve other gods, they will suffer curses and judgments.

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

Jacob and his family (70 people) enter Egypt during Joseph's administration, around 1876 B.C. (Genesis 46:27). Israel multiplies greatly in Egypt over the following centuries (Exodus 1:7).

Israel was not enslaved for the entire time. By the reckoning carried through this book, and set out at length in God's Time, the greater part of the 430 years in Egypt — roughly 342 years — was spent free, and it was in this free period that Israel drifted into the gods of their hosts. Joshua would later call the nation to "put away the gods which your fathers served… in Egypt" (Joshua 24:14), and Ezekiel, looking back on these same centuries, records YAHWEH's own verdict on them: Israel "did not every man cast away the abominations of his eyes, neither did he forsake the idols of Egypt" (Ezekiel 20:7-8).

A new Pharaoh, who did not know Joseph, rises to power and enslaves the Israelites (Exodus 1:8-14). Exodus 1:8-10 gives Pharaoh's own motive: the people had grown too numerous and too strong, and might become a threat in time of war. But Pharaoh's motive and YAHWEH's purpose are not competing explanations; Scripture holds both at once. Centuries earlier, YAHWEH had already told Abraham exactly what would come: "Know for certain that your offspring will be sojourners in a land that is not theirs and will be servants there, and they will afflict them four hundred years… and afterward they shall come out with great possessions" (Genesis 15:13-14). The affliction was foretold as judgment with a purpose, not merely as something that happened to Israel. As we will note on the next page, the full duration of four hundred years did not refer to slavery; rather, in this language, the Israelites were afflicted by the pagan religion of Egypt, which they adopted. The same double explanation recurs throughout the prophets: Assyria is "the rod of My anger" even while pursuing its own ambitions (Isaiah 10:5-7); Babylon is raised up by YAHWEH even as it acts for its own violent ends (Habakkuk 1:5-6); and Joseph could say to the very brothers who had wronged him, "you meant evil against me, but Elohim meant it for good" (Genesis 50:20).

The bondage that followed — forced labor, brickmaking, building projects, and ultimately infanticide (Ex-

odus 1:15-22) — is the first full outworking of this pattern in Israel's history, and it becomes the archetype for everything that follows. Assyria, Babylon, and Rome each bring their own motives to the page in the judgments ahead, yet in every case Leviticus 26 stands behind the human actor as the deeper reason why. It is also why the prophets, when they speak of future hope rather than only present judgment, reach again and again for the language of Exodus to describe it — a new deliverance cast in the shape of the old one (cf. Isaiah 11:11, Jeremiah 16:14-15).

By this reckoning, the bondage itself occupied the final years of the sojourn — on the order of 88 years — before Moses was raised up as the deliverer. Israel's time in Egypt lasted 430 years in all (Exodus 12:40-41); ten plagues fell on Egypt, and Israel was freed through the Passover and the crossing of the Red Sea (Exodus 7-15).

The Exodus occurred around 1446 B.C.—the dating defended at length in God's Time, which underpins the dates used throughout this book. That said, a late-dating argument deserves attention. I don't want to get into the discussion in this book, so I will give you a brief overview.

The commonly cited "late date" is for the Exodus itself, not the Jordan crossing. Kitchen puts the Exodus at around 1260 B.C.; Hoffmeier lands close by at around 1267 B.C.; Archer cites roughly 1290 B.C. as the figure most modern late-date scholars use. All three attach that number to the Exodus event — Israel leaving Egypt — not to the conquest.

The Jordan crossing and entry into Canaan under that same late-date framework would fall roughly 40 years after whichever Exodus date is used — so somewhere around 1220 B.C. if you start from Kitchen's 1260, which is also why that framework reads comfortably against the Merneptah Stele's 1209 B.C. reference to Israel already being in the land.

The Exodus: Four Hundred Years and the Birth of a Nation

A substantial case can also be made for the later reading, and it is worth presenting in full even though 1446 B.C. remains this book's working date. Genesis 15:13 offers the clearest support for it: Elohim Himself tells Abram that the period is four hundred years. This differs from the narrator's tally in 1 Kings 6:1 of four hundred eighty years, the most difficult of the three figures to reconcile with Scripture's own regnal numbers—a discrepancy this book does not claim to have resolved. A later Exodus, following Kitchen, Hoffmeier, and Archer above, falls somewhere between 1290 and 1260 B.C., with Israel's crossing of the Jordan under Joshua roughly forty years after, somewhere between 1250 and 1220 B.C.

Whichever date is used, this dating reveals a typology worth noting. Genesis 46:8-27 lists the household that went down into Egypt with Jacob—seventy souls, including sons whose descendants were already several generations deep in places (Genesis 46:12's Hezron and Hamul, Genesis 46:17's Heber and Malchiel). A complete family entered as a seed. Four hundred years—144,000 days, reckoned at 360 days to the year—later, they emerged as a nation of twelve tribes. The number 400, expressed in days, is hard to ignore. It is the complete number representing Israel and, beyond that, New Jerusalem in Revelation. It is hard not to hear an echo of Ezekiel 16: the infant found in the field, naked and unwashed, to whom YAHWEH says "Live," twice (Ezekiel 16:4-6). Egypt was the womb; four hundred years, the gestation; and the crossing of the Red Sea, the nation's birth into covenant—its baptism, as Paul names it directly: "all baptized unto Moses in the cloud and in the sea" (1 Corinthians 10:1-2). What follows at Sinai completes the picture: Exodus 24:3-8, with its twelve pillars and the blood of the covenant, is the nation's own covenant-cutting—echoing Elohim's covenant-cutting with Abram in Genesis 15, the very passage that marks the start of the four hundred years.

One question both datings raise, we leave open rather than settle. Daniel's seventy weeks, counted forward

from 444 B.C., run on Elohim's own prophetic calendar—360-day years, the same reckoning behind the four hundred years above. The deeper question is whether that calendar reaches back before 444 B.C. at all, and whether the conquest of the land marks one of its own points, or whether it belongs instead to the ordinary, cursed course of history.

Counted in plain real years, 444 B.C. to 1407 B.C.—the Jordan crossing under the early date—gives 137.57 cycles, not a whole number. Hebrews 4:8-9 directly connects Joshua's entry into the land with Elohim's own sabbath-rest, using a Greek word found nowhere else in the New Testament—sabbatismos, a “sabbath-rest” still to come. Ecclesiastes 1:9-10 reminds us that nothing under the sun is without precedent: “the thing that has been, it is that which shall be... it has been already of old time, which was before us.” If Daniel's seventy weeks are one confirmed part of Elohim's prophetic calendar, it is reasonable to expect the calendar was already running before 444 B.C., not beginning then. Whether Joshua's crossing of the Jordan marks an earlier point in it is a question this book raises, not answers.

Two further notes close this question: one about the later date's own range, one a tradition bearing on the early date.

First: we do not run that same real-year test against the later date, because it spans a thirty-year range rather than a single point. A window that wide holds more than four full seven-year cycles, so some point inside it will land close to a whole cycle almost no matter what the true date is—which means a near-miss or a near-hit there would tell us nothing about which year in the range is correct. We considered it, and set it aside for that reason.

Second: Jewish tradition offers separate, and surprisingly well-attested, support for 1407 B.C. The Seder Olam (ch. 11) and the Babylonian Talmud (b. Arakhin 12a) date Ezekiel's vision—the twenty-fifth year of the captivity, 574 B.C.—to the beginning of a Jubilee year, the seventeenth since Israel's entry into the land, with another Jubilee due in Josiah's eighteenth year (623/622 B.C.). Counting back seventeen forty-nine-year cycles from Ezekiel's vision reaches 1406/1407 B.C., the same year this book already gives for the Jordan crossing, and the count is anchored exactly where Leviticus 25:1-3 itself anchors it—at Israel's entry into the land, not at the Exodus, since Israel was not yet under the wilderness curse at the Red Sea. A 2024 peer-reviewed study of this tradition found that the Talmud's own two stated Jubilee years do not divide evenly by forty-nine under its own counting method—a sign the number was remembered, not calculated to fit. We find it a credible, well-grounded tradition rather than a late invention, though the case is offered as evidence, not proof.

That tradition's own count does not, however, land cleanly against 444 B.C. by either method above—and we do not think it needs to. Scripture tells us plainly why historical observance and Elohim's own calendar are not always the same thing: 2 Chronicles 36:21 says Judah failed to keep her sabbatical years, and the seventy-year exile was Elohim collecting that debt Himself. If the historical keeping of the sabbatical and Jubilee cycles could fall centuries out of step by the time of the exile, it is no stretch to think the human record of the Jordan crossing's own cycle might sit a few years off from Elohim's unwavering count, without Elohim's calendar itself ever having moved. Hebrews 4:8-9 ties Joshua's entry into the land to Elohim's own sabbath-rest regardless of how the historical count has drifted, and that is the point we find solid enough to build on.

One final thought: if the four hundred years prophesied for Israel—and described spiritually as her birth in Ezekiel 16—are counted in 360-day years, giving the same number, 144,000, that marks Israel in Revelation 7 and 14, why would we stop counting in 360-day years at the Jordan crossing? Hebrews 4:8-9 ties that crossing directly to Elohim's own rest. We raise the question; we do not close it.

The Date of the Exodus: What Does the Bible Say and Why Does it Matter? Part 2 - Apologetics Press

Second Judgment: Assyrian Conquest (722-705 B.C.)

Biblical and Historical Account

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

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

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

This judgment was permanent. The Northern Kingdom never returned.

Third Judgment: Babylonian Conquest and Exile (586 B.C.)

Biblical and Historical Account

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

Unlike the Northern Kingdom, Judah returned after 70 years, under Zerubbabel (538 B.C.), Ezra (458 B.C.), and Nehemiah (445 B.C.). The Temple rebuilding finished in 516 B.C.

Jeremiah had already named this very outcome. Addressing Jerusalem’s coming destruction, he wrote: “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” (Jeremiah 19:11-13). The sevenfold judgment Leviticus 26 had warned of arrived in the very form Jeremiah had foretold.

Fourth Judgment: Roman Destruction and Final Diaspora (70 A.D., 135 A.D.)

Biblical and Historical Account

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

The Partial Restoration: 1948 and Beyond

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

Conclusion: The Pattern of Judgment and Restoration

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

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

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

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

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

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

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

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

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

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

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

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

Part 2: The Half Hour of Silence

Understanding Revelation 8:1

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

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

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

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

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

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

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

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

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

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

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

- Revelation 8:6 introduces the two prophets of Israel: ”And the seven angels who had the seven trumpets prepared themselves to sound.”
- Revelation 8:1-4 records the two Jewish prophets' utterances 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 has two parts. The seventh seal conveys a message of salvation. The final seal is unsealed on the reverse side of the scroll, which Yahshua possesses. The seals preserve the names of the redeemed in the scroll, as stated in Ephesians 1:13.

Additionally, Revelation 8:1's silence falls just before Michael, Yahshua's commissioned ambassador, appears on earth in Revelation 10:1-6. Yahshua Himself remains seated at the mercy seat throughout; the half-hour of silence in heaven marks the pause before Michael is sent, not Yahshua's departure.

Remember, although there may be silence in heaven, a prophetic cry will sound 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 beginnings of the 70th Week. In Revelation 10:4, John is forbidden from recording it. Even the angels are unaware of the Word of Elohim that was spoken. The two olive trees convey the word of salvation, while the 144,000 disseminate it among the nations.

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

generation," as Matthew 24:34 states.

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

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

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

The revelation of the seventh seal is conveyed to the Gentile virgins by seven thunders at the commencement of the 70th Week. The two olive tree prophets receive a different word by a different path. Their commission begins directly at the seal's own opening in Revelation 8:2, when the seven angels are given the seven trumpets, not through the thunders of Revelation 10:4 — a connection we will trace fully later in this Part, when we come to their commissioning. In the subsequent chapter, we shall examine the preaching of the gospel in further detail.

Observe the subsequent two verses:

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

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

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

The Space of Half an Hour: Revelation 10

Revelation 10:1-6 provides crucial insight:

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

We're observing Michael, the archangel and Yahshua's commissioned ambassador, in this vision — not Yahshua Himself descending. When this vision comes to pass, Michael carries Yahshua's authority to impart

the prophecy to the seven thunders, or seven men, while Yahshua remains seated at the mercy seat. This coincides with the thirty-minute silence in heaven described in Revelation 8:1.

Revelation 10:1 identifies Michael, Yahshua's commissioned ambassador, as the one speaking with Yahshua's authority. Revelation 10:2 indicates that the book or scroll he holds is now unsealed, having been sealed in Daniel 12:9 and previously observed as sealed with seven seals on the reverse side, as noted in Revelation 5:1-2.

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

Michael, standing as Yahshua's ambassador, placed his right foot on the sea and his left foot on the ground — Yahshua Himself never leaves the mercy seat in heaven. As the gospel message transitions from the Gentiles to Israel, one might interpret the sea in Revelation 10:2 as the Mediterranean Sea, symbolizing the Gentile populace, while the Earth represents Israel.

Yahshua Himself conveys the gospel message from the Gentiles to Israel. Revelation chapter six reveals the first six seals through thunder. However, the sixth seal is still awaiting its appointed time. In Revelation chapter eight and ten, the seventh seal opens, revealing the Word of truth contained within it.

In Revelation 8:1, heaven falls silent as Michael is sent forth from the mercy seat as Yahshua's ambassador; subsequently, in Revelation chapter 10, the seal is proclaimed by seven thunders, or prophetic declarations, that resonate on earth. However, John was prohibited from recording it, leaving it a mystery to this day. The "thunders" of prophecy will proclaim the commencement of the 70th Week when the gospel is transmitted to Israel.

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

No one knows the revelation of the Word of the seventh seal, not even the angels. Satan will not be permitted to distort or obfuscate that ultimate gospel appeal to the elect. Consider the multitude of publications and movies purporting to provide accurate interpretations of the seals. Their contradictory meanings are perplexing.

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

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

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

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

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

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

A Second Seal: Reading Daniel 12:4 Against Daniel 12:9

I want to slow down on the sealing itself, because I don't think I gave it its full weight above. Look closely at how the two verses are worded:

Daniel 12:4: ”But you, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.”

Daniel 12:9: ”And he said, Go your way, Daniel: for the words are closed up and sealed till the time of the end.”

In verse 4, Daniel himself does the sealing. It's active: Daniel, seal the book. But by verse 9, the wording changes to the passive voice: the words ”are closed up and sealed.” No one is named as the one doing it this second time. That's not a careless repeat of verse 4. I believe it's a second seal, laid over Daniel's own, and this is exactly what I was pointing to earlier when I said this book was sealed in Daniel 12:9 and later unsealed in Revelation 10:2 - Daniel sealed his own book with his own hand, and then Elohim sealed it again, the same way the scroll of Revelation 5 carries seven seals of its own. Daniel's one seal and the scroll's seventh seal are the same kind of seal, doing the same kind of work: holding back a word the Gentile age isn't meant to carry.

Daniel and John: Two Witnesses on the Riverbank

There's something else in Daniel 12:5-7 worth pulling out on its own. Before the man clothed in linen ever lifts his hand to swear, Daniel says, ”then I looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river.” Two others, standing on opposite banks, watching the same oath Daniel himself is recording. Centuries later, John is given what amounts to the same vision - the same posture, the same oath, the same ”time, times” language - in Revelation 10. I read those two visionaries, Daniel and John, as the real two witnesses standing on that riverbank: two prophets, two different eras of the same revelation, each given a sealed word he isn't permitted to fully unpack in his own day. This is a different ”two” from the two olive tree prophets of Revelation 11 and Zechariah 4, who are Israel's earthly ministers in the 70th Week itself - I don't want to collapse those two pairs into one. Daniel and John receive and seal the word; the two olive trees deliver it once it's finally opened. Both pairs matter, and they aren't the same pair.

That distinction matters because it means Daniel's sealed book and John's sealed thunders open at the same moment, under the same oath, for the same reason: the Gentile age has run its course, and Hosea 6:2's revival for Israel is about to begin. Two prophets, one seal, one hour of opening.

The Eighth Voice Closes the Fourth Seal

One more thread I want to tie in here, from my own separate study ”Seven Stars of Daniel.” I've argued there that Malachi's voice, the last of the Old Testament prophets, is completed by an ”eighth voice” - John the Baptist - who finishes what Malachi could only point toward. I think the same pattern repeats at the other end of the story, and for the same reason it happened the first time: the voice carrying the message dies before the message is finished.

The seventh star, the angel of the Laodicean church, is that voice this time. His office was always more Old Testament in shape than New - a warning cried out to the masses, as John the Baptist's cry was before him. And like every voice in that sevenfold line before him, he only begins. Revelation 10:7 echoes him directly: ”in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished.” Begin - not finish. He never completes a single doctrine because, by the time his voice is heard, the vessel carrying it has already died and been buried. Another voice will have to finish the call.

This is exactly the shape of Ezekiel's commission, and the reader should know it, since the same hand shaped both books. By the time Ezekiel 2 and 3 end, the verdict on most of Israel is already rendered; the rest enter the fire, so to speak, and only the remnant continues to receive the word. Israel was spit out of YAHWEH's own mouth long before Laodicea ever was, and the same pattern holds: judgment on the body first, then a narrower word for whoever is left. Revelation 2 and 3 already promise those who overcome a new name, given in the very letters that pronounce the end of the sevenfold church era. The virgins who ”come out from among them,” in Paul's own words, aren't departing from what's written. They're what it promised all along.

