

UNVEILED!

**The Ancient Secrets of Daniel &
The Revelation of Jesus Christ**

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Underscores in the Biblical texts are added for emphasis. Brackets are added outside the text for clarification or optional translations.

The Revelation of Jesus Christ

CHAPTER 11

11 Then I was given a reed like a measuring rod. And the angel stood, saying, "Rise and measure the temple of God, the altar, and those who worship there.² But leave out the court which is outside the temple, and do not measure it, for it has been given to the Gentiles. And they will tread the holy city underfoot *for* forty-two months.³ And I will give *power* to my two witnesses, and they will prophesy one thousand two hundred and sixty days, clothed in sackcloth."

⁴ These are the two olive trees and the two lampstands standing before the God of the earth.⁵ And if anyone wants to harm them, fire proceeds from their mouth and devours their enemies. And if anyone wants to harm them, he must be killed in this manner.⁶ These have power to shut heaven, so that no rain falls in the days of their prophecy; and they have power over waters to turn them to blood, and to strike the earth with all plagues, as often as they desire.

⁷ When they finish their testimony, the beast that ascends out of the bottomless pit will make war against them, overcome them, and kill them.⁸ And their dead bodies *will lie* in the street of the great city which spiritually is called Sodom and Egypt, where also our Lord was crucified.⁹ Then *those* from the peoples, tribes, tongues, and nations will see their dead bodies three-and-a-half days, and not allow their dead bodies to be put into graves.¹⁰ And those who dwell on the earth will rejoice over them, make merry, and send gifts to one another, because these two prophets tormented those who dwell on the earth.

¹¹ Now after the three-and-a-half days the breath of life from God entered them, and they stood on their feet, and great fear fell on those who saw them.¹² And they heard a loud voice from heaven saying to them, "Come up here." And they ascended to heaven in a cloud, and their enemies saw them.¹³ In the same hour there was a great earthquake, and a tenth of the city fell. In the earthquake seven thousand people were killed, and the rest were afraid and gave glory to the God of heaven.

The Revelation

¹⁴ The second woe is past. Behold, the third woe is coming quickly.

¹⁵ Then the seventh angel sounded: And there were loud voices in heaven, saying, "The kingdoms of this world have become *the kingdoms* of our Lord and of His Christ, and He shall reign forever and ever!" ¹⁶ And the twenty-four elders who sat before God on their thrones fell on their faces and worshiped God, ¹⁷ saying:

"We give You thanks, O Lord God Almighty,
The One who is and who was and who is to come,
Because You have taken Your great power and
reigned.

¹⁸ The nations were angry, and Your wrath has come,
And the time of the dead, that they should be
judged,
And that You should reward Your servants the
prophets and the saints,
And those who fear Your name, small and great,
And should destroy those who destroy the earth."

¹⁹ Then the temple of God was opened in heaven, and the ark of His covenant was seen in His temple. And there were lightnings, noises, thunderings, an earthquake, and great hail. (Revelation 11:1-19 NKJV) [Gr.: *thumos* = fury, indignation, wrath]

Insights

The world was at peace in the Kingdom Age, but over the centuries, its sinners grew discontent. (20:7-9) The revolutionists are noted in 11:18: *the nations were angry*, and (in 9:20-21), they *refused to repent*, justifying the indignation of God against them. In 8:2-6, the angel with a golden censor fills it with fire and casts it to earth, and the seven angels prepare to blow their trumpets.

John is standing in Jerusalem's temple in the middle of the great rebellion during God's wrath. The angel describes two olive trees, two witnesses who are anointed to judge the enemies of God, striking some of them dead with their words, and John is apparently one of them (in 10:11; cf. Zec. 4:14).

In Zechariah 4 *twice seven pipes* (YLT) feed its lights on a gold menorah. Seven lampstands are in chapters 1-3, and Jesus is in the midst of them as the central bowl of oil seen by Zechariah. After the thousand years, two witnesses are two olive trees and

Insights: Chapter 11

two lamp stands, anointed ones who feed the lamps. Zechariah sees two branches with two pipelines that pour oil into the lamps. (Rev 1:20) Their lights are the eyes of God, searching the earth (in 5:6); He fuels the fire, lights the seers, and leads the shining ones.

