

This Generation and the 70th Week of Daniel

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Introduction

To begin this conversation, I would like to clarify that I am not presenting an absolute doctrine or theology. I believe that the prophets of Israel offer an ideal interpretation of the prophecies relevant to the Jewish elect during Daniel's 70th Week. This research was initiated to establish a timeline and definition for the scripture found in Revelation 8:1, which states, "About the space of half an hour." A message I heard sparked my curiosity. This teaching is based on the one hour mentioned in Revelation 17:12, which refers to the beast. The minister stated that this one hour equates to seven years. Therefore, thirty minutes could equate to 3.5 years. This statement will serve as our inspiration as we explore not only the half hour mentioned in Rev 8:1 but also the phrase "this generation" in Mark 13:30, guiding us toward the timeframe of Rev 8:1. We will proceed with the exploration of the seven trumpet plagues found in Revelation chapter eight, as well as other prophecies within the book of Revelation. I wish to clarify that my study is not intended to undermine any particular theology; instead, I seek to establish for myself the true duration of "half an hour" as mentioned in Revelation 8:1. According to my understanding of the Bible, it is essential for us to seek to grasp the message intended for our respective generation.

To begin this conversation, I seek to clarify the reality regarding the return of the salvation gospel to the Jews. The significance of clarification stems from the reality that the Christian faith seldom addresses this truth, or it conveys that the Jewish people have never received the gospel. It is essential to communicate the truth regarding the gospel's return to the Jews. If the gospel does not come back to the Jews, then the book of Revelation holds no significance whatsoever. In that scenario, it would evolve into a legendary story, akin to a fantastical adventure novel crafted for cinematic enjoyment for the general public.

The Mystery of Israel's Salvation

A good place to start our discussion of the gospel returning to Israel is with Romans chapter eleven. Paul brings this New Testament teaching in Romans from two Old Testament sources, Hosea 6:2 and Daniel.

Romans 11:17 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, [18] 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. [19] Then you will say, "Branches were broken off so that I might be grafted in."

Romans 11:24 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. [25] 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. [26] 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"; [27] "and this will be my covenant with them when I take away their sins (Daniel) 9:24."

Let's examine the insights Paul extracted from the Old Covenant prophets.

The Lesson of the Fig Tree

In Romans chapter eleven, Paul places us at the beginning of the 70th week, which aligns with Hosea's prophetic week, establishing our basic timeline. Hosea 6:2 states, "He will revive us after two days." This revival conveys the gospel message of the transition from death to life concerning Israel. Hosea 6:2, "He will revive us," begins with Revelation 8:1; during the half-hour of silence in heaven, the seventh seal is opened, which begins Israel's gospel call.

Mark 13:30 indicates that a Jewish generation will not die until the fulfillment of Daniel 9:27 achieves that which is determined, near the end of the 70th week. This text also asserts that this generation shall perish after all these prophecies are fulfilled; in other words, they are the last generation of the gospel grace age. The

teachings of the Messiah in Mark 13:28-31 elaborate on Hosea 6:1-3, illustrating that Israel's redemption begins a short time after two millennia. This two-day count starts in 33 AD, the year of Yeshua's resurrection.

Mark 13:28 tells us that the tree's branches will be tender, indicating that the tree is young; this tree was planted in 1948 and is now only 77 years old. This concept for the 70th week of Daniel's start is crucial for understanding Paul's statement that he taught the "seasons and times" to the church in Thessalonica. However, those who are unfamiliar with this teaching may find it challenging to articulate or validate this timeframe. We must consider several factors when evaluating the prophetic concept of "seasons and times." We will develop a timetable based on Mark chapter 13, which will guide us to the period outlined in Revelation 8:1, "The half hour of silence," the start of the 70th week.

The Seven Gentile Church Ages are introduced in Mark 13:1-13, which outlines the secular history of the Gentiles. Although starting our historical account in this chapter may seem unusual, its significance is undeniable. The 11th verse references events occurring during the latter half of the week, while the 13th verse discusses the saints who demonstrate charity toward their brethren, as noted in Daniel 12:12 and Matthew 25:34. The Messiah continues within this same timeframe but shifts focus to the elect virgins of Israel in Revelation 14:1-7. This episode occurs in the middle of the week, at the point when the little horn assumes the role of the abomination that will cause desolation, as described in Daniel 9:27.

The salvation of the 144,000 servants is complete in Revelation 14:1-6. The timing of Revelation chapter fourteen corresponds with Mark 13:29, referring to that 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 of Mark 13:14-18."

Mark 13:14 states, "When you witness the abomination of desolation, as referenced by the prophet Daniel, situated improperly in Judea (let those who read comprehend), flee to the mountains." This text signifies two events: the fall of Jerusalem in 70 AD, as mentioned in Daniel 9:26, and the desolation of Jerusalem during the latter half of the 70th week. The week of Daniel is particularly significant, especially when Mark 13:23 emphasizes, "Nonetheless, heed this: I have conveyed all that is forthcoming." Yahshua assures that He will fulfill everything from verses 13:14 to 18. The culmination of desolations in Daniel 9:27 correlates with Revelation 14:19-20.

We now turn our attention to the parable of the fig tree, which serves as a cautionary metaphor mentioned in Daniel 9:27 and being taught by the Messiah in Mark 13:14. The angel Gabriel issues this warning applicable at the midpoint of the 70th week. The narrative emphasizes not the mortality of any single generation prior to the 70th Week but rather the Jewish faithful who will be present during that time. The tree of Israel is flourishing, as Hosea 6:2 proclaimed, "He will rejuvenate us." The message of salvation coming to Israel signifies life; thus, the elect of Israel, represented by the fig tree, thrives. It is essential to focus on the observation of prophecy rather than on a specific generation. We must meticulously analyze the events leading up to the start of the 70th Week instead of attempting to identify the generation in question. Let us examine Yahshua's insights as presented in Mark's narrative. Mark 13:28, The Fig Tree. As her branch remains tender and commences to produce foliage, it indicates that summer is imminent.

Mark 13:28 succinctly asserts that spring induces the emergence of leaves from the buds of trees. The buds have endured throughout winter, Israel's dormancy since 70 AD, awaiting sunshine to blossom her leaves. Summer arrives rapidly, frequently without significant announcement. Yeshua articulated a straightforward notion following the vernal season. However, that notion is merely one of two he articulated in this verse. Yeshua articulated the subsequent notion, "As her branch remains pliable," symbolizing a young olive tree. Proceeding to verse 29, Similarly, when you witness these events, recognize that it is imminent, even at the brink. After an extended absence, the young fig tree, symbolizing Israel with its delicate branches, revives and starts to produce leaves, indicating its renewal (Hosea 6:2). As the leaves emerge, the prophecies reveal themselves; Hosea, Messiah's parables, and Daniel will bring Daniel's last week.

The prophecy in Mark 13:14 pertains to the abomination of desolation in Jerusalem, as described in Daniel 9:24 & 27. He is declaring this prophecy to the generation living in Israel, who will encounter it during the 70th week. Daniel 9:27 asserts, "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. This countdown is given to us in Daniel 12:11.

Mark 13:24-26 delineates Yahshua's return to Earth. This reunion could occur within a few weeks to a couple of months after the destruction of Jerusalem. The generation

viewing the abomination of desolation in Jerusalem will not die before experiencing Yahshua's return to earth at the end of the 70th Week. This generation is globally represented. One facet of this promise is reassurance: that Israel will not face total annihilation. The term "even at the doors" denotes the portals of heaven, as prophesied by John in Revelation 6:14: "The skies unfolded like a scroll being rolled up..." This epoch signifies the Messiah's descent from heaven, as he reveals himself in the Earth's atmosphere. The simultaneous appearance of the sixth seal (Rev 6:12) and the seventh bowl judgment (Rev 16:17) necessitates His return.

Mark, chapter 13:30. "Verily, I declare unto you, this generation shall not depart until all these events occur." [31] The heavens and the earth shall perish; however, my words shall endure until the ages' end. The phrase "this generation" in 13:30 refers not to humanity's generation but to the timing of His judgments and return to Earth, which transpires within a defined timeframe. Yahshua drew a clear analogy between spring and summer, suggesting that His return to Earth would resemble the transition from spring to summer. The context indicates that the time between the abomination caused by the little horn in the temple and the fulfillment of Daniel 9:27, which leads to His return, is brief: 3.5 years.

Mark 13:32 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. [33] Exercise vigilance, maintain alertness, and engage in prayer, for the timing remains uncertain for you. [34] The Son of Man is like a man who goes on a long journey. He leaves his house, entrusts authority to his servants, assigns each one a task, and instructs the doorkeeper to stay alert. Remain watchful; the master may return at any hour: night, midnight, dawn, or sunrise. Be sure He does not discover you asleep. [37] What I say to you is relevant to everyone: watch. [37] The Messiah declared, "Unto you," referring to Israel and also to the gentiles, "unto all." I need to ask, watch for what? Stand outside and look at the sky? The gentiles and Israel are to watch prophecy, from Isaiah to Revelation. Why are we to watch? So the "day" will not escape us. 1Th 5:4 "But ye, brethren, are not in darkness, that that day should overtake you as a thief." The wise of Matthew and Daniel will know the month, but not the day of the year or the hour of the day.

Regarding the season that Yahshua mentioned in Acts 1:7, "And He said unto them, 'It is not for you to know the times or the seasons, which the Father hath put in His own power.'" Yahshua said, "It is not for you, the twelve apostles." With that said, Paul taught the church in Thessalonica about "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. We will reference two of the many texts that discuss the restoration of these borders: Zephaniah 2: Israel triumphs over Ethiopia and the Palestinians while restoring her borders.

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

(Ezekiel 38:11-14, Ezekiel chapter 36, Isaiah 19)

There are two phases to restore Israel's borders after 1948, continuing into the first expansion in 1967, Isaiah 19, Psalm 83, These prophecies continue, as told in Obadiah and Zephaniah, and we watch now in 2025. We watch these prophecies until Ezekiel 38:8-14 comes to pass, which will bring the fullness of the reestablishment of Israel's borders and the conflict of Gog and Magog, as described in Ezekiel 38:15 through chapter 39. Elohim will eradicate the last remnants of the Islamic influence by defeating the Muslim invaders supported by Gog and Magog (Turkey). This failed invasion paves the way for the fraudulent peace agreement of Daniel's false prophet (8:25), setting up for the start of Daniel's 70th Week. When the nations enter into this covenant with Israel, Revelation 8:1 may unfold. 2 Thessalonians 2:9-12 contains Daniel's prophecy regarding the false prophet's promise of peace. (It is my personal belief that the demise of Gog and Magog serves to fulfill the promise made to Abraham regarding the land of Israel (Genesis 15:18.))

Israel's 1948 prophetic return: Is it the time for "this generation"?

Hosea 6:2 states, "After two days will He revive us," specifically referring to Israel's revival. This raises the question: when do we start counting the two days or the two thousand years? The Gentiles were grafted into the vine in 52 AD when Paul declared, "I turn to the Gentiles" (Acts 13:46). This event marked the beginning of the first church age and the dispensation for the Gentiles. As previously noted, this prophecy is directed toward Israel, not the Gentiles. The gospel entered Israel around 27/28 AD with Yahshua's baptism. The New Testament covenant began after the Messiah was crucified on April 3, 33 AD, and resurrected on the 5th, as prophesied in Daniel 9:26. This date appears to be the most plausible starting point for Hosea's two days.

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

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

The Gentile grace age does not have a defined duration. It is the Jewish nation that must wait until "after" two days, or two thousand years, for their revival. The conclusion of the Gentile grace age is necessary for the gospel to return to the Jews, as indicated by Paul in Romans 11 and Daniel 9:24. Why does this week align with the prophecies regarding Israel's return in 1948? Is it in accordance with prophecy? While I will not delve deeply into this topic, we will explore the book of Leviticus to help address this question. Leviticus chapter 26 contains four prophecies, which we will review. This chapter, a prophecy dating back to around 1491 BC, outlines four times of judgment against Israel for idolatry and for abandoning His commandments. It is through the fulfillment of these judgments that we can understand the significance of 1948.

Lev 26:18 states, "And if you will not yet for all this hearken unto me, then I will punish you seven times more for your sins." One cannot place confidence in an exact date for this first sevenfold judgment. In Deuteronomy 28:15, which dates back to 1451 BC, Elohim warns Israel about the consequences of serving other gods. If they serve Elohim, they will receive blessings. However, Israel turned to various gods and suffered hardships for decades. According to Egyptian reckoning, in 1209 BC, Egypt conquered Israel. The earliest record of the name Israel (as ysrlꜥr) is found in the Merneptah stele, erected for Egyptian Pharaoh Merneptah (son of Ramses II), which states, "Israel is laid waste, whereas his seed is not."

The prophet Samuel, in 1141 BC, attempted to bring Israel back to Elohim. However, he could not compel his two sons to serve Him, which ultimately led to their deaths. The Jewish disobedient lifestyle among the Israelites persisted until the Assyrians conquered Israel in 701 BC. This brings us to Lev 26:21, which states, "And if ye walk contrary unto me and will not hearken unto me, I will bring seven times more plagues upon you according to your sins."

In 701 BC, II Kings 17:7-17 outlines the widespread idolatry among the Israelites. Israel "feared other gods" (verse 7). They constructed high places in every city, erected sacred pillars and wooden images on every high hill and under every green tree, and burned incense on these high places, following the practices of the nations that YAHWEH had removed before them (verses 9-11). Furthermore, they "followed idols, became idolaters, made for themselves a molded image and two calves,

fashioned a wooden image, worshipped all the host of heaven, and served Baal" (verses 15-16).

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

Leviticus 26:24 states, "Then will I also walk contrary to you, and I will punish you yet seven times for your sins." This verse signifies the third judgment of sevenfold hardship, which ultimately leads to the siege of Jerusalem and the destruction of the temple in 586 BC. Babylon first subdued Jerusalem in 609 BC, and in 605 BC, Daniel was taken as a gift to serve as a magus in the court of King Nebuchadnezzar II. Jeremiah provides a written account of Israel's idolatry from 606/5 BC.

Jeremiah 19:11 states, "And you shall say unto them, 'Thus saith YAHWEH of hosts: Even so will I break this people and this city, as one breaks a potter's vessel that cannot become whole again; and they shall bury them in Tophet until there is no place to bury.'" [12] "Thus will I do unto this place, saith YAHWEH, and to the inhabitants thereof, and I will make this city as Tophet." [13] "And the houses of Jerusalem, and the houses of the kings of Judah, shall be defiled as the place of Tophet, because of all the houses upon whose roofs they have burned incense to all the host of heaven and poured out drink offerings to other gods, including the Queen of Heaven, Inanna."

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

Babylon fulfilled Jeremiah's prophecy of destruction for Jerusalem in 586 BC when they sacked the city and destroyed the sanctuary. After the Babylonians, the Romans seized control of Israel, and by 69/70 AD, Lev 26:28's prophecy of the fourth judgment came true.

Lev 26:28: "Then I will walk contrary to you, also in fury, and I, even I, will chastise you seven times for your sins."

Lev 26:29: "And you shall eat the flesh of your sons, and the flesh of your

daughters shall you eat."

Lev 26:30: "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."

Lev 26:31: "And I will make your cities waste and bring your sanctuaries to desolation, and I will not smell the savor of your sweet odors."

Lev 26:32: "And I will bring the land into desolation, and your enemies who dwell therein shall be astonished at it."

The prophet Daniel prophesies in alignment with Leviticus regarding the siege of Jerusalem. Daniel 9:26: "And the people of the prince that shall come shall destroy the city and the sanctuary; and the conclusion thereof shall be with a flood, and unto the end of the war desolations are determined." Yahshua lamented over Jerusalem, stating in Mat 23:37, "O Jerusalem, Jerusalem, thou that kills the prophets and stones them that are sent unto you, how often would I have gathered your children together, even as a hen gathers her chickens under her wings, and you would not!"

The Jewish historian Josephus documented that during the siege of Jerusalem, two women resorted to cooking and eating their babies, an alarming event that coincided with the destruction of the temple in 70 AD. Leviticus 26:28 represents the final sevenfold judgment against Israel and connects to Isaiah's prophecy. Isaiah 11:12 states, "He will raise a flag among the nations and assemble the exiles of Israel. He will gather the scattered people of Judah from the ends of the earth." (Israel 1948) I believe we have sufficient reason to think that time has brought us close to "this generation." This suggests that we should carefully observe the prophecies as we approach the opening of the seventh seal, which is marked by a half hour of silence. Next, we will return to Revelation chapter eight to examine what occurs during this half hour.

The Space of Half an Hour

I've worked diligently to put together a timeline for Daniel's 70th week. What was the motive for this action? Its purpose is to help us grasp the importance of knowing how "this generation" fits into the week. We must now investigate the duration of the thirty minutes of silence indicated in Rev 8:1. This half-hour introduces "this generation" to Hosea 6:2, which describes Israel's gospel of resurrection when the seventh seal is opened, beginning the 70th week. The revival among the Jewish people begins when the era of Gentile grace comes to an end, resulting in the gospel's return to the Jews.

Hosea 6:2: "He will restore us to life after two days," leading to the dramatic conclusion of Luke 21:24, "The Gentiles will trample Jerusalem until the times of the Gentiles are over." (Romans 11:25) It is critical to understand that the gospel will return to the Jews. Revelation 8:6 begins the two prophets' ministry. I understand we've already read Romans 11, but I'd want to go over it again; take special attention to Paul's warning to the gentiles.

Romans 11:24, "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?" [25] "So that you should not think too highly of yourselves, brothers, I want you to comprehend this mystery: 'Israel has undergone a partial hardening until the whole of the Gentiles is ushered in.'" [26] "As a result, all of Israel will be saved, as written."

Romans 11:24 discusses the salvation of Israel, which is the theme of the Gospel's return to Israel. Let us examine the preparation for the gospel's return to the Jews as outlined in Revelation 8:1-6:

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

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

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

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

Revelation 8:5 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.

The two prophets of Israel commence in Revelation 8:6: "And the seven angels who had the seven trumpets prepared themselves to sound." Revelation 8:1-4 will articulate the utterances of the two Jewish prophets on earth. Both Revelation 11:3-4 and Zechariah 4:11 mention the two olive tree prophets.

Zechariah 4:11 Then I inquired, "What are these two olive trees situated on the right and left sides of the candlestick?" 4:12 I further asked, "What are these two olive branches that dispense golden oil through the two golden pipes?"

Zec 4:14 He stated, These are the two anointed individuals who stand for Yahshua before the entire earth.

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

Revelation 8:1 is bifurcated. The seventh seal conveys a message of salvation. The final seal is unsealed on the reverse side of the scroll in Yahshua's possession. The seals preserve the names of the redeemed in the scroll, as stated in Ephesians 1:13. Additionally, in Revelation 8:1, the Messiah removes Himself from the mercy seat and subsequently appears on earth in Revelation 10:1-6. Upon Yahshua's departure from the mercy seat, a half hour of silence commences in heaven. It is important to remember that, although there may be silence in heaven, there will be a prophetic cry on earth. We will examine Revelation 10:1 in several paragraphs; however, we will first discuss the half hour of silence.

Verse 8:1 states, "And when He had opened the seventh seal, there was silence in heaven for approximately half an hour." This seal remains concealed until the beginning of the 70th week. In Revelation 10:4, John is prohibited from recording it. Even the angels are unaware of the Word of Elohim that was uttered. The two olive trees convey the word of salvation, while the 144,000 disseminate it across the nations. We have just read that in Zechariah 4:12, the golden oil is to be emptied from them. The oil permeates the wick, producing light by combustion. Oil serves as the source of illumination; it represents the Word for "this generation," as stated in Matthew 24:34.

When the Word illuminates our hearts, we possess oil; oil transforms into light; light is produced by fire; the fire tests the faithful. Peter stated, "I do not consider it peculiar concerning the fiery trial intended to test you." The elucidation of six of the seven seals is provided in Revelation, Chapter 6, during the seventh church age of the Gentiles. The seventh seal on the reverse of the scroll held by Yahshua, our high priest, remains unbroken. By "opened," I refer to the fact that the significance of that seal remains enigmatic. In Revelation 6, a solitary thunderclap unveils the initial six seals. The seventh seal is absent from that chapter; it has been delineated separately and is found in the eighth chapter. The seventh seal is not described; Revelation 8:1 states, "The seventh seal was opened," rendering it a mystery until this time. The revelation of the seventh seal is conveyed by seven thunders to the Gentile virgins at the commencement of the 70th week. In Revelation 10:1-6, do the two olive tree prophets acquire the comprehension of this seal through the same thunders directed at the Gentiles? I believe so, but I cannot be certain. In the

subsequent chapter, we shall examine the preaching of the gospel in further detail. Observe the subsequent two verses:

Revelation 7:2: And I beheld another angel ascending from the East, possessing the seal of the living God. I believe this to be the seventh seal, the Word of Life. Revelation 7:3 articulates, "Do not harm the earth, the sea, or the trees until we have marked the servants of our God on their foreheads." At this time, the gospel of Israel goes forth. This section is an appropriate location to examine Revelation 10:1-6, as we will integrate these occurrences with Revelation chapter eight. I am still reflecting on the importance of the thirty minutes of silence.

Revelation 10:1 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. 10:2 He had a small open book in his hand, placing his right foot on the water and his left foot on the earth. 10:3 He emitted a resounding yell reminiscent of a lion's roar, and simultaneously, seven thunders voiced their presence. 10:4 When the seven thunders spoke, I was prepared to document their words, but a voice from heaven instructed me, "Conceal the revelations of the seven thunders and do not record them." (Conceal the seventh seal, for it remains a mystery.)

Revelation 10:5 And the angel, whom I observed standing upon the sea and the earth, raised his hand to heaven. [6] 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 are observing a formidable angel symbolizing Yahshua in this vision. When this vision comes to pass, Yahshua will vacate the mercy seat reserved for the Gentiles and impart the prophecy to the seven thunders/men. This time coincides with the silence of 30 minutes in heaven, as described in Revelation 8:1. Revelation 10:1 identifies Yahshua as the speaker and authority, while Revelation 10:2 indicates that the book/scroll in His possession is now unsealed, having been sealed in Daniel 12:9 and previously observed sealed with seven seals on the reverse side, as noted in Revelation 5:1 and 2. The powerful angel referenced in Revelation 5:2 reappears in Revelation 10:1 and is identified as the archangel Michael in Daniel 12:1.

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

represents Israel. Yahshua Himself conveys the gospel news from the Gentiles to Israel. The disclosure of the initial six seals was conveyed through thunder in Revelation chapter six; however, the sixth seal is currently awaiting its appointed time. In Revelation chapter ten, the seventh seal has been opened, signifying that the Word of truth contained within it has been revealed. In Revelation 8:1, the Lamb has moved from the mercy seat, and subsequently, in Revelation chapter 10, the seal is proclaimed by seven thunders, or prophetic declarations, resonating on earth. However, John was prohibited from documenting it, rendering it a mystery to this day. The thunders proclaim the commencement of the 70th Week with the transmission of the gospel to Israel.

Observe that John is perceiving this image from a celestial vantage point. He does not perceive the seven prophets who articulate the thunder; he merely hears them. The call is directed towards the gentile virgins, as they reside outside of Israel in the gentile world. The revelation of the seventh seal's Word is unknown to anybody, including the angels. Satan will not be permitted to distort or obfuscate that ultimate gospel appeal to the elect. Kindly take into account the multitude of publications and movies purporting to provide accurate interpretations of the seals; their contradictory meanings are perplexing.

Revelation 8:1 states that when the Lamb had opened the seventh seal, there was silence in heaven. The initial observation is that the Lamb "had" opened the seventh seal, signifying the past tense. He did not proclaim silence on earth. This text is significant as it indicates a changeover of the gospel from Gentiles to Jews during the period of silence in heaven, as referenced in Revelation 10:6, which states, "Time shall be no longer." We must now consider the implications of the phrase "time shall be no longer." The passage indicates that the prophecies of Daniel have concluded with the final week of the seventy weeks beginning; just seven years remain for fulfillment.