That finishing word is the cry of Matthew 25:6 - the eighth voice, the midnight cry, ”Behold, the bridegroom cometh.” Not John the Baptist brought back, any more than Daniel himself is brought back to open his own book, but the same office, now in its New Testament shape - the prophetic calling Paul names in Ephesians 4, raised up for the perfecting of the body, not a cry to the nations. And that mystery of Elohim, finished at last in Revelation 10:7, is the very mystery this whole project has traced from its first volume: who Elohim is, and how He was made flesh, now unveiled at the appointed hour.

The angel's cry in Revelation 10:3 and the seven thunders of 10:4 are one testimony, not two. Michael gives the message, carrying Yahshua's own authority; the sevenfold thunder - I believe seven distinct figures, scattered among the nations - repeats it, the same voice now carried in the mouths of His prophets, the number itself marking the same perfection the seventh seal marks. That testimony goes to the virgins. The two olive-tree prophets carry the same word to Israel by a different path, which we'll come to shortly, a different office, the same hour.

Revelation 10:3 And cried with a loud voice, as when a lion roars: and when he had cried, seven thunders uttered their voices. 10:4 And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.

This is also where the fourth seal finally closes. It opened long ago, back in chapter six, concluding the Gentile grace age - but its meaning wasn't finished until now. When the seventh seal breaks in full, the fourth is finally fully understood.

None of this happens through one voice alone. The other three offices Paul names in Ephesians 4 - apostle, evangelist, and pastor-teacher - are at work across this same hour alongside the prophetic cry, because it is the church, where Satan's seat is (Revelation 2:13). The virgins need the whole ministry, not one voice only, until - as Paul says in two places - ”the fulness of the Gentiles be come in” (Romans 11:25), and we come

”unto the measure of the stature of the fulness of Christ” (Ephesians 4:13).

Revelation 10:11: The Two Witnesses Commissioned

A verse sits right in the middle of this vision that I passed over too quickly the first time through: Revelation 10:11, “And he said unto me, You must prophesy again before many peoples, and nations, and tongues, and kings.” It's usually read as an instruction to John himself, and in one sense it is — he's the one holding the pen. But look at where it falls. John has just eaten the little book (10:9-10), the same book that was sealed in Daniel 12:9 and unsealed in Revelation 10:2. The word has just passed from sealed to opened, from heaven to earth, from the Lamb's own hand into a servant's mouth. That's exactly the handoff this whole section has been describing — the gospel moving from the Gentile age into Israel's own prophets. I don't think John is being told to go start a second ministry of his own. I think he's recording, in the first person, the way this kind of vision always does, the commission belonging to the two olive-tree prophets of Zechariah 4 and Revelation 11:3-4.

That commission is what begins in Revelation 8:2, when the seven angels are given the seven trumpets — the same starting point already established above for the two witnesses' own utterances in 8:1-4. Revelation doesn't lay this out in a straight line: chapter 8 opens their ministry, chapter 9 carries the trumpet judgments that run alongside it, and chapter 10's vision of the opened book explains, out of strict sequence, what that ministry actually is — the same recapitulation this whole Part 2 has been tracing all along. “You must prophesy again” isn't a new assignment handed to John at the end of the vision; it's the content of the assignment already given to the two witnesses at its beginning, shown to John so he could write it down for us.

“Again” is worth sitting with too. The two witnesses aren't prophesying for the first time — they carry forward the office Daniel and John themselves held as the sealed word's first recipients, the two who stood “on this side of the bank of the river” and “on that side of the bank of the river” in Daniel 12:5. What was sealed to that pair is opened and spoken again through this pair. And the commission doesn't stop at their preaching. It reaches all the way through to their death — the beast that ascends out of the bottomless pit overcoming them, their bodies lying unburied in the street three and a half days, and their being raised up again before the watching nations (Revelation 11:7-11). All of it, the preaching and the dying and the rising, is what “you must prophesy again” was commissioning from the start. The word given them wasn't finished until their own testimony was.

Revelation 10:1-6 aligns with Daniel 9:24. Revelation 10:6 declares that ”time shall be no longer” for the gospel call to the Gentiles, signaling a shift back to Israel as Daniel 9:24 begins.

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

The seventh seal remains a mystery until the angel's cry in Revelation 10:3, which prompts only inquiries about it. As the period of grace concludes, the sound of the seven thunders serves as the final message to the Gentiles. This is the distinguishing message that the foolish virgins fail to receive in time for Paul's ”catching away in 1Thessalonians 4.”

As the Gentile era closes, the Jews receive the seventh seal—their gospel of redemption. I am confident Scripture supports this. I believe Matthew 25:1–12 prepares the Gentile virgins to receive the seventh seal, not the Gentile church as a whole. Israel as a whole will hear the fullness of the seventh seal. Just as the gospel was taught to all the Gentiles, in the end only the remnant will receive it. No, the virgins in Matthew 25 are not the only Gentiles saved, but they are the only ones who hear the 7th seal message.

This is the gospel's transition from Gentiles to Israel, as Paul taught. In Revelation 19:8, the bride of Yahshua will be adorned in fine linen, encompassing both the Gentiles and the elect of Israel, which Paul teaches is all Israel Romans 11:26. The garment of fine linen comes only through the message of the seventh seal.

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

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

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

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

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 to the end of the 70th Week, as Revelation 20:5-6 indicates, marking the culmination of the first resurrection. The conclusion of the salvation message does not signify the complete conclusion of salvation, as the sixth seal still has to be opened.

Observe in Revelation 10:2 that the angel — Michael, carrying the authority of Yahshua — is positioned on earth. Revelation 10:3 conveys this prophecy through seven thunders. Michael descends from heaven and stands on earth as Yahshua's ambassador, while heaven itself keeps silent. The Word is not mute on earth, as Revelation 10:3 states.

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

The interval between the proclamation of the seven thunders and the rapture will be brief, affirming the prudent virgins' confidence. In Matthew 25, the foolish had enough time to procure oil and return to the wedding feast, yet they arrived too late. The door was shut. Currently, the Son of Man escorts His bride to the wedding. YAHSHUA in Matthew 25:10 is at the wedding now. He has taken the remnant of His wife up to the second phase of the first resurrection. The Jews have not yet come in but will complete the first resurrection and take their place in the marriage, as described in Revelation 20:4-6.

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

That redemption is the Father's own, but it was never apart from the Son. "They shall call his name Emmanuel, which being interpreted is, Elohim with us" (Matthew 1:23) — the Father redeems through the One He sent, not around Him. Yahshua, as Emmanuel, is Himself the Redeemer and the covenant-maker; the Lamb is the image of that covenant, sealed in His own blood.

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

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

Watch what the Lamb itself pictures. In Revelation 5:6, the Lamb stands "in the midst of the Throne," bearing seven horns and seven eyes — "the seven Spirits of Elohim sent forth into all the earth." That is the covenant in motion, not Yahshua's person changing location. Notice the grammar around it: verse 5 names Him — the Lion of the tribe of Judah, who has prevailed to open the book; verse 6 is the Lamb, sent forth; verse 7 returns to the person acting — "And he came and took the book out of the right hand of Him that sat on the Throne." That "he" reaches back past the Lamb to the Lion of verse 5. The Lamb sits between the two as what is sent, not as who acts. Revelation 14:1 pictures the same thing for Israel that Revelation 5:6 pictured for the Gentiles. He proclaimed, "The Word I utter shall not falter," and we see the Lamb and Israel's covenant in Revelation 12:11 and Revelation 14:1-4.

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

This is Revelation 5:6 again, now for Israel instead of the nations: not Yahshua's person moved from the Throne to the mountain, but His blood-covenant sent forth and resting on Israel's own elect seed, sealed with the Father's name. And Zion, as it happens, is exactly the mountain where that covenant's pattern was first spoken.

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

None of this displaces Yahshua from His own place. He remains High Priest of the heavenly sanctuary from His resurrection until His return—that ministry never paused, because the Throne was never pictured going out to Israel; the Lamb was. In this same span, He is also Bridegroom, gathering His Bride the way the covenant gathers Israel: by sending, not by relocating. I won't claim to see the full mechanics of a High Priest who is also a Bridegroom in the same hour — Scripture doesn't spell that out, and I'd rather leave it open than force an answer it doesn't give. What is clear is who the Bride is: everyone raised in the first resurrection, which closes with Israel's own elect in Revelation 20:4-6—gathered by the time Revelation 19:11 opens, feasting together at the wedding supper in Revelation 19:6-9. And the length of that wedding is not a single day. Ancient Israel kept a seven-day wedding feast after the marriage was sealed — the Sheva Berakhot, the custom behind Jacob "fulfilling her week" for Leah (Genesis 29:27). Read the way the rest of this book reads Daniel's numbers, day for year, that seven-day feast is the whole 70th Week: the Bridegroom's wedding and Israel's covenant arriving home, in the same seven years.

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

As the Gentile age closes, the cry at midnight (Matthew 25:6) opens the interval in which the wise virgins receive the fullness of the mystery of Elohim — a fullness that coincides, at its end, with the seven thunders (Revelation 10:3-4) sounding the final seal. What follows is not instant judgment but a further interval, and

Noah's flood already shows us its shape.

Genesis 7:1-4 records YAHWEH's last word to Noah on a single day: come into the ark, for in seven more days I will bring the rain.

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

Seven days stood between that word and the first drop of rain, and Genesis spends those seven days on Noah's obedience, not the weather. Having already named the date the flood began (7:11), the text circles back in retrospect (7:13-16) to recount the animals filing in two by two and the family boarding, closing both times on the same note: "and YHWH shut him in." Everyone inside was sealed before a drop fell. Everyone outside had the same seven days and let them pass — and when that short interval ran out, the door closed on them exactly as it closes on the foolish virgins in Matthew 25:10, who spend this same window looking for oil they should already have had. This is also the window in which the seven trumpet angels of Revelation 8 begin their work on the Gentile world.

Then, a short time further on — once everyone who would be sealed in already is — the ark lifts off the ground, carried up by water it never made and could not control (Genesis 7:17). That is 1 Thessalonians 4:16-17's catching away: not a different shape than Noah's, but the same one.

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

We have usually read that only for its warning about ordinary life going on right up to the flood — eating, drinking, marrying, oblivious. But the deeper point is the shape of the days themselves: it stays spiritual right up until Noah's household is sealed in, the same way it stays spiritual right up until the catching away of 1 Thessalonians 4:17.

This same seven-day shape marks Messiah's own ministry and will mark the end of Daniel's 70th week the same way — God's Time traces the fuller three-part pattern, along with what Noah's own calendar reveals about the turn from Elohim's perfect year to the one we keep now.

Genesis 8: The Raven and the Dove

The ark's meaning doesn't end when it lifts off the ground. Genesis 8:6-12 carries the same typology forward through the long months the ark rides out the judgment, right up to the moment it's finally safe to step onto dry ground again.

Genesis 8:6-12: And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made: And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth. Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground; But the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters were on the face of the whole earth: then he put forth his hand, and took her, and pulled her in unto him into the ark. And he stayed yet other seven days; and again he sent forth the dove out of the ark; And the dove came in to him in the evening; and, lo, in her mouth was an olive leaf pluckt off: so Noah knew that the waters were abated from off the earth. And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more.

Let me explain what these verses reveal.

Verse 6's forty days match the number of days Yahshua fasted in the wilderness before His ministry began (Matthew 4:2). Noah's forty days close out the long wait and open the window; two birds go out to test what's beyond it.

Two birds, not one — the same "two are a witness" principle that runs through the Law (Deuteronomy 19:15) and is still in force today. But they aren't sent the same way. Verse 7 says only that Noah "sent forth a raven, which went forth to and fro" — the same "to and fro" Satan uses of himself in Job 1:7. Verse 8 says something more: "he sent forth a dove from him." The raven simply goes; the dove is sent from him. I think this archetype fits nicely with the Father sending the Son, not just a man releasing a bird.

The dove finds no rest and returns — Scripture calls her "she" twice in verse 9 — and Noah "put forth his hand, and took her, and pulled her in unto him into the ark." I read that hand as the nail-scarred hand of the Lamb, reaching out to draw the Bride back into the covenant, the way Eve, having wandered, is still received by her husband. The same verse can carry a second sense too: the Son Himself returning to the Father once His errand is finished (John 16:10).

The order matters as much as the asking. The raven goes out first, and the dove only afterward — the same pattern Scripture keeps returning to: Cain before Abel, Ishmael before Isaac, Esau before Jacob. The firstborn is never the heir. I think the raven, sent out to wander and never called home, pictures Satan's own standing in the church — the false prophets and counterfeit voices who go out and never return. The dove, by contrast, knows the ark is safe and knows the hand that sent her. She keeps coming back until the ground itself is ready to receive her.

The First Seven Days: The Ark at Rest Through the Week

Verse 10's "yet other seven days" is where this gets interesting. I don't think it's describing one more short test — I think it spans the 70th Week itself. The ark and its occupants are safe the whole time, the way the Bride is safe in heaven through the Week, kept with Yahshua while the world outside is still under judgment.

Noah sends the raven out into that judged world, and I think that's Satan loosed into it — "woe to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knows that he has but a short time" (Revelation 12:12). Noah sends the dove too, and here I believe she's carried by the two olive-tree prophets of Revelation 11, testifying through the very time the raven is loosed.

This isn't a different dove from the one sent "from him" back in verse 8 — it's the same bird, the same anointing. The dove that rested on Messiah at the Jordan (Luke 3:22; John 1:32) is the same Spirit the two prophets carry out now. They don't hold a different gift; they hold His, in a smaller measure — power to shut heaven, to turn water to blood, to call down fire, to die and rise again after three and a half days (Revelation

11:3-11) — each piece of their ministry echoing one of the four living creatures' own anointing on Him: the lion, the calf, the man, the eagle, held in fulness by the Head and now exercised in part by the body He sends.

The whole company, the fifth seal has been gathering since the resurrection — every generation, Gentile and Jew alike, each one brought home through some tribulation of their own — is already pictured as safe in white robes by the time this happens (Revelation 7:9-17). The ark is full before the raven, and the dove ever go out. It's the same company that Part VI picks up again in "White Robes and Fine Linen" — white-robed here but not yet finished; by Revelation 19:14, they ride out in fine linen alongside the King of Kings, who also wears fine linen. One company, however, each group forming armies, arrives at this pinnacle differently. Notice in verse 14 the plural "army," yet in 19:19 the story tells us they are one army.

The Second Seven Days: Dry Ground

Verse 8:12's seven days come after the judgment itself is finished — the waters are already abating, and the mountaintops are already visible by the time this second waiting begins. So I'd rather say the earth isn't yet habitable than that it's still flooded; that keeps us honest to Genesis's own chronology. Either way, this second seven differs from the first: the second seven days are not the dangers in the Week of Daniel, but what follows it and beyond. Daniel 12:11-12's extra days—the thirty added to the 1,260—are Yahshua's return. When the dove finally finds dry ground (the end of the 30 days of Daniel 12:11), I think of Malachi 4:3 — "you shall tread down the wicked; for they shall be ashes under the soles of your feet." The dove isn't just landing; she's walking on the ashes of what judgment left behind, on ground finally safe to stand on.

After the 30 days in Daniel 12:11, add another 45 days (12:12). During these last days, the King of Kings sits on His throne in Matthew 25:31-46. This period ushers the sheep into the Kingdom age (Matthew 19:28), the regeneration. Together, these two events bring the count to 1,335 days. I don't think these 75 days are the Jubilee itself — they're the doorway to it: the judgment that clears the ground and seats the sheep in the Kingdom age, so that what follows can actually be Jubilee. The 75 days open the door; the thousand years are what walks through it.

One more thread worth settling here. Daniel's seventy weeks run exactly ten Jubilee cycles of forty-nine years — 490 is 10 × 49 — so the Week's own length closes out right where a Jubilee falls due, the release and return-to-inheritance of Leviticus 25:8-13 landing at the very door of the Kingdom. I don't think the single Jubilee year needs to be scaled up to a year standing for a thousand years to reach the Millennium—Scripture already shows a Jubilee "year" finding its true fulfillment in something larger than a year. Yahshua opened His own ministry by reading the Jubilee's own language from Isaiah 61 — "the acceptable year of YAHWEH" (Luke 4:18-19) — and declared it fulfilled that day (Luke 4:21), yet what He inaugurated wasn't a single literal year; it's a reality His whole ministry, and the age that followed it, has been unfolding ever since. Hebrews 4 does the same thing with the Sabbath: the type is one day, but "there remains therefore a rest to the people of Elohim" (Hebrews 4:9) that no single day ever exhausted. I think the Jubilee works the same way — the shadow was a single year every fifty, but the purpose behind it, liberty proclaimed, debts released, every man returned to his inheritance, finds its real, full expression across the whole thousand years, not compressed into one year at the threshold of it.

The two olive-tree prophets themselves belong next; they are in the first seven days of Genesis 8:10, the seven days of Daniel's 70-week — the same dove, now carried in living hands, testifying through the very

years the raven is loosed.

