



HITGALUT

התגלות

UNRAVELING THE BOOK OF REVELATION
USING THE TORAH, AND REVEALING
THE TRUE MARK OF THE BEAST AND
THE CURRENT YEAR FROM CREATION

CHRISTIAN GAVIRIA ALVAREZ

Copyright © 2026 Christian Gaviria Alvarez

This work is made available freely for use, sharing, reproduction, and distribution.

Permission is granted to copy, share, quote, reproduce, and adapt this material, in whole or in part, for both non-commercial and commercial purposes, provided proper attribution is given to the author:

Christian Gaviria Alvarez
www.wisdomofgod.us

Attribution must be preserved in any reproduction, quotation, or derivative work.

The author does not solicit or accept royalties or monetary compensation for this work.

For inquiries, contact:
gaviria.alvarez.christian@gmail.com

First published 2026 AD, 5999 YB, 5786 AM

ISBN: 979-8-9976470-2-5

Printed and distributed by Lulu.com

Printed in the United States of America

All Scripture quotations and Hebrew transliterations are used for educational purposes.

Some images in this book were generated using artificial intelligence. Because AI technology is limited in its ability to produce exact and fully accurate representations, these images are used only as visual aids to assist understanding of Scripture and may not precisely reflect biblical descriptions (such as depictions of the high priest's vestments or other scriptural imagery). Scripture itself remains the primary and authoritative source.

This book is my gift to all humanity, finally unravelling
the great mysteries that have been kept hidden for
millennia in the Torah, the Prophets, and Revelation.

I dedicate this book to Abba Elohim, my creator,
whom I love above all.

I also dedicate this book to Yeshua, who died for me
so that I can live, and who is soon to return,
in the year 6,000.

Finally, I dedicate this book to the community
I have established that I teach in Colombia,
Kehillah Torah Yeshua. You are my brothers
and sisters that I love. You know who you are.

TABLE OF CONTENTS

INTRODUCTION	3
ABOUT THE AUTHOR	5
KEHILLAH.....	9
ADDITIONAL RESOURCES.....	12
MUSIC VIDEO	12
MY MESSAGES TO THE WORLD VIDEO SHORTS	12
ALL UNDERSTANDING OF REVELATION BEGINS WITH THE TORAH VIDEO	13
THE MARK OF THE BEAST IS PAPER MONEY AND 666 EXPLAINED VIDEO	13
MY WEBSITE	14
SOCIAL MEDIA	14
NECESSARY FUNDAMENTALS TO UNDERSTAND REVELATION.....	15
THE TORAH AND ITS MOEDIM.....	16
THE TORAH HAS NOT BEEN ABOLISHED.....	17
PESACH – DEATH OF YESHUA	18
YOM HABIKKURIM – RESURRECTION OF YESHUA	21
SHAVUOT – BAPTISM OF THE RUACH HAQODESH.....	22
YOM TERUAH – 7 TRUMPETS OF REVELATION	23
YOM KIPPUR – SHOFAR SOUND IN YOVEL 120, RAPTURE OF THE ELECT, AND TRAMPLING OF THE GRAPES OF WRATH IN ISRAEL	25
SUKKOT – 7 PLAGUES OF REVELATION AND FEAST OF THE MILLENIAL KINGDOM OF YESHUA IN MOUNT ZION.....	29
SHEMINI ATZERET – THE BATTLE OF ARMAGEDDON	34
THE ORIGINAL 360 DAY LUNAR CALENDAR OF THE TORAH	39
THE CURRENT YEAR FROM CREATION AND THE COUNTDOWN TO THE YEAR 6,000	50
EARLY CHRISTIAN WRITERS REGARDING THE YEAR 6,000	51
JEWISH RABBINIC WRITERS REGARDING THE YEAR 6,000.....	52
LATER CHRISTIAN WRITERS REGARDING THE YEAR 6,000	53
MY 7,000 TIMELINE AND CALCULATION OF THE TRUE CURRENT CREATION YEAR	60
MY 7,000 YEAR TIMELINE IN GOOGLE SHEET.....	65
WE ARE BODY, SOUL, AND BREATH — AND WHY THE DEAD SLEEP IN SHEOL	66
WHAT IS RUACH HAQODESH, IMMORTALITY, PERFECTION, AND HOW ANGELS WERE ABLE TO REPRODUCE	75
WHAT WAS THE FIRMAMENT, WHERE WAS THE GARDEN OF EDEN, AND WHAT CAUSED NOAH'S FLOOD AND THE EXTINCTION OF THE DINOSAURS	95
PREDESTINATION	127
AEONIAL TIME, THE LAKE OF LAVA, WHAT IS MOUNT ZION, AND THE MEANING OF THE RED HEIFER	130