Daniel 9:24: 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. (Acts 3:21)

The conclusion of the Gentile grace period has arrived; the Laodicean church era has terminated with the seven thunders of Revelation 10:6. Examine the proximity of Revelation 10:1-6 to Daniel 12:7, "And I heard the man clothed in linen, who was upon the waters of the river, when he raised his right hand and his left hand to heaven

and swore by Him who lives forever that it shall be for a time, times, and a half; and when he has completed the scattering of the power of the holy people, all these things shall be finished." This passage correlates with Revelation 12:13-17. Daniel 12:7 indicates that seven years remain to be completed for the 70th Week of Daniel: time, times, and half a time.

A correlation exists between Revelation 10:1-6 and Daniel 9:24. Revelation 10:6, which asserts that "time shall be no longer," for the gospel call to the Gentiles has concluded, and the focus shifts back to Israel. Daniel 9:24 states, "to make an end of sins, and to make reconciliation for iniquity," which signifies Israel's spiritual restoration, as indicated in Hosea 6:1 and 2. "To conclude the vision and prophecy" signifies the completion of the 70th week and concludes the gospel age for Israel.

The seventh seal remains a mystery until the angel cry of Rev 10:6, prompting only inquiries about it. As the period of grace concludes, the sound of the seven thunders serves as the final message to the Gentiles. This is the distinguishing message that the foolish virgins fail to receive in time for Paul's "catching away." The Jews, as the chosen, obtain the seventh seal, their gospel of redemption. I am confident that the scriptures will corroborate the veracity of this remark. I posit that the seventh seal is revealed to the Gentile virgins of Matthew 25:1-12 and then to the elect of Israel. This is the gospel's transition from Gentiles to Israel, as Paul taught. The bride of Yahshua will be adorned in fine linen, encompassing both the Gentiles and the elect of Israel in Revelation 19:8. The garment of fine linen can only be obtained by the message of the 7th seal. Therefore, we need to adequately present the fourth seal to convey a clear idea.

The fourth seal commenced in the 1940s with the proliferation of the ecumenical movement, which began in 325 AD and remains highly prominent today. The fourth seal is linked to a beast, as delineated in Rev 6:7, characterized by the visage of an eagle. This eagle symbolizes a prophetic communication challenging the pale horse that opposes the gospel of redemption. This pale horse is named Death, and Hell accompanies Death.

This pale horse represents a combination of the initial three horses confronting the first three seals, as well as the fifth seal. The influence of Satan manifests via the initial three horses and riders into this pale horse and rider. Satan amalgamates them, leading humanity to its demise through spiritual death. The fourth salvation seal concludes with the termination of the Gentile grace period. This fourth seal likely concludes early in the week, as indicated by Revelation 10:1-6. The seven

thunders disclose the seventh seal to the Gentiles following its unveiling in heaven, as stated in Revelation 8:1. The chosen of Israel received the gospel message under the seventh seal, as two prophets will convey the word, continuing the eagle aspect of the fourth beast from the Laodicean church, Revelation 6:7.

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

Observe in Revelation 10:2 that the angel, who represents the authority of Yahshua, is positioned on earth. Revelation 10:3 conveys this prophecy with seven thunders. Yahshua descends from heaven and stands on earth, rendering all heavenly voices mute. The Word is not mute on earth, as stated in Revelation 10:3. Revelation 8:5 commences immediately following the utterance of the seven thunders. The two candlesticks (Rev 11:3-4) commence imparting the gospel message to the 144,000 servants/teachers. The celestial word of redemption to the gentiles becomes muted on earth after the catching away described in 1 Thessalonians. The interval between the proclamation of the seven thunders and the rapture will be short, affirming the confidence of the prudent virgins. In Matthew 25, it is noted that the foolish had sufficient time to procure oil and return to the wedding feast, yet they arrived too late; the door was shut. Currently, the Son of Man escorts His bride to the wedding.

YAHSHUA is presently at the wedding; He has taken the remnant of His wife up to this second phase of the first resurrection: the Jews are yet to come in but will complete the first resurrection and take her place in the marriage, Revelation 20:4-6. If the Son is present at the wedding feast, who oversees the salvation of the Jewish elect? Israel's redeemer, Isaiah 44:24, "Thus says YAHWEH, your redeemer, and he who formed you from the womb." Revelation 12:10 And I heard a resounding voice proclaiming in heaven, "Now has arrived salvation, strength, the dominion of our Elohim, and the authority of His Messiah."

The authority of His Christ, the Anointed One, is in the blood covenant and His verbal ministry, which must encompass "their Word," as stated in John 17:20-21. This covenant is valid and accessible to all who desire to accept it, including Israel. Observe that the Lamb is no longer seated on the throne of intercession, as the Gentile era has concluded. Revelation 5:6-13 pertains to the Gentiles. Subsequently, we observe His covenant of salvation manifested through the Lamb positioned on

Mount Zion for the elect of Israel: He proclaimed that the Word I utter shall not falter, and we witness the Lamb/covenant for Israel in Revelation 12:11 and Revelation 14:1-4. Revelation 14:1 I observed that a Lamb stood upon Mount Zion, accompanied by one hundred forty-four thousand servants who had His Father's name inscribed on their foreheads.

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

I wish to communicate a significant lesson presented in these two chapters of Revelation: there is no interval between Rev 10:3, the seven thunders, and Rev 8:5, the voices on earth. The transfer from the Gentiles to the Jews is seamless. As the Gentile age closes with the wise virgins receiving the voice of the seven thunders, they will have a short interval to bring this knowledge to faith. We will take the account of Noah's flood in Genesis 7:1-5, which prefigures Revelation 10:1-6. Eight days elapsed from the moment Noah received the final prophecy until the initial drop of rain fell. Genesis 7:1 states that YAHWEH instructed Noah to enter the ark with his household, citing Noah's righteousness in "this generation." There is one last act of faith in fulfilling this prophecy of Genesis 7:2.

Genesis 7:2 "You shall take seven pairs of each clean animal, male and female, and two of each unclean animal, male and female. For seven more days, I will bring rain upon the planet for forty days and forty nights, and I will eradicate every living entity I have created from the surface of the earth." This last prophecy to Noah's family typifies the 7 thunders' final prophecy to the gentiles in Revelation 10.

Matthew 24:37 The arrival of the Son of Man will be similar to the days of Noah. We have exclusively interpreted this verse in relation to the social conduct of Noah's period. But more importantly, this concept stays spiritual until Noah and his family board the ark, and Paul teaches about the catching away, 1 Thessalonians 4:17.

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:

Rev 11:2-8 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. (2,520 days) [3] And I will empower my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. [6] They can close heaven, stop rain during their prophecy, turn water to blood, and plague the earth whenever they want. [7] And when they shall have finished their testimony, the beast that ascends out of the bottomless pit shall make war against them and shall overcome them and kill them. [8] 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.

Comments for chapter eleven:

Rev 11:2: This verse foretells a 42-month period in which the little horn and the beast, the Roman Empire, now the Roman Catholic Church, will control Jerusalem politically. The little horn breaks the peace covenant and enters Jerusalem after 21 months. These 21 months equate to 1,260 days, or 3.5 years, based on a prophetic calendar of 30-day months.

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

Rev 11:7 indicates that after 1,260 days, the ministry of the two Jewish prophets concludes, signifying the midpoint of Daniel's 70th week, as referenced in verse 11:2. The nations that make up the beast will use their power to kill these two prophets. We discover ourselves in the middle of the week. Mark 13:14 prepares us for a day of devastation. The beast will wage war against them. While I don't equate the killing of two men with a war, their deaths set the stage for conflict.

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

and desolation. In summary, this second half represents a time of judgment, while the first half is characterized by repentance and spiritual healing. At this midpoint, Elohim initiates two judgments: one directed at the unrepentant Hebrew and the other aimed at the red dragon, the beast, and the Roman Church along with her daughters. They prepare their followers for Yahshua's slaughter, as described in Revelation 19:11.

The False Church and the False Prophet

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

Dan 7:25 states that 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.

As stated in Daniel chapter twelve, "time" represents the first 1,260 days, while "times" represents the second 1,260 days. The term "times" is plural, as it adds the 30 days of Daniel 12:11 and again 45 days in 12:12. Two distinct events separate these two periods of the week. One event is the martyrdom of the two prophets; the second is the great earthquake of Revelation chapter eleven.

Daniel recorded in verse 7:25 that the little horn will attempt to change times and seasons. This notion, it seems to me, aligns with the times and seasons referenced by Paul in 1 Thessalonians 5:1. The serpent from the Garden of Eden, identified as the red dragon, will strive to alter the outcome of Daniel's week, including both the times and the seasons—one season referred to by Paul is designated for the wise Gentile virgins and another season for the wise of Israel. These seasons symbolize the teaching of the gospel, preparing these virgins for their appointed time in the first resurrection. In this discussion, we are focusing on the elect of Israel, whom Satan seeks to destroy by undermining the prophecies of Daniel and John.

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

Revelation 12:17 indicates that the dragon was frustrated with the woman and went to make war against the remnant of her seed (see also Revelation 13:7). 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 that 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" (Dan 9:26), representing the nations of Europe, evolves accordingly. "The people of the prince" also applies to 9:27. This moment aligns with the time described in Revelation 17:12-13, which states, "They [the ten horns] shall lend their power one hour to the beast, and they shall have one mind." The beast and false prophet are angry with Israel because of the five trumpet angel plagues from Revelation, chapter eight.

The ministry of the two Jewish prophets

The ministry of the two Jewish prophets is essential for understanding the timeline during the 70th Week. Their role includes foretelling the seven trumpet angels and the three woes. Additionally, they proclaim the gospel of salvation to Israel. The only true message of salvation is the one given to Yahshua's apostles, who wrote the epistles of the Bible. Paul, identified as the twelfth apostle, stated in 1 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 1 Corinthians 15:8, he remarks, "And last he was seen of me also, as of one born out of due time."

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

Revelation 3:5 states, "He that overcomes, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life." In Revelation 5:2, it says, "And I saw a strong angel proclaiming with a loud voice, 'Who is worthy to open the book and to loose the seals thereof?'" Revelation 5:5 continues, "And one of the elders said unto me, Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book and to loose the seven seals thereof."

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

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

These verses indicate that Yahshua, the Root of David, holds a scroll sealed with seven seals that contains the names of every person granted eternal life. No one on earth was found worthy to open the book; however, Yahshua, our High Priest, is worthy, as He is the redeemer for humanity. The redemption of souls, chronicled in the scroll sealed with seven seals, exemplifies the divine plan of salvation. The plan of salvation reveals itself through different dispensations throughout history and secures the fate of those chosen for eternal life. Every seal represents the Word of Yahshua. The first step of redemption began at the cross, with the timing for the first seal commencing at Yahshua's resurrection. The seventh seal marks the beginning of Daniel's 70th week.

Redemption occurs as the Word seals a soul. Two scriptures illustrate this. John 6:27 states, "Labor not for the meat which perishes, but for that meat which endures unto everlasting life, which the Son of Man shall provide unto you; for Him hath Elohim the Father sealed." Ephesians 1:13 says, "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also, after that ye believed, ye were sealed with that holy Spirit of promise."

Additionally, Revelation 5:9 states that the only one capable of opening the seals is the Son of Man, Yahshua. When Yahshua opens a seal, there must be a voice on earth to proclaim it; the Word first comes through a prophet, a thunder. As stated in Amos 3:7: "Surely the Lord Elohim will do nothing, but he reveals his secret unto his servants the prophets." Two spiritual settings, Revelation 4:5 and 6:1, reflect this concept.

Rev 4:5 describes how 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. Rev 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 [said]." Rev 8:1 states, "And when he had opened the seventh seal, there was silence in heaven for about the space of

half an hour." As previously mentioned, while there is silence in heaven, there are seven thunders on earth, as noted in Revelation 10:4. Following these events, the two prophets begin to speak. What is stated in Rev 8:5? In Rev 8:5, it says, "The angel took the censer, filled it with fire from the altar, and cast it into the earth, resulting in voices and thunderings." Fire symbolizes purification or deliverance, as well as righteous judgment; this incident relates to the ministry of the two prophets. Each carries an anointing, one of Moses and one of Elijah.

Revelation 4:5 and 6:1 pertain to the Gentile grace age. The imagery of voices, lightning, and thunder represents the gospel being proclaimed from heaven through the cherubim and spoken on earth (Ezekiel 1:13:14, Exodus 20:18). Revelation chapter eight focuses on Israel, with its themes of voices, thunderings, and lightnings. In Revelation chapter six, six of the seven seals are opened with one thunder; the context indicates that one prophet opened the thunder mystery for the first six seals. When Revelation 8:1 opens, thunders bring the mystery to the 144,000 servants, as noted in Revelation 14:1. Rev 14:2 reveals, "And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder..." This thunder appears to have delivered the new song to the 144,000 servants. If you're unsure that thunder represents the voice of a prophet delivering the direct Word of Elohim, consider Revelation 10:3: "And he cried with a loud voice, as when a lion roars; and when he had cried, seven thunders uttered their voices." Yahshua speaks the prophecy, and a people will hear it through seven voices or prophetic utterances. It wouldn't 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 2 Samuel 22:14: "YAHWEH thundered from heaven, and the Most High uttered His voice."

We can now proceed to discuss the two prophets sealing the 144,000 servants. Revelation 7:1-3 states, "And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, so that the wind should not blow on the earth, nor on the sea, nor on any tree." 7:2 continues, "And I saw another angel ascending from the east, having the seal of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea." "Do not harm the earth, the sea, or the trees until we have sealed the servants of our God on their foreheads."

Comments for Chapter Seven:

In Revelation 7:1, the phrase "four corners of the earth" refers to the Gaza 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 impact the ancient Roman Empire, Europe, North Africa, and parts of the Middle East. Israel, being part of the Roman Empire, is the focal point of these verses.

Here is an excerpt from an article about the Giza pyramid:

Many people consider the Great Pyramid of Giza to be one of the oldest, greatest, most perfect, and most scientific 'monuments' on Earth, created thousands of years ago. However, many people are unaware that the Great Pyramid isn't only an architectural and engineering marvel; it is geographical too: it is at the exact intersection of the LONGEST LINE OF LATITUDE and the LONGEST LINE OF LONGITUDE.

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

In our research, we have identified the last three of the seven trumpet judgments as having global implications. Revelation chapter eight distinguishes the first four trumpets from the last three, indicating a difference between these two groups. The first four trumpets appear to represent plagues or disasters that impact one-third of the populations, corresponding geographically to the four empires described in Daniel chapter seven. In contrast, the last three trumpet plagues seem to have a worldwide effect. We will address these in later chapters.

For the second time—and certainly not the last—I am incorporating new information I recently encountered in the book "The Comets of God" by Jeffery Goodman. Earlier, I mentioned that the first four trumpet judgments detailed in Revelation chapter eight are natural disasters. Based on the evidence compiled and presented by Goodman, I consider myself in agreement; these judgments are described with parallels to many calamities found in the Old Testament. The descriptions align with those found in cuneiform tablets that document natural disasters in the Middle and Far East throughout history. They also resonate with some of the plagues that Moses described. These disasters correlate with scientific findings regarding comets. Comets can trigger catastrophic earthquakes and scorch the earth, according to research. A

comet impact could plausibly cause the earthquake descriptions in the Book of Revelation. Scientific investigations into comet-related disasters suggest a link between a comet striking Earth, the extinction of dinosaurs, Sodom and Gomorrah, and Noah's flood.

Cuneiform tablets and numerous historical records from the 16th, 17th, 18th, and 19th centuries provide compelling accounts of widespread devastation. For instance, in Siberia, an area of 840 square miles experienced total destruction, with witnesses reporting yellow ice igniting on the ground, accompanied by a strong sulfuric gas smell and 100-pound ice rocks crashing to Earth. Additionally, a comet striking 150 miles south of the Akkadian civilization's capital caused its destruction, which corresponds to the Tower of Babel narrative in the Bible. Refer to the article in the appendix for more details.

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

In Revelation 7:2, an angel oversees the gospel message. In verse 3, the angel states, "Till we have sealed the servants," indicating a collective effort. The administering angel of 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 hard hearted 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 a total of 144,000 servants or teachers. This scripture refers to the children of Israel who are sent forth from the four corners of the Earth; these corners coincide at the Temple Mount. It has been previously stated that Giza is considered the exact center of the Earth, and from this location, the four beast empires described in Daniel 7 were dispatched.

In 70 AD, during the siege against Jerusalem, Rome sold Jews into slavery from the four corners of the earth, Jerusalem. Ezekiel 20:34 states, "I will bring you from the nations and gather you from the countries where you have been scattered—with

a mighty hand and an outstretched arm and with out-poured wrath." Israel will be returned to her point of origin, where the four corners of earth's salvation coincide, Jerusalem.

Isaiah 11:11-12 (NIV) 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."

Ministry of the 144,000 servants of Israel

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

Rev 14:2: "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."

Rev 14:3: "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."

Rev 14:4: "These are they that were not defiled with women; for they are virgins. These are they who follow the Lamb whithersoever he goes. These were redeemed from among men, being the first fruits unto Elohim and to the Lamb."

Rev 14:5: "And in their mouth was found no guile, for they are without fault before the throne of YEHWEH."

Rev 14:6: "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."

Rev 14:7: "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.'

Comments for chapter fourteen:

In Rev 14:2, take note of the expression of Elohim from heaven. The voice of thunder conveys the message of Elohim to the 144,000 servants through the two prophets. Rev 14:3 reveals that these servants sing a new song of redemption, which only they can understand, as revealed by a prophet. Rev 14:4 states, "Not defiled by women," signifying that they have rejected false theology. They are spiritual virgins, born of the pure and undefiled understanding of scriptures, Matthew 13:23. In contrast, Matthew 13:19 describes another type of individual, who receives knowledge from the byway but lacks spiritual understanding; they hold only to the doctrines of men and are likened to spiritual harlots.

Mat 13:19: "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 unknowingly receives seed.

Mat 16:11: Why don't you understand that I meant the leaven of the Pharisees and Sadducees, not bread?

Mat 16:12: Then they realized he meant the Pharisees' and Sadducees' doctrine, not bread's leaven.

In contrast, Matthew 13:23 speaks of spiritual virgins who possess both knowledge and understanding. Mat 13:23: But he who received seed on fruitful ground is he who hears the Word and understands it, who bears fruit and brings forth, some a hundredfold, some sixty, some thirty. These 144,000 are the next recipients of the parable in Matthew 13:23. The kingdom message will return to the Jews globally under the seventh seal.

Revelation 14:4 mentions two additional identifiers for the redeemed servants. They follow the Lamb, which represents Yahshua; they remain steadfast in the Word of Life and keep His commandments. They are the faith's first fruits, showing they will preach the truth to Jews globally. Revelation 14:5 says they are blameless, freed by the Word and the Lamb's blood. This aligns with the experience of the redeemed Gentile who received the same message, as stated in Romans 8:33: "Who can bring any accusation against God's chosen people? It is God that justifies."

In Revelation 14:6, these 144,000 rabbis disperse throughout the world as the first fruits of the gospel message. To be the first fruits, there must be a second group of

Jews who will receive redemption. The method of their dispersion will be discussed in a chapter titled "Mark Chapter 13: The Jewish Dispersion." Revelation 14:7-13 includes directives and warnings of impending judgements for those who reject the salvation message. The reality of being redeemed is to be Christian. Now that these Jews have been sealed, they are no longer regarded as Jewish. "For the hour of His judgement has come." This verse indicates a specific time of judgement, which I believe begins with the first sickle judgement in Revelation 14:14-16. These verses refer to the 9th chapter of Revelation, the 6th trumpet angel of chapter eight.

These servants also proclaim a judgement against the city of Babylon, where the little horn resides. We will examine this judgement in the chapter titled "The Jewish Holocaust." Verse 14:13 states that blessed are those who die henceforth in Yahshua; these are the saints caught in the judgements of Revelation 14:14-20, particularly those who did not flee to the wilderness as they were warned. Next, we will discuss who and what the dragon, the serpent, is.

City of Babel, Babylon

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

The following paragraph is sourced from the internet:

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

I will continue by providing a brief overview of the city of Babylon and its religious history. Jeffery Goodman, Ph.D., draws this information from his book *The Comets' God*. This book is based on archaeology and various scientific disciplines. Dr. Goodman's work reveals that the translation of "balal" as "to confound" is a mistake, as evidenced by archaeological discoveries of ancient cuneiform texts and several

rabbis' linguistic translations of ancient Hebrew. While I do not concur with every teaching in Dr. Goodman's book, I do recommend it.

The Sumerian civilization is recognized as the oldest in the world, dating back to 5400 BCE. Over time, the Akkadians merged with the Sumerians, adopting their language, religious practices, and government. The following civilizations also embraced the Sumerian way of life: Babylon, Assyria, Chaldean-Babylon, and finally Persia in 536 BCE. The worship of Inanna, the Queen of Heaven, originated in Sumerian religion, which identifies her as the mother of life. In Abraham's time, which began in the Sumerian City of Ur, an ancient cuneiform tablet reads, "Adoration of Inanna, the supreme one." Other inscriptions state, "I, the Queen of Heaven, am I? Is there one god who can vie with me?" Inanna, the goddess, is known by various names in other Mesopotamian languages, some of which appear in the Old and New Testaments of the Bible, such as Ishtar and Ashtaroth. The Sumerians and Akkadians referred to her as the "Harlot of Heaven," "the hierodule of Heaven," and "the vulva of Heaven." This same goddess is referenced in the biblical Book of Revelation as the "whore of Babylon" accompanied by her harlots.

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

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

Inanna's son and husband was Tammuz, the sun god. The Sumerians worshipped this mother/son duo. After the dispersion of humanity at the Tower of Babel, the veneration of the fertility goddess and her son continued across the ancient world, though their names varied by region due to different languages. Inanna (also known as Semiramis) was referred to as Ishtar in Babylon and Isis in Egypt, and her son/husband as Osiris, the sun god. An inscription in an Egyptian temple of Isis states, "I am all that has been, that is, or that shall be. No mortal has removed my veil. The fruit that I have brought forth is the sun." Here, the sun is identified as Osiris, who was deified as Nimrod.

She was worshipped as Venus in Rome (with Cupid as her counterpart) and as Aphrodite in Greece. Additionally, she was known as Diana/Artemis, the powerful fertility goddess of the Ephesians. The worship of this goddess created an enormous obstacle for the apostle Paul during his early mission in Ephesus, as mentioned in Acts 19:23-41. The Old Testament refers to this fertility goddess of the Canaanites as Ashtoreth, who was Baal's counterpart/wife (Judges 2:13; 3:7, 10:6; 1 Kings 11:5 & 33; 2 Kings 21:7; Jeremiah 44:15-19). She became a significant obstacle for the Jews and their leaders, who had initially settled in the area for many generations.

Nimrod and Semiramis

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

Nimrod married his mother, Semiramis.

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

I think many of these stories came from myth, yet they did become pagan worship, as we see in Ezekiel 8:14-17. <https://en.wikipedia.org/wiki/Semiramis>

Nimrod declared himself a god, and Semiramis proclaimed herself "the Mother of God." Following Nimrod's death, Semiramis sought to obscure their incestuous relationship by asserting that he was both the Father and the Son. This concept proved challenging for her followers to grasp, leading her to describe it as a "Divine Mystery" that was incomprehensible. Thus, the notions of "God the Father" and "God the Son" originated in ancient Babylon.

Semiramis maintained that there were not two gods, but rather one, with two aspects. During his lifetime, Nimrod was the man-god of Babylon, represented as a solar deity. Subsequent sun-gods throughout the pagan world were modeled after him, bearing different names yet recognized as variations of the original sun-god, Nimrod. Nimrod's wife claimed the title of moon goddess and adopted grand titles such as "Queen of Heaven," "Ever Virgin," "Mediatrice," and "Mother of God." In doing so, she fashioned herself into the archetype of the female divine, influencing future representations of goddesses.