Part 3: The Ministers of Salvation

How Long Do the Two Olive Tree Prophets Teach Israel?

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

Revelation 11:2-8 provides the timeline:

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

Let me explain what these verses reveal.

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

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

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

Notice how verse eight names the place where their bodies lie: “the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.” That last clause settles the location — only one city can claim it, Jerusalem. But Sodom and Egypt are not Jerusalem’s old names; they describe what Jerusalem has become during this hour. Ezekiel 16:46-49 already calls Jerusalem’s own sin worse than Sodom’s, and the witnesses’ plagues in verse six are Moses’s own signs turned loose again — water to blood, heaven shut up — so a city that kills the men bringing those signs rather than repenting is playing Pharaoh’s part exactly, the way Egypt once hardened itself against every plague sent to it.

I believe the deeper reading is this: the city’s location never moves, but its spirit does. The same Babylon this book identifies later, in Part VII, as the Vatican and “that great city, which reigns over the kings of the earth” (Revelation 17:18), is the spirit now present and ruling inside Jerusalem’s own walls during the Week’s second half — the little horn’s own religious system, already named just below in Daniel 7:25, carrying the beast’s authority into the holy city itself. Jerusalem does not stop being Jerusalem. It is simply, for this hour,

occupied by Babylon's own spirit, and that spirit is what kills the two witnesses.

This is not new to Revelation. The church at Pergamos is told in Revelation 2:13 that Antipas, "my faithful martyr," was killed there, "where Satan's seat is." Antipas and the two witnesses are killed for the very same reason, by the very same spirit, centuries apart — a religious power that has occupied the seat of God's own people rather than served them.

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, the prophets, with war, their deaths set the stage for conflict.

Have you ever wondered why the 70th Week has a midpoint? Daniel's language indicates that the week is divided into two parts, with the second half marking the end of the peace treaty and the beginning of the hour of abomination and desolation. I find it interesting that the midpoint is called "and a half."

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

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

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

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

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

Paul designates, from Matthew 25 and Daniel 12, one season for the wise Gentile virgins and another for the wise of Israel. These seasons symbolize the gospel teaching that prepares these virgins for their appointed time in the first resurrection. In this discussion, we're focusing on the elect of Israel, whom Satan seeks to destroy by undermining the prophecies of Daniel and John.

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

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

This reference to power over the nations pertains to those who endorse and support the deceitful peace accord. Following these events, the motivations of the little horn change, and the beast, "the people of the prince"

(Daniel 9:26), representing the nations of Europe, evolves.

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

The motivation for this hatred and desire to destroy Jerusalem is that the beast and the false prophet are angry with Israel because of the five trumpet angel plagues described in Revelation chapter eight.

Ministry of the Two Jewish Prophets

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

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

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

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

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

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

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

Revelation 5:9 adds: "And they sang a new song, saying, You are worthy to take the book and to open the seals thereof: for you were slain and have redeemed us to Elohim by your blood, out of every kindred, and tongue, and people, and nation."

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

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

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

The first step of redemption began at the cross, and the first seal's timing began 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 has Elohim the Father sealed.”

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

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

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

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

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

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

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

As previously mentioned, while there is silence in heaven, seven thunders are heard on earth, as noted in Revelation 10:4. Following these events, the two prophets begin to speak, and we see their thunder in Revelation 8:5.

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

Fire symbolizes purification, deliverance, and righteous judgment. This incident relates to the ministry of the two prophets. The Thunder represents that they heard Yahshua's voice open the seventh seal to them, like the thunders of Revelation 10. Each carries an anointing: one of Moses and the other of Elijah.

Revelation 4:5 and 6:1 pertain to the Gentile grace age. The imagery of voices, lightning, and thunder represents the gospel being proclaimed from heaven through the cherubim and spoken on earth (Ezekiel 1:13-14; Exodus 20:18). How can any of the writers of the New Testament epistles not be thunder?

Revelation 8 focuses on Israel and repeats the themes of voices, thunder, and lightning. In Revelation chapter six, six of the seven seals open, accompanied by a single thunder. The context indicates that one prophet opened the mystery of thunder for the first six seals.

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

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

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

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

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

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

Ministry of the 144,000 Servants of Israel

Revelation 7:1-3 provides the framework:

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

Let me explain what these verses mean.

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

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

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

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

Genesis names two men named Enoch, and the difference between them matters here. One is in Seth's line, the Enoch who walked with Elohim and was taken rather than dying (Genesis 5:21-24). The other is Cain's son, whose name was given to the first city ever built in Scripture (Genesis 4:17), the same line credited with the earliest advances in metalwork, music, and technical craft (Genesis 4:20-22). All of this is recorded before Genesis 4:26 tells us that men began to call on the name of YAHWEH. Whatever knowledge underlies

Giza, I place it in that Cainite line, not the line that walked with Elohim.

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

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

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

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

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

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

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

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

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

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 840-square-mile area was destroyed, with witnesses reporting yellow ice igniting on the ground, a strong sulfuric odor, and 100-pound ice rocks crashing to Earth.

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

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

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

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

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

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

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

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

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

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

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

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

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 firstfruits unto Elohim and to the Lamb. And in their mouth was found no guile, for they are without fault before the throne of YAHWEH. And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth and to every nation, kindred, tongue, and people. The angel said with a loud voice, 'Fear Elohim, and accord glory to Him; for the hour of His judgement has come; and worship Him who made heaven, earth, the sea, and the fountains of waters.'"

Let me explain what these verses reveal.

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

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

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

In contrast, Matthew 13:19 describes another type of person who hears the word by the way but lacks spiritual understanding. They hold only to the doctrines of men and are likened to spiritual harlots.

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

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

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

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

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

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

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

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

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

"*For the hour of His judgment has come.*" This verse from Revelation 14:7 specifies a time of judgment, which I believe begins with the first sickle judgment in Revelation 14:14-16. These verses refer to the sixth trumpet angel in Revelation 9, who is the sixth trumpet angel of chapter eight.

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

Verse 14:13 states: *"Blessed are those who die henceforth in Yahshua."* These are the saints caught up in the judgments of Revelation 9:13, which leads into Revelation 14:14-20, especially those who didn't flee to the wilderness as warned.

A Gentile Remnant Kept Through the Mark's Hour

The 144,000 aren't the only sealed company in this book. Revelation 6:11 names two groups still being filled out before the fifth seal's martyrs can rest: "their fellow servants also and their brethren, that should be killed as they were." I don't read that as one phrase said twice for emphasis — "fellow servants" and "brethren" read to me as two distinct companies, Gentile and Israelite, named side by side. The brethren are the 144,000 we just traced. The fellow servants are a Gentile remnant with their own place in this story, even though this book hasn't given them their own section until now.

They aren't the ones who were ready. Some are foolish virgins out of Matthew 25 who missed the door when it shut; some never gave the mark a thought at all until they were living inside the hour that demanded a decision. What reaches them there is the same testimony everyone else already had — the two olive-tree prophets, the word the eighth voice already carried to the wise. Some only hear it now, in the middle of it, and it's enough. They refuse the mark, and it costs them their lives (Revelation 12:11; 19:2).

This is where I think the first instinct behind all of this — back at Genesis 8:10, before we ever settled on what the two sevens meant — was right, even though the two sevens themselves turned out to mean something else. "Sealed" was never going to mean protected from dying; the fifth seal's own martyrs already prove that wrong. It means kept. Revelation 6:9-11 pictures their souls alive under the altar, given white robes, resting — not annihilated, not forgotten — told to wait only "yet for a little season" until this very company, their fellow servants, is complete. The ark didn't keep Noah's family from the flood happening around them; it kept them through it. I think "sealed" is doing the same work here: not exemption from the judgment, but preservation through it — the soul kept safe even where the body isn't.

Some of them, I'd guess, spend whatever time is left to them in that hour wishing they'd listened sooner — the lazy-virgin regret I named earlier. That doesn't undo the sealing. It's mercy working inside judgment, the same shape the fifth and sixth seals have carried the whole way through.

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

Part 4: The Beast System Revealed

City of Babel, Babylon

Scholars debate the cities of Babel and Babylon, but they were in the same region and are considered spiritually identical pagan cities.

The following paragraph is sourced from the internet:

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

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

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

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

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

Inanna, the goddess, is known by various names in other Mesopotamian languages, including Ishtar and Ashtaroth, some of which appear in the Old and New Testaments of the Bible. The Sumerians and Akkadians called her 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 worshiping this goddess. The Baal religion has persisted throughout history and is prophesied to resurface during Daniel's 70th Week, as Revelation describes.

Inanna is directly associated with comets that caused significant destruction on Earth, as recorded on cuneiform tablets, and she is also linked to Venus. Elohim has employed comets to bring destruction as a form of judgment multiple times in the Bible. Descriptions of comets in the Bible closely resemble those in

ancient Mesopotamian cuneiform tablets. I'll leave further exploration to you, the reader.

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

Inanna, also known as Semiramis, was called Ishtar in Babylon and Isis in Egypt. Her son and husband were 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, with Cupid as her counterpart, and the Greeks as Aphrodite. She was also known as Diana or Artemis, the powerful fertility goddess of the Ephesians. Worshipping this goddess created a major obstacle for the apostle Paul during his early mission in Ephesus, as mentioned in Acts 19:23-41.

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

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

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

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

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

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

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

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

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

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

Revelation 17:3 characterizes this religious government's emperor as a woman, a figure traceable to the Sumerian Empire of Mesopotamia around 2500 BCE. This woman of Babylon is depicted as a spiritual harlot,

associated with various harlots, some of whom evolved into Christian sects that teach human-motivated theology.

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

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

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

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

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

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

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

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

Identifying the Beast in Daniel's 70th Week

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

This statement is not only prophetic but also remains relevant. It certainly was in Eve's day. It's important to emphasize: ”Satan deceives the entire world.” This phrase points to Revelation 17:3-9, which we just read, and it goes back to Eve. To be fully understood, Satan deceived one-third of the angels, long before Eve.

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

Furthermore, in Genesis 3:14, YAHWEH Elohim proclaims to the serpent: ”Because you have done this, you are cursed... Upon your belly shall you go, and dust shall you eat all the days of your life.”

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

” And Elohim made the beast of the earth after his kind, and cattle after their kind, and every thing that creeps upon the earth after his kind: and Elohim saw that it was good.”

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

The serpent was represented merely as a cow or a snake. Instead, it describes the beast that stood upright, known as Homo sapiens, pre-Adam, not Adam. This concept is the origin of the term “beast.” We read of the beast empires in Daniel chapter seven, and they relate to the last demonic empire mentioned in Daniel's 70th Week.

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

Throughout the Bible, from Genesis to Revelation, the serpent works through humanity. In the Book of Daniel, we encounter four beast empires that are Biblically, geographically, militarily, and spiritually significant, spanning history and extending 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 Genesis 1:25: ”Let the earth bring forth the beast after 'their' kind.” Now, compare this with Revelation 13:1-10, which describes a beast with seven heads. This beast originates in Daniel 7:1-8 and represents four of history's most powerful empires.

My point is that these beast empires symbolize nations and peoples, and together they form the image of the beast. Therefore, these people are the beasts of the earth, as Genesis 1:24-25 states: ”Let the earth bring forth the beast after his kind,” and ”God made, through the laws of reproduction, yet the law was perverted, crossbred by Satan; they, the beasts of the earth, are the people of the prince.”

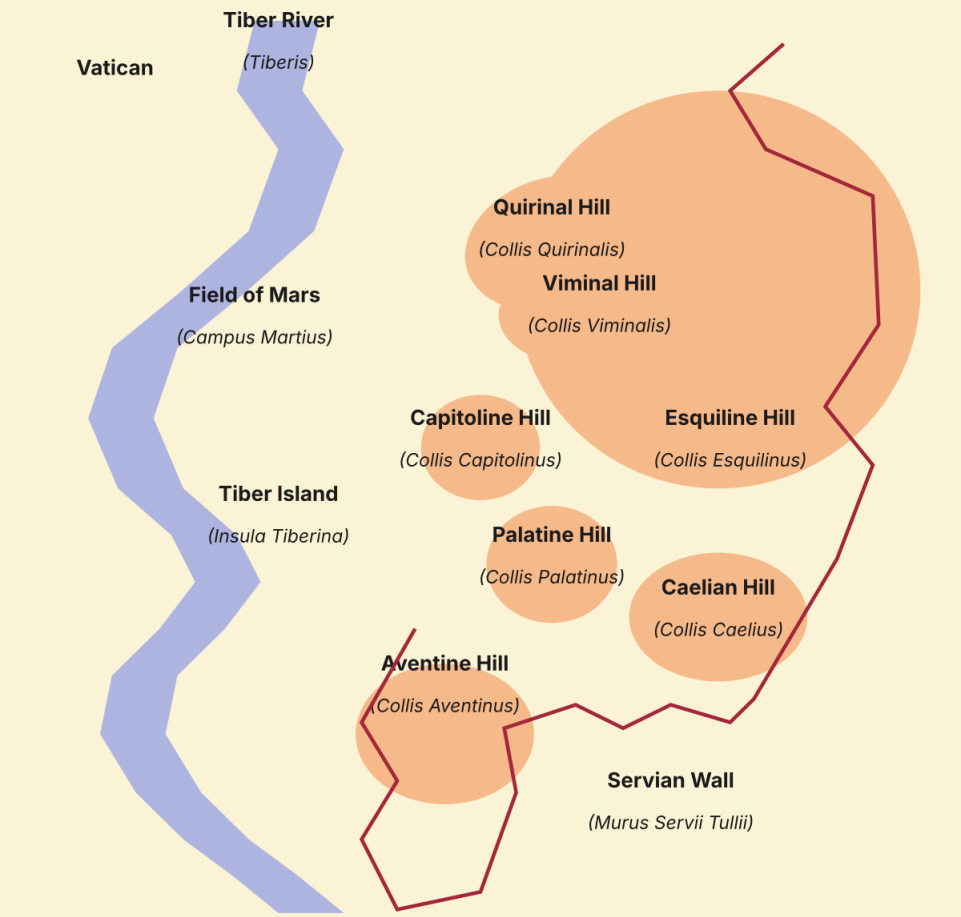
May I ask: where did Adam and Eve's flesh come from? Genesis 2:7 says their spirit was made. This verse speaks of their spirit first, as Genesis 1:26 says, “Our Image,” not their flesh. Spirit and flesh were made from the dust of the earth. What provides us with life? It is our spirit, not our flesh. 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? The beast of the earth? Where did he go? He didn’t go anywhere; the one beast of the earth was cursed to a serpent’s body, but the rest lived on.

Let us follow this beast from Genesis into Revelation.

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

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



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

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

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

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

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

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

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

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

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

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

These represent the ten toes of the man's image described in Daniel 2:41, while Europe, the old Roman Empire, serves as the beast's body. Within this body are ten notable kings, Daniel 7 & 8.

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

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

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

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

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

Revelation 17:10-11 states: "They are also seven kings, five of whom have fallen, one is, and the other has not yet come. 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: the beast, or more specifically, a head upon the beast "that was," represents the beast's seventh head. This head corresponds to the little horn that speaks great things and rules the beast during the beast's seventh era.

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

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

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

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

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

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

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

Napoleon's forces weakened the seventh head ”unto death” twice over: in February 1798, when they arrested Pope Pius VI, who died in captivity in France the following year, and again in 1809, when Napoleon annexed the Papal States and arrested Pope Pius VII, holding him prisoner until 1814.

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

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

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

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

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

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

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 A.D... 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 A.D.)

Constantine became emperor, and in 325 A.D. he authorized the Council of Nicaea. This marked the beginning of an alliance between church and state, which I call the marriage of the church to the state.

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

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

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

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

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

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

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

I'd like to examine how Jerusalem's desolations are described differently. A notable distinction appears between Daniel 9:26 and 9:27. Verse 26 states, ”The city and sanctuary will be destroyed,” a prophecy fulfilled in history on two occasions: first in 586 B.C., before Daniel's prophecy, and again in 69 or 70 A.D.

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

The real abomination was not the pig sacrifices as much as the corrupt priests working with Antiochus to Hellenize the Jewish society. This practice of Greek philosophy and mythology continued and mixed into

many Christian theologies starting in the first century A.D.

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

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

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

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

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

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

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

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

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

The two parables, the return of the Son of Man and the fig tree, are part of a single parable. They also relate to the parable of the ten virgins 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 to the elect of Israel in the 70th Week and to the wise Gentile virgins in the catching away of First Thessalonians 4:17. 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 Mark 13:29 states: ”Be aware that my return is imminent, even at the threshold.”

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

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

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

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

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

The chronology of Daniel's 70 weeks has remained enigmatic for approximately 2,600 years. Nevertheless, the angel declared that as the end nears, the seal on the enigma will be unveiled. Next, we will examine Paul's writings on this eschatological enigma. Paul's teaching occurs before and at the commencement of the middle of Daniel's Week.

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

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

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

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

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

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

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

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

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

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

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

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

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

Chapters 7, 8, and 11 of Daniel offer both a historical perspective and a prophetic depiction of the 70th Week. Revelation clarifies the little horn mentioned in Daniel's 70th Week: a false prophet that emerges at the end

of time, as foretold in the Scriptures.