WHY ISRAEL WAS SET APART FROM ALL OTHER NATIONS, THE DISPERSION OF ITS TRIBES, AND THE IDENTITY OF THE 144,000 CHOSEN.....	139
PROPHETIC TIME VERSUS LITERAL TIME	146
THE FOUR TEMPLES, WHAT THE TABERNACLE REPRESENTS, AND THE THREE ABOMINATION OF DESOLATIONS.....	148
THERE IS NO FUTURE 7-YEAR GREAT TRIBULATION BECAUSE DANIEL'S PROPHECY OF THE 70 WEEKS HAS ALREADY BEEN COMPLETELY FULFILLED	164
INTERPRETING THE VISIONS OF REVELATION.....	168
INTERPRETATION OF THE WOMAN CLOTHED WITH THE SUN AND THE RED DRAGON	169
INTERPRETATION OF THE FIRST BEAST OF REVELATION	175
INTERPRETATION OF THE SECOND BEAST OF REVELATION, THE FALSE PROPHET.....	191
INTERPRETATION OF THE 7 LAMPSTANDS OF REVELATION	203
INTERPRETATION OF THE 24 ELDERS AND THE 4 CREATURES OF REVELATION	213
INTERPRETATION OF THE 7 SEALS OF REVELATION.....	219
INTERPRETATION OF THE 7 TRUMPETS OF REVELATION	248
INTERPRETATION OF THE TWO WITNESSES	279
INTERPRETATION OF THE PROSTITUTE OF BABYLON OF REVELATION.....	292
THE SUCCESSION OF ROMAN AUTHORITY IS THE ANTICHRIST.....	302
INTERPRETATION OF THE SEVEN PLAGUES OF REVELATION	312
THE MARK OF THE BEAST IS MONEY.....	325

INTRODUCTION

THE PURPOSE OF THIS BOOK IS TO EXPLAIN THE BOOK OF REVELATION (*Hitgalut*) from a foundation that is often overlooked and neglected: the *Torah* (Instruction) and the *Neviim* (Prophets). Revelation was never intended to stand alone. It is the culmination of a story that begins in the Torah, unfolds through the Prophets, and reaches its fulfillment through Yeshua the *Mashiach* (Anointed) and his Revelation to all humanity. This foundation is what gives this book its distinctive perspective.

This book presents a Messianic understanding of Revelation rooted firmly in the Hebrew Scriptures. Without the Torah and the *Neviim*, it is impossible to fully understand the meaning, timing, and purpose of the events described in Revelation. The commandments (*mitzvot*), appointed times (*moedim*), feasts, and lunar calendar established in the Torah are not abolished relics of the past; they form the prophetic framework through which Revelation must be interpreted.

As a result of this approach, the interpretations of Revelation presented in this book differ significantly from those commonly taught and, to my knowledge, are not found elsewhere. These conclusions arise from direct engagement with the Torah and its *moedim*, the Prophets, and the biblical lunar calendar, rather than from inherited doctrinal frameworks, many of which have been stained by false Roman paganistic ideologies introduced through Roman Catholicism.

In particular, my teaching on the mark of the beast — presented publicly in video form — is, to my knowledge, the only work I have encountered that identifies the mark of the beast as money in the form of paper money and fiat currency. Likewise, I have not found any existing teaching that correlates *Yom Teruah* of the Torah with the seven trumpets of Revelation as seven literal trumpets that will be sounded over seven days at the return of Yeshua, beginning on Tishri 1 in the Jewish calendar.