As the entire family of Nimrod participated in this rebellion against Jehovah God, it became a sort of trinity. Nimrod was identified as "God the Father," Tammuz as "God the Son," and Semiramis as the "dove" or "spirit" that unified this holy union. Therefore, the first trinity emerged in Babylon and has since spread globally,

particularly as the Babylonians were dispersed.

The concept of the trinity, consisting of god, son, and holy spirit (represented by Semiramis), has infiltrated nearly every pagan religion worldwide. While the names of their gods and goddesses may vary, the principles remain consistent. For example, in Kildare, Ireland, the triple goddess named "Brigid" has been incorporated into the apostate Christian Church as a saint.

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

If you search for "trinity gods" or "triple gods" under the images section of the internet, you will locate numerous examples that predate the birth of Christ. The similarities between the attributes of pagan sun-gods and goddesses and those of Nimrod and his family become increasingly evident upon examination. The terms "God-The-Father" and "God-The-Son" should not be considered an incomprehensible Divine Mystery; rather, they represent a lie that originated in Ancient Babylon with Nimrod, Tammuz, and Semiramis. I urge you to carry out independent research to prevent succumbing to apostate compromises.

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

This article certainly provokes thought. Babylon has historically been a city and empire associated with pagan gods and worship. It has acted as a military and religious adversary to Israel over the years. The city of Babylon was located on the Euphrates River, approximately fifty miles south of Baghdad. We first encounter Babylon in 2 Kings 17:24, where the king of Babylon establishes pagan rituals from Samaria.

In 2 Kings chapter 20, Isaiah prophesies that Babylon will besiege Jerusalem and take its citizens captive. This process began in 606/5 BC, continued in 586 BC, and occurred several more times thereafter. The books of Daniel and Revelation describe how this pagan spirit rules as an empire through eight heads [eras] of the fourth beast, which is identified as the Roman Empire. According to Daniel 7:4, the first beast among the four world empires is the Babylonian Empire, referred to as the lion, dating back 2,600 years. The spiritual essence of this empire, along with the other three, will be revived. The nature of these empires will resurface in the 70th Week of Daniel, as indicated in Daniel 7:12. The scripture indicates that the Babylonian Empire is represented as a lion, which eventually transforms into the Roman Empire. The Holy Roman Catholic Empire will emerge as the eighth head of

Daniel's week, which brings to mind 1 Peter 5:1: "Be sober, be vigilant; because your adversary, the devil, as a roaring lion..."

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

Revelation 13:3-4 describes the pagan religious worship of the Beast, while Revelation chapter 17 outlines the history of the imperial and religious government. Revelation 17:5 declares, "And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." Revelation 17:3 characterizes this religious government emperor as a woman, a figure that can be traced back to the Sumerian Empire of Mesopotamia around 2500 BCE. This woman of Babylon is depicted as a spiritual whore, associated with various harlots, some of whom evolved into Christian sects teaching human-motivated theology. Revelation 17:5 states, "Upon her head was a name written: Babylon, the mother of harlots." This woman, originally the goddess Inanna, was later depicted as Hera on a coin from Antiochus in 173 BC, and she bears the name of her husband. Dumuzi, Inanna's consort, is identified with Zeus, whom the first little horn, Epiphanies Antiochus, claimed to embody. These figures represent the two demonic spirits that the last little horn will symbolize. Goddess Hera represents the spirit of the false church, while Zeus serves as the papal horn that rules Rome's eighth head. In contrast to these Baal spirits, the redeemed will carry the name of Yahshua, as referenced in both Isaiah and Revelation.

Isaiah 62:2 states, "And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of YAHWEH shall name." Revelation 14:1 describes, "And I looked, and, lo, a Lamb stood on the Mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads." The Son and Father share the same name, YAH, meaning "I AM," as referenced in Exodus 3:14.

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

Identifying the Beast in Daniel's 70th Week

This beast is referenced for the first time in Daniel 7. As each of the four beast empires grows, the previous one is devoured. The most potent of these empires was the Roman Empire, which came last. Every empire of beasts develops into the next, growing stronger and outperforming the one before it. Now, let's move on to the tenth century AD. The Roman Empire is currently evolving into the next beast empire. Otto the Great, the German ruler, renamed the church as the Holy Roman Catholic Church in 962 AD. This illegitimate church officially united with the Roman Empire's beast around 325 AD; this partnership continues to evolve, eventually leading to the eighth head of the beast. The essay "Germany and the Catholic Church" in the appendix goes into greater detail on this subject.

We will examine and briefly discuss the four beasts mentioned in Daniel. As the demonic spirits of these empires carry forward into Rome and the False church. Dan 7:3-6 says that four strong beasts came out of the sea, and each one was different from the others. The first one looked like a lion and had wings like an eagle. A man's heart was put into it, and its wings were cut off. It was raised off the ground and made to stand on its own two feet. And lo and behold, another animal that looked like a bear showed up and rose up on one side. They spoke to it and told it, "Get up and devour much flesh." It had three ribs in its mouth between its teeth. Thereafter, I looked again and saw a leopard with four great wings on its back. The beast had four heads and a domain. The first three beasts stand for the realms of Babylon, Media-Persia, and Greece.

Dan 7:7 says that after that, I saw a fourth beast in my dreams. It was horrible, scary, and powerful. That entity possessed iron teeth, devoured its prey, broke it into pieces, and stamped the remnants with its feet, subsequently crushing the fragments beneath them. Any animal that had come before it had never been like this. It had ten horns.

Daniel 7:7 refers to the Roman Empire. As the Roman Empire transitions into the ten kings of Europe, the Holy Roman Catholic Church will rule over them. The beast's strength remained constant under each emperor until Nero died. Following Nero's death, the successive emperors slowly weakened, contributing to the Roman Empire's downfall. This date marks the beginning of the seven stages of political transition. The seven heads of the empire mentioned in Revelation, Chapter 17, represent the

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

In Revelation 12:3, it states, "And there appeared another wonder in heaven; and behold, a great red dragon, having seven heads and ten horns, and seven crowns upon his heads." Revelation 13:1 further reflects this imagery: "And I stood upon the sand of the sea and saw a beast rise up out of the sea, having seven heads and ten horns, and on his horns ten crowns, and on his heads the name of blasphemy." The seven crowns represent emperors of the seven heads, the epochs, of Rome. The ten horns are considered kings of the ten toes, nations, of the image of a man from Daniel 2:41; they are kings of Europe for that day appointed.

In Revelation 17:3, "So he led me away in the spirit into the wilderness: and I saw a woman sit atop a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns." In Revelation 17:7, the angel explains, "Wherefore didst thou marvel? I shall reveal to you the enigma of the woman and the beast that bears her, which possesses seven heads and ten horns." Revelation 17:9 provides clarity regarding the nature of this beast: "And here is the mind that has wisdom." The seven heads represent the seven mountains on which the woman resides.

Revelation 12:9 states, "And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceives the entire world." This statement is not only prophetic but has always been relevant; it certainly was in Eve's day. It is important to emphasize, "Satan deceives the entire world." This phrase helps identify Revelation 17:3-9, which we have just read.

In Genesis 3:1, it is stated, "Now the serpent was more subtle than any beast of the field that YAHWEH Elohim had made." Furthermore, in Genesis 3:14, YAHWEH Elohim proclaims to the serpent, "Because thou hast done this, thou art cursed... Upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life."

This passage implies that Satan possesses more cunning than any other beast in the field. Now, building on this thought, let's go to Genesis 1:24. Let the earth bring forth living creatures according to their kinds: cattle, creeping things, and beasts of the earth. Did you see that? Did you notice that the beast of the earth came after his kind? Genesis 3:1 says the serpent was more subtle than the "beast of the

field." The serpent was not merely a cow or a snake; instead, it represents the beast known as Homo sapiens, pre-Adam. This concept is the origin of the term "beast," which relates to the last demonic empire mentioned in Daniel's 70th Week. The beasts with eight heads are nations of people, and the beasts' heads are the emperors and popes of their respective eras. The term "serpent" signifies the spiritual nature of the people, as noted in Revelation 12:9 and Daniel 9:26. "People of the prince."

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

I want to take just a moment to address Genesis 1:24, the beast of the earth. Shown below is the Hebrew text of Genesis 1:24 with its translation to English. Notice the text from Genesis 1:24, which states, "Let the earth bring forth the living creature after its kind." Now, compare this with Revelation 13:1-10, which mentions the beast with seven heads. This beast originates from Daniel 7:1-8 and is identified as representing four of the most powerful empires in history. My point is that these beast empires symbolize nations of people, and collectively, these individuals form the image of the beast. Therefore, these people are the beasts of the earth, as stated in Genesis 1:24-25: "Let the earth bring forth the living creature after his kind," and "God made the beast of the earth." Notice in verse 24 that the living creature is after his kind. It's not merely a creature or a cow; it is a living being that sets it apart from all other creatures in the field. May I ask, where did Adam and Eve's flesh come from? It was their spirit that was made in Genesis 2:7. This verse indicates that their spirit—not their flesh—was made from the dust of the earth. What provides us life? It is our spirit, not our flesh; it is our spirit that will go to heaven or to hell, not our flesh. What had to be replenished, it was "man" in Genesis 1:26. So, what happened to the last man? Where did he go?

In **Revelation 17:9**, the City of Rome is identified as the Caesars' seat of power, with "seven mountains, on which the woman sits." The City of Rome was built on seven hills, while the Vatican City is situated on another hill, the eighth, approximately 2.5 miles from Rome. The woman of the eighth head, apart from Rome, is the last head/era of Rome. **Revelation 17:3**, "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.

Revelation 13:1 describes the beast emerging from the sea. This imagery is significant because, according to **Revelation 13:3**, "And I saw one of his heads as if it were wounded to death; and his deadly wound was healed." **Revelation 17:8** further states, "The beast that thou saw was, and is not; and shall ascend out of the bottomless pit, and go into perdition... when they behold the beast that was, and is not, and yet is." The beast's last era, the eighth, rising from the Mediterranean Sea, suggests a resurgence of the power of the fourth beast, symbolizing a return of power emerging from the masses of people, the nations. While this creature will have a brief but impactful existence, its influence will not be confined, as it will wield military and political power to punish Christian heretics, even to the point of death.

"He," the fourth beast, symbolizes the seven governmental heads of the Roman State. Revelation The serpent that empowered the seventh head continues to exist and will manifest in the eighth head, representing the complete power of ancient Rome—Satan, the red dragon. It is crucial to understand that this woman symbolizes the Baal spirit. As previously noted, Israel faced judgment in II Kings 17:7-17 for worshipping Baal, Marduk, and Astherah, Queen of Heaven (1 Kings 14:15, 23). The woman, a demonic spirit, atop the scarlet beast symbolizes the spiritual figure Inanna, who is known by many names, including Astherah. The false prophet, represented by the little horn, embodies the spirit of Nimrod, who is considered the Assyrian god equivalent to Zeus. Epiphanes Antiochus claimed to be Zeus; convinced of his divinity, he was the first little horn of Daniel's prophecy 8:9. This beast and little horn has reemerged from history for Daniel's 70th week and will shed the blood of saints and mislead the nations in their worship of the Baal spirit. Spiritual warfare has been a persistent theme throughout human history.

Revelation 17:15 states, "And he said to me, The waters that you saw, where the whore sits, are peoples, and multitudes, and nations, and tongues." These represent the ten toes of the man image described in Daniel 2:41, while Europe, the old Roman Empire, serves as the body of the beast. Within this body are ten notable kings.

The woman riding the beast embodies the ecumenical spirit present on Earth. Often referred to as a spiritual whore, she distorts the true message of salvation. Her influence has roots in pagan worship, tracing back to the Sumer Empire, extending to Babylon, then into Greece, and eventually permeating the globe. Ultimately, she established her most powerful throne within the Holy Roman Catholic Empire, leading to widespread spiritual corruption alongside her daughters over the centuries.

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

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

Revelation 17:7 illustrates how the woman is supported by the Roman beast [nations of people]. This relationship is significant when examining the historical context of its occurrence. **Daniel 7:8** talks about the seventh head, a specific time period, of the dragon; this era stands for the transferring of power from the Caesars to the pope. **Revelation 17:10** states, "They are also seven kings, five of whom have fallen, one is, and the other has not yet come, and when he does come, he must remain only a little while. [11] As for the beast that was and is not, it is an eighth, but it belongs to the seven, and it goes to destruction."

Revelation 17:11 continues the narrative established in verse 17:10, where the beast—or more specifically, a head upon the beast "that was"—represents the seventh head of the beast. This head corresponds to the little horns that speak great things and rule the beast during the seventh era of its existence. Verse 17:11 serves as a crucial key to unlock the meaning of verse 17:10. "Seven heads are mentioned; five kings have fallen, one king currently reigns, and another will come," totaling seven kings. In verse 17:11, the beast empire, which existed in the past but is no longer active, is identified as the seventh head of the beast rather than the sixth. The sixth head represents Constantine, who is recognized as the first Christian ruler and is mentioned in 17:10 as "one is." This period is referred to as the Pergamos church age, characterized by the union of church and state. "One is" remains present tense: The false church and the state of Rome remain married until the return of Yahshua, when the eighth head and the little horn go into perdition.

The seventh head is described as being wounded unto death. Revelation 13:3 states, "I saw that one of the beast's heads appeared to be mortally wounded, but its deadly wound was healed, and all the world marveled at the beast." Emperor Charlemagne, who ruled from 742 to 814 AD, is the first to represent the seventh head upon the beast. He symbolizes a leader who has yet to ascend to full power. Charlemagne reinforced the authority associated with this seventh head. On Christmas Day in the year 800, Pope Leo III crowned Charlemagne as Emperor of the Holy Roman Empire, marking a crucial moment in the establishment of the so-called "Holy" Roman Empire. This coronation signified the beginning of the papacy's power over the emperor, enhancing the power of the papal seat as a little horn and reviving Roman imperial tradition in the West.

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

Bonaparte significantly weakened the seventh head, "unto death," in 1796 by imprisoning the Pope until his death, and shortly thereafter, he arrested a second Pope.

Two scriptures in Daniel chapter seven offer information about the prophecies we are examining in the book of Revelation. Let us take a closer look at these passages before we proceed with the teachings of Revelation. **Daniel 7:20** states, "And of the ten horns that were in his head, and of the others that came up, and before whom three fell—even of that horn that had eyes and a mouth that spoke pompous things, whose look was more stout than his fellows." The other horn pertains to the little one mentioned in **Daniel 7:8**. "I contemplated the horns, and, lo, there emerged among them another little horn, before which three of the original horns were uprooted; and, behold, in this horn were eyes resembling the eyes of a man and a mouth uttering grandiose statements."

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

1st Horn: Pope Gregory VII excommunicated Henry IV, King of Germany, in 1076 AD.

2nd Horn: Pope Alexander III denounced Frederick Barbarossa, King of Italy, in 1177 AD.

3rd horn: In 1209, Pope Innocent III excommunicated King John of England due to his obstinacy against the pope.

The seven hills represent the beast's seven heads, which align with the seven Caesars that followed Caesar Nero after his demise in 68 AD. The initial five heads symbolize the five benevolent emperors:

Nerva (96-98 CE)

Trajan (98-117 CE)

Hadrian (117-138 CE)

Antoninus Pius (138-161 CE)

Marcus Aurelius (161-180 CE)

Constantine (306-337 AD) thereafter ascends as the leader, signifying the inception of the alliance between church and state, epitomized by the union of the Queen of Heaven with her son, reminiscent of Nimrod's association with Semiramis.

My objective is to discern this political-religious entity and its representative, the little horn that issues notable declarations, as referenced in **Daniel 7:11**. The passage declares, "I witnessed the powerful utterances of the horn; I observed until the beast was vanquished, its body obliterated, and it was thrown into the lake of fire." This chapter comprises two sections: the blasphemy and the ensuing judgment. The verdict concerning the little horn and the beast, as described in Daniel 7:11, is echoed in Revelation chapters 14:8, 16:9, 18:2-21, and 19:20.

Additionally, Daniel 7:11 addresses the little horn in the context of the 70th week. Daniel 8:9 mentions Antiochus Epiphanes, partially foretelling the events of the little horn detailed in Daniel 7:8–11 during that week. Biblical chapters 8 and 11 of Daniel prophesy the events related to Antiochus Epiphanes from 171 to 164 BC. I wish to underscore the prophetic importance of Daniel chapters 7, 8, and 11. These chapters provide a succinct overview of 2,600 years of history, accompanied by insights into Daniel's 70th week. Chapters 8 and 11 focus on the rule of Antiochus Epiphanes. He represented the little horn as a powerful military and self-proclaimed god, reflecting its attributes during the 70th week.

We are currently concentrating on how Antiochus prefigures 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 historical background will unfold in a manner akin to, yet distinct from, the prophecy regarding the abomination of desolation during the 70th week.

A section on [page 87](#) of the appendix offers a comprehensive account of the events outlined in Daniel 8:9-14. The subsequent text pertains to Antiochus Epiphanes, spanning the years 170 to 164 BC. Daniel 8:9-14 states, "And from one of them arose a smaller horn, which expanded significantly toward the south, the east, and the pleasant land." "He exalted himself to the prince of the host, and through him, the daily sacrifice was abolished, and the site of his sanctuary was cast down." "And a host was granted to him against the daily sacrifice due to transgression, and it cast the truth to the ground; it acted and thrived." "Then I heard one saint speaking, and another saint inquired of the first, 'How long will the vision regarding the daily sacrifice and the transgression of desolation persist, allowing both the sanctuary and the host to be trampled?'" "And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

The scriptures in Daniel 8 serve as a prefiguration or representation of the later prophecies found in Daniel, particularly in Daniel 9:24 and 27, which relate to the impending fulfillment of the 70th week. I would like to examine how Jerusalem's desolations are described differently; there is a notable distinction between Daniel 9:26 and 9:27. Verse 26 states, "The city and sanctuary will be destroyed," as occurred in history on two occasions: first in 586 BC, which is before Daniel's prophecy, and again in 69/70 AD. However, verse 27 says, "The overspreading of abominations—he shall make it desolate." The city or sanctuary is not destroyed; rather, Jerusalem is desolate of its people. This aligns with the actions of Antiochus IV Epiphanes in 168 BC, when he committed the abomination in the temple and led to the death of 80,000 Jews. The real abomination was not the pig sacrifices as much as the corrupt priests working with Antiochus to Hellenize the Jewish society. This practice of Greek philosophy and mythology continued and mixed into many Christian theologies starting in the first century AD.

In the second half of the 70th week, the temple will not face destruction, as the Son of God will reign from it for a millennium, as indicated in Daniel 9:24. Daniel 9:27 states, "He shall affirm the covenant with many for one week; in the middle of the week, he shall terminate the sacrifice

and 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 Similarly, when you observe these events occurring, understand that it is imminent, even at the threshold.

Mark 13:32 No one knows the day or hour, neither the angels in heaven nor the Son; only the Father possesses this knowledge. Mark 13:33 You must observe, remain vigilant, and pray, for the timing is unknown to you. Mark 13:35 Stay alert; the master may come at night, dawn, or when the rooster crows. [36] Ensure it doesn't come as a surprise, finding you asleep.

The two parables, the return of the Son of Man and the fig tree, are a single parable; they also pertain to the ten virgins parable in Matthew 25:1-10. In Mark 13:26, the word "then" refers to a specific time when this generation will witness the Son of Man at His appearance. In verse 29, Yahshua stated that no one knows the day or hour. Both for the elect of Israel in that 70th week as well as the wise Gentile virgins in the catching away of 1 Thessalonians 4:17. It is important to remember that the Gentiles have been included in the promise of salvation, along with the parables.

The elect will discern the time of Yahshua's return, as stated in Mark 13:29: "Be aware that my return is imminent, even at the threshold." When the false prophet, referred to as the little horn, enters Jerusalem in the middle of the week, those of "this generation" will realize they are destined to witness the return of the Messiah. This event will occur at the conclusion of Daniel's week. Similarly, the wise and gentle will understand that the first resurrection is imminent when they observe 2 Thessalonians 2:3, which says, "when that man of sin is revealed." They will recognize that the first resurrection is at hand, imminent.

The commencement of the 70th week is crucial, isn't it, both for Israel's elect and the gentile wise virgins? Identifying the initiation of the start of the week would yield the precise count of 2,520 days for the 70th week, indicating the day of the Messiah's descent to Earth. The angel informs Daniel that the discerning will comprehend in the end. However, no person will know the exact day for the start of the 70th week, nor will the elect of Israel know the exact day of the middle of the week. Both groups will know the events surrounding the start dates. So the season is known but the day and hour are not.

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

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

1 Thessalonians 4:17 The living and the sleeping will meet Yahshua in the air, and we will be with Him forever. [4] However, you, brethren, are not in obscurity; that day should not surprise you like a thief. [5] You are all offspring of light and day; we do not belong to the night or darkness. 2 Thessalonians 2:3 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. 1 Thessalonians 5:6 Consequently, let us remain vigilant and composed, unlike others who are complacent.

Paul asserts that the astute are not perplexed by Daniel's enigma regarding the little horn of Daniel, which symbolizes the false prophet. The children of the day will comprehend the enigmas of Daniel's 70th Week, as Paul asserts that this day should not arrive abruptly like a robber. Paul issues a caution akin to that of Yahshua in Mark 13:36: do not fall into spiritual lethargy, as many remain in slumber.

The day Paul refers to is the rapture (1 Thessalonians 4:17). Revelation 10:6 depicts this occurrence as transpiring at the conclusion of the Gentile grace period within a few months. This verse indicates the beginning of the 70th week. The wise gentile saints cannot overlook the specific day and hour of the rapture, as they are aware they are residing within the period designated for the fulfillment of Daniel's prophecy. The shrewd gentile elect will miss their day, as they know the season. The enlightened Jew rejuvenated during that week is aware of their day in close proximity.

The day of Christ's return for the Gentile bride coincides with the beginning of Daniel's 70th week. Paul asserts that the revelation of the man of sin occurs both before the rapture of the Gentiles and before His earthly return for Israel. He mentions the times and seasons about which he need not provide guidance, as he has covered this lesson previously. Paul refers to two distinct seasons, as indicated by the term "seasons," which is plural. One season pertains to the events leading up to the rapture of the Gentiles, while the second season pertains to the election of Israel prior to Yahshua's return.

There are 1260 days from the middle of the week to the start of Revelations 19:11. Notwithstanding this information, the commencement of the 70th Week does not yield a specific date, nor do the assassination of the prophets, the great earthquake (Rev 11), and the ending of the fifth trumpet angel plague (Rev 9) signify the exact midpoint of the Week. These events all culminate around the midpoint of the week. However, Daniel 12:11 does not furnish that definitive date, but Elohim counts the date exactly, beginning the 1,260 days.

Daniel 11:31 states, "And forces shall align with him, and they shall profane the sanctuary, and they shall abolish the daily sacrifice, and they shall establish the abomination that causes desolation." Next, Daniel 12:11 asserts, "From the time the daily sacrifice is abolished and the abomination of desolation is set up, there will be

a duration of one thousand two hundred and ninety days."

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

Daniel 7:8 states: "I regarded the horns, and, behold, there emerged among them another little horn... In this horn, there were eyes resembling those of a man and a tongue that proclaimed grand statements.

Revelation 13:5 states, "And a mouth was bestowed upon him, uttering grandiose statements and blasphemies, and he was granted authority to persist for forty-two months." Revelation 13:15 adds, "He was granted authority to animate the image of the beast, allowing it to articulate and to persecute those who declined to worship it." Verse 13:15: "The serpent expelled water like a deluge from his mouth after the woman, seeking to engulf her with the torrent."

Revelation 19:20 states, "The beast was apprehended, along with the false prophet who executed miraculous signs in his presence, thereby deceiving those who had received the mark of the beast and those who venerated his image." "These two entities were cast alive into a lake of fire that burns with sulfur."