The Last Two Woes

The **second woe** begins at the sixth trumpet when an army kills a third of mankind, and Gog and Magog gather from all the earth to come against Jerusalem; this happened once before, ending in Armageddon (in 16:12-14; cf. 20:7-9). Still the rebels refuse to repent, trampling the city for 1,260 days; two prophets also speak for 1,260 days; altogether it's another seven years. (11:2-3)

The devil kills the prophets, but they rise again and ascend to heaven to their enemies' dismay. Suddenly, seven thousand are killed when an earthquake levels a tenth of Jerusalem, and *the second woe is past*. Instantly, **the last trump brings the third woe**: Gog and Magog perish; Satan is thrown into the lake of fire (20:10), and the universe flees at the sight of Yeshua on the Great Day of the Lord. It is a thrilling moment for saints with the gift of salvation who hungered for righteousness till they were full. (20:7-15; 11:18; cf. 20:11-12; Acts 24:15)

²⁰ But the rest of mankind, who were not killed by these plagues, did not repent of the works of their hands, that they should not worship demons, and idols of gold, silver, brass, stone, and wood, which can neither see nor hear nor walk. ²¹ And they did not repent of their murders or their sorceries or their sexual immorality or their thefts. (Rev. 9:20-21 NKJV; cf. Rev. 20:7-10)

Gog and Magog represent the nations of which Gog is chief. At the end, their influence covers the world as Babylon had. In Ezekiel 38, the rebels are slain by fire, sulfur, and hail from God on **the last day**. There are no burial grounds or eagles to eat the dead because the story of Israel and her Maker culminates time.

²² With pestilence and bloodshed I will enter into judgment with him, and I will rain upon him and his hordes and the many peoples who are with him torrential rains and hailstones, fire and sulfur. (Ezk. 38:22 ESV) [Gog's end]

In 20:1-3 a great angel catches the dragon and locks and chains him in the bottomless pit, sealing it for a thousand years

The Revelation

while multitudes more are born. In 11:1 worshipers are in the temple, but sinners are outside. The offspring of those who lived after the earlier wrath are rebels (11:18), inciting God in chapter 8. The rebellion is abetted by Gog till **the last day**. (Rev. 20:7-9)

After the thousand years, rebels resist the judgments of God until an angel falls from heaven and releases the devil at the fifth trumpet (in 9:1-11). God raises two prophets as a standard against the rise of evil till the last trump (11:3-12,15) when He destroys Gog and Magog (20:7-10), and its second death sends the dragon to his interminable end in the lake of fire (in 20:10).

11:17c is literally, *Thou hast taken thy great power and didst reign* (YLT). [KJV, *hast reigned*; ZGE, *didst reign*.] The destroyer's release proves the thousand years passed. After the first resurrection, that of the martyrs who resist the beast, **at the last trump**, *the rest of the dead rise*. (cf. 20:5, 11-15; 1 Cor 15:52-54)

Chapter 20 retells the story: the dragon is locked in the pit; Yeshua rules for a thousand years; the devil is loosed; Gog and Magog surround the city; Satan perishes; Judgment Day arrives.

About Judgment

The seventh trump is **the last trump**: Gog is destroyed (in 20:7-9; 11:19; Ezk. 38:22). It's **the last day**, ending time forever. The devil perishes, and space and its material universe are gone (in 20:11). Sinners and saints rise to face Yeshua, seated on the Great White Throne. (11:18) The only grounds to stand on in this Court are the foundations of our lives, the substance of our faith:

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. ¹¹ And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. ¹² And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. (Rev. 20:10-12) [Gr.: *biblos*, translated "books," is literally, scrolls.]