Much of modern Christianity has been taught that the Torah has been set aside. As a result, the prophetic significance of *Elohim's* (God) appointed times in the Torah and its correlation to Revelation has been largely lost. Yet the life, death, and return of Yeshua are inseparably connected to the Torah. Yeshua was crucified on *Pesach* (Passover) at the precise time the Passover lamb was to be sacrificed. Likewise, his return is intimately tied to *Yom Teruah*, the appointed time of trumpets, which corresponds to the seven trumpets described in Revelation. These are not coincidences; they reveal that the Torah defines the timing of the *Mashiach's* first and second comings.

Throughout this book, the events of Revelation are examined through the lens of the Torah's *mizvot* and *moedim*. For example, the great multitude emerging from the great tribulation is described as waving palm branches. This imagery points directly to *Sukkot*, the Feast of Tabernacles. By understanding Sukkot as established in the Torah, we gain insight into its prophetic fulfillment in Revelation.

In addition, this book explores how the Torah's commandments regarding honest weights, measures, and money illuminate one of the most misunderstood elements of Revelation: the mark of the beast. By returning to the Torah's definition of righteous weights and the use of gold and silver as money, this book challenges the modern fiat-based global economic system. Within this biblical framework, the book demonstrates why paper money and fiat currency function as the mark of the beast, and how such systems subtly lead societies into inflation, hyperinflation, and eventual economic collapse.

This book also addresses the long-standing mystery surrounding the timing of the return of Yeshua. Ancient Jewish tradition teaches that the first seven days of creation prophetically outline *Elohim's* appointed timeline for the earth — 6,000 years of human history followed by a seventh millennium set apart as a time of rest and

restoration. Within this framework, the *Mashiach* is expected to appear at the threshold of the seventh millennium, in the Hebrew year 6,000. My designation for years counted from creation is *YB* (Year from the Beginning), which refers to my own count of years since creation.

What many Christians do not realize is that this Jewish expectation aligns with the return of Yeshua. Likewise, many within Judaism do not recognize that Yeshua, who first appeared approximately 2,000 years earlier around the Hebrew year 4,000 in 26 AD, is the *Mashiach* who is to return. By examining the biblical calendar, historical records, and scriptural chronology, this book brings these perspectives together within a unified framework.

Finally, this book presents a detailed chronology from creation to the present, identifying the current year from creation and examining how much time remains before the transition into the seventh millennium beginning in the year 6000 YB. Rather than speculation, this chronology is built upon Scripture, history, and the biblical lunar calendar, offering readers a grounded understanding of where we stand within Elohim's appointed timeline.

The purpose of this work is to restore the biblical foundation upon which Revelation was written—the Torah itself. My hope is that through this book, you and your household will be blessed with greater clarity, understanding, and faith as we return to the *Tanakh* (Old Testament) in its fullness to truly understand the *Brit Hadashah* (New Covenant), including the book of Revelation.

ABOUT THE AUTHOR

I BEGAN READING SCRIPTURE AT A YOUNG AGE, developing an early habit of study that would later shape both my beliefs and my approach to teaching. Raised by my mother Liliana as a single parent, I was cared for in part by Protestant nannies who introduced me to the Bible and taught me Scripture, which became foundational to my early study and eventual teaching. During this same period, I was also exposed to Catholic influences within my extended family throughout my early childhood. By elementary school, I was organizing informal Bible study with classmates, reflecting an early interest in teaching that continued to develop and mature over my lifetime. One classmate from that period, Luis Muigel, remains in contact with me to this day, and we still recall those early Bible studies; he still possesses the teen Bible I gave him during that time.



Through the course of around twenty-five years of study, this early engagement grew into a disciplined and serious pursuit of Scripture, with particular focus on eschatology and, in the last decade, engagement with the Torah. As my study increasingly turned toward the Torah and the Hebrew roots, and as I became more aware of the historical dispersion of the tribes of Israel throughout the world, I began to examine my own ancestry. Through a formal genealogical investigation conducted by professional genealogist *Dana B. Sheldon* of *Above the Branches Genealogy*, using the Genealogical Proof Standard, I discovered that my family lineage traces back to Sephardic Jewish communities that migrated from Spain to Colombia, with documented Sephardic roots associated with my family surnames, including *Gaviria* and *Alvarez*. All of my biblical studies led to the publication of written work through my websites, which went live in 2016 and have been continuously maintained and expanded with new material over the course of a decade. This work also led to the establishment and teaching of a Messianic community, and later to public teaching through recorded video on platforms such as YouTube and TikTok, where this material has received millions of views worldwide.