Mark chapter 13 Jewish dispersion

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

Next, we will discuss the Christianized elect of Israel, called "the woman," who will flee during the 70th week. This group includes not only the nation of Israel but also the chosen Israelite saints living in nations that have formed agreements with the beast and the false prophet, as outlined in their League of Nations. This agreement, despite its intended promotion of peace, ultimately results in death. They will seek refuge in nations described as "the wilderness," which will provide them with a secure sanctuary for the final 1,260 days of the 70th week. Let us begin with a selection of scriptures:

Revelation 12:6 states, "The woman went into the wilderness, to a place appointed by Elohim to provide for her for one thousand two hundred and sixty days." In verse 12:14, it adds, "The woman was granted two wings of a mighty eagle, allowing her to fly into the wilderness, to her appointed refuge, where she is sustained for a time, and times, and half a time, away from the serpent's influence."

In this context, the woman, symbolizing the Church of the Messiah, responds to the call of the two prophets of Israel, represented by the "two wings of a mighty eagle." Exodus 19:14 serves as a precursor to the 70th week, and Moses and Joshua embody these two wings or prophets in the Exodus story. We will now refer to Daniel 7:25 to connect the two scriptures we have discussed. Daniel addresses the little horn and the false prophet, employing the same metaphor concerning the duration of the 70th week.

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

The woman symbolizes Israel, as depicted in Revelation 12:1-5, and encompasses the 144,000 who flee from the influence of the little horn prophet currently in Israel. The teachings of the two prophets, as mentioned in Mark 13:13-24, facilitated this occurrence. By the time the little horn assassinates the two Olive Tree prophets in the middle of the week, most of the redeemed have already escaped from Israel. However, not all who are saved follow the instruction to venture into the wilderness; a remnant remains in Israel.

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

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

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

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

Revelation 11:13 depicts a remnant of rescued Jews in Jerusalem during the second woe: "...and in the earthquake were slain of men seven thousand; and the remnant were affrighted, and gave glory to Elohim of heaven. Despite the warnings of the two prophets, we see saints enduring the judgments and persecutions that continue into Revelation 14:13-20.

This verse raises the inquiry: where is the wilderness allocated for God's elect? For long years, I had the belief that America represented a wilderness; yet, this concept lacked biblical substantiation. American history does not support the assertion that America is characterized as a wilderness, contrary to common opinion. The current leadership in America exhibits antisemitic inclinations and a pro-communist ideology, rendering it an inappropriate sanctuary at this juncture. This indicates that America will need a cleansing to change its attitude.

The phrase "wilderness" denotes nations that lie beyond the control and political influence of the Beast, distinct from the physical territories of the original four beast empires and the historical authority of the Roman Catholic Church, which spans numerous nations. This geographical region encompasses Mesopotamia, North Africa, and Europe. Other nations will conspire with the Beast to persecute Jewish individuals worldwide. Any area that establishes a geographical or political separation from the most esteemed nations may be classified as wilderness.

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

Jerusalem, the 144,000 servants will persist in teaching the gospel globally. Let us analyze these verses instead of depending exclusively on my interpretation.

Revelation 12:15 declares, "And the serpent expelled water from his mouth like a flood to sweep the woman away." Furthermore, "And the earth aided the woman, and the earth opened its mouth and devoured the flood that the dragon emitted from his mouth."

The nations referenced in Revelation 12:16 exemplify the wilderness that supports the fleeing lady of Israel. Revelation 17:12-14 alludes to the Holocaust of the 70th week, advising the Jewish populace to elude the beast's control. Revelation 17:12 declares, "The ten horns you observed are ten kings who have not yet attained a kingdom but will gain authority as kings for a brief period, empowering the beast." Moreover, "They possess a unified objective and will be a flood against Israel and her elect seed."

The Mark of the Beast

The passages we have just explored recount the tale of a woman, the elect of Israel, fleeing from the beast system. The Jews who escape to the wilderness seek a political refuge in those nations. For the Hebrew Christians who do not locate refuge in safe nations, the threat of persecution by the Beast looms ahead. The little horn will acknowledge the difficulties in finding these Christians across the globe. When the event occurs, the little horn will use information chip technology to implement the Mark of the Beast. This technology will act as his political tool across numerous nations. Elohim will thwart Satan's scheme by offering the woman refuge in the wilderness. Individuals who accept the mark of the Beast and fail to repent will encounter the judgments outlined in Revelations, which we will examine. This spiritual conflict will continue throughout the week until the Messiah arrives on earth. Elohim will pass judgment on those bearing the Beast's name, while Satan will persecute those who carry the name of Yahshua.

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

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

The scriptures depict Satan's persecution of the elect on earth, with a particular focus on Israel, the woman who gave birth to the man child. He discovers a way to target those marked by the Word of Life, utilizing modern technology, aware that Christians will refuse the mark of the Beast. The ongoing persecution is about to culminate in a Holocaust in Jerusalem. Satan has influenced the development of microchip technology, especially in connection with the final week of Daniel. Satan has a more profound understanding of Bible prophecy than we do. Although Bible prophecy has captured Satan, he will not surrender without a determined struggle. His objective is to lure as many souls as he can into hell.

Revelation 12:12 and 12:13 illustrate Satan's persecution of those who reject the mark of the Beast, impacting individuals who remain faithful to the Word of truth. The warning in Revelation 12:12, which addresses the inhabitants of the earth, indicates that Satan will mark his followers with a death sentence. It emphasizes that people of the prince of nations that reject redemption through the gospel will ultimately worship the Beast. Their unwillingness to seek forgiveness leads to their condemnation, beginning with the sixth trumpet angel. Gentiles received warnings regarding this mark prior to the conclusion of the Gentile grace age. Israel will face her warnings of woe; these are reserved for those that choose not to repent and instead embrace the Mark of the Beast, sealing their destiny. In the subsequent verse, we uncover additional insights.

Revelation 17:8 states, "The beast that you saw was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and those who dwell on the earth shall marvel, whose names were not written in the book of life from the foundation of the world, when they see the beast that was, and is not, and yet is." This phrase implies individuals have a choice, and predestination indicates knowledge of who will repent. Once they turn away from repentance, they are then condemned.

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

thirteen suggest that those who inhabit the earth will worship the beast, particularly those whose names are not found in the book of life. They revered the beast and asked, "Who is capable of waging war against him?" The dragon (Satan) has granted authority to the beast (the ten kings of the European Union) to wage war against the remnant and to prevail over them. The dragon, as the beast, will wield political power over all tribes, languages, and nations. This beast is composed of nations, the people of the prince, as referenced in Daniel 9:26. They support the little horn's deceptive peace agreement, which we will examine:

Revelation 13:4 states, "And they revered the dragon that granted power to the beast, and they likewise adored the beast, proclaiming, 'Who is like the beast? Who is capable of waging war against him?'" He was granted authority over all nations, tribes, and languages to wage war against the saints. All who dwell on the earth, whose names are not written in the book of life of the Lamb slain from the foundation of the world, will worship him.

The verse Revelation 13:4 asks, "Who can make war with him?" This suggests that the USA may have diminished its status as a world power. The fulfillment of Revelation 13:4 will occur through a deceptive peace agreement that initiates the 70th week. As the week progresses, the remainder of chapter thirteen will unfold. It is crucial to recognize that the implementation of the mark of the beast's technology will not happen immediately. Instead, it will unfold gradually and dramatically, disguised as a means of peace and societal protection, closely resembling a form of communism. The powers of the New World Order are currently setting up this organization. This scenario illustrates the worldwide proliferation of socialist deceit. Consequently, this small horn on the eighth head is positioned to acquire political dominance over this technology. Currently, individuals are voluntarily receiving computer chip implants. Below are two links to websites that discuss this technology:

1. <https://www.independent.co.uk/news/world/europe/sweden-workers-microchip-implant-cash-card-id-pass-replace-employee-hand-epicenter-rice-grain-size-a7670551.html>
2. <https://www.scientificamerican.com/article/elon-musks-neuralink-has-implanted-its-first-chip-in-a-human-brain-whats-next/>
- 3.

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

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

Those who accept the mark and worship the beast are bound to a death sentence, as indicated in Revelation 14:9: "And the third angel followed them, proclaiming with a loud voice, 'If anyone worships the beast and his image and receives his mark on his forehead or on his hand.'" Verse 14:10 warns, "The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels and the Lamb."

I can't help but observe that in Revelation 13:17, there are three distinct ways to receive the mark of the beast, which I have only recently recognized: "He that had the mark," "the name of the beast," or "the number of his name." These illustrate three approaches an individual can take to associate themselves with the beast's information system. Although verse 13:18 presents the number associated with his name, it does not clarify what his name or the mark entails. Is it possible that the mark serves as a chip implant for transactions, such as buying or selling? Can his name or number be added to a purchase app?

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

In Revelation chapter six, each seal that is opened unveils the rider of Satan's horse. It has been conveyed that the seal is opened first, followed by the appearance of the horse rider. The phrasing suggests that a seal has been opened, and the beast proclaims, "Come and see." At that moment, I beheld a rider on a white horse. The horse rider sets off, and each of the next three beasts opens a seal for its corresponding horse rider during its designated era. The scriptures indicate that the

seal symbolizes redemption through the Word. The seven seals serve a unified purpose concerning the Word of salvation: they illustrate its application for salvation throughout its dispensation.

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

Consider, for instance, the rider of the red horse, which symbolizes persecutions unto death. The color red symbolizes the blood of saints and is linked to the calf beast mentioned in Revelation 4:7. This second seal bestows grace, granting believers the courage to sacrifice their lives for the name of Yahshua. Reflect on the woman riding the beast in Revelation 17:6, who is filled with the blood of saints. The essence of the woman sitting on the eighth head has origins that date back 1,900 years. The beast of Rome began executing so-called dissident Christians in the first century. Athanasius, the Bishop of Alexandria in the fourth century, even advocated for violence against his theological peers. By the end of the fourth century, the Church and the state collaborated in persecuting bishops who did not adhere to their theological standards. Between 400 AD and Martin Luther's Reformation around 1530 AD, the same woman, destined to sit on the eighth head, was responsible for the deaths of 50 million people in Europe. As individuals rise and fall and empires crumble, the Baal religious spirit, rooted long before Babylon, will endure until the lake of fire.

As time enters that 70th week of Daniel, the scripture indicates that Satan exerts influence against the seventh seal and continues to employ all three of his horse riders, symbolized by the pale horse. I have heard it taught, and I concur, that the pale horse rides to the conclusion of Daniel's Week. This passage prompts an intriguing inquiry: Does the pale horse carry the mark of the beast? The pale horse in Revelation 6:8 commenced its journey with the opening of the fourth seal, impacting the Gentiles since the mid-20th century. This pale horse represents a blend of the initial trio of horse riders: the white, the red, and the black. The initial three signify deceit, martyrdom, and the commodification of the gospel. The Black Horse Rider began offering the gospel in paperback editions following the Dark Ages. The pale horse and rider, which originated during the 20th century and mirrors the narrative found in the Book of Revelation, are riding into the 70th Week. Therefore, if the horse rider persists until the end of Daniel's 70th week, it is likely that the

flying eagle, the fourth beast from Elohim's throne during the seventh church age, will continue to oppose the pale horse.

The fourth beast, represented by the face of an eagle in Revelation 4:7, pertains to prophecy and, equally important, the understanding of prophecy from old. During this concluding week, we have two prophets conveying the message of salvation and judgment. Keep in mind that these two prophets deliver a message regarding an eagle with two wings as mentioned in Revelation 12:14. This message warrants consideration as the Jewish saints anticipate the arrival of the two prophets to impart the teachings of the seventh seal.

The Fifth Angel's Trumpet Plague

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

Rev 9:1 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.

Rev 9:2 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.

Rev 9:3 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.

Rev 9:4 They were told to harm only those without God's seal on their foreheads, not the grass, trees, or anything green.

Rev 9:5 They were told not to kill them but to torment them for five months, like a scorpion's sting.

Rev 9:6 During those days, people will seek death but will not find it; they will long to die, yet death will evade them.

Rev 9:7 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.

Rev 9:8 They had hair resembling that of women, and their teeth resembled those of lions.

Rev 9:9 They had iron breastplates, and their wings sounded like many horses' chariots rushing to battle.

Rev 9:10 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 will begin my analysis with Revelation 9:1-2, which describes an angel opening the bottomless pit with a falling star (a shooting star). This passage depicts the release of demonic spirits, akin to a swarm of locusts descending upon grain fields. The bottomless pit serves as a dimension and a place for confining demonic spirits, functioning as a type of prison. These spirits, imprisoned within this pit for centuries, serve to safeguard society. It is important to note that the bottomless pit is not synonymous with hell.

At this point, I would like to share additional thoughts inspired by the book "The Comets of God." I ask that you consider my perspective carefully before dismissing it. Based on extensive research and the integration of numerous scriptures and historical references presented in this book, I propose that concerning some scriptures, the Hosts of Heaven encompass our solar system, including the Oort Cloud of comets that orbit its outer edge. We acknowledge and utilize these comets, often referred to as stars.

Science has revealed that the Earth was resurfaced approximately 300 million years ago. Additionally, comet impacts have reshaped Earth's moon and other planets in our solar system. These comets caused massive earthquakes beyond anything recorded in human history. The book of Revelation states that the Earth will be cleansed or resurfaced once again. This catastrophe will occur during Joel's awful and terrible day of the Lord, a theme referenced by several scriptures in this study. I believe that this particular fifth angel trumpet plague could be a judgment that begins with a comet event. It seems to me that Isaiah and David are referring to the comets and meteors of our solar system.

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

What I want to convey regarding Revelation 9:1 is that the star mentioned is a comet, which is referred to as "him." I suspect that this comet has a name. This judgment is distinct from the first four judgments described in Revelation's eighth chapter. The comet is addressed using a personal pronoun, indicating its significance. It is likely that this comet/star is summoned to strike the earth by the two prophets of Israel through the power of Elohim. After the comet strikes the Euphrates River, we witness a transition in the scriptures into the spiritual realm. Elohim's use of a comet in relation to the demonic spiritual realm on earth serves to provide a visual testimonial event marking the beginning of the prophecy known as the fifth trumpet plague. The imagery illustrates to humanity that this event is a result of His judgment. Elohim's chosen ones will understand exactly what will occur when they witness the comet impacting the earth, guided by the two candlesticks of Israel, who symbolize the prophets. This event will serve as a testimony to those who have ignored the prophecies found in scripture. Revelation 8:5 is coming to fruition: "And there were voices, and thunderings, and lightnings, and an earthquake." This verse connects to the events of the trumpet angels described in this chapter. The earthquake mentioned may correspond to the quake in Revelation 11:13, as the fifth plague concludes in the middle of the week, signaling the start of the sixth trumpet. The voices and thunderings represent the Word delivered by the prophets and the 144,000 servants, while the lightnings signify the spoken Word made manifest to the world.

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

People often overlook Revelation 9:3-6 and the reality of this demonic world. The spiritual realm has consistently manifested through humanity, as evidenced in biblical narratives. These demonic angels possess the power to inflict serious illnesses upon those who do not bear the seal on their foreheads. We have observed that the gospel message has spread globally through the efforts of the 144,000, yet tragically, most individuals will reject it. This gospel is first directed toward the Jews; the Gentiles had their chance during the first four seals, marking the end of their grace period. The 7th seal will travel internationally, accompanied by this plague.

The illness caused by the fifth plague may be viral or bacterial, lasting five months but not resulting in death. It serves as an opportunity for those stubborn individuals

to submit to the Word of Life. This affliction suggests that these spirits began their work prior to this timeframe, but the exact start and origin of the virus remain unclear. These demonic spirits influence individuals, and I envision their operation as being similar to how the COVID-19 virus spreads. These spirits will act as overseers, following the virus globally. For the sealed Christians to receive protection, the Holy Spirit will dispatch angels to defend them against these demonic entities, much like the blood on the doorposts of the Jewish homes in Egypt when Moses led the people out. Let us examine these spirits.

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

According to Revelation 9:7, this swarm of spirits is compared to a swarm of locusts that may destroy entire grain fields in a matter of minutes, signifying a release into nations. Their armor is similar to that of historical military horses from the four beasts' ages (636 BC to 800 AD) in Babylon, Media-Persia, Greece, and Rome. This passage highlights the locusts' heads, crowned with gold and featuring human-like faces. These golden crowns conjure visions of monarchy, representing riches and power, similar to the billionaires and national leaders that wield their influence in the global New World Order Movement. Men's expressions reveal the breadth of human comprehension and scientific expertise. Remember the beastly figure, adorned with ten horns and a notable little one? As stated in Revelation 13:4, these individuals are political leaders and religious authorities, raising the question, "Who can wage war against him?" We see two-thirds of the world in unity during this time.

The little horn, which reigns over the nations of the beast as their sovereign religious headship, embodies Inanna or Hera, the divine seductress. While the little horn is a man, he is spiritually embodied as the god Nimrod for Zeus. The true church of Christ is regarded as the wife of the bridegroom, Yahshua. However, as noted in Revelation 2:18-24, Satan has seized control of the authentic church, where his seat resides. This small horn, positioned atop the eighth head of the Roman Empire's governance, poses a challenge to the Christian doctrine established by the Apostle Paul. The widespread erroneous teachings associated with the ancient goddess Inanna reflect the pagan elements present in many of the world's dominant religions. These organizations display her exquisite architecture, wealth, and artistic achievements, expressing their devotion to humanity.

I have taken a partial article from the internet to introduce you to the goddess Inanna. Inanna, a Sumerian deity, governed love, fertility, and warfare. Renowned for her duality, she could both rejuvenate the land and unleash devastating carnage in combat. As the Queen of Heaven, she bridged the domains of earth and heaven, personifying both creation and chaos.

Inanna presided over love, sensuality, and fertility. Consequently, she directed the processes of growth and existence. She also welcomed the chaos of combat, lending warriors and kings her strength. Her influence permeated every harvest, conflict, and instance of fervor. Known for her journey into the underworld, she confronted the gloom of death, emerging into the world above with newfound insight and power.

Inanna's visage radiated divine charm. She shone like the planet Venus, the morning and evening star, illuminating the skies. Ancient artists depicted her as a luminous figure, representing both the dawn's initial brightness and the evening's soft radiance. Her most enduring emblem, the octagram, signified her celestial essence, linking her to the mysteries of the heavens. This star adorned temples, seals, and ancient stones, symbolizing her authority and connection to the cosmos.



In sculptures, she frequently manifested as a warrior, clad in military gear. Statues portrayed her armed with a bow and quiver, poised for combat. Her duality was revealed through contrast—sometimes strong and armored, yet at other times depicted in the nude, embodying her identity as a goddess of passion and love. The Uruk Vase, an ancient artifact, illustrates tributes offered to her, showcasing her status as a holy figure among her devotees.

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

Arms Linked to Inanna

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

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

An ancient Akkadian cylinder seal from c. 2350–2150 BCE depicts the



goddess Inanna resting her foot on the back of a lion, while Ninshubur stands in front of her paying obeisance.

Consecrated Fauna

The lion accompanied Inanna, embodying her powerful essence. She sometimes rode this formidable creature, symbolizing her dominance over the wilderness. The lion's roar echoed her authority, calling forth the battlefield and emphasizing her strength. In the revered temples of Babylon, lions were depicted in her honor, sculpted into reliefs that protected the sacred spaces. Doves also appeared in Inanna's narratives, adding a gentler dimension to her story. These birds represented peace, love, and the sacred connection between the goddess and her followers. END

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

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

The fifth and sixth trumpet angels will unleash a biological virus pandemic, instigated by the malevolent spirits of the four beast empires from Daniel 7, depicted as war-ready horses. Revelation 9:10 characterizes this fifth trumpet affliction, in what resembles to me the shingles virus, as causing painful, stinging, and burning symptoms that endure for months with little to no relief. This passage suggests that this ailment inflicts significantly greater suffering than the shingles virus. Following the initial suffering in Revelation 9:12, the earth will enter the sixth trumpet plague of the same chapter.

It is noteworthy that one of the two prophets of Israel during this 70th week bears a similar anointing to Moses. Moses brought plagues to Egypt to facilitate Israel's departure. The first five trumpets mentioned in Revelation 8:6 are essential for preparing the elect of Israel for an exodus and their salvation. I argue that this verse summarizes the epidemic associated with the fifth angel, as I understand it.

The Sixth Trumpet Angel's Plague

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

Rev 9:12 One woe is past; and, behold, there come two woes more hereafter.

Rev 9:13 And the sixth angel sounded, and I heard a voice from the four horns of the golden altar that is before Elohim.

Rev 9:14 The voice said to the sixth angel who held the trumpet, "Loose the four angels who are bound in the great River Euphrates."

Rev 9:15 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.

Rev 9:16 The army of the horsemen numbered two hundred million, a figure I heard directly.

Rev 9:17 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.

Rev 9:18 A third part of men was killed by these three: the fire, the smoke, and the brimstone that issued from their mouths.

Rev 9:19 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.

Rev 9:20 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. Rev. 9:12 After one warning is over, there are two more to come.

Rev. 9:13 I heard a voice from the four horns of the golden altar before Elohim as the sixth angel sounded.

Rev. 9:14 The sixth angel, who was holding the trumpet, heard the speaker say, "Loose the four angels who are bound in the great River Euphrates."

Rev. 9:15 The four angels were then released; they were ready to kill a third of men in an hour, a day, a month, and a year.

Rev. 9:16 Additionally, I was informed that there were two hundred thousand horses in the army of horsemen.

Rev. 9:17 In the vision, I thus saw the horses and the people sitting on them, their breastplates made of brimstone, jacinth, and fire. The horses' heads resembled those of lions, and brimstone, smoke, and fire erupted from their mouths.

Rev. 9:18 The fire, smoke, and brimstone that escaped from the horses' mouths killed one-third of men.

Rev. 9:19 They are powerful because of their mouths and tails; their tails resemble serpents, and their tails have heads. From their heads and tails they cause pain.

Rev. 9:20 The remaining men who survived these plagues did not repent of their actions, and they continued to worship devils and idols made of gold, silver, brass, stone, and wood that are blind, deaf, and unable to walk or hear.

Rev. 9:21 They did not express regret for their homicides, sorcery, infidelity, or thievery.

We'll start by talking about the fifth angel plague:

Rev 9:12 mentions two more woes, or warnings, but does not specify when they will occur. Let's examine Rev 11:13 for the second woe in order to comprehend when the first woe ends.

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

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

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

According to Rev 11:3, the ministry of the two prophets of the Olive Tree lasted 1,260 days, the first half of the 70th week. By the end of these days, the little horn divides the week and sets up a military force to seize Jerusalem. As we will learn, the five months of the fifth trumpet angel plague ends during this time frame, specifically at the end of the first half of the week. The space of time called "and a half."

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

The first woe, or warning, is known as the five-month-long fifth trumpet plague. In the middle of the 70th week, the two prophets die, marking the end of this plague. The time between the two prophets' martyrdom and the second woe, which is marked by an earthquake in Jerusalem, is quite short—just a few days or weeks. We shall use the Mardi Gras Carnival in New Orleans as an example of this global celebration. The Mardi Gras festival itself lasted for a week in 2017, whereas the Carnaval continued for 53 days. The second woe will be placed 1,267 days from the start of Daniel's Week, or roughly one week beyond the 70th week's midpoint. As a result, the first misery ends with the fifth trumpet, and the second woe—the earthquake—occurs roughly a week later.

Next, we use Revelation 11:14, which says that the third woe arrives quickly, to examine the timeline of the fifth plague. Although the Bible does not name this third affliction or woe, we think it equates to the sixth angel's plague described in chapter nine. Using the texts of Revelation, we will attempt to pinpoint this calamity. According to this chronology, the plague of the fifth angel starts about five months before the middle of Daniel's 70th week. Thus, the third woe starts just after the celebration of the two prophets' martyrdom.