Suicide concedes to the enemy and victimizes others with grief and shock; presumption is evil; carnality, damnable; lies are

Insights: Chapter 11

devilish; idolatry, abhorrent. All have sinned. Jesus, who atoned for sin, judges humankind. He sees it all and sorts it out as He decides our destiny by His wisdom, righteousness, and truth. What about those who never heard of Him? Can they be saved? ... *with God all things are possible!* (See Mat. 19:26) Even those who pierced Him see Him coming on a cloud. As Yeshua said,

³⁹ And this is the will of him who sent me, that I should lose nothing of all that he has given me, but raise it up on the last day. ⁴⁰ For this is the will of my Father, that everyone who looks on the Son and believes in him should have eternal life, and I will raise him up on the last day.” (Jn. 6:39-40 ESV)

¹⁰ For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. ¹¹ Knowing therefore the terror of the Lord, we persuade men; (2 Cor. 5:10-11a; cf. Rev. 20:11-15)

Some Bibles translate the Greek *krisis* in Jn. 5:24 as “judgment,” but in other versions it is *will not be condemned*. In the Wycliffe Bible, it is *cometh not into doom*. KJV has *shall not come into damnation*, but “damnation” is *katakrino*, not *krisis*.

²⁴ Truly, truly, I say to you, whoever hears my word and believes him who sent me has eternal life. He does not come into judgment, but has passed from death to life. (Jn. 5:24 ESV) [Christ begins to reveal the exceptions.]

We presume *krisis* is adverse judgment, as it turns out to be for the sinner; however, Paul wrote, *We must all stand before the judgment seat of Christ*. ... *So then every one of us shall give account of himself to God.* (Rom. 14:10b,12) It was true for Paul and is normative for everybody, but *krisis* means judgment, not necessarily damnation. Jn. 5:24 (above) doesn't address cursing, but judgment. This explains how Moses was present with Jesus on the mount; how heroes rose after Him, and how a thief on a cross would be with God in heaven that very day.

It's normal for us to pass from death to the judgment seat of Christ at the last trump, not to go straight to heaven. His Spirit is omnipresent when, as He said, we'd sleep in death; we close our eyes and open them to see Him. But some bypass the judgment; so we prepare for the tribulation till His coming on the clouds.

The Revelation

²¹ For as the Father raises the dead, and gives them life, so also the Son gives life to whom he will. ²² For the Father judges no one, but has given all judgment to the Son, ²³ that all may honor the Son, just as they honor the Father. Whoever does not honor the Son does not honor the Father who sent him. (Jn. 5:21-23 ESV) Next He said,

1-2.) ²⁴ Truly, truly, I say to you, whoever hears my word and believes him who sent me has eternal life. He does not come into judgment, but has passed from death to life. (Jn. 5:24 ESV) [Hearing His voice, they go from death to life]:

²⁵ Truly, truly, I say to you, an hour is coming, and is now here, when the dead will hear the voice of the Son of God, and those who hear will live. ²⁶ For as the Father has life in himself, so he has granted the Son also to have life in himself. (Jn. 5:25-26 ESV) [Those who are chosen to hear His voice are not judged, but pass from death to life; i.e., the elect.]

3.) ²⁷ And he has given him authority to execute judgment, because he is the Son of Man. ²⁸ Do not marvel at this, for an hour is coming when all who are in the tombs will hear his voice ²⁹ and come out, those who have done good to the resurrection of life, and those who have done evil to the resurrection of judgment. (Jn. 5:27-29 ESV) [Saints rise to His judgment seat with sinners in 11:18.]

The Three Resurrections

1.) In saying, the hour now is, He foretold His own resurrection: the elect who heard His voice had believed in God and rose to life apart from judgment. They followed Jesus at His resurrection (in Heb. 11:1-12:1; Mat. 27:52-53; cf. 1 Pet. 3:18-20, 4:6).

2.) And the hour is coming: Right after the tribulation ... the dead will hear the voice of the Son of God, and those who hear will live. (Jn. 5:25; See Mat. 24:29-31; 1 Thes. 4:15) *I saw the souls of them that were beheaded ... who had not worshipped the beast ... they lived and reigned with Christ a thousand years (in Rev. 20:4b),* bypassing the judgment. (See Jn. 5:24, above.)