The Mark of the Beast

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

The little horn will acknowledge the challenges of finding these Christians worldwide. When it happens, the little horn will use many forms of technology, including information-chip technology, to implement the Mark of the Beast. These technologies will serve as his political tool across numerous nations.

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

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

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

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

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

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

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

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

Revelation 12:12 and 12:13 depict Satan persecuting those who refuse the mark of the Beast, targeting people who remain faithful to the Word of truth. Revelation 12:12 warns the inhabitants of the earth that the blessed will be blessed, and all others will be cursed.

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

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

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

This phrase implies individuals have a choice, whereas predestination suggests God knows who will repent. Once they turn away from repentance, they are condemned.

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

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

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

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

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

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

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

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

The powers of the New World Order are now establishing this organization. This scenario illustrates the global spread of socialist deception. Consequently, this small horn on the eighth head will be positioned to gain political dominance over this technology.

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

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

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

This is but one Technology that will be implemented. This process is developing gradually. As this religious government system eventually takes control of technology, it will signal the mark of the beast around the midpoint of the 70th Week.

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

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

Those who accept the mark and worship the beast are subject to a death sentence, as stated in Revelation 14:9-10: ”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, the same shall drink of the wine of the wrath of Elohim, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels and the Lamb.'”

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

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

Could the mark function as an implanted chip for transactions, such as buying or selling? Could his name or number be added to a purchase app on your phone? Or would your phone or card need to be registered with the New World Order system before it could be activated? At that time—and the process is well underway—many countries are setting up cashless banking systems. The World Bank was conceived at the Bretton Woods Conference in 1944 and formally established in 1945. This is intriguing: it falls around the same period when the pale horse and rider went forth. What has become of the World Bank system? How has the World Bank's mission evolved since 1944?

Since its founding in 1944, the World Bank's mission has shifted from rebuilding postwar Europe to eradicating global poverty and promoting shared prosperity in developing countries worldwide. Notice that last statement, “promoting shared prosperity.” Does that sound like socialism?

Spiritual Warfare in High Places

Please be patient as I share my reflections on spiritual warfare in high places over the next four paragraphs.

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

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

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

salvation throughout its dispensations.

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

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

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

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

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

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

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

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

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

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

Keep in mind that these two prophets speak as an eagle with two wings, particularly the office work of Moses, who delivered Israel. Revelation 12:14 mentions this message. This message merits consideration, as the

Jewish saints await the two prophets' arrival to teach the teachings of the seventh seal.

Part 5: The Trumpet Plagues

Mark Chapter 13: Jewish Dispersion

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The Fifth Angel's Trumpet Plague

Before working through what these two trumpets mean, I want to be honest about the limits of what a Gentile reader — myself included — can actually see here. I believe the two prophets of Israel will teach the exactness of these trumpet and bowl plagues when their hour comes; that precision belongs to them and to the people they're sent to. What follows in this chapter is my best effort to press toward that truth from outside it, grafted in, not standing inside it.

Scripture itself says plainly that not everything the apostles taught made it into what we now read. Paul tells the Thessalonians, "of the times and the seasons, brethren, you have no need that I write unto you" (1 Thessalonians 5:1) — meaning whatever he taught them in person about timing, he never committed to the letter at all. A few verses later in his second letter he says it again: "Remember you not, that, when I was yet with you, I told you these things? And now you know what withholds" (2 Thessalonians 2:5-6). His first hearers knew. We, reading only the paper that survived, do not — not with the same precision.

This isn't a flaw in the text; it's the same pattern Daniel was told to expect: "shut up the words, and seal the book, even to the time of the end… none of the wicked shall understand; but the wise shall understand" (Daniel 12:4, 10). Understanding here is released on a schedule, not handed out early.

I don't think what Paul held back is simply gone, though. I've already argued earlier in this book that the mystery of Elohim, begun by the seventh angel and finished by the cry of Matthew in Revelation 10:7, is the hour when everything withheld since the apostles comes due — not only the question my first volume opened with, but, I believe, the fuller shape of this very timing Paul declined to write down. If that's right, then what Gentile readers are doing now, pressing toward these plagues ahead of that hour, is itself part of what Matthew 25 calls being wise virgins waiting for a cry that hasn't sounded yet. Are we in that season already? I think it is near. But I'd rather say so plainly than claim a precision that isn't mine to claim.

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

Revelation 9:1-6 describes:

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

Revelation 9:7-10 continues:

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

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

The bottomless pit serves as a dimension and a prison for confining demonic spirits. These spirits, imprisoned in this pit for centuries, help safeguard society. The bottomless pit is not synonymous with hell.

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

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

Science has revealed that Venus appears to have been globally resurfaced roughly 300 million years ago. Impacts have also reshaped Earth's moon and other planets in our solar system. These impacts triggered massive earthquakes, far beyond anything recorded in human history.

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

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

Isaiah 40:26 states: "Lift up your eyes on high, and behold who has 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."

Psalm 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."

In calling the host of heaven by name, I take Elohim to include what we'd call the asteroid belt and the Kuiper belt — the two belts of rocky and icy debris ringing our solar system. That's not the traditional reading, but Scripture doesn't put the Spirit in a box, and I don't see why we should either.

Regarding Revelation 9:1, I want to convey that the star mentioned is a comet, or perhaps a meteorite, sourced from one of these same two belts, and it is addressed with a personal pronoun: "and to him was given the key of the bottomless pit." This judgment is distinct from the first four judgments described in Revelation's eighth chapter.

Revelation 9:11 states: "And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue has his name Apollyon."

That personal pronoun in verse 1 points forward to the name given in verse 11: Abaddon, Apollyon, the demonic king this comet releases. This reminds me of how pagan worship copies, in a perverted way, attaching a planet or star to a god, such as Zeus and Inanna. It's likely that the two prophets of Israel summon this comet or star to strike the earth by YAHWEH's power.

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

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

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

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

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

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

People often overlook Revelation 9:3-6 and the reality of the demonic world. Biblical narratives consistently show the spiritual realm manifesting through humanity. These demonic angels can inflict serious illness on those who do not bear the seal on their foreheads.

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

The illness caused by the fifth plague may be viral and lasts five months without causing death. It gives stubborn individuals an opportunity to submit to the Word of Life. This affliction suggests these spirits began their work before this period, though the virus's exact origin and start date remain unclear. My personal thought is that the process began long before its appearance on earth, in the unseen war behind it. Daniel was told that the angel sent to him was delayed twenty-one days by "the prince of the kingdom of Persia," a demonic power contesting a battle no one on earth could see (Daniel 10:12-13). I believe the same pattern holds here: whatever lies behind this affliction, its true beginning was in that unseen war, not on any date we could pin down.

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

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

Now, let's examine the spirits described in Revelation 9:7-10 to understand how they work against people. Since the plagues in chapter nine do not correspond to a traditional military force of 200 million, the spirits emerging from the abyss represent the power of war associated with the beast's governmental structure. They may be responsible for inflicting this virus. According to Revelation 9:7, this swarm of spirits is compared to locusts that can destroy entire grain fields in minutes, signifying a release into the nations. Their armor resembles that of historical military horses from the four beasts' ages (636 B.C. to 800 A.D.) in Babylon, Media-Persia, Greece, and Rome.

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

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

The little horn, which reigns over the beast's nations as their sovereign religious head, embodies Inanna or Hera, the divine seductress and warrior, in this spiritual warfare. Although the little horn is a man, he is spiritually embodied as the god Nimrod for Zeus and wages war militarily and politically, as did Epiphanes Antiochus.

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

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

These organizations showcase her architectural excellence, wealth, and artistic achievements, reflecting their devotion to humanity.

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



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

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

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

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

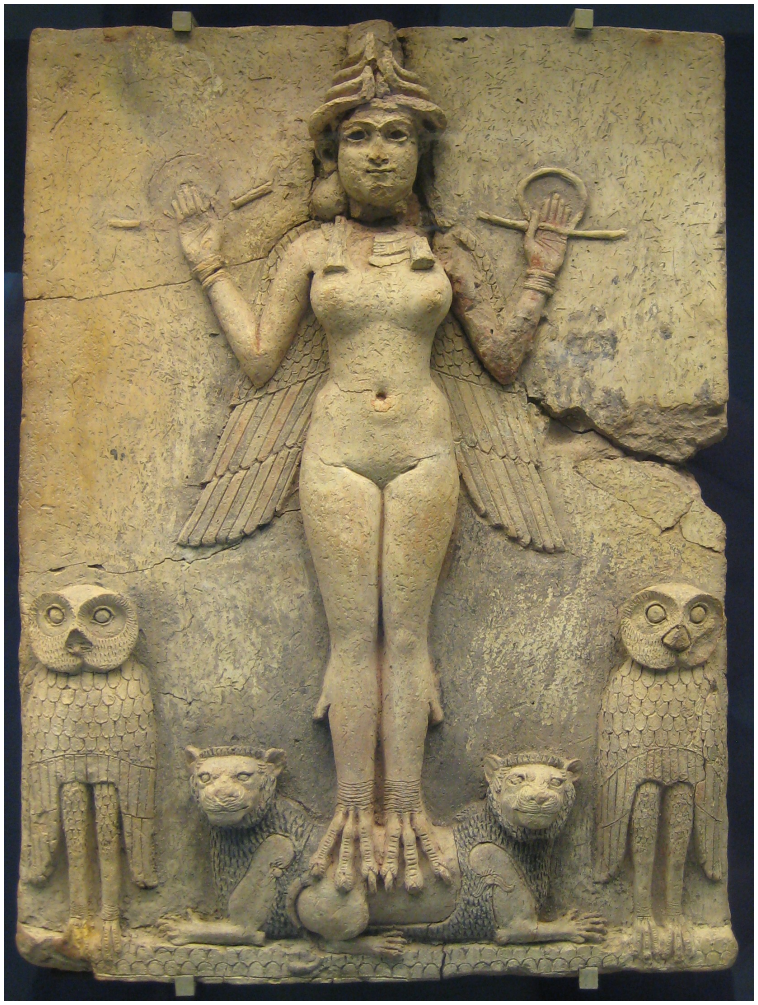
Inanna's visage radiated divine charm. She shone like the planet Venus, the morning and evening star, illuminating the skies. Ancient artists depicted her as a luminous figure, embodying both the dawn's first light and the evening's soft radiance.

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

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

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

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



Arms Linked to Inanna

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

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

Consecrated Fauna

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

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

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

In Revelation 9:9, a swarm of locusts is described as moving as swiftly as chariots and horses, signifying the

spiritual decline of political, religious, and military power. The creature and the woman on its eighth head unleash a five-month plague upon the world.

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

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

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

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

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

The Sixth Trumpet Angel's Plague

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

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

Revelation 9:13-21 continues:

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

Let me explain what these verses reveal.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

It's important to understand that Yahshua never leaves the throne. Our high priest remains seated there continuously, from His resurrection until Revelation 19. What changes at the end of the Gentile grace age, which marks the beginning of Daniel's 70th Week, is where His covenant is sent: it now rests on Israel's elect, pictured as the Lamb standing atop Mount Sion in Revelation 14:1.

In Ezekiel, we'll examine this four-horned altar in more depth.

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

Verse 9:13 illustrates the global spread of the blood covenant of redemption. Yahshua remains seated on the mercy seat throughout; what moves is His covenant, now carried to Israel. He continues as high priest, but the salvation He now administers is for Jews, not Gentiles. The scenario in Scripture 9:13 applies to Israel, since the 144,000 servants will spread the gospel and the pending judgments to the Jewish elect worldwide.

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

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

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

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

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

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

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

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

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

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

The fulfillment period lasted 390 days, corresponding to the Babylonian siege and the subsequent fall of

Jerusalem between 587 and 586 B.C... This statement in 9:15 highlights a prophetic period of 391 days, marking both the commencement and the conclusion of the sixth angel's plague.

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

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

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

Two prophets, known as the two Olive Trees, will inform the sealed saints that they have 390 days to leave Israel. The full timeframe is 391 days and one hour. That final hour coincides with the moment the ten kings receive power to fulfill the will of the false prophet and the Antichrist, triggering the final devastating plague, as mentioned in Revelation 17:12.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

That lion spirit of Babylon in Daniel 7:4.

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

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

Revelation 9:16 assigns two hundred million spirits to carry out this global plague. We anticipate the worldwide spread of a likely 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, just as this sixth plague begins. Prominent people may believe they control their creations, such as this virus, but in reality, their goddess Inanna controls them. Powerful men unleashed this viral pandemic, allowing demonic spirits to rule it.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The author interprets the serpents' heads as representing humans. The serpents' heads suggest a deeper meaning. I contend that men working for the beast are strategically positioned to unleash this plague on humanity. Either knowingly or unknowingly, they will be moved by the same demonic power behind it.

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

The following excerpt discusses pandemic preparedness exercises run by the World Economic Forum and a series of books connected to the idea of a New World Order; I'll let the reader weigh it. In April or May 2022, Fox News reported that Joe Biden said the USA would pay a steep price for joining this New World

Order.

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

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What is the Great Reset?

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

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

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

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

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

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

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

After these two plagues, the remaining unrepentant individuals in Israel will experience a third woe/warning regarding the desolation of Jerusalem, which will affect an area roughly 180 to 200 miles from the city.

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

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

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

reject the gospel call.

Part 6: Judgment and Tribulation

Jewish Holocaust

We're now entering the second half of Daniel's 70th Week, which Daniel 9:27 describes as a time of desolation. At this point, the tenth verse of chapter fourteen connects to the sixth trumpet angel's plague, which we explored in the previous chapter. Lasting 391 days, this plague will kill one-third of the global Jewish population. The plague is followed immediately by the desolation of Jerusalem.

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 your sickle, and reap: for the time is come for you 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 your 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 Elohim. 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.

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

The two sickle judgments describe distinct events. The first falls on mankind as a whole—the plague's reach is global—but its intent is directed at the Jewish element, since the gospel message at this hour is no longer extended to the nations; one third of that element will die. As with everything Yahshua sets in motion, there is always some fallout beyond the line he draws—it is more than a clean line in the sand. The second sickle concerns Jerusalem's desolation, as prophesied in Daniel 9:27, and extends roughly 180 to 200 miles.

The second judgment begins immediately after the first sickle culminates and sets Jerusalem's desolation in motion.

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

Revelation 14:14 shows an angelic ambassador seated on a cloud, poised to bring judgment. He waits in the spiritual realm until the angel from the Temple instructs Him to use His sickle.

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

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

According to verse 14:16, the first sickle is thrust in. This verse marks the sixth trumpet plague and its spiritual fulfillment, as described 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 says that this angel has authority over fire, much like the fire mentioned in Revelation 8:5. This authority may suggest that the angel oversees Jerusalem's destruction, as the seat of the angel of the fifth trumpet plague.

This second sickle begins on the 391st day after the sixth trumpet plague begins, though Scripture does not specify the exact timing. Yet Scripture gives us this period in the same context as the Ezekiel story. And I believe it aligns with Revelation 9:15, which states, "for an hour, and a day, and a month, and a year."

Revelation 14:19 depicts the second sickle thrust into the earth's vine, gathering it into the winepress of Elohim's wrath. This winepress symbolizes the political and military power the little horn wields in Jerusalem. The vine represents the rebellious Jews who rejected the gospel. I also think the earth's vine is Israel, as this vine is often referred to in Scripture.

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

One thousand six hundred furlongs equal roughly 200 miles. A furlong is one eighth of a mile. I take this measurement to point to the geographical extent of the desolation, not the actual depth of blood—roughly 180 to 200 miles stretching from Jerusalem, a figure I unpack further in "Daniel Chapter 11 Part D Bible Study."

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Power as Kings: One Hour With the Beast

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

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

Let me explain what these verses reveal.

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

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

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

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

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

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

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

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

”And the ten horns which you saw upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. For Elohim has put in their hearts to fulfill his will, and to agree, and give their kingdom unto the beast, until the words of Elohim shall be fulfilled.”

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

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

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

The little horn, having consolidated power through the mark of the beast system, no longer needs the religious

facade. The ten kings, recognizing they've been used by this system, turn against it in rage. Their destruction of the religious capital serves Elohim's purposes while revealing their own hearts.

Mark 13:20: Except Those Days Be Shortened

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

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

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

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

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

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

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

The phrase "for the elect's sake" indicates that Elohim preserves a remnant amid these judgments. This remnant includes in part both the Jewish elect who flee to the wilderness and the Gentile saints who are sealed under the sixth seal. The elect seed that didn't enter the ultimate first resurrection of Revelation 20:4-6. They are survivors of the great and terrible day of Joel 2 and Isaiah 24, which is Revelation 19:11-21.

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

This verse indicates that the great tribulation has a definite endpoint, after which the cosmic signs appear, heralding the Messiah's return. The shortening of days ensures that the tribulation of Isaiah 24 does not extend indefinitely and destroy all life.

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

The Sixth Seal and Seventh Bowl: The Greatest Tribulation

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

"And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; And the stars of heaven fell unto the earth, even as a fig tree casts 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 sits on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand?"

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Photograph of Comet Hyakutake, taken by NASA photographer Bill Ingalls in March 1996, showing its bright coma and long ion tail.