Finally, our goal is to locate the city that is referenced in Revelation 11:13–14. This city, identified as Jerusalem, experiences a major earthquake that kills 7,000 people; however, the actual number is likely higher because the Old Testament typically counts only men, excluding women and children. We start by asking: How can we be certain that this city is Jerusalem? Take note of the person mentioned in this city:

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

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

A voice emanates from the four horns of God's altar when the sixth angel blows the trumpet (Revelation 9:13). To represent the four corners of the world, the horns are placed at each of the altar's four corners. The golden altar is placed in front of Elohim's throne. It is important to understand that the throne is empty; our high priest, Yahshua, left the throne at the end of the Gentile grace age, which corresponds to the beginning of Daniel's 70th week. We now identify Him as the Lamb standing atop Mount Sion, as described in Revelation 14:1. In Ezekiel, we shall examine this altar with four horns in more depth.

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

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

In 2 Samuel 22:3, it states, "...and the horn of my salvation, my high tower, and my refuge, my savior; you save me from violence." Based on these scriptures, it appears that the voice from the four horns will be that of the Only Begotten Son, emanating from the altar of salvation. The Son of Man, identified as the slain Lamb in Revelation chapters five and 14:1

This passage of 9:13 indicates that the sixth plague is directed toward Jews who do not accept the salvation message during this period. Revelation 9:14 marks the sixth plague as a continuation of the fifth angel's plague. The fifth angel's plague offers an opportunity to receive the everlasting gospel of salvation, while the sixth brings a death judgment to one-third of the men whose hearts are hardened.

Verse 14 of Revelation 9 states, "The voice said to the sixth angel who had the trumpet, 'Loose the four angels that are bound in the great River Euphrates.'" Verse 15 continues, "And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men." These passages depict a voice, identified as Yahshua, commanding the sixth angel to release the four angels at the Euphrates River, a location of historical significance as the ancient site of Babylon and the boundary between Rome and its eastern neighbor. These angels appear to resurrect the ancient global powers mentioned in Daniel 7:12. I believe these four angels are extending the powers of the four beasts described in that chapter. This shift occurs because the judgments of Yahshua are transitioning from those that inspire repentance to those that result in death. This phenomenon is not confined to the sixth angel's plague but will continue until the return of the King of Kings. We particularly observe this phenomenon with the desolation of Jerusalem in Revelation 14:19-20.

We will now examine the statement from 9:15, "for an hour, and a day, and a month, and a year," contextualizing it within the timeframe of the concluding half of the 70th week. We shall reference the account in which Elohim instructed Ezekiel to recline on his side, as detailed in Ezekiel 4:1-5. The fulfillment period lasted 390 days, corresponding to the Babylonian siege and subsequent fall of Jerusalem between 587 and 586 BC. This statement in 9:15 highlights a prophetic period of 391 days, signifying both the commencement and conclusion of the sixth angel's plague. This date signifies the commencement of Jerusalem's devastation, beginning on the 391st day of the sixth trumpet angel plague, Revelation 14:14-20.

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

Ezekiel's camp likely distributed this prophetic message to Israel as their final warning. Elohim did not intend for Ezekiel's act of lying on his side for 390 days to be obscure. Every Israelite should take heed of this prophecy, as it indicates a deadline for the onset of a severe judgment. Two prophets, referred to as the two Olive Trees, will have informed the sealed saints that they have 390 days to depart from Israel. This timeframe (391 days) coincides with when the ten kings receive their power to fulfill the will of the false prophet, antichrist, for one hour, triggering the final devastating plague, as mentioned in Revelation 17:12.

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

Ezekiel 4:1. "You also, son of man, take a tile and lay it before you; portray upon it the city, even Jerusalem." Ezekiel 4, verse 2, says, "And lay siege against it; build a fort against it, cast a mount against it, set the camp also against it, and place battering rams around it."

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

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

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

Daniel's 70th Week conveys a message of salvation to the Jews, heralding the arrival of the Messiah. This long-awaited prophecy will be fulfilled in the 1,260 days of the two prophets' ministry. Those who refuse the message of salvation bear the sin of the house of Israel because they rejected the gospel call. The fifth trumpet woe serves as a warning and a pestilence for five months, attempting to break their stubbornness and drive them to repentance; nonetheless, many did not repent. Following this, a second woe offers another opportunity for repentance under the sixth angel, eventually culminating in the third woe, which concerns Jerusalem's impending desolation.

In Chapter 9, the fifth trumpet angel, we see demonic angels liberated from the bottomless. This pit does not allude to any specific geographical location on Earth. However, in Revelation 9:14, the Euphrates River is geographically significant. The Euphrates was Babylon's home and represents the spirit of the four global kingdoms that shall return. It is associated with false gods and goddesses that dwell in the false Christian churches; the little horn on the beast's eighth head is their mouthpiece. Finally, during the Week of Daniel, the Euphrates River will serve as Israel's northeastern border. When Israel's leadership signs a deceptive peace treaty

with the little horn antichrist, it will signal their return to the idolatrous practices of Babylon's gods Baal and Inanna, as has happened many times before.

Moving on, let's discuss the next four scriptures beginning with Revelation 9:16. "The army of horsemen was numbered at two hundred million, and I heard their count." (When it comes to worldwide military troops, there aren't 200 million soldiers; for example, China has the world's largest military with one million soldiers). Revelation 9:17 tells us, "I saw the horses in the vision, and those who sat on them, having breastplates of fire..." This phrase takes us back to the description of the goddess Inanna in our last chapter. The fifth angelic plague is upon us, continuing into the sixth plague, and it represents a stronger condition of judgment.

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

According to Revelation 9:18, a third of the people of Israel died due to three components that erupted from the mouths of the creatures: fire, smoke, and brimstone. "Their power is in their mouths and tails, which are like serpents with heads that hurt," according to Rev. 9:19.

Revelation 9:16 assigns two hundred million spirits to carry out this global plague. We anticipate the worldwide dissemination of this epidemic, or virus, as a result of the gospel being preached by Israel's 144,000 servants. These servants leave Israel in the middle of the week, the same time this sixth plague begins. Prominent people may believe they control their creations, such as this virus, but in reality, their goddess Inanna controls them. Powerful men unleashed this viral pandemic, allowing demonic spirits to rule over it. Rev 9:17 mentions horses resembling those in the fifth plague, which represent the power and speed connected with military forces. Their breastplates symbolize war protection, which could indicate how unstoppable this plague is.

When contemplating the Babylonian, Persian, Grecian, and Roman Empires, it's easy to ignore the spirits that propelled their administrations and militaries. We generally focus on their leaders' intelligence and astonishing ability to conquer nations, resulting in considerable carnage and suffering. The tragedy of human life became immaterial in the pursuit of empire-building. Unseen forces, known as destiny, shaped these empires by steering them and organizing events for their benefit. Remember

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

In Revelation 9:17, the mention of the stone jacinth is significant. This stone appears multiple times in the Bible and was one of the stones on the High Priest's breastplate, worn when the High Priest acted as a judge in legal disputes. Folklore surrounding jacinth suggests that amulets containing this stone were believed to protect travelers from plagues and injuries during their journeys. Additionally, it was thought to ensure a warm welcome at inns and to protect the wearer from lightning strikes.

The horse's breastplate is described as being made of fire and brimstone. This raises questions about its meaning. I found two intriguing definitions online: one biblical and the other scientific. The biblical definition of "brimstone" is an alternative name for sulfur, which represents God's wrath in the Bible. Scientifically, "fire and brimstone" refers to burning sulfur. When sulfur burns, it produces sulfur dioxide (SO_2), which can turn into sulfurous acid (H_2SO_3) upon contact with water, making it potentially deadly if inhaled. Sulfur dioxide is a colorless gas with a strong, irritating odor that can cause eye, nose, and throat irritation. Symptoms of exposure include nasal mucus, choking, coughing, and reflex bronchoconstriction. I wonder if the jacinth stone in this verse represents spiritual protection from such dangers for those who have the blood over their hearts' doorposts.

The plague described may cause symptoms similar to those associated with sulfurous acid, and it seems reminiscent of the COVID-19 virus. Continuing with verse seventeen, the horses are depicted with heads like lions, similar to the Babylonian empire, the first beast empire mentioned in Daniel. Babylon was a world empire, and in Revelation 13:3, it states, "Who can make war with him?" This raises the question of who can contend with the dragon, identified as Satan in Revelation 12:9. I hope to connect the spiritual with the natural here. Revelation 9:17, once again, illustrates the power of the beast as an invading army through this plague.

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

The text raises questions about the symbolism of smoke, fire, and brimstone as they manifest on Earth. It suggests that the sixth angel's judgment is a continuation of the fifth angel's plague. In the nineteenth verse, it notes that the power of the beasts lies in their tails and mouths, which resemble serpents, each with a head. The text alludes to the biblical instruction to "be wise as a serpent and harmless as a dove," emphasizing that serpents are poised and ready to strike with precision. The author interprets the heads of the serpents as representing humans. The distinction of serpents having heads suggests a more profound meaning. I contend that men working for the beast are strategically positioned to unleash this plague on humanity, just as they engineered the COVID-19 virus. They believe they are advancing their world empire but are unwittingly fulfilling Elohim's plan and judgment as we approach this critical time. The following excerpt from an article asserts the planned nature of the COVID-19 virus and the use of a series of books to establish a New World Order. In April/May 2022, Fox News reported on Joe Biden stating that the USA would pay a steep price for becoming a member of this New World Order.

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

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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. This exercise simulated the spread of a novel strain of human parainfluenza virus called CLADE X, which incorporates genetic material from the Nipah virus. The simulation concluded with a study stating that, in the absence of efficient vaccines, experts predicted that the United States would experience 30 to 40 million deaths, and over 900 million worldwide—roughly 12% of the world's population. This scenario points out the importance of planning for any worldwide pandemics.

In October 2019, the WEF once again teamed with Johns Hopkins and with the Bill and Melinda Gates Foundation to undertake another pandemic exercise, "Event 201." This simulation depicted an international response to the spread of a novel coronavirus. This simulation occurred two months before the COVID outbreak in China made headlines and five months before the World Health Organization declared

it a pandemic. Notably, the simulation closely resembled the real COVID scenario, including the concept of asymptomatic spread. END

According to reports, the United Nations and China are steering nations toward communism, with backing from socialist politicians, including some within the United Nations and the United States. This New World Order movement has used the COVID virus to advance the timeline to Daniel's 70th week. Global implementation of the New World Order framework is laying the political groundwork for the government associated with the "little horn."

Revelation 9:20-21 indicates that the fifth plague offers an opportunity for unbelieving Jews to repent. Those who fail to do so will endure the consequences of the sixth plague. One-third of those whose hearts have hardened and refuse to repent will face death. After these two plagues, the remaining unrepentant individuals in Israel will experience a third sorrow caused by the desolation of Jerusalem, which will affect an area with a 200-mile diameter around the city. The global Jewish population is approximately 15.8 million, with around 7.2 million Jewish residents in Israel, which represents 47% of the world's Jewish population. Additionally, about 1.9 million Jews live in Europe, accounting for 56% of the global Jewish population. In the context of the 70th Week, the geographic area referred to as the "beast nations" corresponds to the territory of the ancient Roman Empire. The plague must be widespread across the beast's domain, including Israel, to significantly impact the one-third of Jews who reject salvation and are destined to perish under the sixth trumpet angel plague. As the gospel spreads, particularly through the 144,000 elect of Israel, the sixth plague will affect all who reject the gospel call.

Jewish Holocaust

This chapter narrates the story that starts with the message of salvation brought forth by the 144,000 servants, leading to the looming persecutions and judgments confronting the Jewish people, ultimately culminating in the Holocaust of Jerusalem. As the Holocaust comes to an end, it signifies the decline of Babylon, the magnificent city of the false god Baal, the goddess Inanna, and the god Moloch. We will continue

at the sixth verse, picking up from where we paused in the chapter titled "The Ministry of the 144,000."

Revelation 14:6 And I beheld another angel soaring in the center of heaven, carrying the eternal gospel to proclaim to those who inhabit the earth and to every nation, tribe, language, and people. [7] The angel announced with a powerful voice, "Revere Elohim and honor Him, for the time of His judgment has arrived; worship Him who created heaven, earth, the sea, and the springs of water." [8] Then another angel appeared, proclaiming, "Babylon has fallen, that mighty city, for she has caused all nations to drink the wine of the fury of her immorality." [9] Then the third angel followed them, proclaiming with a powerful voice, "If anyone worships the beast and his image and accepts his mark on his forehead or in his hand, [10] they will drink the wine of Elohim's wrath, poured undiluted into the cup of His indignation, and be tormented with fire and brimstone in the presence of the holy angels and the Lamb. [11] The smoke of their torment rises endlessly, and those who worship the beast and his image, as well as anyone who receives the mark of his name, find no rest day or night. [12] Here is the patience of the saints; here are they that keep the commandments of Elohim and the faith of Yahshua. [13] And I heard a voice from heaven saying unto me, "Write, 'Blessed are the dead which die in Yahshua from henceforth': Truly saith the Spirit, that they may rest from their labors, and their works follow them."

Analysis:

Revelation 14:6 An angel supervises the distribution of the message of salvation, initially to the Jews and subsequently to individuals across all nations as it expands worldwide. The beast, exercising political authority, oppresses Christians across various nations, as highlighted in Rev 13:7: "And he was given power over all nations, kindreds, and tongues, and to make war with the saints." This verse pertains to the nations that engage in a deceptive peace agreement with the little horn and the beast (Dan 8:24-25).

Revelation 14:7 The redeemed Jews, now Christians, worship Yahshua in accordance with the teachings of the Apostles Paul and John concerning the identity of the Messiah. Colossians 1:16 expresses, "For by Him were all things created, that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him" (The Only Begotten Son of Elohim, the Ancient of Days).

Revelation 14:8 Following the initial angel's oversight of the salvation message, a subsequent angel assumes responsibility for delivering the warning about the forthcoming judgment via the 144,000 servants. This spiritual anti-Word Vatican City is from the ancient city of Babylon, located on the Euphrates River, as previously noted. Vatican City is the place where the little horn, Inanna, governs the city of seven hills, Rome, Italy, as referenced in Rev 17:5.

Revelation 14:9–11 The ultimate message of salvation with its judgment has reached every corner of the globe. The Gentiles were given this warning under the fourth seal, whereas the Jews are receiving it under the seventh seal.

Rev 14:12: Some theological interpretations suggest that this verse targets Gentiles, referencing the Christians who worship Jesus. Nonetheless, I observe myself in disagreement. Paul expressed that within the body of the Messiah, distinctions such as Jew or Greek do not exist. If you have been redeemed or born again, you are part of the one body of the Messiah. The converted Jews under the seventh seal are referenced here, guided by the two prophets. Verse 14:6 encompasses all the elect of Israel, they are the people and nations that the 144,000 servants are sent to.

Revelation 14:13: We will refer to Revelation 12:14–16, which addresses the place of safety in the wilderness for the woman who is the elect of Israel. In this thirteenth verse, the angel proclaims that henceforth, those who will die in the name of Yahshua—those who have embraced the message of salvation from Israel's two prophets and are sealed—will be numerous, encompassing Jewish converts and Gentiles who reject the Mark of the Beast. In essence, the Mark is the name carried by the little horn on the eighth head of the beast; that beast is the old Holy Roman Catholic Church.

Rev 14:14: And I looked, and behold, a white cloud, and upon the cloud sat one like the Son of Man, having on his head a golden crown and in his hand a sharp sickle. [15] And another angel came from the temple, calling out to him who sat on the cloud, "Thrust in your sickle and reap, for the harvest of the earth is ripe." [16] And he who sat upon the cloud thrust his sickle into the earth, and it was harvested.

The final opportunities for individuals to accept the Word for salvation are found in Revelation chapter nine through two plagues; however, many people choose to reject this opportunity. In Revelation 14:14, we encounter a judgment that ultimately results

in death. This judgment is depicted as a sickle harvesting the stalks of grain; this sickle represents the sixth angel trumpet of Revelation chapter nine.

In Revelation 14:14, the impending judgment of Revelation 9:16 is described as being given by a direct command from Elohim, as the angel is sent forth from the temple in heaven. In Revelation 9:13–21, Elohim imposes a decree on the earth, leading to the demise of a substantial population. In spite of the intensity of this plague, many people will continue to be unrepentant, even when they are confronted with death; such behavior will produce an additional persecution that is on the horizon. Let's continue our reading in this chapter so that we can learn more about the next judgment.

Revelation 14:17: "And another angel emerged from the temple in heaven, possessing a sharp sickle."

Revelation 14:18: "And another angel emerged from the altar, possessing authority over fire, and called out with a loud voice to the one with 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.'"

Revelation 14:19: "And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God."

Revelation 14:20: "And the winepress was trodden outside the city, and blood flowed from the winepress, reaching even to the horse bridles, over a distance of a thousand and six hundred furlongs." (This pertains to an area within a 100-mile radius of Jerusalem.)

In Revelation 14:17–18, the second angel, who delivers a judgment of death, wields authority over fire. In scripture, fire serves as a symbol of both purification and judgment. This scene contrasts with Revelation 15:2, which states, "And I beheld, as if it were a sea of glass intertwined with fire..." This verse exemplifies the purifying aspect of fire.

Returning to Revelation 14:18, we see a reference to the desolation of Jerusalem, as foretold in Daniel 9:27. This angel instructs, "Gather the clusters of the vine of the earth," which is specifically related to Israel, as it mentions "the vine." This interpretation is different from the earlier angel's judgment in 14:15, where the reference is to "the earth." As we said, this distinction connects to the sixth trumpet plague described in chapter nine.

The passage in 14:18 also echoes the words of the Apostle John, as we will read:

John 15:4: "Remain in me, and I will remain in you." "Just as a branch cannot produce fruit on its own unless it remains connected to the vine, neither can you bear fruit unless you remain in me." [5] "I am the vine, you are the branches. Whoever remains in me, and I in them, will bear much fruit; for apart from me you can do nothing." [6] "If a man does not remain in me, he is like a branch that is thrown away and withers; such branches are picked up, thrown into the fire, and burned."

The initiation of a Holocaust judgment is executed by Satan and described in Revelation 12:17, which states, "... and went to make war with the remnant of her seed," referring to the descendants of Israel.

The Week of Daniel articulates a message aimed at the Jewish people, symbolized by the figure of Israel as a woman. The siege and Holocaust referenced in Revelation 14:20, which fulfill the prophecy of Revelation 12:17, relate to the city of Jerusalem and an area spanning a 200-mile diameter. The expression "trodden without the city" carries considerable weight. Revelation 11:2 articulates, "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." The phrase "blood up to a horse's bridle" in verse twenty does not suggest a literal lake of blood; instead, it probably refers to the accumulation of bodies reaching the height of a horse's bridle. The military presence of the Gentiles will dominate the court for a span of forty-two months, although the Holocaust will not extend throughout that entire timeframe, as we have discussed previously.

The question arises: Is the next Holocaust a manifestation of profound moral decay? Revelation 9:20 suggests that it is. The term "desolate" refers to a region devoid of inhabitants. We have previously encountered the idea that the false prophet, depicted as a small horn on the beast, engages in conflict with the remnants of Israel's progeny. Satan aims to render Jerusalem lifeless and purposeless. This situation parallels the decree issued by King Herod, the Roman authority, to eliminate every male infant under the age of two. Satan declared, "Annihilate them to extinguish the progeny of Elohim," as noted in Revelation 12:4.

Theological interpretations connect the judgment in Revelation 14:20 to the Armageddon war, a connection I deem fundamentally flawed. The Holocaust in Jerusalem aligns with the prophecies of Daniel 9:24 and 27, guiding us to a point where we can interconnect relevant scriptures. This understanding enables us to

piece together this complex puzzle while maintaining the unity of the plagues and judgments found in both Revelation chapter nine and Daniel chapter nine.

Power as Kings One Hour With the Beast

Rev 17:12 And the ten horns that you saw are ten kings, which have received no kingdom as yet but receive power as kings for one hour with the beast.

Rev 17:13 These have one mind and shall convey their power and strength unto the beast.

Rev 17:14 These shall make war with the Lamb, and the Lamb shall overcome them:

Rev 12:17 And the dragon was wroth with the woman and went to make war with the remnant of her seed. (Satan can't reach the elect residing in the wilderness, but he can reach Jerusalem.)

The devastation of Jerusalem demonstrates Satan's plan to utilize the ten kings, the heads of state for ten nations that are members of the beast system under the small horn, the false prophet. This power lasts one hour, as indicated in Revelation 17:12. We are already seeing this leadership transition in many European countries, aided by the COVID-19 pandemic. During Daniel's Week, the small horn, representing the false prophet, will assume military power from the government, overseeing the eighth head of the dragon. This small horn will have the authority to control both religion and government. It is crucial to note that the Gentiles will tread upon the outer court for 42 months, which corresponds to "time, times, and a half." The "one hour of power given to the beast" does not equate to the full 42 months or the final 21 months, as is often assumed. As discussed in this study, Revelation 9:15 mentions a 391-day plague that will conclude 4.5 years after the commencement of the 70th week. Following this plague, the desolation described in Revelation 14:19-20, which aligns with Daniel 9:27, will commence.

This Holocaust encircles Jerusalem with a two-hundred-mile diameter, resulting in so many bodies of its residents that they will be stacked as high as a horse's bridle, as described in Revelation 14:20. This Holocaust will come to an end, marking the fulfillment of the fifth seal, which serves as a judgment seal of salvation. The Jewish faithful who have died for their testimony will be given white garments (Rev 15:20, 6:11). This raises the question: how is the fifth seal being referenced at this time?

I mention the fifth seal because it pertains to the intense tribulations of the New Testament era, particularly those affecting the Jewish community during this time, as we see in Revelation 6:11. Additionally, there will also be gentiles included in that number. Although the Holocaust of World War II has concluded, there is only a short time remaining until Daniel's final week and the last Holocaust. The fifth seal dates from the first century, specifically 69/70 AD, when General Titus destroyed Jerusalem. Daniel 9:26 says, "Desolations are determined." These are noteworthy tribulations. This fifth seal of redemption is distinguished by fire: the brutal persecutions of Jews during the grace age, culminating in the last Holocaust, as mentioned in Revelation 14:20. According to Daniel 9:27, Jerusalem will become desolate during the latter half of the 70th week due to the increase of abominations caused by the little horn on the eighth head of the beast. This desolation will persist until the culmination that marks the end of the prophecies concerning Jerusalem's desolations, as stated in Daniel 9:24 & 27. This event will finish the fifth seal that preserves a few through judgment.

The verse of Daniel 9:24, "finish the transgression," serves as a precursor to the beginning of verse 9:27, which states, "And on the wing of abominations shall come one who makes desolate." According to verse 9:24, the transgression is completed and begins with the proclamation: "Seventy weeks are determined upon thy people and upon thy holy city, 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." This particular verse finds its fulfillment at the conclusion of Daniel 12:12, which alludes to the 1,335 days.

Let's read the fifth seal.

Scripture: Revelation 6:9 states, "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God and for the testimony which they held. Revelation 6:10 continues, "And they cried with a loud voice, saying, 'How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?'" Verse 11 says, "And white robes were given unto every one of them; and it was said unto them that they should rest yet for a brief season, until their fellow servants and their brethren, who should be killed as they were, should be fulfilled."

We previously established that the seven seals on the redemption scroll reflect the working of salvation, with each seal representing a dispensation. This fifth seal refers to Jews who were persecuted and martyred during the grace period and into the 70th week; they kept their testimony through faith. These are the white-robed

saints, the elect of Israel who have received the Father's name. The white-robed saints are seen in Revelation 6:11. [11] "They should rest yet for a brief season," from the end of the Holocaust in WWII to the next Holocaust or desolation, which is Rev 14:20. Following that, we see that saints from Rev 14:20 will sacrifice their lives, just like their brethren did during WWII. Furthermore, Rev 15:2 reveals that flames of fire continue to emerge from the glass, symbolizing Jerusalem's next desolation. Verse 2 of Rev 15: "And I saw as if it were a sea of glass mingled with fire, and they had gotten the victory over the beast." The Holocaust ensnares Israel's elect, who are now Christians but did not flee to the wilderness, a place of safety.