I was born in Hialeah, Florida, raised in Boca Raton, and lived much of my adult life in Fort Lauderdale. Growing up in Boca Raton, which has a significant Jewish population, I also had Jewish friends and was exposed early on to Jewish culture, terminology, and practice. My family is Colombian, and I spent two years living in Colombia as a child, completing my fourth and fifth grade education there, where I developed fluency in Spanish alongside English. All of my teaching and content is produced in both languages in order to reach a global audience as broadly as possible.

Professionally, I am a software developer by trade. I have worked in the technology sector for nearly two decades, including roles with organizations such as Facebook, IBM, Disney, AT&T, Pfizer, Etsy, Verizon, Visa, Bank of America, Mayo Clinic, Credit Karma, and others. I began my career as a contract developer and later founded, owned, and managed a software development business, hiring and leading a team of twenty software developers based in Medellín delivering work for Fortune 500 companies in the United States. My technical background has shaped how I think about systems, structure, and logic — skills that have influenced how I approach Scripture and the interpretation of Revelation.

I have not received formal university or seminary education in either software development or theology. What I have learned has come through sustained self-directed study and personal discipline. From a software development standpoint, this approach has enabled me to work with some of the largest organizations in the world. From a theological perspective, it has enabled me to develop a distinct and internally consistent interpretive framework that addresses what I regard as some of the most significant eschatological mysteries in Scripture, including the identification of paper money and modern fiat currency in relation to the mark of the beast, as well as the calculation of the present year from creation. My chronological work engages the same historical topic addressed by figures such as James Ussher; however, rather than relying on traditional Ussher-era assumptions, I correlate the years of creation with the Torah *Yovel* (Jubilee) cycles to derive a more precise calculation.

My approach to the study of Scripture is grounded in the use of interlinear biblical texts and a close examination of the original Hebrew and Greek, with the goal of understanding the meaning of the text as conveyed in its original languages. This method emphasizes word usage and contextual meaning as primary tools for interpretation, with resources such as *Strong's Concordance* serving as a useful aid in tracing original word meanings and usage across Scripture. In my study of the Torah, I also reference the *Talmud* and classical rabbinic commentaries as historical and interpretive resources from which understanding may be derived, drawing from Jewish thought and tradition; however, I do not regard the Talmud as the law of *Elohim* (God) in the same sense as the Torah itself. In addition, I have read a range of apocryphal and extra-canonical writings, which can augment understanding of the historical and cultural context of Scripture, though such works must be approached with care, as they exist outside the recognized canon of Scripture.

In my study of the 360-day lunar calendar associated with the Torah, I conducted extensive historical and comparative research, including analysis of publicly available images of ancient Babylonian astronomical tablets housed in the British Museum. These include *Enuma Anu Enlil* BM 36905 and BM 17175+17284, which preserve early observations related to equinoxes and ancient calendrical systems, including the use of a 360-day year. Through this research, I concluded that the solar year transitioned from a 360-day structure to a 365¼-day structure in the eighth century BC, a change I associate with the shadow miracle recorded in the book of Isaiah. As part of this study, I also engaged selected work by Dr. Immanuel Velikovsky concerning ancient calendrical changes and early calendar systems. The results of this research are presented in my study titled *The Original 360 Day Lunar Calendar and the Appointed Times of the Torah and Their Fulfillment in Yeshua*, published on my website, which examines the original calendrical framework of the Torah and explores how and why it differs from the later Jewish Babylonian calendar.

In my study of eschatology, particularly concerning the concept of the six-thousand-year framework, I have also consulted a range of early Jewish and extra-canonical sources that address this chronology. These include the *Epistle of Barnabas*, which contains early interpretive material related to the six-thousand-year understanding of history, as well as classical Jewish sources such as the commentary of Rabbi Rashi, the *Midrash Pirkei De-Rabbi Eliezer*, and the *Babylonian Talmud, Avodah Zarah 9a*. These texts are referenced as historical and interpretive witnesses that help illuminate how such chronological concepts were understood within Jewish and early religious thought, while remaining subordinate to the Torah itself as the primary authority.