This image of Comet Hyakutake, a naked-eye comet that passed unusually close to Earth in March 1996, illustrates how comets appear as they approach the Sun. The fiery appearance could easily match biblical descriptions of judgment from heaven.

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

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

Darken the sun through atmospheric debris

Make the moon appear blood red

Cause massive meteor showers (”stars falling”)

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

Trigger the greatest earthquake in history

Level mountains and sink islands

Generate massive hailstones through atmospheric ice formation

Cause global devastation on an unprecedented scale

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

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

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

"But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men... But the day of the Lord will come as a thief in the night; in 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 YAHWEH is upon all nations, and his fury upon all their armies: he has utterly destroyed them, he has delivered them to the slaughter. Their slain also shall be cast out, and their stink shall come up out of their carcasses, and the mountains shall be melted with their blood. And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falls off from the vine, and as a falling fig from the fig tree."

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

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

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

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

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

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

These are individuals, a remnant, from denominational religions who loved the Messiah but never fully abandoned false theological teachings. They are saved through the fire of tribulation; this extends from 1 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 first sealed under the fourth seal but not redeemed until the throne judgment in Matthew 25:31-46. They represent believers who maintained faith despite imperfect understanding and demonstrated that faith through their actions during the darkest period of human history.

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

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

Is There an Armageddon War?

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

Revelation 16:12-16 describes the setup:

"And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of Elohim Almighty. Behold, I come as a thief. Blessed is he that watches, and keeps 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 far east soldiers marching across the dried-up Euphrates River to fight in Israel. However, we've already established that the 200 million in Revelation 9:16 refers to demonic spirits, not human soldiers.

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

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

Verse 16:13 and verse 16:12 describe different moments, even though they appear side by side in the vision. The frog spirits' first work—uniting the dragon, the beast, and the false prophet against Jerusalem—begins during the "one hour" in which the ten horns receive their authority (Revelation 17:12), months or more before the kings of the east cross the Euphrates. This earlier gathering brings about Jerusalem's final desolation, already described in Revelation 14:19-20 and Daniel 9:27. Only later, after that desolation is complete and the ten kings have turned against the false prophet themselves (Revelation 17:16-17), do the same frog spirits go out a second time, now to draw the kings of the east toward Megiddo.

In Egyptian mythology, Heqet was a frog-headed goddess associated with the final stage of the Nile's annual flood and the final stage of childbirth. By the Middle Kingdom, she bore the epithet "she who hastens birth," and women wore her amulets during labor. Her mythology extended beyond fertility: Coffin Text spell 175 credits her with gathering the bones of Osiris, while reliefs at Dendera show her taking part in his resurrection. Centuries later, in Greco-Roman Egypt, frog-shaped oil lamps bearing her image carried the

Greek inscription “I am the resurrection”—the same words Yahshua speaks of Himself in John 11:25. A Ptolemaic-era temple dedicated to her and Horus the Elder stood at Qus. To her worshippers, childbirth, the flood’s end, and resurrection were all part of one role: Heqet hastened whatever struggled to be born into life.

That is exactly the office the frog spirits borrow. Satan has no resurrection of his own to offer; he counterfeits one through the eighth head’s apparent return from the abyss (Revelation 17:8, 11). The frog spirits that go out from the dragon, the beast, and the false prophet are Heqet’s office turned into a weapon—hastening the beast’s false birth back into power, as she was once called to hasten every true one.

These spirits mock Satan’s own desire for life and power, echoing the Exodus plague in which YAHWEH mocked the Egyptian goddess Heqet by sending frogs upon Egypt. Now, in the final days, frog spirits appear again—not to serve Satan’s resurrection, but Yahshua’s purposes, hardening the hearts of kings who think they are marching to war.

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

However, the text states that these kings are gathered ”to the battle of that great day of God Almighty,” not to a battle against Israel. The actual battle is between Satan's forces and the Word of Life, as embodied 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 completely desolate and the little horn's power broken.

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

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

”And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he does 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 Elohim. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goes a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treads the winepress of the fierceness and wrath of Almighty Elohim. And he has 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 Elohim; That you may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.”

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

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

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

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

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

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

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

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

The gathering at Armageddon serves multiple purposes, within the context of Daniel 9:24:

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

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

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

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

Fulfillment of prophecy: Dozens of Old and New Testament prophecies culminate at Armageddon.

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

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

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

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

The sheep and goat judgment of Matthew 25

The establishment of millennial government

The cleansing and restoration of the Earth

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

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

Conclusion: This Generation and the Fulfillment of Prophecy

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

Several key themes have emerged throughout our study:

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

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

The Beast System Revealed: We have traced the beast from ancient Babylon through the four empires of Daniel 7, culminating in the revived Roman system symbolized by the eighth head. The woman riding the

beast represents the spirit of Inanna, the Queen of Heaven, whose false religious system has opposed truth throughout history. The little horn, the false prophet, embodies both the spirits of Nimrod and Zeus, claiming divine authority while leading humanity into destruction.

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

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

The Jewish Holocaust: The second half of the week brings unprecedented persecution upon the Jewish people, especially those still in Jerusalem. Yet Elohim provides an escape for the woman fleeing to the wilderness, guided by the two wings of the great eagle. The 144,000 servants continue teaching worldwide as Jerusalem faces its prophesied desolation.

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

The Timeline Framework:

Start of week: Seventh seal opened, half-hour of silence, two prophets begin ministry

First 1,260 days: Gospel proclamation to Israel, trumpet judgments announced

Midpoint: Two prophets killed, great earthquake, abomination of desolation set up

Second 1,260 days: Woman flees to wilderness, sixth trumpet plague (391 days), Jerusalem's desolation, bowl judgments

Days 1,291-1,335: Messiah returns, Armageddon, sheep and goat judgment, establishment of millennial kingdom

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

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

”This generation” that witnesses the abomination of desolation will not pass away before seeing all these prophecies fulfilled. The fig tree, Israel, has put forth tender branches since 1948. Those who watch prophecy can discern the season, even though the exact day and hour remain hidden.

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

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

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

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

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

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

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

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

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

Appendix

The Four Seven-Fold Judgments of Leviticus 26

A Chronological and Historical Analysis

Introduction

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

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

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

The Four Seven-Fold Judgments: Overview

Leviticus 26 outlines four escalating levels of judgment:

1. Leviticus 26:18 — First Judgment: ”If you will not yet for all this listen to Me, then I will punish you seven times more for your sins.”

2. Leviticus 26:21 — Second Judgment: ”Then, if you walk contrary to Me, and will not listen to Me, I will bring on you seven times more plagues, according to your sins.”

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

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

Historically, these four judgments correspond to:

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

First Judgment: Egyptian Bondage (~1876-1446 B.C.)

The Biblical Account

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

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

• Jacob and family (70 people) enter Egypt ~1876 B.C. (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 B.C. (or ~1260 B.C. in alternate chronologies)

The Chronological Challenge: Merneptah Stele

- According to Egyptian reckoning, in 1209 B.C., Pharaoh Merneptah claimed victory over Israel. The Merneptah Stele reads: ”Israel is laid waste; his seed is not.”
- The problem: 1209 B.C. is approximately when Israel entered Canaan under Joshua (Exodus 1446 B.C. + 40 years = ~1406 B.C. entry, or the alternate dating is 1249 B.C. + 40 years = 1209 B.C.). How can Israel be ”conquered in Canaan” and ”just entering Canaan” at the same time? These cannot both be true.

The Problem with Egyptian Chronology

- Egyptian chronology does not carry over reliably into other histories. Several reasons:
- Egyptian chronology is based on king lists with gaps, overlaps, and co-regencies.
- Egyptian inscriptions routinely exaggerate victories (propaganda, not fact).
- ”Israel laid waste” likely refers to a raid during the Judges period, not conquest.
- Hieroglyphic determinative = ”people group” not ”settled nation” (Israel already in Canaan).
- Revised chronologies (Rohl, James) move dates down 200-350 years (Merneptah ~950 B.C.).

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 broken by YAHWEH through Moses, the plagues, Passover, and the Red Sea deliverance.

Second Judgment: Assyrian Conquest (722-705 B.C.)

Biblical and Historical Account

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

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

Timeline of Assyrian conquest:

- 740-732 B.C.: Tiglath-Pileser III begins conquest; deportations begin (2 Kings 15:29).
- 722 B.C.: Shalmaneser V besieges Samaria.
- 721 B.C.: 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 a 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 B.C.)

Biblical and Historical Account

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

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

Timeline of Babylonian conquest:

• 605 B.C.: Nebuchadnezzar defeats Egypt; first deportation including Daniel (Daniel 1:1-6)
• 597 B.C.: Second deportation after Jehoiachin rebels; 10,000 captives including Ezekiel (2 Kings 24:10-16)
• 586 B.C.: Final siege; Jerusalem and temple destroyed; walls demolished; mass deportation (2 Kings 25:1-21)
• 586-516 B.C.: Land lies desolate for 70 years (Jeremiah 25:11-12; 29:10)
• 538 B.C.: Cyrus allows return under Zerubbabel
• 516 B.C.: Second temple completed
• 458 B.C.: Ezra returns with more exiles
• 444 B.C.: Nehemiah rebuilds walls

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

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

Fourth Judgment: Roman Destruction and Final Diaspora (70 A.D., 135 A.D.)

Biblical and Historical Account

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

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

Two major phases:

66-70 A.D.: First Jewish-Roman War
- Jewish revolt against Rome begins 66 A.D.
- Vespasian, then Titus, besiege Jerusalem
- 70 A.D.: Titus breaches walls; city destroyed; temple burned
- Near 1 million Jews killed; thousands crucified; survivors enslaved
- Matthew 24:2 fulfilled: ”Not one stone left upon another”

• 132-135 A.D.: Bar Kokhba Revolt
- Jewish messianic revolt led by Simon bar Kokhba against Hadrian
- Romans crush rebellion with extreme brutality
- 135 A.D.: 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 the Roman Empire and beyond

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

The Partial Restoration: 1948 and Beyond

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

May 14, 1948: The modern State of Israel was established. The first time since 135 A.D. that Jews had political sovereignty. This is a partial fulfillment of the restoration promises (Isaiah 11:11-12, Jeremiah 16:14-15, Ezekiel 36:24, 37:21-22).

However, restoration is not yet complete. The spiritual transformation promised in Ezekiel 36:25-27 (a new heart, a new spirit, the Holy Spirit indwelling) has not yet occurred on a national scale. Final restoration awaits the 70th week of Daniel, when ”all Israel will be saved” (Romans 11:26; just for the record, this includes both the Israel vine and the Gentile vine).

Conclusion: The Pattern of Judgment and Restoration

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

1. Egyptian bondage (~1876/1446 or the alternative dating, 1679/1249ish B.C.): Slavery; deliverance through Passover/Exodus
2. Assyrian conquest (722-705 B.C.): Northern Kingdom destroyed; ten tribes lost forever
3. Babylonian exile (586 B.C.): Judah exiled; temple destroyed; 70 years; partial return
4. Roman destruction (70-135 A.D.): Second temple destroyed; 1,900-year diaspora; 1948 partial return

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

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

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

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APPENDIX

Germany and the Catholic Church

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

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

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

Antiochus IV Epiphanes, 164 B.C.

Antiochus IV Epiphanes ruled the Seleucid kingdom, one of the four kingdoms that split off from Alexander's empire, from 175 to 164 B.C.. His campaign against the Jews and his desecration of the Jerusalem Temple are recorded in detail in Daniel 11:21-35, and in the two historical books of 1 and 2 Maccabees, which —

while not part of the biblical canon — are generally regarded by historians as reliable accounts of the period.

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

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

Tall el-Hammam and the Question of Sodom

In 2021, a team of researchers published a study in the journal Scientific Reports proposing that Tall el-Hammam, a Bronze Age city in the Jordan Valley near the Dead Sea, was destroyed around 1650 B.C. by a cosmic airburst — an exploding meteor or comet fragment detonating in the atmosphere rather than striking the ground. The paper drew popular attention because some writers, including the study's own authors, suggested the event might lie behind the biblical account of Sodom and Gomorrah's destruction in Genesis 19.

This claim needs an important update: in April 2025, Scientific Reports formally retracted the study after independent geologists and physicists published critiques questioning the paper's mineralogical evidence and its comparisons to the 1908 Tunguska explosion, which the retraction notice says were "not adequately substantiated." Whatever eventually happened to Tall el-Hammam, and whatever its relationship to Sodom may or may not be, this specific study is no longer considered reliable by the scientific community that published it. It's noted here as a case study in why any single sensational finding, especially one intersecting biblical history, is worth waiting on until it survives scrutiny.

(Sources: T. Bunch et al., "A Tunguska sized airburst destroyed Tall el-Hammam," Scientific Reports 11, 2021, retracted April 2025; Retraction Watch.)

Section II

Daniel 12:11-12

The 1,335 Days: Tracing the Final Sequence of the Seventieth Week

A Conversational Study, Expanded from My Original 2023 Exegesis

"Blessed is he that waits, and comes to the thousand three hundred and five and thirty days." — Daniel 12:12

Bible Study Notes Prepared by Brian Neill | Format and Structure by Claude.ai | Grammar by Grammarly

One Verse, Many Moving Pieces

Daniel 12:11-12 gives just two numbers — 1,290 days and 1,335 days — yet those two numbers compress an entire sequence of end-of-week events that Scripture never lays out in one place. Pieces of it are scattered across Daniel, Matthew, and a dozen chapters of Revelation. Read on their own, none of those passages announces that they belong to the same timeline. Read together, in order, they trace a single connected story: the little horn's final war against Jerusalem, the ten kings turning on him, the temple's cleansing, the first resurrection, the King of Kings' return, ...and the thirty and forty-five extra days — beginning the day after the 70th week itself ends — that carry the Week's last events to their conclusion.

This study began as my 2023 exegesis on the subject—a working list of timelines, scripture chains, and cross-references he built to ensure the sequence held together. That original document did its job well as a personal working paper, but it read like a list rather than a conversation. This expanded version keeps every event, every conclusion, and every scripture chain from my original sequence intact—it simply retells the sequence the way this project's other studies are written, as a connected, readable walk through the text rather than a set of timeline notes.

A word on where this sits: this study's job is to thread many separate passages into one connected sequence, not to re-argue the depth of any single piece along the way. Where it leans on groundwork laid elsewhere — the little horn's identity, the ten kings, and the two halves of the Week, developed earlier in this same book's Part 4, "Power as Kings: One Hour With the Beast," and in "Identifying the Beast in Daniel's 70th Week" — it says so rather than repeating the case; it also assumes Daniel Chapter 12's verse-by-verse treatment, which cross-references this very document for its fuller day-count math. Like those studies, this is my teaching on the Week's final days as a futurist reading — held with conviction but offered as my position among several ways Christians have read these chapters, not the only one.

Quick Reference

Element	Significance
1,260 days	The first half of the Week; matched by a second 1,260-day half — “a time and times and the dividing of time” (Daniel 7:25)
1,290 days	1,260 days plus 30 more, from the little horn's “setting up” for war to Yahshua's descent (Daniel 12:11)
1,335 days	1,290 days plus 45 more, to the judgment of the nations and entry into the Kingdom (Daniel 12:12)
The little horn	Authorizes the desolation of Jerusalem (Daniel 9:27); the ten kings of Revelation 17:12-13 are the ones who carry it out
The two witnesses / two olive trees	Israel's two end-time prophets (Revelation 11-12) — a separate question from the two riverbank figures of Daniel 12:5-7, which Daniel Chapter 12's own study reads as Daniel and John

Part I. The Shape of the Week

Summary: Before tracing individual events, it helps to see the frame they all sit within. Daniel's seventieth week is one prophetic “week” of seven years — 2,520 days, counted in the 360-day prophetic years already established for Daniel's forward-looking countdowns — divided into two equal halves by a single event: the little horn entering the temple to set himself up for war against Jerusalem.

“And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time” — Daniel 7:25

Two Halves, Divided by an Invasion

Daniel 7:25's “time, times, and the dividing of time” gives the first 1,260-day half (“a time and times”) and implies a matching second half after “the dividing of time.” That dividing point is not a calendar date so much as an action: the little horn enters the temple and “sets up” for war against Jerusalem — the same act named in Daniel 9:27, Daniel 11:31, and Daniel 12:11, and pictured in Revelation 14:20 as a judgment stretching the length of the land (the same “blood to the horse bridles” image corrected and unpacked in Daniel 11's Part D Bible Study — roughly 180 to 200 miles, not a hundred-mile radius). Four passages, one event, seen from four angles.

Reference	What It Adds to the Picture
Daniel 7:25	Names the two 1,260-day halves directly — “a time and times and the dividing of time”
Daniel 9:27	The little horn “confirms the covenant” with many, then breaks it “in the midst of the week”
Daniel 11:31	Names the specific act: “they shall place the abomination that makes desolate”
Daniel 12:11	Gives the exact day-count from that act: 1,290 days to the Week's end
Revelation 14:20	Pictures the resulting desolation as a swath of judgment the length of the land

Everything that follows in this study occurs either inside or just after that second half — from the desolation itself to the ten kings' change of heart to the return of Yahshua and the days added beyond the Week's own 2,520.