You may be wondering how Jews are under the fifth seal of salvation while Gentiles are under the fourth. Earlier in this document, Paul indicated that the gospel would eventually return to the Jews, noting that they are not entirely isolated from its message. Let us examine what he conveyed in Romans chapter eleven. In verse [11:25], he writes, "Brothers, I don't want you to be ignorant of this mystery: Israel has been somewhat hardened until the fullness of the Gentiles has come in." He continues in verse [26] with the assertion that, "in this manner, all of Israel will be preserved."

Paul suggests that a partial hardening has consequences for the Jewish people as a whole. He emphasizes that all of Israel will be redeemed, not just during the 70th week; he specifically uses the phrase "all Israel." Throughout history, a genuine seed of faith has endured among the Jewish faithful, and this tradition persists during the Week of Daniel. This ongoing faith underscores the necessity of the fifth seal of salvation during the age of Gentile grace.

Listen to Paul's conclusion on the Jewish faithful, which provides context for the fifth seal. It is addressed to the Jewish faithful: Romans 11:28 reads, "They are your enemies for the gospel, but they are cherished by the Father YAHWEH."

Does anyone believe that the seed of faith vanished among the Hebrews when Paul delivered the gospel to the Gentiles in 52 AD? Romans 11:29 Elohim's gifts and calling are without repentance. [30] For as you have not believed Elohim in the past but have now received compassion through their unbelief. [31] So they too have been disobedient so that they may now receive mercy.

Paul appears to believe that the seed of faith will persist until Yahshua's return. Yahshua has provided a path to salvation through the Grace Age dispensation. The first four seals pertain to the Gentiles, while the wise virgins receive the seventh

seal, which fulfills their faith. The fifth and seventh seals are designated for Israel, whereas the sixth seal is meant for those who show kindness to the brethren, primarily Gentiles. (Matthew 25:31–46)

Mark 13:20: except those days should be shortened...

Mark 13:19–20 states, "And except that the Lord had shortened those days, no flesh should be saved." I'd like to speak about and provide some commentary on this prophecy now. In these two verses we point out this prophecy of tribulation is greater than any before it since the foundation of creation. This isn't speaking of the desolation of one city, Jerusalem. If these days were not shortened, the saints of Elohim would perish, these saints are those that were good to the brethren during the 70th week and are seen in Matthew 25:31–46. This parable is telling us there would be no people left to inhabit the Kingdom age of Yahshua.

"Those days" do not include the prophecies of desolation of Jerusalem, and that is profoundly crucial to note. Daniel 9:27 and Matthew 24:29 both speak of "those days of the tribulation that pertain to the desolation of Jerusalem." While it is true those days will be shortened these prophecies are not part of Mark 13:19–20. So let's look at those verses and see what they have to say about the last great tribulation.

We are told in Matthew 24:29, "Immediately after the tribulation of those days, the sun shall be darkened, and the moon shall not emit her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken."

This verse is a parable aimed at the Israelites, stressing that these things happen "immediately" after the difficulty of those days. Revelation 14:20, which elaborates on the prophecy in Daniel 9:27, alludes to "those days" when Jerusalem is desolate. Once the tribulation period mentioned in Daniel 9:27 has passed, the prophecy in Matthew chapter 24 continues by saying, "And because of the overspreading of abominations, he shall make it desolate, even until the consummation; and that which is determined shall be poured upon the desolate." In this context, the "consummation" of Jerusalem signifies the culmination of the city's three historical desolations. In 586 BC, there was a second incident in 70 AD; the third and last will

be in the 70th week. Daniel's words, "that which is determined will be poured out over the desolate," refer to the seventh bowl plague and its aftermath (Rev 16:17). At this time, after the prophecies of Mark 13:20 and Matthew 24:29, the earth will be judged, being made desolate as Yahshua returns to it, as said in Revelation 19:11 and Isa 24:6.

It is the 7th bowl angel plague, in conjunction with the release of the 6th seal, that brings about the greatest tribulation since the creation of mankind. In Revelation 6:12, we read: "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." This description could be interpreted as comets striking the earth, as suggested in Revelation 6:13 and Matthew 24:29.

Rev 6:13: The stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs when shaken by a mighty wind.

Rev 6:14: The heaven departed as a scroll when it is rolled together; every mountain and island was moved out of its place. These forces penetrate deep into the Earth's crust, as they have in the past, using massive earthquakes and hot, powerful winds that burn and level everything in their path.

Rev 6:15: The kings, great men, rich men, chief captains, mighty men, bondmen, and free men hid in the dens and rocks of the mountains.

Rev 6:16: And they 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."

Rev 6:17: The awful day of His wrath has come; who shall be able to stand?

It is the seventh bowl of the angel plague that prepares for His awful day of wrath, marking the return of the Messiah to earth. This angel plague speaks of Joel's awful and terrible day, which Peter discussed. The seventh bowl plague of Revelation 16:17 refers to the Son of Man returning to earth during the 30 days of Daniel 12:11 and occurs at the close of Daniel's 70th week.

The sixth seal and the seventh vial judgment occur simultaneously; the sixth seal signifies a seal of salvation through judgment, though it does not denote redemption itself. The question arises: how and who is preserved by this seal during the days of earth's judgment? The answer can be found in Matthew 25:31-46. The Son of Man is in the process of establishing His kingdom and determining who will enter the millennium age. He grants eternal life to those who have shown mercy to the persecuted Christians during Daniel's week.

I believe these saints emerged from the denominational religions of the world. They possess a profound love and zeal for Christ, yet for some reason, they do not abandon those ancient theologies that have hindered their faith in the gospel message. Nevertheless, they are receiving eternal life as they receive Yahshua's name, standing before Him at His judgement of nations to enter the millennium kingdom, Daniel 7:9-10 and Matthew 25:31-46.

The saints in Matthew 25:31-46 attained redemption through the fire of the seventh angel's bowl plague and were kept sealed by the word of their faith under the sixth seal. The gentile virgins were sealed under both the fourth and seventh seals. Those who acted kindly toward their brethren were also under the fourth seal but did not secure their redemption. They mistakenly believe they have experienced a new birth, but in reality, they have not. They are sealed under the sixth seal to receive their redemption at the judgment throne of nations, as taught in scripture.

Regarding the seventh bowl angel, Revelation 16:18 states, "And there were voices, and thunders, and lightnings; and there was a great earthquake, such as had not been since men were upon the earth, so mighty an earthquake, and so great." This scripture refers to events occurring upon the earth during Yahshua's return. One last thought before we move on: let's read Daniel 7:9, which describes how "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 pure wool; his throne was like the fiery flame, and his wheels as burning fire." Daniel 7:10 notes that "a fiery stream issued and came forth from before him." Here, Daniel describes the thrones of earthly kingdoms being cast down while Yahshua, the Ancient of Days, renders judgment in His return of Revelation 9:11, the seventh bowl plague, and Joel's chapter two, the great and terrible day of YAHWEH.

Daniel 7:10 continues by describing the appearance of a fiery stream before God. Daniel is prophesying about the seventh vial, and this scripture could illustrate a comet event.

Comets are composed of three main parts: a head (or nucleus), a coma, and a tail. The head is a concentrated mass of ice, dust, and small rocky particles that forms the core and is the densest part of the comet. From the head, there typically emerges a small circular coma, followed by a long, visually striking tail. The coma is like a planet's atmosphere, with dust and gases streaming from the nucleus. Dust trails can extend far from the comet's main body, constituting its tail.



During the Christmas festivities, Comet Leonard made a pass by Earth. Photographer Andrew McCarthy took the opportunity to capture stunning images of the colorful "Christmas Comet" from his backyard.

The main focus of this discussion is to illustrate how the phenomenon of a comet relates to the power of judgment associated with the seventh bowl. There is substantial scientific evidence, along with ancient cuneiform texts, that documents the destruction inflicted by comets and meteorites on Earth. Archaeological findings suggest that the destruction of the Tower of Babel, Sodom and Gomorrah, and the flood of Noah could have been caused by comet-related events. The language in the Book of Revelation concerning these judgments implies a potential connection to comet occurrences.

Scripture informs us about the one who holds power over celestial bodies in our solar system. For clarification, I believe the next two scriptures pertain specifically to our solar system rather than the universe at large. This indicates that YEHWEH Elohim of hosts is in control of all things within our solar system, knowing each comet, meteor, and planet by name and governing their paths. Isaiah offers two references: in Isaiah 147:4, he likely refers to the planets, while Isaiah 40:26 acknowledges YAHWEH's authority over the celestial hosts or objects in our solar system. These chunks of rock, ice, and metal are remnants from the formation of our solar system, which occurred 4.6 billion years ago. Numerous fossil records exist from our early solar system. Currently, there are 1,288,513 known asteroids and 3,876 known comets in the Oort Cloud and the Kuiper Belt.

Isaiah 66:1 Thus saith YAHWEH, "The heaven is my throne, and the earth is my footstool."

Psalms 147:4 He determines the number of the stars; he assigns to all of them their names.

Isaiah 40:26 Lift your eyes and see who has hastened these things, who hangs out their host by number: he calls them all by names by the greatness of his might, for he is strong in power; not one fails.

I found the following article particularly intriguing. The article titled "The Cataclysm That Killed the Dinosaurs" was written by Juan Siliezar, a staff writer, and published on February 15, 2021:

When it crashed into Earth about 66 million years ago, it was tens of miles wide and forever changed the course of history. The Chicxulub impactor, as it is known, was a plummeting asteroid or comet that left behind a crater off the coast of Mexico measuring 93 miles in diameter and extending 12 miles deep. Its devastating impact brought the reign of the dinosaurs to an abrupt and calamitous end, scientists say, triggering their sudden mass extinction along with the extinction of nearly three-quarters of the plant and animal species then living on Earth. See Appendix page 92. In ancient times, planets were referred to as "wanderers." Five planets—Mercury, Venus, Mars, Jupiter, and Saturn—were known to the ancients. The unaided eye perceives these planets as stars; however, the planets move relative to the stars. For this reason, they were called wandering stars. Our word "planet" comes from the Greek word "planetes," meaning "wanderer."

As Yahshua brings the seventh plague judgment to a close and He and His saints set foot on earth, they walk on the ashes of the wicked. Malachi 4:3 states, "Ye 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.

We have discussed the seventh bowl judgment and the sixth judgment seal. Now is a suitable time to read the prophets and Peter's description of the greatest of all tribulations. If the seventh bowl plague were not cut short, no flesh would be saved (Matthew 24:21-22).

According to Revelation 16:19, "The great city was divided into three parts, and the cities of the nations fell." Revelation 16:20 states, "Every island fled away, and the mountains were not found." Salvation is finished. In Joel 2:11, the question is asked, "Who can endure it?" The answer regarding who can abide is revealed in the sixth seal, which is a seal for their salvation.

Peter indicates that he and the apostles are quoting from the prophets regarding the seventh bowl angel. It appears that Peter believes these prophecies are

interconnected. Are they? Joel provides a similar description of the prophecy for this plague, as described by the sixth seal. Joel's prophecy foreshadows Yahshua's return with His armies, a scenario that Revelation 19 also recounts. When you read Revelation 19, you will observe the same descriptions of death and fire that the prophets provided.

Isaiah 24:6 states, "Consequently, the curse has consumed the earth, and its inhabitants are desolate; thus, the residents of the earth are scorched, and few individuals remain." This paragraph will act as our basis. Verse 19 states, "The earth is completely shattered; it is thoroughly dissolved, and it is greatly disturbed." Isaiah 24:20 states, "The earth shall sway like a drunkard and shall be displaced like a cottage; its transgressions shall weigh heavily upon it, and it shall collapse and not rise again."

Verse 2 of 2 Peter states, "That you may remember the words spoken previously by the holy prophets and the commandment of us, the apostles of Yahshua and Savior." Verse 7 further states: "The present heavens and earth are, by the same word, preserved for fire, awaiting the day of judgment and the destruction of the ungodly." The scripture states, "The day of the Lord will arrive unexpectedly, like a thief in the night; the heavens will vanish with a loud sound, and the elements will dissolve in intense heat; the earth and all its deeds will be incinerated."

Joel 2:31 states, "The sun will be darkened, and the moon will appear as blood, prior to the formidable day of YEHWEH's arrival." According to Joel 2:11, "YAHWEH will proclaim His voice before His army, for His camp is exceedingly vast; He is powerful in executing His Word. The day of YAHWEH is formidable and dreadful; who can endure it?" This evokes Revelation 19:14.

Isaiah's chapter twenty-four's initial verse calls out, "Approach, O nations, to listen; and pay attention, O peoples: let the earth and all its contents hear; the world and all that emerges from it." The second verse states, "For the wrath of YAHWEH is directed at all nations, and His fury upon all their armies: He has annihilated them; He has consigned them to the slaughter." The third verse states, "Their slain will be discarded, their odor will emanate from their carcasses, and the mountains will be dissolved by their blood." Verse 4 articulates, "All the celestial bodies shall be disintegrated, and the heavens shall be folded like a scroll, with all their entities descending like leaves from a vine and figs from a fig tree."

Joel 2:31 states, "The moon turns to blood before the dreadful day of YAHWEH." At the end of the 70th week, the seventh bowl was unleashed, and His descent to Earth occurs during Daniel 12:11, in alignment with Isaiah 34:2 and Revelation 19:14.

Is There an Armageddon War?

Rev 16:12 And the sixth angel poured out his vial on the mighty River Euphrates, and the water dried up, preparing the way for the kings of the East.

Rev 16:13 And I saw three unclean demons, like frogs, emerge from the mouths of the dragon, the beast, and the false prophet.

Rev 16:14 For they are devil spirits who perform miracles and go out to assemble the rulers of the earth and the entire globe for the battle of God Almighty's glorious day.

Rev 16:16 And he assembled them in a spot known in Hebrew as Armageddon.

Rev 16:12 And the sixth angel poured forth his vial on the great River Euphrates, and the water dried up, preparing the way for the kings of the East.

I will point out that the Euphrates, like the Nile, is a source of life for the nations it serves, in particular, spiritual life. The angel drying up the Euphrates symbolizes the impending death of spiritual Babylon in Mesopotamia. This location, considered the cradle of civilization, is where the Garden of Eden originated. The river drying up is symbolic of impending death. According to Rev 16:12, the drying up of the river opens the political opportunity for the kings of the East to unite. Rev 16:16 depicts the assembling of these rulers in Megiddo City—not troops, but governments preparing for war.

Rev 16:13 And I saw three unclean demons, like frogs, emerge from the mouths of the dragon, the beast, and the false prophet. The dragon represents Satan, who gathers the ten horns (the beast's heads of state) and the small horn, the false prophet. The demonic spirits, represented by the frogs, unite in their determination to destroy Jerusalem. Rev 17:12–15. The Serpent used the beast's 10 horns and the little horn receiving power for a limited period, but Yahshua turned the hearts of the ten-horn nations against the little horn, bringing the desolation of Israel to an end. This king's meeting is to return to Israel and finish the desolation.

Verse 16:13 becomes effective months, if not two years, before 16:12, which depicts the assembling of the kings. This is during the period of the one hour in which the ten horns obtained authority in Revelation 17:12, leading to battle, as recounted in

Revelation 14:19–20; this moment correlates with Daniel 9:27 and marks Jerusalem's final devastation. This verse does not refer to the kings of the East from 16:12.

In verse 16:12, the angel of Elohim gathers kings to discuss battle. How is this so? According to the following verse (16:14), this conference of governments is preparing for "the great day of Elohim." This incident, whatever its reality, is associated with the great and awful day of YAHWEH. While both scriptures describe the same occurrence, they serve distinct objectives. YAHWEH specifically refers to the seventh bowl of the angel plague. The seventh bowl is described in two parts: the horrible day (Revelation 19:14–19) and the magnificent day of Elohim (Revelation 19:11–13).

Satan is well-versed in Scripture and understands the significance and purpose of Revelation 16:12, which states, "to prepare the way for the kings from the east." However, I believe that the dragon's goal is to completely destroy Israel while retaining the temple for himself, as indicated by Revelation 16:13, which states, "I saw, coming out of the mouth." These frogs are a political plan to prevent Yahshua from claiming His throne, which, in scriptural terms, means they aim to defeat Him. Satan feels compelled to execute his plan through Daniel 9:27, which prophesies the desolation of Jerusalem. When Satan accepts his plan to destroy Jerusalem has failed, he refers to Revelation 16:13, which describes three unclean spirits resembling frogs; these spirits convey a unified message. Satan will influence these last-day Pharaohs—the Eastern Kings and their armies—in the same manner he influenced the Pharaohs of old and the Egyptian gods, and now the little horn with the same goddess, the frog queen Heqet.

Before the Eastern monarchs arrive, the ten kings (horns) of the beast have nearly decimated Jerusalem; then they have a change of heart, having turned against Satan's plan of total annihilation. This prompting the beast dragon to draw the Eastern kings toward Israel.

As the Eastern monarchs draw near to Megiddo, Israel faces a catastrophic moment, echoing its past helplessness before the Red Sea. Just as salvation came during the Exodus, specifically in Exodus 14:14–31, we now observe Israel's deliverance from a final attempt at annihilation at the conclusion of the 70th week.

It is essential to accurately place the removal of the false prophet from the temple and from authority within the correct timeline of the 70th Week. His removal from the temple is crucial to prevent the annihilation of Jerusalem by the ten horns during Revelation 14:20. It is important to remember that, despite its desolation,

Jerusalem must remain intact for Yahshua to have a temple to reign as king. The little horn false prophet entered Jerusalem and the temple in the middle of the 70th week (Daniel 12:11). We first see the little horn's absence from the temple in Revelation 15:7-8, which states, "And no man was able to enter the temple." Then, in Revelation 17:16-17, we learn how he is removed: "And he shall make her desolate and naked, and he shall eat her flesh and burn her with fire." One of the seven bowl angels executes the judgment on the false prophet and his city. Another angel's prophecy in Revelation 18:21 sheds more light on this incident. "A mighty angel took up a stone like a great millstone and cast it into the sea, saying, 'Thus with violence shall that great city Babylon be thrown down, and it shall be found no more at all.' The sea into which the millstone is cast is the same as the sea from which the eighth head emerged, the Mediterranean. Consequently, the power of the little horn, or false prophet, is brought to naught. The ten-horned beast now directs its power against the false prophet, placing him under arrest and burning Vatican City. This scene is reminiscent of Napoleon arresting the two popes in 1796 and 1798.

We can now examine the frogs mentioned in Revelation 16:12. Do these frogs symbolize Egypt's frog goddess? Let's take a moment to reflect on history; what is significant about this frog spirit in the time of Exodus compared to today? While I may not be able to fully articulate it, let's explore what this frog spirit represents in relation to Satan's purpose for himself.

As a fertility goddess, Heqet is expressly associated with the last stages of the Nile's flooding, as well as childbirth. This relationship appears to have developed throughout Egypt's Middle Kingdom, gaining her the epithet "She who hastens birth."

In the Osiris myth, Heqet, an Egyptian fertility goddess sometimes associated with Hathor, is represented as a frog. She is thought to have breathed life into Horus' new body upon birth, playing an important part in the closing minutes of labor. Heqet's role evolved as Horus' birth became more intimately intertwined with Osiris' resurrection. Eventually, this relationship led to her wearing amulets with the inscription "I am the resurrection" during the Christian era, as well as cross and lamb symbols. A temple dedicated to Horus and Heqet from the Ptolemaic Period was uncovered at Qus.

How does the frog spirit connect to the dragon, the small horn, and the mother of harlots and her daughters, as mentioned in Revelation 17:5? It is important to note that the eighth dragon head emerged from the sea, symbolizing the vast number of people associated with the Mediterranean region, which represents Babylon and the

Old Roman Empire. Did Satan not provide life to the eighth head of the beast system, which came from the seventh? Furthermore, I believe these frogs will bring the advent of the Millennium Kingdom, marking the end of the 70th Week. Let us examine another birth related to the eighth head: the resurrected eighth head signifies Satan's desire for power and promoting his faithful children to inherit the earth under his kingship. It is his final attempt to inherit the earth; he has a vision to destroy all the sons of God on the planet and to prevent Christ's return. It may seem absurd, yet this is the reality we face.

Chinese military forces and their allies are reportedly advancing toward Israel's northern border, as indicated in verse 16:12. It appears that the frogs associated with the sixth angel's bowl plague serve to expose Satan's frog spirit, reflecting his quest for redemption. The mythology surrounding Heqet underscores his yearning for life. Elohim compels the release of the goddess Heqet (a demonic spirit), representing the heart of Satan, as referenced in Revelation 16:13.

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

At the end of Daniel's 70th week, Heqet, who embodies Satan's nature as the frog goddess, opposes the arrival of Yahshua's kingdom. He actively promotes his reign as the return of the King of Kings approaches. Satan's goals include the destruction of Israel and the elevation of her false prophet, the little horn, to rule from Jerusalem over all of humanity. Heqet, the goddess of frogs, represents Satan's struggle to become a god after having been a condemned angel. In his efforts to destroy Israel with the Eastern Kings, he is entrapped by YAHWEH's planned return, as we read in Revelations 19. Revelation 19:19 states that Satan is compelled to engage in human

warfare against Yahshua and his army, which has now manifested in the heavens above the earth, rather than targeting Israel. The battle against Yahshua and his army will encompass more than just human adversaries; it will also involve Satan and his legions of demons. According to Revelation 19:20-21, the global governing bodies and their armies will face a fate similar to that of Pharaoh and Egypt during the Exodus. Redeemed Israel awaits.

The reality of the Armageddon war has always been the conflict described in Revelation 19:11-15, dating back to the foundation of the world. However, theology has mistakenly taught that this war involves 200 million people arriving in Israel. No military forces will ever reach Armageddon, only the kings of nations.

Revelation 19:11 Then I saw heaven opened, and behold, a white horse! The one sitting on it is called Faithful and True, and in righteousness he judges and makes war. [12] His eyes are like a flame of fire, and on his head are many diadems, and he has a name written that no one knows but himself. [13] He is clothed in a robe dipped in blood, and the name by which he is called is The Word of God. 14 And the armies of heaven, arrayed in fine linen, white and pure, were following him on white horses. [15] From his mouth comes a sharp sword with which to strike down the nations, and he will rule them with a rod of iron. He will tread the winepress of the fury of the wrath of God the Almighty. [16] On his robe and on his thigh, he has the names "King of Kings" and "Lord of Lords."

We've told most of the story about the sixth bowl angel, but we haven't shown how Satan would use the frog spirit Heqet in combination with the Beast nations of Europe. Let us examine how the scenario develops.

By the time the Eastern monarchs arrive at Megiddo City, Jerusalem's desolation will be over (Daniel 9:27). At this point, we will be reaching the end of the 70th week. Revelation 17:16-17 has come true, prophesying that these rulers will treat the whore with contempt, resulting in the destruction of the glorious Vatican City by their military troops. They will suspend their assault on Jerusalem and immediately divert their wrath toward Vatican City, annihilating it. The beast system's members remain unified, becoming the red dragon's political and military empire. Even after the Holy Spirit transforms their hearts in opposition to the false prophet and Vatican City, Satan will collect them once again for a last purpose, motivated by the frog spirit.

Satan intends to unite his European alliance into a single "frog mind" to engage in the upcoming Eastern military battle. The armies of these monarchs have not yet crossed the Euphrates River to reach Israel. These rulers are demonic in nature and are motivated by a desire to conquer the world, fueled by Yahshua's angel, who compels the goddess frog spirit Heqet. What challenges are Eastern governments ready to face? It looks like China plans to destroy Israel. This position presents a significant question: why does the sixth angel want to reinforce the determination of the monarchs of the East? This conduct is identical to that of the angel of YAHWEH, who hardened Pharaoh of Egypt's heart, as well as Satan's heart. The frog goddess, which originated with Satan, is mocked once more by Yahshua through the sixth bowl angel in Revelation 16, using the false goddess Heqet, also known as the frog of life and redemption.