In my study of the events surrounding the destruction of the Second Temple, the writings of *Flavius Josephus*—particularly *The Wars of the Jews*—have also been invaluable in understanding the historical context of the abomination of desolation referenced in Daniel chapter 9. Josephus's firsthand historical account of the Roman siege of Jerusalem, the desecration of the Temple, and the events leading up to its destruction provides critical historical detail that helps situate the prophetic text within its first-century fulfillment framework.



In 2018, I relocated to Colombia. In 2021, I acquired a property in the city of Envigado and, beginning in 2022, reconstructed it into a three-story house designed for study, teaching, communal gathering, and as my home. This house contains a dedicated library holding multiple religious collections, including complete collections of both the Babylonian and Jerusalem Talmuds, as well as a large handwritten Torah scroll brought from Jerusalem and housed within a turquoise crystal encasing. The house was designed to be energy-independent through a solar power system and is surrounded by existing fruit trees to support food sustainability.

The house includes a dedicated studio for the production of teaching content. Through the use of modern tools, including AI-assisted visual generation, I have been able to visualize biblical concepts that were previously difficult to represent, incorporating these visualizations into my teaching videos produced from the studio. With the assistance of these tools, I have also produced music and music videos using lyrics I wrote. These works include the music video single *Yeshua Returns in the Year 6,000* (English release) and *Yeshua Regresa en el Año 6.000* (Spanish release), along with the instrumental album *Tzion*, which consists of thirteen compositions. All of these musical compositions were released in 2025 and are distributed through platforms such as Apple Music, Spotify, and Vevo.

The house hosts instruction, gatherings commemorating the appointed times and feasts outlined in the Torah, and provides lodging for believers from around the world who seek extended periods of learning within the

community. It serves as the central base of the community I lead, Kehillah Torah Yeshua, established in 2024. It was from this setting that much of the work reflected in this book was written.

All of the work described above is self-funded through the profits of my software development business. I do not solicit or accept monetary donations, nor do I collect money from teaching videos or receive royalties from music releases. All teaching content, music, and visual material is released freely, without charge. Voluntary non-monetary donations, including food donations, to support the house and the community are accepted. The music and this book are released through official distribution channels solely to allow for broader global access; however, although I am entitled to receive royalties from these releases, I have chosen not to accept them, based on my convictions regarding the mark of the beast and my belief that the gospel should not be commercialized for profit. This book is likewise made available in digital PDF format at no cost, reflecting my commitment to offering the information contained in this work freely to the world.

KEHILLAH

IN JUDAISM, A KEHILLAH REFERS TO A COMMUNITY OR ASSEMBLY OF PEOPLE bound together by shared religious life, mutual responsibility, and covenantal identity, rather than a physical structure, institution, or commercial entity, as the term is often understood within Christianity. A kehillah is defined by the people themselves — their shared obedience, teaching, and communal life — not by a dedicated building or organizational framework.

Historically, Jewish communal life has been centered in households and local communities rather than in purpose-built religious or commercial facilities. Although synagogues and *yeshivot* (Jewish seminaries) exist and serve important communal functions, the home has remained the central locus of Jewish religious life. It is within the home that instruction, prayer, hospitality, and the observance of the mitzvot have traditionally taken place, with communal life emerging organically from these shared domestic spaces. This household-centered pattern is foundational to biblical belief and reflects how covenantal life is lived daily rather than delegated to institutional and commercial environments.

This principle is expressed clearly in the Torah through the mitzvah concerning the Pesach lamb, which was to be eaten within the house and not taken outside. The lamb was not to be removed from the household because redemption itself was household-centered. Covenant, obedience, and deliverance were experienced and transmitted first from within the home, not outsourced to external structures.

This same household-centered pattern is evident earlier in the covenant established with Abraham, in which not only Abraham and his sons, but also every male servant born in his house or acquired from outside, was required to be circumcised. All who lived within the household were required to bear the sign of the covenant, while those outside the household and outside the covenant — such as foreigners not dwelling within it — were not obligated in the same manner, because obedience to the Torah begins in the household.