3.) And [the Father] hath given him authority to execute judgment also, because he is the Son of man. (Jn. 5:27a) *The rest of the dead ... all who are in the graves will hear his voice and rise to judgment at the last trump.* (Rom. 14:10-12; Rev. 11:18, 20:11-15; 2 Cor. 5:10)

Insights: Chapter 11

²² For as in Adam all die, even so in Christ all shall be made alive. ²³ But each one in his own order: Christ the firstfruits, afterward those *who are* Christ's at His coming.

²⁴ Then *comes* the end, when He delivers the kingdom to God the Father, when He puts an end to all rule and all authority and power. ²⁵ For He must reign till He has put all enemies under His feet. ²⁶ The last enemy *that* will be destroyed *is* death. ²⁷ For "He has put all things under His feet." But when He says "all things are put under *Him*," *it is* evident that He who put all things under Him is excepted. (1 Cor. 15:22-27 NKJV; cf. 1 Thes. 4:13-17)

Paul explained the supernatural laws of nature that govern life out of death:

⁴¹ There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory.

⁴² So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: ⁴³ It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: ⁴⁴ It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. (1 Cor. 15:41-44)

Hidden Things

¹³ For you formed my inward parts;

you knitted me together in my mother's womb.

¹⁴ I praise you, for I am fearfully and wonderfully made.

Wonderful are your works;

my soul knows it very well. (Ps. 139:13-14 ESV)

Very few errors are in the translations. One is the Hebrew word *ciphrah*, which means "writing (the art or a document)," often translated "book," even in the Hebrew Scriptures; however, the heavens are *rolled together as a scroll* (a *ciphrah*, in Is. 34:4).

It should be a "scroll" in Ps. 139:16; *ciphrah* is translated, "book" in KJV {138 x}, but it's a "scroll," being *rolled together*, according to Isaiah 34. In Psalm 139, *ciphrah* is figuratively the double-helix of DNA, which only its Author could have written. In ancient days, water was found *in the lowest parts of the earth*:

¹⁵ My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. ¹⁶ In thy [scroll] all my members were written,

The Revelation

which in continuance were fashioned, when *as yet there was none of them*.¹⁷ How precious also are thy thoughts unto me, O God! how great is the sum of them!¹⁸ If I should count them, they are more in number than the sand; when I awake, I am still with thee. [Incalculable!] (Ps. 139:15-18; Rom. 1:20-23; 1 Cor. 15:37-50; Rom. 8:38-9) [Heb.: *yowm*: Some have “my days”; KJV has “my members ... when ...” It is all about the creation and life of the body.]

Its encoded scroll had billions of messages, written by God. And how could the psalmist know we’re mostly made of water? Yet no one is amazed that our bodies turn to dust by death! Why not believe that out of dust they’ll be transformed by life? Look into water. Its supply of minerals is from the dust and rocks of the earth. There’s no end to the wonders of God!

¹⁹ In the sweat of your face you shall eat bread
Till you return to the ground,
For out of it you were taken;
For dust you are,
And to dust you shall return.” (Gen. 3:19 NKJV)

Our natural bodies will be made like Yeshua’s spiritual body and will vary in glory as stars do, some outshining others.

¹⁴ Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. ¹⁵ For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. ¹⁶ I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. (Rev. 22:14-16)

Enoch and Elijah didn’t die and weren’t judged. Moses was not judged, but went *from death to life*. (Gen. 5:24; Mat. 17:3; 2 Kg. 2)

²⁵ Jesus said to her, “I am the resurrection and the life. He who believes in Me, though he may die, he shall live.

²⁶ And whoever lives and believes in Me shall never die. Do you believe this?” (Jn. 11:25-26 NKJV)

This explains how Enoch walked with God and was not; for God took him: he never died; neither did Elijah, caught up by heavenly chariots. It explains how the 144,000 are in heaven and how some of us will be caught up to meet Him in the air.