The eastern monarchs are determined to destroy Israel, believing it to be the source of their plagues. The angel of Yahshua misleads them into believing that their destruction of Israel is necessary. Elohim's ultimate purpose is to bring about the "great and terrible day of YAHWEH," which, as previously stated, is separated into two sections, much like the events involving Pharaoh in Exodus. Satan is well aware of the prophecy and must devise a tactic to prevent the return of the King of Kings and Lord of Lords.

We are currently seeing both the angel Yahshua and the fallen angel of Satan advance toward the Armageddon battle. Satan becomes increasingly involved in YAHWEH's judgment scheme, particularly regarding the seventh bowl plague, which is considered earth's greatest judgment. This judgment condemns the world and glorifies YAHWEH, as stated in Revelation 16:14, which refers to "the great day of Elohim." Satan zealously resists the Messiah's return, completely aware of the implications. Remember how Satan tried to kill the Apostle John by boiling him in oil, hoping to prevent him from receiving and publishing the letter of Revelation. Revelation 16:14 emphasizes that Satan has no possibility of escape. This predicament is similar to that of the Pharaoh of Egypt, who was entangled by his own wicked heart, eventually fulfilling Holy Spirit's plan for his destruction.

Returning to Revelation, the world's armies prepare to crush Israel, but a deceptive spirit resembling a frog leads them astray with a false sense of self-redemption. The heavens will open currently, and the War of Armageddon will begin shortly afterwards, as promised in Revelation 19:11.

In Revelation 16:14, it says, "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." Satan, his evil angels, and the world's armies cannot win, and he is well aware of it. He has always known that the Armageddon fight is more than just a conflict between humans; it is a struggle of Satan and humanity against the Word of Life and His glory—a predetermined war that has existed since the beginning of time. Satan has a choice: surrender or battle against death, knowing that death will inevitably triumph.

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

It's vital to remember that "blessed is" is a present-tense expression. According to Matthew 13:23, "he that watches" refers to those who understand the Scriptures. Returning to our major topic, we see a warning about coming judgment at the door. This advice is consistent with Exodus 11:4. [4] "About midnight I will go out..." This sequence occurs shortly before the ultimate judgment, which begins at midnight. Midnight signifies the height of darkness, as stated in Exodus 12:29, when YAHWEH destroyed all the firstborn in Egypt. After midnight, time starts to move toward morning. In the morning, the elect seed obtains the promised land. The book of Revelation continues this story while ending the 70th week.

According to Rev 16:16, "And he assembled them in a spot known in Hebrew as Armageddon." The sixth angel of YAHWEH has gathered the kings of the East (not armies). I consider it significant that He gathered them, implying they have no choice.

Brian Neill

May 2021, seventh edition October 2025

APPENDIX

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

Germany and the Catholic Church

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

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

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

Holy Roman Empire

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

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

"Charlemagne...regarded his possession of the empire as resulting solely from his own power...Yet on the other hand he looked upon his empire only as a Christian one,

whose most noble calling it was to train up the various races within its borders to the service of God and thus to unify them."

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

The church became the primary institution in Europe, transcending all of its local and regional monarchs, to the point that the continent took on an alternate name:

"Christendom." The Holy Roman Emperor became the world's most powerful civil ruler, crowned by its most powerful religious figure.

End

Antiochus IV Epiphanes; 164 B.C.

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

ANTIOCHUS IV (EPIPHANES) AND 164 B. C.

Edited: 8-2007

The great majority of Bible commentaries, past and present, have interpreted the "little horn" of Daniel 8 as Antiochus IV (Epiphanes) of the Greek Seleucids who ruled from Syria. Since Daniel 11:3-4 uses the same terminology as Daniel 8:8-9, 22, it is certain that both texts refer to the same kingdom. It is noteworthy that even William Miller (in a strange way) connected Daniel 9:23 with First Maccabees 8 and 9. See #6 of Miller's Time Proved in Fifteen Different Ways found in Cultic Doctrine by Dale Ratzlaff.

One of the four kingdoms which emerged from the Grecian goat after Alexander's death was the Greek Seleucid Kingdom, described in Daniel 11:4-20. Antiochus IV reigned from 175 to 164 B. C. Most commentators agree that his hatred of the Jews and desecration of their Temple is recorded in great detail in Daniel 11:21-35.

Although insignificant in history as a whole, in Daniel's history of nations which persecute Israel, Antiochus IV is a key figure. As such, he is also a type of the last-day Antichrist (Matt. 24:15; Mark 13:14).

The Jews living during Antiochus' reign understood and interpreted Daniel 8:8-14 to their time. The two historical books of Maccabees detail the desolations that Antiochus inflicted on Israel from 171 to 164 B. C. Although

neither inspired nor canonical, First and Second Maccabees are accepted by historians as mostly reliable accounts of the events of that time period. Serious Bible students are encouraged to read these books and compare them with Daniel 8 and 11.

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

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

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

them, which was in the 148th year, the 9th month, and the 25th day of the month, 1 Mac. 4:52. God reckons the time of his people's afflictions he is afflicted."

The Jamieson, Fausset, and Brown Commentary says "Six years and 110 days. This includes not only the three and a half years during which the daily sacrifice was forbidden by Antiochus (Josephus, 'Bellum Judaicum,' i.1, sec.1), but the whole series of events whereby it was practically interrupted: beginning with the >little horn waxing great toward the pleasant land,' and 'casting some of the host' (Dan. 8:9-10); namely, when in 171 B. C., or the month Sivan in the year 142 of the era of the Seleucids, the sacrifices began to be neglected, owing to the high priest Jason introducing at Jerusalem Grecian customs and amusements-- the palaestra and gymnasium; ending with the death of Antiochus, 164 B. C., or the month Shebath in the year 148 of the Seleucid era. Compare 1 Macc. 1:11-15; 2 Macc. 4:7-14.

After the death of Seleucus, when Antiochus called Epiphanes took the kingdom, Jason, the brother of Onias, labored underhand to be high priest, promising unto the king, by intercession, three hundred and threescore talents of silver, etc., if he might have license to set him up a place for exercise, and, for the training up of youth in the fashions of the pagan, and to write them of Jerusalem by the name of Antiochians: which, when the king had granted, and he had gotten into his hand the rule, he forthwith brought his own nation to the Greekish fashion & he brought up new customs against the law-- and made them wear a hat."

This explanation says that the entire defilement lasted 2300 days, or six years plus.

1 Mac 1:10 175 B. C.; 137th Seleucid year; Antiochus begins reign

1 Mac 1:10-15 *171 B. C. desolating covenant to worship Greek gods

2 Mac 4:7-18 neglected sacrifices

1 Mac 1:16-19 Antiochus plunders Egypt

1 Mac 1:20-28 169 B. C.; plunders temple

1 Mac 1:29-64 167 B. C. plundered Jerusalem

1 Mac 1:39 completely stopped sanctuary services

1 Mac 1:43-53 sacrificed pig; death decree

1 Mac 1:54-64 sets up a desolating sacrilege inside the temple

2 Mac 6:1, 2 “compel the Jews to forsake the laws of their fathers and cease to live by the laws of God, and also to pollute the temple in Jerusalem and call it the temple of Olympian Zeus.”

1 Mac 4:42-58 **164 BC; sanctuary cleansed; Antiochus died

2 Mac 10:1-8 sanctuary purified

The following sources are a very small representation which agree with Matthew Henry and Jamieson, Fausset, and Brown. The Scofield Reference Bible, (Congregational), 1909; The New Bible Commentary, (Presbyterian influence), Inter-Varsity, 1953 Fellowship; The Wycliffe Bible Commentary, Moody Press, 1962; The Ryrie Study Bible, Moody Press, 1986.

Ancient City's Destruction by Exploding Space Rock May Have Inspired Biblical Story of Sodom

Around 1650 B.C.E., the Bronze Age city of Tall el-Hammam was wiped out by a blast 1,000 times more powerful than the atomic bomb used at Hiroshima

Livia Gershon

Daily Correspondent

September 22, 2021



“Air temperatures rapidly rose above 3,600 degrees Fahrenheit,” writes study co-author Christopher Moore. “Clothing and wood immediately burst into flames. Swords,

spears, mudbricks and pottery began to melt. Almost immediately, the entire city was on fire.” Allen West and Jennifer Rice under CC BY-ND

The destruction of Tall el-Hammam, a Bronze Age city in the Jordan Valley, by an exploding comet or meteor may have inspired the biblical story of Sodom and Gomorrah, a new study suggests. (“[N]otoriously sinful cities,” Sodom and Gomorrah’s devastation by sulfur and fire is recorded in the Book of Genesis, according to Encyclopedia Britannica.)

At the time of the disaster, around 1650 B.C.E., Tall el-Hammam was the largest of three major cities in the valley. It likely acted as the region’s political center, reports Ariella Marsden for the Jerusalem Post. Combined, the three metropolises boasted a population of around 50,000.

Tall el-Hammam’s mudbrick buildings stood up to five stories tall. Over the years, archaeologists examining the structures’ ruins have found evidence of a sudden high-temperature, destructive event—for instance, pottery pieces that were melted on the outside but untouched inside.

Almost immediately, the entire city was on fire.

The new paper, published in the journal Nature Scientific Reports, examined possible causes of the devastation based on the archaeological record. The researchers concluded that warfare, a fire, a volcanic eruption or an earthquake were unlikely culprits, as these events couldn’t have produced heat intense enough to cause the melting recorded at the scene. That left a space rock as the most likely cause.

Because experts failed to find a crater at the site, they attributed the damage to an airburst created when a meteor or comet traveled through the atmosphere at high speed. It would have exploded about 2.5 miles above the city in a blast 1,000 times more powerful than the atomic bomb used at Hiroshima, writes study co-author Christopher R. Moore, an archaeologist at the University of South Carolina, for the Conversation.

“Air temperatures rapidly rose above 3,600 degrees Fahrenheit,” Moore explains.

“Clothing and wood immediately burst into flames. Swords, spears, mudbricks and pottery began to melt. Almost immediately, the entire city was on fire.”

Seconds after the blast, a shockwave ripped through the city at a speed of roughly 740 miles per hour—faster than the worst tornado ever recorded. The cities’ buildings were reduced to foundations and rubble.

“None of the 8,000 people or any animals within the city survived,” Moore adds.

“Their bodies were torn apart and their bones blasted into small fragments.”

Corroborating the idea that an airburst caused the destruction, the researchers found melted metals and unusual mineral fragments among the city's ruins.



A massive fire and shockwave caused by the exploding space rock leveled the city, according to the new study. Phil Silvia under CC BY-ND

"[O]ne of the main discoveries is shocked quartz," says James P. Kennett, an emeritus earth scientist at the University of California Santa Barbara, in a statement. "These are sand grains containing cracks that form only under very high pressure."

The archaeologists also discovered high concentrations of salt in the "destruction layer" of the site, possibly from the blast's impact on the Dead Sea or its shores. The explosion could have distributed the salt across a wide area, possibly creating high-salinity soil that prevented crops from growing and resulted in the abandonment of cities along the lower Jordan Valley for centuries.

Moore writes that people may have passed down accounts of the spectacular disaster as oral history over generations, providing the basis for the biblical story of Sodom and Gomorrah—which, like Tall el-Hammam, were supposedly located near the Dead Sea.

In the Book of Genesis 19:24, God "rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven," and "the smoke of the country went up as the smoke of a furnace." According to the Gospel of Luke, "on the day that Lot left Sodom, it rained fire and sulfur from heaven and destroyed all of them."

Whether Tall el-Hammam and Sodom were actually the same city is an ongoing debate. The researchers point out that the new study does not offer evidence one way or the other.

"All the observations stated in Genesis are consistent with a cosmic airburst," says Kennett in the statement, "but there's no scientific proof that this destroyed city is indeed the Sodom of the Old Testament."

Livia Gershon

Astrophysicists Chart Source of Asteroid That Killed Dinosaurs

A new model explains a possible route for the extraterrestrial rock before it blasted Earth

Riley Black

Science Correspondent

February 15, 2021

Published in Scientific Reports, the new study by astronomers Amir Siraj and Avi Loeb of the Harvard-Smithsonian Center for Astrophysics, propose that a series of break-ups and chance events sent the huge chunk of space rock our way. Mark Garlick, Science Photo Library, Getty Images

It was the worst day in the history of life on Earth. One moment, the Age of Dinosaurs lumbered on as it had for millions and millions of years. The next, a roughly six-mile-wide chunk of space rock slammed into the Earth, kicking off a mass extinction that would wipe out the non-avian dinosaurs and many other forms of life. And now, more than 66 million years later, researchers have begun to pinpoint where that cataclysm-sparking piece of rock came from.

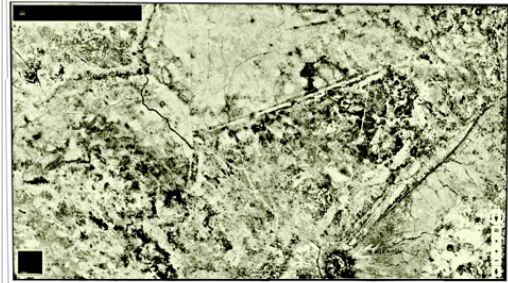
The fact that a huge piece of extraterrestrial rock struck what is now the Yucatan Peninsula 66 million years ago is not controversial. And, year by year, scientists working in different disciplines keep amassing more evidence that this unprecedented event caused our planet's fifth mass extinction. The incredible heat of impact debris returning to the atmosphere, global wildfires and a dust cloud that blocked the sun for years all played a role. In the end, almost three quarters of known species went extinct during the cataclysm.

The Lost City of Akkad

The disappearance of early civilizations by a major meteor impact?

THE PROJECT

This project wants to find out if 4200 years ago in 'Eden' in Iraq, there was a comet impact that unleashed the power of 9400 Hiroshima bombs. On satellite images we found a structure in the dried-out wetlands that points to a cosmic impact. There's a crater shaped lake. We have a gravitational map that supports a comet impact. And a few miles from there, outlines can be seen in the desert sands that look like an ancient port city. And the 4200 year old clay tablet K8538 describes the whole event.

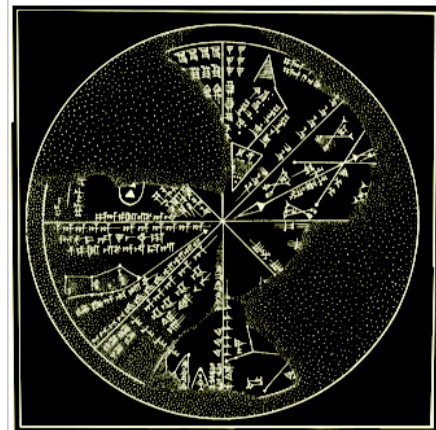


THE RESEARCH

[The Sumerian K8538 tablet - The great meteor impact devastating Mesopotamia.](#)

By Joachim Seifert and Frank Lemke

Published: April 25, 2014



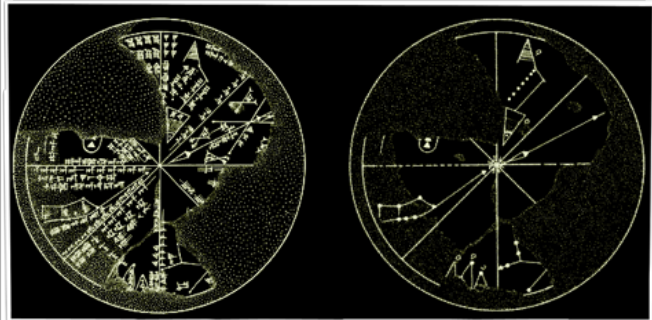
Abstract

The K8538 is the world's first scientific documentation on approach and terrestrial impact of a large comet on Earth. Observations were made on top of an astronomical tower, located 100 km close to the impact site. The report is presented in form of a sequence of eight pictures, explaining the comet's first astronomical sighting, the appearance of comet tail and coma, the growing comet size, the comet flight across the sky and finally, its visible impact beyond the horizon, i.e. the impact flash lighting of the sky and the subsequent elevation of ash plumes, glowing beyond the horizon, spreading North and West. The impact itself is not described as a blast pressure wave but rather as an ash and dust tempest, rising out of mud sediments from the Tigris and Euphrates river delta, where the hot comet found its burial. The astronomical observer carried out trigonometrical measurements to record the flight path in the sky, flying distances and flying times. The observer started his measurements as soon as the comet showed its spectacular size, coma and tail, which convinced the observer, that an extraordinary celestial event was about to take place. The K8538 is a full comprehensive analysis of the comet event; its eight-picture sequence is cohesive. The tablet is a masterly work, explaining with as little text a maximum amount of impact event features. The tablet is a late Babylonian copy of the early old Sumerian original. Written cuneiform signs of two zodiacal constellations, Orion and

[The Sumerian K8538 tablet. The great meteor impact devastating Mesopotamia - a 2019 translation addendum](#)

By Joachim Seifert and Frank Lemke

Published: February 19, 2019



Abstract

The paper adds new translation knowledge to our 2014 paper: “The Sumerian K8538 tablet, the great meteor impact devastating Mesopotamia”. We present an improved, detailed fixing of the meteor impact day and impact hour, according to data provided on the tablet. A sky map for Northern Taurids meteor showers shows the comet flight path in the sky. Other useful information is given concerning climatic change, following the meteor impact, the meteor impact aftermath and new details for the relation of the cosmic impact to the Christian Bible, in particularly to Genesis and Apocalypse. The meteor impact occurred at 10:56 am, on September 22, 2193 BC, after the meteor emerged at 5:34 am at dawn and after a flight time of 5 hours 22 minutes. These numbers can clearly be deduced out of observation data entries in the tablet’s pictographic records and in comparison to LOD (length-of-day tables) for the corresponding Mesopotamian latitude. The K8538 tablet is property of the British Museum. Unfortunately, the museum is staunch in its opinion that this tablet represents the Babylonian sky as a so-called “planisphere”. This opinion is based on an interpretation, which we, for the first time, analyze in comprehensive detail, item by item, in this paper. Result: The planispheric concept of the Babylonian sky on this tablet is a hoax: Not one single correct argument proves alleged recorded planispheric constellations on the tablet, except one, already found by L. W. King,

[The destruction of the city of Akkad by a cosmic asteroid impact and the link to global climate change.](#)

By Joachim Seifert and Frank Lemke

Published: May 15, 2013



Abstract

We focus on one of the most important events in human history, the 4.2 kiloyear event, when great civilizations around the world collapsed into anarchy and social chaos. From this moment on, climate cooling and widespread aridification began, lowering agricultural food production and human living conditions. Various hypotheses exist about its cause; the most promising approach links the 4.2 kiloyear event to a cosmic asteroid crash into Mesopotamia. The asteroid landed in a densely populated area; we examine at first major translations of preserved Sumerian documents on details and progression of this catastrophic event. We quote major impact features as observed by historical Sumerian eyewitnesses. The impact, as a full strike, eradicated the Imperial city of Akkad. The impact damaged all other Sumerian towns to different degrees. Based on our findings, we identify the location of the missing city of Akkad.

Bible Verses

Inanna and Nimrod, the baal religion:

Isa 14:12 How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! **14:13** For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: **14:14** I will ascend above the heights of the clouds; I will be like the most High. **14:15** Yet thou shalt be brought down to hell, to the sides of the pit.

Gen 10:8 And Cush begat Nimrod: he began to be a mighty one in the earth. **10:9** He was a mighty hunter before the LORD: wherefore it is said, Even as Nimrod the mighty hunter before the LORD. **10:10** And the beginning of his kingdom was Babel, and Erech, and Accad (Akkad), and Calneh, in the land of Shinar (Mesopotamia, Akkad/Babylon). Sumer civilization in Mesopotamia city of Ur birth place of Inanna Queen of Heaven goddess. The Baal religion began here, runs through time and ends in Revelation, the 70th Week of Daniel.

Zec 5:5 Then the angel that talked with me went forth, and said unto me, Lift up now thine eyes, and see what is this that goeth forth. **5:6** And I said, What is it? And he said, This is an ephah that goeth forth. He said moreover, This is their resemblance through all the earth. **5:7** And, behold, there was lifted up a talent of lead: and this is a woman that sitteth in the midst of the ephah. **5:8** And he said, This is wickedness. And he cast it into the midst of the ephah; and he cast the weight of lead upon the mouth thereof. **5:9** Then lifted I up mine eyes, and looked, and, behold, there came out two women, and the wind was in their wings; for they had wings like the wings of a stork: and they lifted up the ephah between the earth and the heaven. **5:10** Then said I to the angel that talked with me, Whither do these bear the ephah? **5:11** And he said unto me, To build it an house in the land of Shinar: and it shall be established, and set there upon her own base.

Jer 7:9 Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not; **7:10** And come

and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations? **7:11** Is this house, which is called by my name, become a den of robbers in your eyes? Behold, even I have seen it, saith the LORD. **7:12** But go ye now unto my place which was in Shiloh, where I set my name at the first, and see what I did to it for the wickedness of my people Israel.

7:13 And now, because ye have done all these works, saith the LORD, and I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye answered not; **7:14** Therefore will I do unto this house, which is called by my name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to Shiloh. **7:15** And I will cast you out of my sight, as I have cast out all your brethren, even the whole seed of Ephraim. **7:16** Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me: for I will not hear thee. **7:17** See thou not what they do in the cities of Judah and in the streets of Jerusalem? **7:18** The children gather wood, and the fathers kindle the fire, and the women knead their dough, to make cakes to the queen of heaven, and to pour out drink offerings unto other gods, that they may provoke me to anger. **7:19** Do they provoke me to anger? saith the LORD: do they not provoke themselves to the confusion of their own faces? **7:20** Therefore thus saith the Lord GOD; Behold, mine anger and my fury shall be poured out upon this place, upon man, and upon beast, and upon the trees of the field, and upon the fruit of the ground; and it shall burn, and shall not be quenched.

Jer 44:15 Then all the men which knew that their wives had burned incense unto other gods, and all the women that stood by, a great multitude, even all the people that dwelt in the land of Egypt, in Pathros, answered Jeremiah, saying, **44:16** As for the word that thou hast spoken unto us in the name of the LORD, we will not hearken unto thee. **44:17** But we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the queen of heaven, and to pour out drink offerings unto her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem: for then had we plenty of victuals, and were well, and saw no evil. **44:18** But since we left off to burn incense to the queen of heaven, and to pour out drink offerings unto her, we have wanted all things, and have been consumed by the sword and by the famine. **44:19** And when we burned incense to the queen of heaven, and poured out drink offerings unto her, did we make her cakes to worship her, and pour out drink offerings unto her, without

our men? **44:20** Then Jeremiah said unto all the people, to the men, and to the women, and to all the people which had given him that answer, saying, **44:21** The incense that ye burned in the cities of Judah, and in the streets of Jerusalem, ye, and your fathers, your kings, and your princes, and the people of the land, did not the LORD remember them, and came it not into his mind? **44:22** So that the LORD could no longer bear, because of the evil of your doings, and because of the abominations which ye have committed; therefore is your land a desolation, and an astonishment, and a curse, without an inhabitant, as at this day. **44:23** Because ye have burned incense, and because ye have sinned against the LORD, and have not obeyed the voice of the LORD, nor walked in his law, nor in his statutes, nor in his testimonies; therefore this evil is happened unto you, as at this day.