The “breaking of bread” described in the book of Acts is not a generic communal meal, but the supper instituted by Yeshua, rooted in the context of Pesach. Just as the Passover lamb was commanded not to be taken outside the house, so likewise the bread — representing the Pesach body of Yeshua — was to be eaten within the household. The continuity is deliberate: redemption remains household-centered. As the lamb of Pesach was consumed in the home, so the memorial of Yeshua’s sacrifice was likewise observed within homes, not in external or institutional settings.

This parallel reinforces the biblical pattern that covenantal worship, remembrance, and participation in redemption are to be practiced first within the household. The early assemblies adhered to this pattern, gathering in homes to partake of the supper, to teach, and to pray, thereby maintaining continuity with the Torah rather than departing from it. In this way, the early kehillot in Acts preserved the household-centered model of belief that had existed from the time of Moses. These house assemblies functioned as communities rooted in shared belief and obedience, not as institutionalized or commercialized religious systems.

In keeping with this biblical and Jewish understanding of a kehillah, our community is based in my home in Envigado, Colombia, in the Aburrá Valley. My home — known as Casa Gaviria Alvarez — serves as the physical base of our community. It exists not only as my residence, but as a place of teaching, gathering, hospitality, service, and obedience for believers in Yeshua who seek to live faithfully according to the Torah of Moses.



I, Christian Gaviria Alvarez, serve as the *Moreh* (teacher) of this messianic kehillah. My teaching is grounded in more than more than two and a half decades of intensive study of the Torah and the Scriptures, including the *Tanakh* (Old Testament), the *Brit Hadashah* (New Testament), and the book of Revelation. From this place, we teach both publicly and privately, transmit educational content, and produce instructional material and music intended to benefit believers locally and throughout the world.

Though our community is small, its foundation is uncompromising. Our teaching is rooted in the Torah, affirmed by the Brit Hadashah, and informed by a coherent prophetic and chronological understanding of Scripture. We affirm Yeshua as the true *Mashiach* (Anointed) promised to Israel — the preexistent Son of *Elohim* (God), created on the first day of creation as the firstborn of all creation, the highest representation of Elohim, who also acts as Elohim, and who was born on this earth from a virgin by the power of the *Ruach* (Spirit, Wind). His original message, however, was obscured by the Roman Church through the mixing of pagan beliefs and traditions and the deliberate removal of the Torah from the gospel, rendering it lawless.

We further hold that the Roman Catholic Church introduced a Trinitarian doctrine foreign to Judaism and to the Torah, and forged this doctrine into the biblical text itself. In the Gospel of Matthew, early quotations by *Eusebius* preserve Matthew 28:19 in its original form, in which Yeshua instructs baptism “in my name,” rather than the later Trinitarian formula. Likewise, the Trinitarian reading found in the First Epistle of John is widely recognized as a later textual addition, commonly known as the *Comma Johanneum*. These insertions were subsequently used to retroactively support the claim that Yeshua was eternally uncreated. This stood in contrast to the earlier understanding — attested among early believers, including *Arius*—that Yeshua was created as the firstborn of all creation, a teaching later condemned and suppressed as Trinitarian doctrine was formalized by Roman ecclesiastical authority.

We hold that belief in Yeshua does not annul obedience to the Torah, but rather fulfills it by perfecting obedience through the receiving of the *Ruach HaQodesh* (Holy Spirit), which frees the believer from sin. We also identify the historical Roman papal succession as the biblical antichrist that has misled the nations by promoting a form of belief divorced from Elohim’s law, which is the Torah. Within this Roman context, we also understand the “mark of the beast” to be paper money and modern fiat currency, which are centered institutionally in the Vatican Bank in Vatican City and enforced globally through coercive economic systems. We understand paper money and fiat currency to represent the ultimate debasement of money. Such systems, untethered from intrinsic value, have consistently led nations into inflation, hyperinflation, and eventual economic collapse. In contrast, the money established by Elohim is gold and silver, whose value is determined by weight, not by decree. With true and honest weights, stability is preserved and prices remain consistent, providing a just and reliable economic standard.