Insights: Chapter 11

Paul wrote, *for we also who are in the tabernacle do groan, being burdened, seeing we wish not to unclothe ourselves, but to clothe ourselves, that the mortal may be swallowed up of the life.* (2 Cor. 5:4 YLT)

¹⁵ As it is said,

“Today, if you hear his voice,
do not harden your hearts as in the rebellion.”

¹⁶ For who were those who heard and yet rebelled? Was it not all those who left Egypt led by Moses? ¹⁷ And with whom was he provoked for forty years? Was it not with those who sinned, whose bodies fell in the wilderness?

¹⁸ And to whom did he swear that they would not enter his rest, but to those who were disobedient? ¹⁹ So we see that they were unable to enter because of unbelief. (Heb. 3:15-19 ESV) [By their unbelief, they disobeyed God.]

The Holy Spirit empowers us to obey His commands. He chose us to choose Him and loves us who love Him. (Jn. 14:21) He delivers us from sin by His words: *the just will live by his faith.* (Hab. 2:4b) It’s how we live; by His love, we love others.

The Last Trump!

The vast multitude of saints from ages past rise for the final judgment on the last day before the Great White Throne:

¹⁸ The nations were angry, and Your wrath has come,
And the time of the dead, that they should be judged,
And that You should reward Your servants the prophets
and the saints,
And those who fear Your name, small and great,
And should destroy those who destroy the earth.”
(Rev. 11:18 NKJV)

Gog is a fallen prince who lures the world by Magog as Satan had by Babylon till her destruction. Satan, the prince of this world, lost his principedom all at once. (Jn. 12:31) Still he rules his cohorts (in Rev. 17:12) and is a king on earth, but its vernacular is earthly; out of heaven, he was cast as a prince, not a king. As “the enemy” he’s the adversary of us all, but God is faithful to free us from sin when we stumble to be purified at the end. (Dan. 12:35)

⁵¹ Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed— ⁵² in a moment, in the twinkling

The Revelation

of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed. ⁵³ For this corruptible must put on incorruption, and this mortal *must* put on immortality. ⁵⁴ So when this corruptible has put on incorruption, and this mortal has put on immortality, then shall be brought to pass the saying that is written: "Death is swallowed up in victory."

⁵⁵ "O Death, where is your sting?
O Hades, where is your victory?"

⁵⁶ The sting of death *is* sin, and the strength of sin *is* the law. ⁵⁷ But thanks *be* to God, who gives us the victory through our Lord Jesus Christ. (1 Cor. 15:51-57 NKJV)

Paul described the Judgment Seat of Christ: *there shall be a resurrection of the dead, both of the just and unjust. (Acts 24:15b)*
At that time, Death and Hades are swallowed up in victory:

¹³ And the sea gave up the dead who were in it, and Death and Hades gave up the dead who were in them; and they were judged, each one of them according to their deeds. ¹⁴ Then Death and Hades were thrown into the lake of fire. This is the second death, the lake of fire.

¹⁵ And if anyone's name was not found written in the book of life, he was thrown into the lake of fire.
(Rev. 20:13-15 NASB)

² Multitudes who sleep in the dust of the earth will awake: some to everlasting life, others to shame and everlasting contempt. (Dan. 12:2 NIV)

Losses and rewards are given to saints; rejection and wrath, to sinners and hypocrites. Its day reveals our choices and what we did by faith. We rise to life in degrees of glory. Judgments and rewards, sorrows and joys, regrets and comforts follow our works, either by the flesh or the Spirit. (Rom. 14:10; 2 Cor. 5:10)
God is patient, not willing that we should perish; to the contrary, He chose us for sanctification by faith in the truth, not to perish:

⁹ The Lord is not slack concerning *His* promise, as some count slackness; but is longsuffering toward us, not willing that any should perish but that all should come to repentance.

¹⁰ But the day of the Lord will come as a thief in the night, in which the heavens will pass away with a great

Insights: Chapter 11

noise, and the elements will melt with fervent heat; both the earth and the works that are in it will be burned up.