44:24 Moreover Jeremiah said unto all the people, and to all the women, Hear the word of the LORD, all Judah that are in the land of Egypt: **44:25** Thus saith the LORD of hosts, the God of Israel, saying; Ye and your wives have both spoken with your mouths, and fulfilled with your hand, saying, We will surely perform our vows that we have vowed, to burn incense to the queen of heaven, and to pour out drink offerings unto her: ye will surely accomplish your vows, and surely perform your vows. **44:26** Therefore hear ye the word of the LORD, all Judah that dwell in the land of Egypt; Behold, I have sworn by my great name, saith the LORD, that my name shall no more be named in the mouth of any man of Judah in all the land of Egypt, saying, The Lord GOD liveth. **44:27** Behold, I will watch over them for evil, and not for good: and all the men of Judah that are in the land of Egypt shall be consumed by the sword and by the famine, until there be an end of them.

Baal religion continues until the end:

Dan 7:8 I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things. **7:11** I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. **7:12** As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.

Rev 13:1 And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. **13:2** And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a

lion: and the dragon gave him his power, and his seat, and great authority. **13:3** And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. **13:4** And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him? **13:5** And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.

Rev 17:2 With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

17:3 So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns.**17:4** And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: **17:5** And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. **17:6** And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

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

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What Is the Great Reset?

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University, Carnegie Mellon University, and Case Western Reserve University. He is the author of numerous books, including *Nineteenth-Century British Secularism: Science, Religion, and Literature*; *Google Archipelago*; *Beyond Woke*; and *Thought Criminal*. The following is adapted from a talk delivered at Hillsdale College on November 7, 2021, during a Center for Constructive Alternatives conference on "The Great Reset."

Is the Great Reset a conspiracy theory imagining a vast left-wing plot to establish a totalitarian one-world government? No. Despite the fact that some people may have spun conspiracy theories based on it—with some reason, as we will see—the Great Reset is real. Indeed, just last year, Klaus Schwab, founder and executive chairman of the World Economic Forum (WEF)—a famous organization made up of the world's political, economic, and cultural elites that meets annually in Davos, Switzerland—and Thierry Malleret, co-founder and main author of the *Monthly Barometer*, published a book called *COVID-19 and The Great Reset*. In the book, they define the Great Reset as a means of addressing the "weaknesses of capitalism" that were purportedly exposed by the COVID pandemic. But the idea of the Great Reset goes back much further. It can be traced at least as far back as the inception of the WEF, originally founded as the European Management Forum, in 1971.

In that same year, Schwab, an engineer and economist by training, published his first book, *Modern Enterprise Management in Mechanical Engineering*.

It was in this book that Schwab first introduced the concept he would later call "stakeholder capitalism," arguing

"that the management of a modern enterprise must serve not only shareholders but all stakeholders to achieve long-term growth and prosperity." Schwab and the WEF have promoted the idea of stakeholder capitalism ever since. They can take credit for the stakeholder and public-private partnership rhetoric and policies embraced by governments, corporations, non-governmental organizations, and international governance bodies worldwide.

The specific phrase "Great Reset" came into general circulation over a decade ago, with the publication of a 2010 book, *The Great Reset*, by American urban studies scholar Richard Florida. Written in the aftermath of the 2008 financial crisis, Florida's book argued that the 2008 economic crash was the latest in a series of Great Resets—including the Long Depression of the 1870s and the Great Depression of the 1930s which he defined as periods of paradigm-shifting systemic innovation.

Four years after Florida's book was published, at the 2014 annual meeting of the WEF, Schwab declared: "What we

want to do in Davos this year ... is to push the reset button" –and subsequently the image of a reset button would appear on the WEF's website.

In 2018 and 2019, the WEF organized two events that became the primary inspiration for the current Great Reset project and also, for obvious reasons, fresh fodder for conspiracy theorists. (Don't blame me for the latter all I'm doing is relating the historical facts.) In May 2018, the WEF collaborated with the Johns Hopkins Center for Health Security to conduct "CLADE X," a simulation of a national pandemic, response. Specifically, the exercise simulated the outbreak of a novel strain of a human parainfluenza virus, with genetic elements of the Nipah virus, called CLADE X. The simulation ended with a news report stating that in the face of CLADE X, without effective vaccines, "experts tell us that we could eventually see 30 to 40 million deaths in the U.S. and more than 900 million around the world—twelve percent of the global population."

Clearly, preparation for a global pandemic was in order. In October 2019, the WEF collaborated with Johns Hopkins and the Bill and Melinda Gates Foundation on another pandemic exercise, "Event 201," which simulated an international response to the outbreak of a novel coronavirus. This was two months before the COVID outbreak in China became news and five months before the World Health Organization declared it a pandemic, and it closely resembled the future COVID scenario, including incorporating the idea of asymptomatic spread.

The CLADE X and Event 201 simulations anticipated almost every eventuality of the actual COVID crisis, most notably the responses by governments, health agencies, the media, tech companies, and elements of the public. The responses and their effects included worldwide lockdowns, the collapse of businesses and industries, the adoption of biometric surveillance technologies, an emphasis on social media censorship to combat "misinformation," the flooding of social and legacy media with "authoritative sources," widespread riots, and mass unemployment. seized"; that "we should take advantage of this unprecedented opportunity to reimagine our world"; that "the moment must be seized to take advantage of this unique window of opportunity"; and that "[f]or those fortunate enough to find themselves in industries 'naturally' resilient to the pandemic"—think here of Big Tech companies like Apple, In their recent book on the Great Reset,

Schwab and Malleret pit "stakeholder capitalism" against "neoliberalism," defining the

latter as "a corpus of ideas and policies ... favouring competition over solidarity, creative destruction over government intervention,

Google, Facebook, and Amazon—"the crisis was not only more bearable, but even a source of profitable opportunities at a time and economic growth over social welfare." In of distress for the other words, "neoliberalism" refers to the free enterprise system. In opposing that system, stakeholder capitalism entails corporate cooperation with the state and vastly increased government intervention in the economy majority."

The Great Reset aims to usher in a bewildering economic amalgam—Schwab's stakeholder capital. In addition to being promoted as a response to COVID, the Great Reset is promoted as a response to climate change. In 2017, the WEF published a paper entitled, "We Need to Reset the Global Operating System to Achieve the [United Nations Sustainable Development Goals]." On June 13, 2019, the WEF signed a Memorandum of Understanding with the United Nations to form a partnership to advance the "UN 2030 Agenda for Sustainable Development." Shortly after that, the WEF published the "United Nations World Economic Forum Strategic Partnership Framework for the 2030 Agenda," promising to help finance the UN's climate change agenda and committing the WEF to help the UN "meet the needs of the Fourth Industrial Revolution," including providing assets and expertise for "digital governance."

In June 2020, at its annual meeting, the WEF announced the Great Reset's official launch, and a month later Schwab and Malleret published their book on COVID and the Great Reset. The book declared that COVID represents an "opportunity [that] can be the ism which I have called "corporate socialism" and Italian philosopher Giorgio Agamben has called "communist capitalism." In brief, stakeholder capitalism involves the behavioral modification of corporations to benefit not shareholders, but stakeholders—individuals and groups that stand to benefit or lose from corporate behavior. Stakeholder capitalism requires not only corporate responses to pandemics and ecological issues such as climate change, "but also rethinking [corporations'] commitments to already-vulnerable communities within their ecosystems."

This is the "social justice" aspect of the Great Reset. To comply with that, governments, banks, and asset managers use the Environmental, Social, and Governance (ESG) index to squeeze non-woke corporations and businesses out of the

market. The ESG index is essentially a social credit score that is used to drive ownership and control of production away from the non-woke or non-compliant. One of the WEF's many powerful "strategic partners," BlackRock, Inc., the world's largest asset manager, is solidly behind the stakeholder model.

In a 2021 letter to CEOs, BlackRock CEO Larry Fink declared that "climate risk is investment risk," and "the creation of sustainable index investments has enabled a massive acceleration of capital towards companies better prepared to address climate risk." The COVID pandemic, Fink wrote, accelerated the flow of funds toward sustainable investments: We have long believed that our clients, as shareholders in your company, will benefit if you can create enduring, sustainable value for all of your stakeholders.. .. As more and more investors choose to tilt their investments towards sustainability focused companies, the tectonic shift we are seeing will accelerate further. And because this will have such a dramatic impact on how capital is allocated, every management team and board will need to consider how this will impact their company's stock.

Fink's letter is more than a report to CEOs. It is an implicit threat: be woke or else. In their recent book on the Great Reset, Schwab and Malleret pit "stakeholder capitalism" against "neoliberalism," defining the latter as "a corpus of ideas and policies ... favouring competition over solidarity, creative destruction over government intervention, and economic growth over social welfare." In other words, "neoliberalism" refers to the free enterprise system. In opposing that system, stakeholder capitalism entails corporate cooperation with the state and vastly increased government intervention in the economy. Proponents of the Great Reset hold "neoliberalism" responsible for our economic woes. But in truth, the governmental favoring of industries and players within industries—what used to be known as corporatism or economic fascism—has been the real source of what Schwab and his allies at the WEF decry.

While approved corporations are not necessarily monopolies, the tendency of the Great Reset is toward monopolization vesting as much control over production and distribution in as few favored corporations as possible, while eliminating industries and producers deemed non-essential or inimical. To bring this reset about, Schwab writes, "[e]very country, from the United States to China, must participate, and every industry, from oil and gas to tech, must be transformed." Another way of describing the goal of the Great Reset is "capitalism with Chinese characteristics"—a two-tiered economy, with profitable monopolies and the state on top and socialism

for the majority below. Several decades ago, as China's growing reliance on the for-profit sectors of its economy could no longer be credibly denied by the Chinese Communist Party (CCP), its leadership approved the slogan "socialism with Chinese characteristics" to describe its economic system. Formulated by Deng Xiaoping, the phrase was meant to rationalize the CCP's allowance of for-profit development under a socialist political system. The CCP considered the privatization of the Chinese economy to be a temporary phase—lasting as long as 100 years if necessary—on the way to a communist society. Party leaders maintain that this approach has been necessary in China because socialism was introduced too early there, when China was a backward agrarian country. China needed a capitalist booster shot. Stripped of its socialist ideological pretensions, the Chinese system amounts to a socialist or communist state increasingly funded by capitalist economic development. The difference between the former Soviet Union and contemporary China is that when it became obvious that a socialist economy had failed, the former gave up its socialist economic pretenses, while the latter has not.

The Great Reset represents the development of the Chinese system in the West, but in reverse. Whereas the Chinese political class began with a socialist political system and then introduced privately held for-profit production, the West began with capitalism and is now implementing a Chinese-style political system. This Chinese-style system includes vastly increased state intervention in the economy, on the one hand, and on the other, the kind of authoritarian measures that the Chinese government uses to control its population. Schwab and Malleret write that if "the past five centuries in Europe and America" have taught us anything, it is that "acute crises contribute to boosting the power of the state. It's always been the case and there is no reason it should be different with the COVID-19 pandemic."

like Amazon, Apple, Facebook, and Google enjoyed record gains. Other developments that advance the Great Reset agenda have included unfettered immigration, travel restrictions for otherwise legal border crossing, the Federal Reserve's unrestrained printing of money and the subsequent inflation, increased taxation, increased dependence on the state, broken supply chains, the restrictions and job losses due to vaccine mandates, and the prospect of personal carbon allowances. Such policies reflect the "fairness" aspect of the Great Reset—fairness requires lowering the economic status of people in wealthier nations like the U.S. relative to that of people in poorer regions of the world.

One of the functions of woke ideology is to make the majority in developed countries feel guilty about their wealth, which the elites aim to reset downwards- except, one notices, for the elites themselves, who need to be rich

Fairness requires lowering the economic status of people in wealthier nations like the U.S. relative to that of people in poorer regions of the world. A function of woke ideology is to make the majority in developed countries feel guilty about their wealth, which the elites aim to reset downwards- except, one notices, for the elites themselves, who need to be rich in order to fly in their private jets to Davos each year.

in order to fly in their private jets to Davos each year. The Great Reset's corporate stakeholder model overlaps with its governance and geopolitical model: states and favored corporations are combined in public private partnerships. The draconian lockdown measures employed by Western governments managed to accomplish goals of which

corporate socialists in the WEF could only dream-above all, the destruction of small businesses, eliminating competitors for corporate monopolists favored by the state. In the U.S. alone, according to the Foundation for Economic Education, millions of small businesses closed their doors due to the lockdowns. Yelp data indicates that 60 percent of those closures are now permanent. Meanwhile companies and together have control of governance. This corporate- state hybrid is largely unaccountable to the constituents of national governments.

Governance is not only increasingly privatized, but also and more importantly, corporations are deputized as major additions to governments and intergovernmental bodies. The state is thereby extended, enhanced, and augmented by the addition of enormous corporate assets. As such, corporations become what I have called "governmentalities" otherwise private organizations wielded as state apparatuses, with no obligation to answer to pesky voters.

Since these corporations are multinational, the state essentially becomes globalist, whether or not a one-world government is ever formalized. As if the economic and

governmental resets were not dramatic enough, the technological reset reads like a dystopian science fiction novel. It is based on the Fourth Industrial Revolution—or 4-IR for short. The first, second, and third industrial revolutions were the mechanical, electrical, and digital revolutions. The 4-IR marks the convergence of existing and emerging fields, including Big Data, artificial intelligence, machine learning, quantum computing, genetics, nanotechnology, and robotics.

The foreseen result will be the merging of the physical, digital, and biological worlds, which presents a challenge to the ontologies by which we understand ourselves and the world, including the definition of a human being.

There is nothing original about this. Transhumanists and Singularitarians (prophets of technological singularity) such as Ray Kurzweil forecasted these and other revolutionary developments long ago. What's different about the globalists' vision of 4-IR is the attempt to harness it to the ends of the Great Reset. If already existing 4-IR developments are any indication of the future, then the claim that it will contribute to human happiness is false.

These developments include Internet algorithms that feed users prescribed news and advertisements and downrank or exclude banned content; algorithms that censor social media content and consign "dangerous" individuals and organizations to digital gulags; "keyword warrants" based on search engine inputs; apps that track and trace COVID violations and report offenders to the police; robot police with scanners to identify and round up the unvaccinated and other dissidents; and smart cities where residents are digital entities to be monitored, surveilled, and recorded, and where data on their every move is collected, collated, stored, and attached to a digital identity and a social credit score.

In short, 4-IR technologies subject human beings to a kind of technological management that makes surveillance the political ideology and modus operandi of what I call Big Digital, which is on the leading edge of a nascent world system. Big Digital is the communications, ideological, and technological arm of an emerging corporate-socialist totalitarianism.

The Great Reset is the name that has since been given to the project of establishing this world system. by the SA] look like child's play. Schwab goes so far as to cheer developments that aim to connect human brains directly to the cloud for the sake of "data mining" our thoughts and memories. If successful, this would constitute a

technological mastery over decision-making that would threaten human autonomy and undermine free will.

The Great Reset promises inclusion in a shared destiny. But the subordination of so-called "netizens" implies economic and political disenfranchisement, a hyper-vigilance over self and others, and social isolation—or what Hannah Arendt called "organized loneliness"—on a global scale. This is already manifest in lockdowns, masking, social distancing, and the social exclusion of the unvaccinated. The title of the Ad Council's March 2020 public service announcement "Alone Together"—perfectly captures this sense of organized loneliness.

The 4-IR seeks to accelerate the merging of humans and machines, resulting in a world in which all information, including genetic information, is shared, and every action, thought, and motivation is known, predicted, and possibly precluded. Unless taken out of the hands of corporate-socialist technocrats, the 4-IR will eventually lead to a virtual and inescapable prison of body and mind. In terms of the social order, the Great Reset promises inclusion in a shared destiny. But the subordination of so-called "netizens" implies economic and political disenfranchisement, a hyper-vigilance over self and others, and social isolation—or what Hannah Arendt called "organized loneliness"—on a global scale.

This organized loneliness is already manifest in lockdowns, masking, social distancing, and the social exclusion of the unvaccinated. The title of the Ad Council's March 2020 public service announcement "Alone Together"—perfectly captures this sense of organized loneliness. In my recent book, *Coogler Archipelago*, I argued that leftist authoritarianism is just as Schwab and the WEF predicted, the COVID crisis has accelerated the Great Reset. Monopolistic corporations have consolidated their grip on the economy from above, while socialism continues to advance for the rest of us below. In partnership with Big Digital, Big Pharma, the mainstream media, national and international health agencies, and compliant populations, hitherto democratic Western states—think especially of Australia, New Zealand, and Austria—are being transformed into totalitarian regimes modeled after China.

But let me end on a note of hope. Because the goals of the Great Reset depend on the obliteration not only of free markets, but of individual liberty and free will, it is, perhaps ironically, unsustainable. Like earlier attempts at totalitarianism, the Great Reset is doomed to ultimate failure. That doesn't mean, however, that it won't, again like those earlier attempts, leave a lot of destruction in its wake—which is all the more reason to oppose it now and with all our might. •

Cannibalism Told by Josephus in his "Jewish War"

The story of **Mary of Bethzuba** is a story of cannibalism told by Josephus in his "Jewish War" (VI,193)^[1] which occurred as a consequence of famine and starvation during the siege of Jerusalem in August AD 70 by Roman legions commanded by Titus. The tale is only one account of the horrors suffered at Jerusalem in the summer of 70.

Josephus relates that there was a Mary, daughter of Eleazar originally from the village of Bethzuba in the district of Perea, east of the Jordan River, who had previously fled to Jerusalem. Distinguished in family and fortune, her property, treasures and food had been plundered by the Jewish defenders of the city during the siege. Famine was "eating her heart out, and rage consuming her still faster". Maddened by hunger she took the infant at her breast and said to him: "Poor little mite! In war, famine, and civil strife why should I keep you alive? With the Romans there is only slavery and that only if alive when they come; but famine is forestalling slavery, and the partisans are crueller than either. Come you must be food for me, to the partisans an avenging spirit, and to the world a tale, the only thing left to fill up the measure of Jewish misery". And in "defiance to all natural feeling" she killed her son, then roasted him and ate one half, hiding the rest. Almost immediately the rebels appeared ("sniffing the unholy smell") and threatened to kill her on the spot unless she revealed what she had prepared. As she uncovered what was left of the child she offered them a share. They left her in horror and the "entire city could not stop thinking of this crime and abomination". When the news reached the Romans, "some refused to believe, some were distressed but on most the effect was to add enormously to their detestation" of the enemy at hand. Titus disclaimed all responsibility as he had repeatedly offered peace and amnesty for surrender.

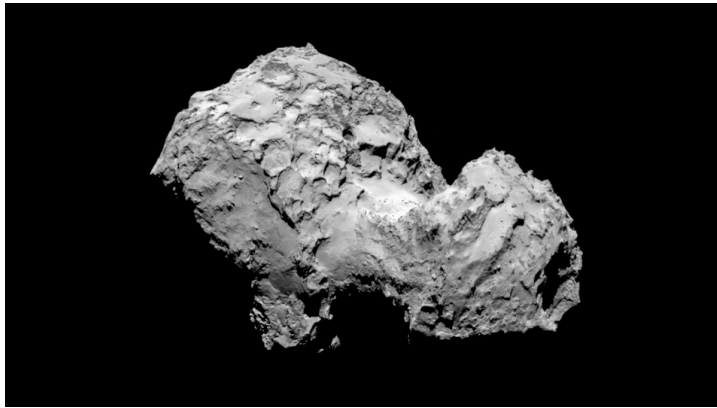
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What is a comet made of?

A comet primarily consists of a nucleus, coma, hydrogen envelope, dust and plasma tails. Scientists analyze these components to learn about the size and location of these icy bodies, according to ESA.



Nucleus

The nucleus of Comet 67P/Churyumov-Gerasimenko imaged by Rosetta's OSIRIS narrow-angle camera from a distance of 177 miles (285 km). (Image credit: ESA/Rosetta/MPS for OSIRIS Team

MPS/UPD/LAM/IAA/SSO/INTA/UPM/DASP/IDA)

A comet nucleus is the solid core of a comet consisting of frozen molecules including water, carbon monoxide, carbon dioxide, methane and ammonia as well as other inorganic and organic molecules — dust. The nucleus of a comet is usually around 6 miles (10 kilometers) across or less.

Coma

As a comet gets closer to the sun, the ice on the surface of the nucleus begins turning into a gas via a process called sublimation, forming a cloud around the comet known as the coma. According to the science website howstuffworks.com the coma is often 1,000 times larger than the nucleus.

Hydrogen envelope

Surrounding the coma is a hydrogen envelope that can be up to 6.2 million miles (10 million kilometers) long and is made from hydrogen atoms according to ESA. As the comet gets closer to the sun, the hydrogen envelope gets bigger.

Tails



Comet C/1995 O1 Hale-Bopp captured on March 14, 1997. In this image you can see the dust tail streaking out to the right whilst the blue ion tail points away from the sun. (Image credit: ESO/E. Slawik)

There are two main types of comet tails, dust and gas. Comet tails are shaped by sunlight and the solar wind and always point

away from the sun.

Comet tails get longer as a comet approaches the sun and can end up millions of miles long. The dust tail is formed when solar wind pushes small particles in the coma into an elongated curved path. Whereas the ion tail is formed from electrically charged molecules of gas.



We can see a number of comets with the naked eye when they pass close to the sun because their comas and tails reflect sunlight or even glow because of the energy they absorb from the sun. However, most comets are too small or too faint to be seen without a telescope.

Comets leave a trail of debris behind them that can lead to meteor

showers on Earth. For instance, the Perseid meteor shower occurs every year between August 9 and 13 when Earth passes through the orbit of Comet Swift-Tuttle.

Comet orbits

Astronomers classify comets based on the duration of their orbits around the sun. Short-period comets need roughly 200 years or less to complete one orbit, long-period comets take more than 200 years, and single-apparition comets are not bound to the sun, on orbits that take them out of the solar system. Recently, scientists have also discovered comets in the main asteroid belt — these main-belt comets might be a key source of water for the inner terrestrial planets.

Scientists think short-period comets, also known as periodic comets, originate from a disk-shaped band of icy objects known as the Kuiper Belt beyond Neptune's orbit, with gravitational interactions with the outer planets dragging these bodies inward, where they become active comets. Long-period comets are thought to come from the nearly spherical Oort Cloud even further out, which get slung inward by the gravitational pull of passing stars. In 2017, scientists found there may be seven times more big long-period comets than previously thought.

Some comets, called sun-grazers, smash right into the sun or get so close that they break up and evaporate. Some researchers are also concerned that comets may pose a threat to Earth as well.

230 I know you're tired. But, now, just try to listen just for a few minutes now. And, God of Heaven help us, is my prayer.

231 We must remember that this Seventh Seal is the end of time, of all things. That's right. The things written in the Seven-Seal Book, sealed up, of the plan of redemption from before the foundation of the world, it every bit ends. It is the end; it is the end of the struggling world. It's the end of struggling nature. It's the end of everything. In there, it's the end of the Trumpets. It's the end of the Vials. It's the end of the earth. It's the^It's even the end of time.

232 Time runs out. The Bible said so. Matthew, the 7th chapter^I mean, Revelation, the 7th cha-^10th chapter and the^and 1 to the 7th verse. Time runs out. The Angel said, "Time will be no more," when that, in the days of this great thing to happen.

233 Everything runs out, in this time, the end of the_of the^at the end of this Seventh Seal. Notice. It's the end of the church age. It's the_the end of the Seventh Seal. It's the end of the Trumpets. It's the end of the Vials, and even end the ushering in of the Millennium. That's on the Seventh Seal.

234 It's just like firing a rocket into the air. And that rocket explodes here, and it goes up and then explodes again. It puts out five stars. One of those stars explode and blows out five stars from it; and then one of them stars explodes and blows out five stars from it. See, it fades on out.

554 THE REVELATION OF THE SEVEN SEALS

235 That's, what, the Seventh Seal. It just ends the time for the world. It ends the time for this. It ends the time for that. It ends the time for this. It ends the time. Everything just ended up on that Seventh Seal.

236 Now, how is He going to do it? That's what we don't know. Isn't it? We don't know.

237 It's even the time for all these things, and the ushering in of the Millennium.