How the Week Itself Opens

This study's sequence begins with the midweek desolation and counts forward from there, but it's worth briefly noting what triggers the Week's opening. I place the Week's beginning at the moment the seventh seal of Revelation 5's scroll is opened — the "silence in heaven about the space of half an hour" of Revelation 8:1 — which I tie directly to Revelation 10:1-6's mighty angel and the still-sealed "little book" in his hand, unsealed at last.

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

I believed the silence was heaven's own hush while an earthly cry goes out below — the same angel of Revelation 10 lifting his hand and swearing "that there should be time no longer," in language that deliberately echoes Daniel 12:7, where a man clothed in linen swears the identical oath over the same river. On this reading, Daniel and John stand as two sealed witnesses across the centuries, both opened at the same hour: the Gentile age ending and Israel's own revival beginning, as in Hosea 6:2. The full argument — including how this ties to the seven seals as seven gospel eras and my own "eighth voice" reading — is developed in "This Generation and the 70th Week of Daniel" rather than repeated here.

Part II. The Woman's Flight and the Two Witnesses

Summary: The way of escape is opened from the very start of the Week, carried by the two witnesses' own warning during the first 1,260 days — Israel's elect who heed it early begin fleeing before the flood ever comes. But the mass flight, like the flood itself, clusters at the Week's own middle, when the false covenant is broken (Daniel 9:27) — the same point the two witnesses are killed. From there, Scripture says, the elect are carried on eagles' wings into a wilderness refuge prepared for them.

"And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent" — Revelation 12:14

"And the woman fled into the wilderness, where she has a place prepared by Elohim, that they should feed her there a thousand two hundred and sixty days" — Revelation 12:6

Eagles' Wings: A Deliverance Israel Has Seen Before

The "great eagle" image is not new to Revelation — it is the same image YAHWEH used for the Exodus itself: "You have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself" (Exodus 19:4). Moses' own song repeats it: "As an eagle stirs up her nest… spreads abroad her wings, takes them, bears them on her wings" (Deuteronomy 32:11). Whoever carries Israel's elect into

the wilderness in Revelation 12 is portrayed as doing for them exactly what YAHWEH did at the Red Sea.

Two Wings, Two Witnesses

We define the “two wings” as Israel's two end-time prophets—the two olive trees of Zechariah 4:11-14, appearing again in Revelation 11. One carries a Moses-type ministry, matching the deliverance imagery just described. The other carries an Elijah/Elisha-type ministry of provision: 1 Kings 17:7-16 tells how Elijah was fed by a widow with only one last handful of meal in her barrel—a picture I bring forward of the Word sustaining Israel's elect on the barest provision, just when it seems to have run out.

This is also where I tie in a motif that runs through several of my studies: Mark's account of the blind man at Bethsaida, healed in two stages — trees walking, then clear sight (Mark 8:22-26). We see the same two-stage pattern here: Israel's elect first see dimly (spiritual sight, arriving first), and full, precept-upon-precept understanding catches up afterward, as the second touch completes the blind man's healing. On this reading, the “bread” the two witnesses provide is the same kind of gradually completing understanding — sustaining Israel not with everything all at once, but enough for each step of the wilderness years.

Revelation 12:6's 1,260 days feed the woman's natural seed—her children, the elect who remain in the nations rather than fleeing to the wilderness refuge—during the second half of the Week. These are the same elect whose testimony travels through the 144,000 sealed servants of Revelation 14:1-7.

Part III. The Little Horn Sets Up for War

Summary: With Israel's elect sheltered, attention turns to what the little horn does with the power the ten kings give him.

“And the ten horns which you saw are ten kings, which have received no kingdom as yet; but receive power as kings for 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” — Revelation 17:12-14

“Setting Up” for War

Daniel 12:11's phrase “set up” does real work: it is not merely that an abomination appears in the temple, but that the little horn, now backed by the ten kings' pooled power, is actively preparing for war — the same desolation of Jerusalem already named in Daniel 9:27 and pictured in Revelation 14:20. Revelation 9, with its 391 days, places this about one year after the two witnesses are killed and lie in the streets for three days and a half (Revelation 11:7-11), with the war of desolation itself beginning some undetermined time after the sixth trumpet's plague has run its course.

It’s worth flagging plainly, since this whole study runs on counted days: the two witnesses’ own three days and a half (Revelation 11:9) may be exactly where the 1,290- and 1,335-day counts of Daniel 12:11-12 begin, given how close the two events sit together here. But Scripture doesn’t say whether the count starts the day they fall or the day they rise, and this study doesn’t try to settle that either — the same reticence Messiah kept about the day and the hour (Matthew 24:36; Mark 13:32) seems the right posture to maintain with a count this precise.

How long is that plague? My working estimate is 391 days — a figure he arrives at the same way the Zechariah 14 discussion document works out its "391 versus 390 days" comparison from Revelation 9:15 and Ezekiel 4:5. That fuller math is worked out there rather than repeated here; it is my own reading, not a day count Scripture states outright. The Zechariah 14 discussion is on the Website: afchurch.net.

Gathered to Megiddo — But Not Yet to War

"For they are the spirits of devils, working miracles, which go forth to the kings of the earth and of the whole world to gather them to the battle of that great day of Elohim Almighty" — Revelation 16:14

Notice what Revelation 16:14 actually says: the kings themselves are gathered, not their armies—not yet. By the time this gathering occurs, the little horn has already left the temple (Revelation 15:8); his removal from power, covered in Part IV, has already taken place. Under the sixth bowl, Satan sets in motion the political gathering at Megiddo as part of his agenda for a final war against Israel. But I read "the great day of Elohim Almighty" here as something other than a Middle East battle: not a war fought and won on the ground, but Yahshua's glorious return in judgment (Revelation 19:11-19), as He executes world judgment and brings New Jerusalem to earth. In this reading, the war for which the nations gather at Megiddo never actually takes place as a war among nations; it is entirely overtaken by the arrival of the King of Kings and the nations' war against Him and His army. The frog spirits' two-stage work behind this gathering — their first use against Jerusalem, months earlier, and this later use at Megiddo — is traced in full in this book's own Part 4, "Is There an Armageddon War?"

Part IV. The Ten Kings Turn

Summary: Between the sixth and seventh bowls of Revelation 16, the alliance that empowered the little horn breaks apart — and does so by Elohim's own design, not despite it.

"And the ten horns which you saw upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. For Elohim has put in their hearts to fulfill his will, and to agree, and to give their kingdom unto the beast, until the words of Elohim shall be fulfilled" — Revelation 17:16-17

A Wound, Not Yet a Death

Revelation 17:11 names the beast "the eighth" head, yet "of the seven"—the same little horn this book's Part 4, Section I, "The Beast System Revealed," already identifies, surfacing a second time rather than appearing as something new. Revelation 13:3 pictures one of those heads "wounded to death" and then healed: wounded, not killed. Part 4 traces that wound once already — Napoleon's forces arresting Pope Pius VI in February 1798, ending the papacy's temporal power for a season, the seventh head's near-death, which was healed when that power was restored. The ten kings' turn in Revelation 17:16 strikes the same wound a second time, now on the eighth and final head, and this time it does not heal: not the little horn's death — that is reserved for Revelation 19:20, later in Part IX — but the blow that ends his reign.

Why would the same ten kings who empowered him turn to strike it? Revelation 17:17 answers plainly:

Elohim Himself put it in their hearts to do so. The desolation of Jerusalem reaches its intended climax, and the same power structure that carried it out turns to end it — the little horn's temporal power broken a second and final time, though his own judgment still waits, closer to the Week's finish but not yet at hand.

Part V. The Temple Cleansed for the Anointing

Summary: With the little horn removed, the temple itself is prepared for a very different kind of glory.

One of the four beasts presented the seven angels with seven golden vials containing YAHWEH's wrath, who lives forever. The temple was filled with smoke from Elohim's glory and power, preventing anyone from entering until the seven plagues by the seven angels were completed.

Smoke Before the Anointing

Ezekiel 43:1-5 describes the temple filled with smoke and anointed — but only after Jerusalem's desolation has ended. Revelation 15:7 shows one of the four beasts around Yahshua's own throne handing out the seven vials while Yahshua and His armies are still in heaven, awaiting the same cleansing. The little horn — the false prophet of Daniel 7:11, Revelation 13, and Revelation 17 — must be removed from the temple before it can be anointed. Revelation 15:8 tells us plainly that he is: no man, meaning no false claimant either, can enter until the seven plagues finish their work.

“For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened” — Matthew 24:21-22

Nothing in Scripture matches the scale of these seven plagues once Revelation 16:1 releases them — world-wide, not confined to Jerusalem as Daniel 9:27's earlier desolation was. Isaiah's warning fits the same picture: “the curse has devoured the earth… and few men left” (Isaiah 24:6). Left unchecked, Matthew 24:22 says plainly that no flesh would survive — which is exactly why the days are cut short for the elect's sake. The number of those “days cut short” is 30, as Daniel 12:11 says.

Part VI. The Last of the Martyrs

Summary: Before the Week itself closes, Scripture pauses to show the last generation of Jewish martyrs entering their reward. These martyrs will “stand in their lot” of the first resurrection that closes it, Revelation 20:4-6.

"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 Elohim" — Revelation 15:2

A Fifth Seal Two Thousand Years in the Making

I teach this scene as the closing of the fifth seal, opened in Revelation 6:9-11 — a seal I trace back to roughly 52 A.D., when Paul first carried the gospel to the Gentiles and later told the Romans that Israel is "blinded in part… until the fulness of the Gentiles be come in" (Romans 11:25). The martyrs under that seal cry out, "How long, O Sovereign, holy and true, do you not judge and avenge our blood on them that dwell on the earth?" (Revelation 6:10) — and are told to rest a little season longer, until the number of their fellow martyrs is complete (Revelation 6:11). I read this "little season" as extending through Jerusalem's fall in 70 A.D. (Daniel 9:26), continuing through the twentieth-century Holocaust, and finally to the last desolation of Daniel 9:27, which is Revelation 14:19-20.

White Robes and Fine Linen

This is the same company Part 2 in Section I of this book already introduced through the dove of Genesis 8's typology — every generation since the resurrection, Gentile and Jew alike, gathered under this one seal. Revelation 7:9-17 depicts these fifth-seal martyrs in white robes; Revelation 19:14 depicts Yahshua's returning armies in fine linen. And Revelation 7:17 serves as the bridge between the two — the Lamb Himself feeding these martyred saints "unto living fountains of waters," completing in heaven whatever understanding their white robes still lacked, so that by the time all the armies of heaven ride out together in Revelation 19:14, they ride as one faith, one army, however differently each group arrived at it.

Part VII. The First Resurrection and the Seventh Bowl

Summary: Between the sixth and seventh bowls, near the end of the 70th Week, Scripture places what I see as the third and final pull of the first resurrection — my term for the last of three stages through which the dead in Messiah and the living faithful are gathered before Yahshua's return.

"And I saw thrones, and they sat upon them, and judgment was given unto them… and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection" — Revelation 20:4-5

Revelation 16:15's warning falls in this same window: "Behold, I come as a thief. Blessed is he that watches, and keeps his garments." Positioned between the sixth and seventh bowls — the same window as this third pull — it reads as a last call: readiness, not surprise, for those still watching when it comes.

One Bowl, Two Descriptions

Revelation 16:17's seventh bowl is poured out on Babylon — identified in this framework, as in this book's own Section I, 70th Week discussions, as Vatican City and "that great city, which reigns over the kings of the

earth" (Revelation 17:9, 18); the fuller case from Zechariah 14 is worked out on the Website, afchurch.net. This isn't Daniel 9:27's "that determined shall be poured upon the desolate" — that phrase belongs to Jerusalem's own desolation, already covered in Part IV. The Week itself already closed earlier, at the first resurrection of Revelation 20:4-6 and the martyrs' reward described in Part VI; this bowl comes later still, poured out at the very moment Yahshua's own appearing triggers Daniel 12:11's extra thirty days, carried forward in Part VIII.

Part VIII. The King of Kings Appears

Summary: Before Yahshua's actual descent to earth begins, heaven itself sees Him revealed in full glory — and Daniel's extra days begin at this moment.

"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 does judge and make war… and he was clothed with a vesture dipped in blood: and his name is called The Word of Elohim" — Revelation 19:11-13

Seen Before He Descends

These verses show the King of Kings presenting Himself in full authority and glory before His actual descent begins — how long that self-revelation lasts before He and His armies move toward earth is not specified in Scripture. My own reading places Daniel 12:11's extra thirty days as beginning at exactly this point: Yahshua's own appearing, which is also when He triggers the seventh bowl itself — His voice is the "great voice out of heaven" of Revelation 16:17, with the thunders, lightnings, and earthquake of 16:18 following it. The thirty days begin here, counting forward from a Week already closed, toward the threshold of the Kingdom itself.

Part IX. One Judgment, Two Descriptions

Summary: Revelation's seventh bowl and sixth seal describe the same catastrophic event from two perspectives, not two separate events.

"And I heard a great voice out of heaven saying, It is done… and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great" — Revelation 16:17-18

Why the Same Event, Twice

Both the seventh bowl (Revelation 16:17-19) and the sixth seal (Revelation 6:12-14) describe the same worldwide earthquake and cosmic upheaval in nearly identical terms — which is why I read them as simultaneous rather than sequential. The seventh seal, by contrast, is the salvation message that has governed the entire Week; once "it is done" is declared, that message closes. There is no new salvation call under the seventh bowl or the sixth seal — those elect seed still on earth at this point are already sealed and kept by the sixth seal, sealed in their place in the story by whichever of the seven seals sealed them, and enter the Kingdom on

the terms of Matthew 25:31-46's sheep and goats: known by the King even though they may not yet know His name.

Babylon Named Within the Bowl

Revelation 16:19 names Babylon directly within this same bowl: "the great city was divided into three parts… and great Babylon came in remembrance before Elohim, to give unto her the cup of the wine of the fierceness of his wrath." This is the second and final stroke against her. The ten kings already stripped and burned her once, in Part IV's Revelation 17:16 — a political act, carried out between the sixth and seventh bowls, after they arrest the little horn and bring Jerusalem's own desolation to a close, clearing him from the temple so it can be cleansed (Part V). This is different: the final destruction by the hand of Yahshua Himself, after the Week has closed, giving Babylon the cup her centuries of bloodshed have earned — the blood of saints and prophets this spirit has carried since the beginning finally repaid: "Vengeance is mine, I will repay, saith YAHWEH" (Romans 12:19). One city, one long history, two separate blows — the first her own captors land on her, near the Week's end; the last is His alone.

The Beast and the False Prophet, Finally Judged

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

This is the final judgment deferred from Part IV — the little horn was removed from power there, but not destroyed until now, immediately before Yahshua's actual descent to earth. Revelation 20:2-3 places Satan's own binding in the same narrow window, just before the third pull of the first resurrection gathers the last of the martyred and living saints into the armies that return with the King of Kings.

Part X. Babylon Falls in a Day

Summary: Whatever else the seventh bowl accomplishes, Scripture is emphatic about its swiftness.

"Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire" — Revelation 18:8

A Swift, Complete Judgment

This is the same Babylon this study has already named — Vatican City, identified back in Part VII as the seat the seventh bowl is poured upon. It isn't the city the ten kings leave wounded and burning in Part IV; that fire stripped her of power but left her standing, broken. This is Babylon finished: the seventh bowl's own total collapse, the city erased rather than merely overthrown.

Scripture doesn't specify the physical mechanism behind Babylon's one-day collapse — only its speed and totality. Isaiah 34:4 and Joel 2:31 are the very words Revelation 6:12-14 draws on for the sixth seal, which Part IX already identifies as this same event: "all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll" (Isaiah 34:4); "the sun shall be turned into darkness, and the moon into

blood, before the great and terrible day of YAHWEH come" (Joel 2:31). Isaiah 24:19-20 carries the same global scope this study has already drawn on for the 7th bowl plague: "the earth is utterly broken down… the earth shall reel to and fro like a drunkard." 2 Peter 3:10 belongs here too: "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat" — this same cleansing — the earth made ready for the Kingdom age, the way Eden itself followed a judgment and a cleansing of its own. This is what Revelation 19:11-21 later shows resolved by Yahshua's own return with His armies.

Part XI. The Descent Begins — Daniel's Extra Thirty Days

Summary: Daniel 12:11's 1,290 days are 30 more than the Week's own 1,260-day second half. I believe those 30 days belong to Yahshua's actual descent. After the 30 days Matthew 25 begins, which is the last 45 days of Daniel 12:12, 1,335 days.

"And from the time that the daily sacrifice shall be taken away, and the abomination that makes desolate set up, there shall be a thousand two hundred and ninety days" — Daniel 12:11.

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divides his sheep from the goats" — Matthew 25:31-32

Thirty Days, Still Before the Kingdom

The extra thirty days allow for exactly what Revelation 19:14 and 19 describe: Yahshua's armies descending, the world's armies gathering against Him, and the earth being cleansed before His feet actually touch it. Matthew 25:31's coming "in his glory" aligns with Daniel 12:11's timing; Matthew 25:32's "gathering of all nations" is the judgment that follows immediately — but the Kingdom itself has not yet begun. That waits another forty-five days, covered in Part XIII.