¹¹ Therefore, since all these things will be dissolved, what manner of persons ought you to be in holy conduct and godliness, ¹² looking for and hastening the coming of the day of God, because of which the heavens will be dissolved, being on fire, and the elements will melt with fervent heat? ¹³ Nevertheless we, according to His promise, look for new heavens and a new earth in which righteousness dwells.

¹⁴ Therefore, beloved, looking forward to these things, be diligent to be found by Him in peace, without spot and blameless; (2 Pet. 3:9-14 NKJV)

Repentance was the first act; now in ongoing faith, we repent to be pure as Christ is because He commands us to be pure. True repentance activates our sanctification, leading to holiness, and Jesus carries us through:

⁴² And the Lord said, "Who then is the faithful and wise manager, whom his master will set over his household, to give them their portion of food at the proper time?"

⁴³ Blessed is that servant whom his master will find so doing when he comes. ⁴⁴ Truly, I say to you, he will set him over all his possessions. ⁴⁵ But if that servant says to himself, 'My master is delayed in coming,' and begins to beat the male and female servants, and to eat and drink and get drunk, ⁴⁶ the master of that servant will come on a day when he does not expect him and at an hour he does not know, and will cut him in pieces and put him with the unfaithful. ⁴⁷ And that servant who knew his master's will but did not get ready or act according to his will, will receive a severe beating. ⁴⁸ But the one who did not know, and did what deserved a beating, will receive a light beating. Everyone to whom much was given, of him much will be required, and from him to whom they entrusted much, they will demand the more.

(Lk. 12:42-48 ESV)

The last trump is not the trumpet of God, but of an angel; these trumpets signal two separate resurrections. One thousand years after the first resurrection, **at the last trump**, twenty-four elders fall on their faces before the judgment throne, worshiping God as they'd done at Babylon's fall a thousand years before.

The Revelation

The apostle spoke to his contemporaries, saying, *we must all stand before the judgment seat of Christ. (Rom. 14:10b)* At the last trump, *the rest of the dead rise. It's normative. (Rev. 20:5)* Paul expected to rise with the saints of the past among *the rest of the dead on the last day*. That is not necessarily a shameful thing; it's the place of rewards as well as judgments. Now is the time to prepare ourselves by practicing faith in Jesus Christ who sets us free from sin.

If we're believing, God is conforming us to His Son. It's not ours, but His excellent power that performs this task within us by faith in Him; for this, we keep the faith and endure to the end.

Lazarus died, and Martha met Jesus, falling at His feet. Had He been there, her brother would have lived, but He'd waited for his death. Lazarus was about to rise, but Martha said, *I know that he shall rise again in the resurrection at the last day*; she understood that but hadn't known Christ's greatness. (Jn. 11:24)

After Jesus has reigned by the strict rule of law, wars have been won; rebels have risen; two witnesses have prophesied; Gog and Magog are destroyed by hail, fire, and brimstone, and Satan, Death, and Hades go into the lake of fire forever. At **the last trump**, the judgment of the living and the dead begins when Yeshua is exalted on a Great White Judgment Throne, set high on a bema, and we are very little. All who have overcome rise to eternal life. Justice is satisfied, and the mystery of our Maker is unveiled! (11:18)

He's like the wind: we see its effects and feel its breath but don't see the wind itself. (Jn. 3:3-8) More than the air we breathe, the Spirit of God is everywhere, knowing and understanding all things, holding the universe together by the Word of His power. (Heb. 1:3) The LORD is Sovereign, received through the Spirit of His Son, entering our souls as a new life begins. The mystery of all who believe is the Spirit of life who raised Christ from the dead, living in us as our hope of glory. (Col. 1:27) Now we live in Him by faith as the reality of things hoped for and the evidence of things unseen. (Heb. 11:1)

¹¹ "He who has an ear, let him hear what the Spirit says to the churches. He who overcomes shall not be hurt by the second death." (Rev. 2:11 NKJV)