Part XII. The King Enters the Temple

Summary: Malachi and Ezekiel both describe the moment the King of Kings, having set foot on earth, walks to the temple and takes His throne.

"And you shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith YAHWEH of hosts" — Malachi 4:3

"And, behold, the glory of the YAHWEH of Israel came from the way of the east… and the earth shined with his glory" — Ezekiel 43:2

The Shekinah Glory Returns

Ezekiel 43:1-7 gives the fuller picture: the glory of YAHWEH — Yahshua Himself, as in Revelation 1:13-15 and Zechariah 14:1-9 — enters the temple through the east gate, fills the house, and speaks from within it: "the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever" (Ezekiel 43:7). This closes out the events counted under Daniel 12:11's 1,290 days.

Part XIII. Blessed Is He That Waits — the 1,335 Days

Summary: Daniel 12:12 adds a further 45 days beyond the 1,290 — the span between the King of Kings entering His temple and the Kingdom actually beginning.

"Blessed is he that waits, and comes to the thousand three hundred and five and thirty days" — Daniel 12:12

"Then shall the King say unto them on his right hand, Come, you blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" — Matthew 25:34

Still Before the Millennium

In my teaching, both of Daniel's added counts — the 1,290 and the 1,335 — fall before the Millennium begins, because the sheep of Matthew 25:34 must first inherit the Kingdom before there is a Kingdom to inherit. Matthew 19:28's "regeneration, when the Son of Man shall sit on the throne of his glory" and Matthew 25:46's entry "into life eternal" both describe the same hinge point — the last of the 1,335 days, immediately before the thousand years actually start.

It's worth stating plainly that "Times" serves two different purposes across these studies, not just one. In "Time, Times and a Half, Daniel 12:7," it names a doubled era — the two joined together, that stretches what follows the Half. But here, the same plural points to something else as we have been illustrating: the two further extensions of the count beyond the 1,260 days — the 30 days of Part XI and the 45 days just covered — carrying Daniel's reckoning forward to this same judgment in Matthew 25. Both readings stand. They aren't competing claims on the word, but reflect the same fractal habit this whole body of work keeps returning to: one word doing more than one job, depending on the time scale at which it's read.

Not Israel's Wise Alone

Daniel's words are addressed specifically to Israel's elect, but I am careful to note that Paul taught the same seventieth-week material to the Thessalonian Gentiles (see Part XIV). "The wise" who understand this prophecy, in other words, are not only a Jewish category; the Gentile church has its own wise as well,

taught the same truth on a different track. What interests me is that Paul's fuller teaching on this to the Thessalonians was never written down. He reminds them in 2 Thessalonians 2:5, 'Remember you not, that, when I was yet with you, I told you these things?' — what survives in the letter is only his own short echo of a much fuller in-person teaching, no copy of which has ever surfaced. In a real sense, the Gentile wise have been waiting ever since for that fullness to be restored — which, on my own reading, is exactly what the Cry of the New Testament prophet supplies at the appointed hour (see Part I).

Part XIV. Sealed Until the Time of the End

Summary: Daniel's own book closes not with another vision but with a personal word to Daniel — and a reminder that this prophecy remains sealed until its appointed time.

"Go your way, Daniel: for the words are closed up and sealed till the time of the end. Many shall be purified, made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand" — Daniel 12:9-10

"But go your way till the end be: for you shall rest, and stand in your lot at the end of the days" — Daniel 12:13

Precept Upon Precept

"The wise shall understand" doesn't promise instant clarity — I read this alongside Isaiah 28:10's "precept upon precept… here a little, and there a little," which suggests that understanding unfolds gradually rather than arriving all at once. Daniel's own ending fits the same pattern: he rests in death until his own resurrection with Yahshua (Matthew 27:52-53 already offers a first, partial down payment on that promise), and he stands "in his lot" only at the very end of these same days.

Two Audiences, One Truth

"It is not for you to know the times or the seasons, which the Father has put in his own power" — Acts 1:7

"But of the times and the seasons, brethren, you have no need that I write unto you" — 1 Thessalonians 5:1

These two verses aren't in tension, in my reading — they're addressed to two different audiences on two distinct tracks. Yahshua tells the apostles, representing Israel, that the times and seasons aren't theirs to know yet; that understanding is reserved for the two witnesses to teach Israel's elect directly at the time named in Daniel 12:10. Paul tells the Gentile Thessalonians the opposite — they already know, because he has already taught them the same seventieth-week material (compare Matthew 25:13's warning to stay

“watching,” lest the season itself catch a person unprepared for the exact day and hour when it finally arrives).

Practical Applications for Today

Principle	Application
The prophecy's day-counts are precise, but their fulfillment still calls for watching, not just calculating (Daniel 12:9-10; Matthew 25:13)	Study the details closely, but hold the exact timing humbly — understanding unfolds “precept upon precept,” not all at once
Even faithful believers can be confused about “times and seasons” without spiritual alertness (Acts 1:7; 1 Thessalonians 5:1-6)	Watchfulness is a spiritual discipline, not a calendar exercise
Daniel didn't need every question answered to be told simply to “go your way” in peace (Daniel 12:9, 13)	Unanswered questions don't have to unsettle confidence in what Elohim has already promised
The wise are promised understanding will come “at the time of the end,” not before (Daniel 12:10)	Hold end-times reconstruction — including this one — as provisional, offered in good faith rather than final
Two audiences (Israel through the apostles, the nations through Paul) receive the same truth on two different timelines (Acts 1:7; 1 Thessalonians 5:1)	Elohim's timing for revealing truth to different people doesn't have to match for the truth itself to be one and the same

Appendix: Where to Read Further

This study assumes several conclusions that are developed more fully elsewhere in this project. Readers seeking the deeper argument behind any point made here should consult these documents directly:

Topic	Document
The little horn's identity, the ten kings, and the broader 70th-week framework this study assumes	“Power as Kings: One Hour With the Beast,” p. 93 (this book's own Part 4), and “Identifying the Beast in Daniel's 70th Week”
Daniel 12's own verse-by-verse treatment, including 12:5-7's two riverbank figures — a separate question from this study's two witnesses	“Daniel Chapter 12 Bible Study”
The Napoleon/Pope 1798 dating and the beast's wounded-then-healed pattern	This book's own Part 4, “The Beast System Revealed,” and “Daniel Chapter 12 Bible Study,” Part VII
The Revelation 9:15 / Ezekiel 4:5 “391 versus 390 days” reading behind this study's own 390-day plague estimate	“Zechariah Chapter Fourteen discussion”
Revelation 14:20's measurement, corrected to roughly 180-200 miles rather than a hundred-mile radius	“Daniel Chapter 11 Part D Bible Study”

Megiddo: A Battlefield With History

Megiddo sits on a ridge overlooking the Jezreel Valley in northern Israel, guarding the main trade and military road linking Egypt, Mesopotamia, and Asia Minor — which is exactly why armies kept fighting there for centuries. Pharaoh Thutmose III defeated a Canaanite coalition there in the fifteenth century B.C.; King Josiah of Judah was killed there by Pharaoh Necho II in 609 B.C.; and General Allenby's forces broke the Ottoman line there in 1918. “Armageddon” is a transliteration of the Hebrew Har-Megiddo, “the mountain of Megiddo”—so when Revelation pictures the kings of the earth gathering there, it reaches for a place already steeped in centuries of decisive battles, not a name chosen at random.

A Question Still Open: How Wide Is “the Whole Earth”?

The study's original 2023 draft included a longer appendix arguing that Noah's Flood was caused by a comet strike, tied to the disputed “Burckle Crater” hypothesis. That theory doesn't hold up under scrutiny — mainstream geology hasn't accepted the crater as a confirmed impact site, and even the chevron-shaped tsunami-deposit evidence it relies on is disputed among geologists (wind can shape similar-looking dunes). Reworking that material, though, surfaced a better question beneath it, one I raised while this study was being revised: what does Scripture actually mean by “the whole earth” when it describes the Flood?

My teaching on Daniel 8:5: Alexander the Great’s empire already treats “the whole earth” as the known, post-Flood world, which Genesis 10's Table of Nations also maps, not the literal globe—Alexander's actual conquests closely match that region of Noah’s progeny.

If the same reading applies to Genesis 7-8, Noah's Flood wouldn't need to cover the entire planet pole to pole; it would need to cover the Mesopotamian basin and its surrounding region. That reframing solves a real problem with a strictly global flood: Noah's descendants couldn't plausibly have spread out and repopulated every region Genesis 10 describes in the short time available if the whole planet had to be repopulated from a single family. It also aligns with plain hydrology — all the water currently locked in the Earth's ice, groundwater, and atmosphere, released at once, still isn't enough to cover the world's highest mountains, a problem a regional flood doesn't have.

This is a new thread, not yet worked out, and I intend to give it its own full discussion document later, the way “Who Are the Twenty-Four Elders?” grew out of a single paragraph in the Daniel 8 study. For now, it remains an open question rather than a settled reading.

Discussion Questions

- 1. This study traces sixteen distinct events packed into just two verses, Daniel 12:11-12. What surprised you most about how much detail Scripture condenses into such a short span?
- 2. I read “the great day of Elohim Almighty” (Revelation 16:14) not as a literal battle at Armageddon but as Yahshua's return in judgment. How does that change the way you picture “Armageddon” compared to how it's often portrayed in popular culture?
- 3. According to Revelation 19:19, the white-robed martyrs of the fifth seal and the fine-linen saints of the tribulation are pictured as becoming one army, one faith. What do you think it means that suffering under very different circumstances and eras still ends in the same unity?
- 4. Two different groups — the apostles in Acts 1:7 and the Thessalonians under Paul — receive the

same truth about “times and seasons” on two distinct tracks. Where else in Scripture do you see Elohim revealing the same truth to different people in different ways or at different times?

- 5. The study ends with an open question about how far “the whole earth” extends in the Genesis Flood account. Why do you think it matters — practically, not just academically — whether a Bible passage refers to the whole planet or a specific known region?

Section III

Time, Times, and a Half

A Pattern Traced from the Old Covenant to the Fullness of the Times

A thought about Mark 8:22-25 opened this whole study, and it's worth starting exactly where it started: with a blind man at Bethsaida who wasn't healed in one touch. Yahshua spits on his eyes, lays hands on him, and asks if he sees anything. “I see men as trees, walking,” the man says — sight, but not yet clear sight. Only after a second touch does he see every man clearly (Mark 8:25). That two-stage healing sits right before the hinge of Mark's Gospel — Peter's confession at Caesarea Philippi in the very next paragraph, the point where the disciples finally begin to see who they're following. Mark didn't place that story there by accident.

Mrk 8:22 And He came to Bethsaida. And they brought a blind man to Him and begged Him to touch him. And He took the blind man by the hand and led him out of the town. And when He had spat on his eyes and had put His hands on him, He asked Him if he saw anything. And he looked up and said, I see men as trees, walking. Then He put His hands on his eyes again and made him look up. And he was restored and saw all clearly.

The same two-stage pattern appears in Daniel 12:7 and Revelation 12:14, in the phrase “a time, and times, and an half”—usually read as a simple duration.

Dan 12:7 *And I heard the man clothed in linen, who was on the waters of the river, when he held up his right 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 they have made an end of scattering the power of the holy people, all these things shall be finished.*

Rev 12:14 *And two wings of a great eagle were given to the woman, so that she might fly into the wilderness, into her place, where she is nourished for a time and times and half a time, from the serpent's face.*

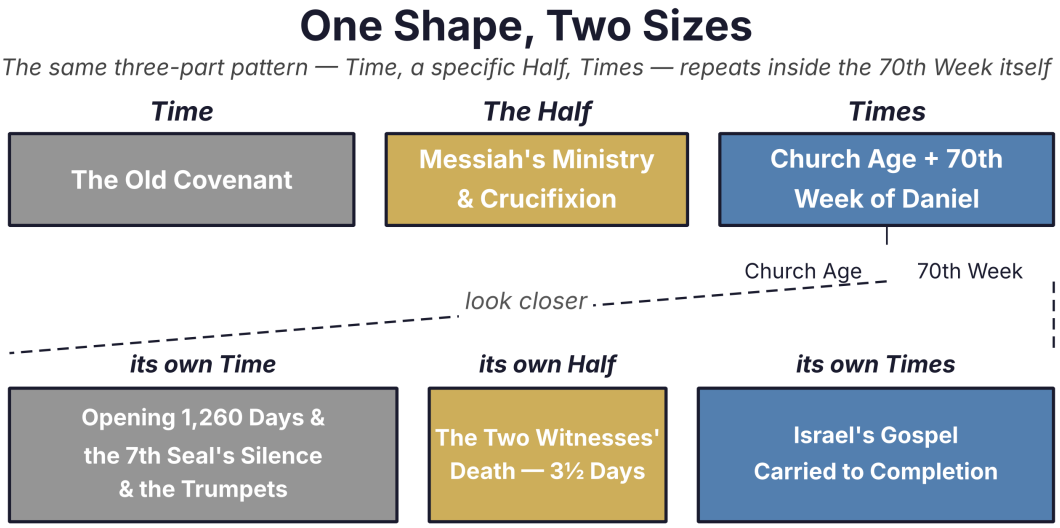
It is that. But when set against Revelation 12:6, which presents the same stretch of history as a flat 1,260 days with no “half” language at all, the phrase begins to look like more than a number. It looks like a shape: something whole, something added to it, and a specific, countable turning point holding the two together — the same shape as a blind man seeing partially, then seeing clearly.

Rev 12:6 And the woman fled into the wilderness, where she has a place prepared of Elohim, that they should feed her there a thousand two hundred and threescore days.

This study traces that shape from the smallest scale at which it appears to the largest: from a single healing, to Messiah’s own ministry, to the whole span between the Old Covenant — the Law cut in blood at Sinai

through Moses (Exodus 24:8), added “till the seed should come” (Galatians 3:19) — and the fulness of the times, when Elohim gathers “together in one all things in Christ” (Ephesians 1:10).

Here is the map for what follows, stated plainly before we walk through it piece by piece. “Time” is the Old Covenant — one long, singular era running from Sinai to Messiah. A specific “Half” sits between it and what comes next: not an instant, but Messiah’s own ministry and crucifixion, a counted transitional period that closes the Old Covenant and opens the door into “times.” “Times,” read as the dual the word actually allows, is two eras held together as one unit: the Church Age and the 70th Week of Daniel.



Segment widths are proportioned for readability, not drawn to a literal chronological scale.

And the same three-part shape — a clean unit, a specific half, a doubled unit — repeats within the 70th Week itself: its opening 1,260 days, its first “half” (the seventh seal’s silence, the trumpet judgments, the two witnesses’ death and resurrection), and then true Israel’s gospel carried to completion. One shape, three times the size.

Time, a specific Half, Times — the same shape, drawn once at the size of the whole study and once at the size of the 70th Week alone.

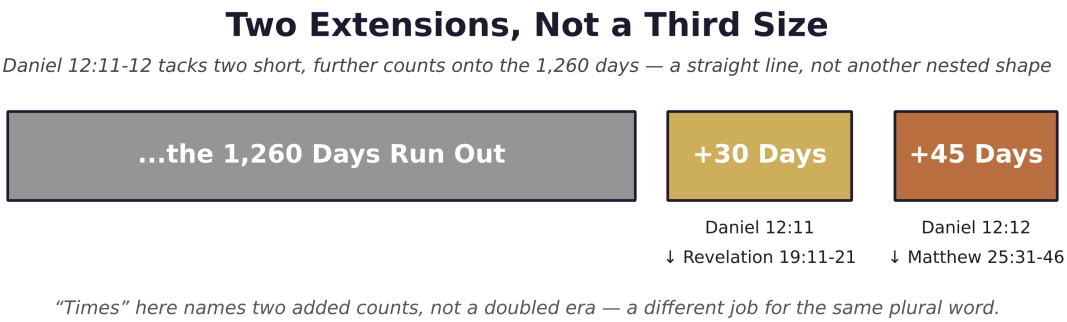
The Idiom Itself: Time, Times, and a Half

The phrase itself comes from Daniel. “And they shall be given into his hand until a time and times and the dividing of time” (Daniel 7:25); “it shall be for a time, times, and an half” (Daniel 12:7); “she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time” (Revelation 12:14). Read as a straight count, “time” is one unit, “times” is naturally read as two, and “half a time” adds a half — one plus two plus one-half, three and a half years, the back half of Daniel's seventieth week. That count isn't in dispute here. What's worth noticing is that the same three-part shape — a single unit, a doubled unit, and a specific half-unit holding them together — appears again at a much larger scale, governing not

just the last three and a half years of one prophetic week but the whole span from the Old Covenant to the end of the age.

One clarification worth stating plainly is that “Times” is doing real work in this study and plays a different role elsewhere. Look at the word itself: “time” is singular, but “times” is plural — more than one. In this study, that plural names the two separate eras; they are bundled together and treated as a single unit. On the large scale, as shown in the top half of our chart above, those two eras are called the Church Age and the 70th Week of Daniel: two distinct stretches of history, one following the other, both gathered under the one name “Times.”

At the small scale, within the 70th Week itself, as shown in the bottom half of the chart above, the same doubling occurs again, just smaller: the two witnesses’ own ministry and death — 3½ days — and Israel’s gospel carried to completion are two distinct phases, bundled the same way and given the same name. “Times,” in other words, isn’t describing a length here at all — it’s a label for “two things joined into one unit,” wherever that joining appears, at whatever size.



In “Daniel 12.12 — The 1,335 Days,” the same plural, “Times,” is interpreted differently: it signifies two additional extensions beyond the 1,260 days — the 30 days of Daniel 12:11 and the 45 days of Daniel 12:12 — and it links to Revelation 19:11-21 and the sheep-and-goat judgment in Matthew 25:31-46. Neither interpretation invalidates the other. They are two valid uses of the same word for different purposes—illustrating the pattern throughout this study, in which one word functions at multiple levels simultaneously.

It's helpful to remember that “time” in Scripture isn't just about duration; it's also about an appointment. Paul states that Elohim “has in due times manifested his word through preaching” (Titus 1:3)—meaning appointed seasons, not just calendar stretches. He warns Timothy that “in the last days perilous times shall come” (2 Timothy 3:1). Peter describes Messiah as “foreordained before the foundation of the world, but was manifest in these last times for you” (1 Peter 1:20). Paul also emphasizes in Ephesians 1:10 that Elohim's entire plan aims toward “the dispensation of the fulness of times,” when He will “gather together in one all things in Christ”—using the Greek verb anakephalaiōsasthai, meaning to bring everything under a single head. Solomon clearly states: “to everything there is a season, and a time to every purpose under the heaven” (Ecclesiastes 3:1), and “the thing that has been, it is that which shall be... there is no new thing under the sun” (Ecclesiastes 1:9). Every “time” mentioned here embodies both notions: a duration and an assignment.

Time: The Old Covenant

The first unit is the Old Covenant — one long, singular “time,” running from Sinai to the coming of Messiah. Everything that follows in this study is measured against that single starting block: one covenant, one law, one appointed people set apart to carry a promise forward until the appointed time came to open it to the world.

The First Half: Messiah's Ministry and Crucifixion

Between “time” and “times” sits the first half — not an instant, but a period, the same way the phrase's smaller-scale “half a time” is itself a period of years rather than a single day. This project's own chronology work (see “God's Prophetic Calendar”) places that period across roughly six and a half years, from a fall baptism to a spring crucifixion, and it is specific and countable the same way every other “half” in this study will turn out to be — not vague, not merely “about three years” as tradition often shortens it, but held to a particular count for a particular reason.

The crucifixion itself closes the Old Covenant and opens the door into “times.” Messiah's own blood is the new covenant (Luke 22:20), and His death ends, in substance, the necessity of the old sacrifices, even as the Temple in Jerusalem continued offering them in form for another generation. Daniel 9:26 calls this “Messiah shall be cut off, but not for himself” — a specific, counted cutting-off, not a vague ending. One covenant closes; the next begins.

Times: The Church Age and the 70th Week

“Times,” properly read as the dual the word suggests, comprises two units held together: the Church Age and the 70th Week of Daniel. Paul describes the first of these as a graft — “if you were cut out of the olive tree which is wild by nature, and were graffed contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be graffed into their own olive tree?” (Romans 11:24) — and names its purpose directly: “blindness in part is happened to Israel, until the fulness of the Gentiles be come in” (Romans 11:25). Hosea gives that same Gentile-age unit its own count: “after two days he will revive us; on the third day he will raise us up” (Hosea 6:2), read elsewhere in this project's work as two thousand years, one day each with the Lord (2 Peter 3:8). Like the Old Covenant before it, the Church Age is its own clean, singular unit — which is exactly what lets the 70th Week stand beside it as the second half of the dual, together making “times” plural rather than one long undifferentiated era.

The Second Half: The 70th Week's Own Transition

Here, the same shape repeats at a smaller size within the 70th Week itself, on chart page 2, bottom half. Its first portion — the Week’s opening stretch — runs a clean, singular count. Scripture names that count two different ways, from two vantage points, yet the number underneath is the same: the two witnesses prophesy for “1,260 days” (Revelation 11:3), while the beast is given authority to continue for “forty and two months” (Revelation 13:5). Forty-two months of thirty days each — the length Scripture consistently uses for a prophetic month — come to exactly 1,260 days. Same span, the witnesses’ side of it and the beast’s side of it, one number by any name. And then, just as the Old Covenant gave way to “times” through a specific transitional period rather than an instant, this smaller “time” gives way to what follows through its own transitional period. This project's fuller treatment of that transition is in “This Generation and the 70th Week of Daniel,” Part 2; what follows here is enough to stand on its own.

When the seventh seal is opened, “there was silence in heaven about the space of half an hour” (Revelation 8:1) — a specific, counted silence, not a vague pause. That silence marks the sending of Michael, Yahshua's ambassador, His word of Gentile intercession now complete, and the same moment is shown again from earth's own vantage point in Revelation 10:1-6: a mighty angel — identified with the archangel Michael of Daniel 12:1, “which stands for the children of your people” — descends with one foot on the sea and one on the land, and swears “that there should be time no longer” (Revelation 10:6). Two sides of one moment: silence above, because the word that has carried the Gentile age is being sent forth; a specific, sworn declaration below, because that word is about to move to Israel's own prophets.

The seven trumpets in Revelation 8:2 to 9:21 form a non-linear transition, not strictly sequential but woven throughout the narrative, reflecting how apocalyptic prophecy often folds back on itself rather than following a straight path. Central to this transition are the two witnesses of Revelation 11—the two olive trees and lampstands from Zechariah 4:11-14—whose ministry begins at Revelation 8:2 and extends through their

prophecy, including their death. Their bodies lie in the city street for three and a half days (Revelation 11:9) until the Spirit of life from God resurrects them, and they stand again (Revelation 11:11), followed by a great earthquake. The phrase “three days and a half” highlights the symbolic importance of the half, functioning as a pivotal point much like the larger idiom. This transitional period concludes with the first five trumpets, which herald repentance in Revelation 8. Before the sixth trumpet's judgment plague in the midst of the Week, Revelation 8 opens with the seventh seal, signaling Israel's call at the Week’s start, while Revelation 10's declaration signifies that God's covenant with the Gentiles has closed. The seventh trumpet in Revelation 11:15, sounding after the sixth trumpet finishes in Revelation 9, signals an ongoing warning rather than the final culmination.

This study doesn’t attempt to further count the days in Daniel 12:11-12 — the 1,290 and the 1,335 days — but it’s worth noting here that the two witnesses’ own three days and a half may be exactly where that count begins. Scripture doesn’t say whether it starts on the day they fall or the day they rise, and this study doesn’t try to settle that either; the same reticence Messiah kept about the day and the hour (Matthew 24:36; Mark 13:32) seems the right posture to maintain here as well. The fuller treatment of the day-count is found in “Daniel 12.12 — The 1,335 Days, an Exegesis.”

Zechariah's vision of the two olive trees explains how this teaching reaches the 144,000. Zechariah asks what the two olive branches are that empty golden oil through golden pipes into the candlestick's bowl (Zechariah 4:11-12), and is told: “these are the two anointed ones, that stand by YAHWEH of the whole earth” (Zechariah 4:14) — language Revelation 11:4 repeats almost word for word when naming the two witnesses: “these are the two olive trees, and the two candlesticks standing before the Elohim of the earth.” The golden oil flowing from the two witnesses into the candlestick mirrors the same commission reaching its recipients: the 144,000 sealed in Revelation 7:4, taught and equipped with the gospel of salvation and an understanding of the sealed prophecies (Ephesians 1:13) before they are ever sent out.

That sending has its own trumpet and its own angel, as Matthew 24:31 describes: “he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.” First, exclude the usual candidates: not the seven trumpet angels of Revelation 8, whose message is warning, not gathering; not the seven bowl angels of Revelation 16, whose message is judgment on the unrepentant; and not the repentance and the plague angels of Revelation 9, whose work is also judgment. This narrows it down to the angel of Revelation 7:2, who is commissioned but not yet acting (“till we have sealed the servants,” 7:3, future tense), and the angel of Revelation 14:6, depicted after the sealing is finished, now flying in the midst of heaven with the everlasting gospel to every nation, kindred, tongue, and people. Both angels are introduced with the phrase “I saw another angel” — the same angel shown twice, first commissioned, then fulfilling that commission once the 144,000 are prepared. This is the trumpet and the angel referred to in Matthew 24:31, and the elect they gather are the same scattered remnant that the two witnesses’ ministry has been preparing all along.

A Word on Revelation 12:7-10

One more vision belongs somewhere in this larger picture, though this study isn't yet ready to fix it in place: the war in heaven of Revelation 12:7-10, where Michael and his angels cast the dragon down to earth. The most natural reading of that vision is that it marks the point at which the final little horn — the desolator of Daniel 9:27 — is fully given over to Satan, no longer merely influenced but fully possessed, functioning structurally at the level of the whole 70th Week, much as the seventh church age's final messenger functions at the level of the Church Age: the last voice before the end of that unit's own “time.” But whether that possession occurs at the signing of the covenant that opens the 70th Week (Daniel 9:27) or closer to the

week's approaching midpoint hasn't been worked out yet, and this vision is deliberately kept separate from the Gentile-era transition described above — it belongs to the 70th Week's internal unfolding, not to the hinge between the Church Age and the Week.

There's a related thread worth holding here as well, not yet fully resolved. Revelation 12:6 says the woman flees to where she "has a place prepared of Elohim" — a prepared place implies preparation made ahead of time, not an arrangement struck in the moment of crisis. That preparation could plausibly be underway well before the 70th Week's back half even opens: nations positioning themselves, in the years leading up to the false peace accord, as places that will not sign it and will still stand ready to receive refugees when the flood comes. The Central African Republic's self-declared Christian stance today, with no welcome extended to Islam, is one present-day shape that kind of positioning could take. If that's right, "a time, and times, and half a time" (Revelation 12:14) may be doing two things in one phrase: giving the specific 3½-year count that matches Revelation 12:6 exactly while also pointing back to the whole week's arc that made that place ready to receive her. This is offered as a developing thought, not a settled reading.

Times: Bringing In the Fullness

On the other side of that transition, the second portion of the 70th Week carries the gospel to Israel through the very prophets whose ministry and death were just described—the same pattern the Church Age itself followed: a specific people receiving a specific word for a specific, appointed purpose. This is what brings "true Israel" into the fulness of the times Paul named in Ephesians 1:10 and what Daniel 9:24 describes as the seventy weeks' purpose reaching its end: "to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy."

That gathering has a long way to go. Israel's elect do not remain in one place during this period — the dragon, unable to reach the woman directly, "cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood" (Revelation 12:15). The scattering this produces sends the fleeing remnant into nations across the earth wherever a place is found to receive them (Revelation 12:6, 14, 16). The 144,000 follow that same flood outward, carrying the gospel to wherever it has driven the elect, rather than waiting for the elect to come to them.

One Shape, Two Sizes

The entire study follows a single pattern, repeated twice. On a large scale: a single Time representing the Old Covenant, a specific and counted Half covering Messiah's ministry and crucifixion, and a doubled Time encompassing the Church Age and the 70th Week. On a smaller scale, nested within that second Time: a precise count of the 70th Week's first 1,260 days (opened by the silence of the seventh seal and the subsequent trumpets), a specific Half marking the two witnesses' three and a half days in death before resurrection, and what follows—Israel's gospel being brought to completion. This same three-part structure appears at two scales, each closing one era of God's dealings with mankind and opening the next. As Ecclesiastes states: "to every thing there is a season, and there is no new thing under the sun." This includes the pattern shaping the seasons themselves—Old Covenant, New Testament, and the 70th Week fulfilling Daniel 9:27—bringing God's plan to its appointed culmination from the beginning.

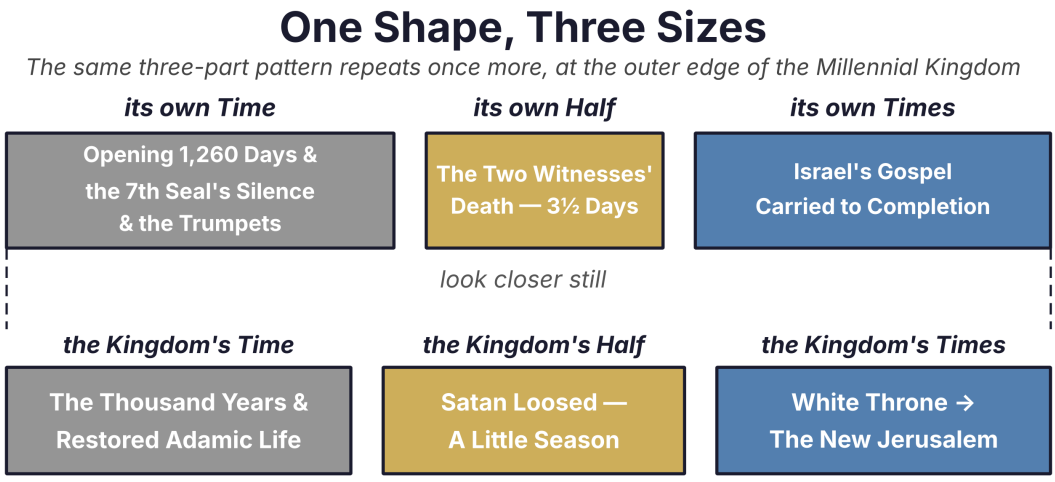
The Two Wings: Mark 8:22-25 in Miniature

It's fitting to conclude where this study began, because both the small and large pictures depict the same reality. Revelation 12:14 describes the woman—Israel—as having “two wings of a great eagle” to carry her into the wilderness for “a time, and times, and half a time.” These two wings represent the same two witnesses discussed earlier: one embodying Moses' ministry, of whom Elohim said, “You have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself” (Exodus 19:4); the other representing Elijah's spirit, which led Jacob's descendants “as an eagle stirs up her nest... spreads abroad her wings, takes them, bears them on her wings” (Deuteronomy 32:11). Elijah, the prophet who supplied a starving widow with oil and meal that never failed until the famine’s end (1 Kings 17:14-16), is also represented. Revelation 12:6 and 12:14 describe this wilderness period twice—once as 1,260 days and once as ”time, times, and half a time,” the same two-stage vision the blind man of Mark 8 experienced, with one touch giving partial sight and a second revealing full understanding.

The phrase “The Revelation of Yahshua Messiah, which Elohim gave unto him, to shew unto his servants things which must shortly come to pass” (Revelation 1:1) encapsulates the entire unveiling this study explores. It reveals what the prophets of the Old Covenant anticipated and understood only in part, now fully revealed to those who receive it in the New. The blind man’s partial sight—“I see men as trees, walking” (Mark 8:24)—represents the Old Covenant's limitations, while the second touch, which allows him to see “every man clearly” (Mark 8:25), symbolizes the fulfillment of the fullness of time. This truth is intended for the wise of Daniel 12:3 and 12:10, and for the wise virgins of Matthew 25:4, marking the conclusion of the Gentile age—the same individuals, wise across two eras, granted the same clear vision at the appointed time.

One Shape, Three Sizes

There’s one more size this shape reaches, and it sits outside everything traced above — past the Old Covenant, past the New, past even the 70th Week’s own doubled ending. It sits at the far edge of the Millennial Kingdom itself, the last test creation is ever put through.



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"And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season" — Revelation 20:3

Satan bound, the Kingdom itself becomes "Time" once more — a single, long, restored era in which death is held back and life returns to something like what it was before the flood ever came. Isaiah says as much:

"There shall be no more thence an infant of days, nor an old man that has not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed" — Isaiah 65:20

A hundred years old, and Isaiah still calls that dying young. Adam's own nine hundred and thirty years (Genesis 5:5) isn't an exception under Messiah's reign; it's closer to the restored rule — whole generations born and raised within the Kingdom itself, under direct, visible rule, with more advantage than any generation before them has ever had.

And still, when that long Time reaches its own specific, counted Half — not many years this time, but "a little season" of years, Scripture's own term for exactly the kind of short, decisive test this study keeps finding at every other scale — the outcome remains the same.

"And when the thousand years are expired, Satan shall be loosed out of his prison, And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea" — Revelation 20:7-8

Not a remnant failing. A whole world's worth of people, born under the best possible conditions faith has ever known, choosing rebellion anyway the moment the accuser is loosed to offer it. That's Adam's own test, run one final time, at the largest scale this study has — proving, without any excuse left standing, that the problem was never the government, never the generation, never the serpent's access. It was always the

human heart itself, laid bare one last time before the great white throne of Revelation 20:11-15 sorts them exactly as every other judgment in this study sorts — two ways, no third option, times run one final time.

And directly on the other side of that sorting:

"And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful" — Revelation 21:5

This is where Ecclesiastes' own assertion ultimately breaks its pattern — and rightly so — "there is no new thing under the sun" (Ecclesiastes 1:9) remains true throughout this entire study, right up to the moment when even the sun itself is no longer necessary (Revelation 21:23). Ecclesiastes never claims that nothing new will come after the sun. Time, whether in a specific Half, multiple Times, or at the broadest scale, was never an end in itself. Instead, it reflects the shape of Elohim's patience — holding until everything under it is tested, so that what follows is never required to be tested again.