Our community maintains a carefully studied biblical chronology that places the return of Yeshua in the year 6000 YB from creation, corresponding to the autumn of 2026 AD according to the Gregorian calendar. This expectation shapes our urgency to be prepared through obedience to the Torah and belief in Yeshua, so that we may be found without spot or blemish at his return, knowing that the time is short.

We gather on every *Shabbat* (Saturday, day of rest) in this house to study the weekly *parashah* (weekly Torah portion) to grow in understanding of the Brit Hadashah, and to study prophetic texts such as the book of Revelation. In addition to teaching, the kehillah actively practices acts of mercy, including providing food to



those in need in the surrounding community, emphasizing that obedience to Elohim must be accompanied by good works.

Any believer in Yeshua, whether from the local city or from anywhere in the world, who seeks to obey the Torah is welcome to join us for Shabbat gatherings and, when necessary, may also find hospitality among us. Those who desire to come and learn directly from me and our community are welcome to do so. When possible, we ask only for a voluntary contribution of food to support the household and the community, recognizing that a teacher is worthy to live from the teaching of the gospel. Our kehillah exists to prepare a faithful remnant — rooted in truth, obedient to the Torah, and prepared for the return of Yeshua *HaMashiach* (the Anointed) in the year 6000 YB.

ADDITIONAL RESOURCES

THE FOLLOWING RESOURCES ARE PROVIDED AS ADDITIONAL MATERIAL directly connected to the topics addressed in this book. They include video teachings that further explain key concepts, timelines, and interpretations presented here, as well as my public broadcast titled *My Messages to the World*. These messages are shared in both written and video form and are made available through my website and social media platforms. Through these channels, I communicate ongoing instruction, biblical insight, and timely information relevant to the days in which we are living, including prophetic alerts when necessary. For those who wish to receive these prophetic alerts as they occur, I highly recommend following my social media platforms. This section also includes my music and music videos, which are produced as an extension of the same message found in this book and are intended to communicate biblical truth through sound and visual expression.

MUSIC VIDEO



<http://www.wisdomofgod.us/musicvideo>

MY MESSAGES TO THE WORLD VIDEO SHORTS

Less than 3-minute video shorts

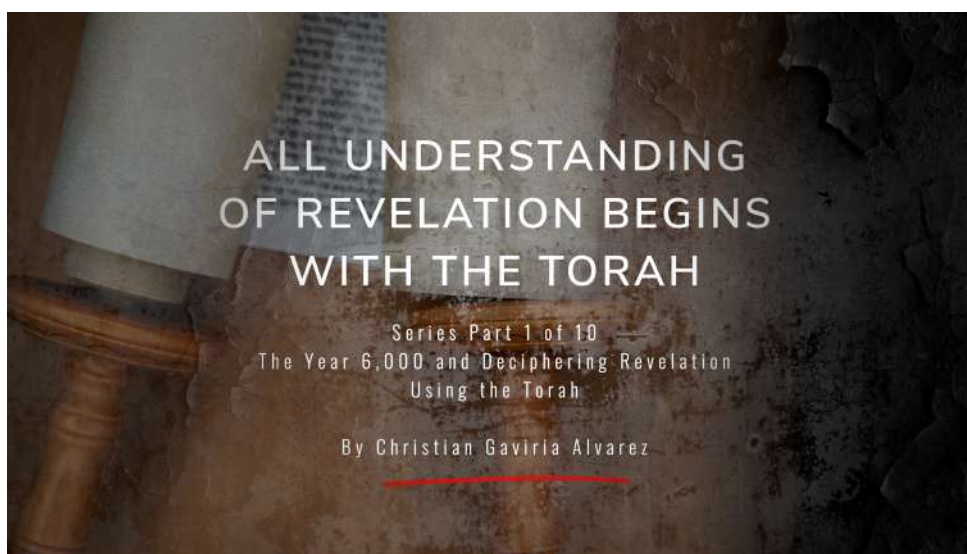


<http://www.wisdomofgod.us/messagetotheworldvideos>

“THE ANTICHRIST IS THE ROMAN SUCCESSION” video background image: Pie VII — *La déportation à Savone* (modified), Benoit Lhoest, via Wikimedia Commons, CC BY-SA 3.0.

ALL UNDERSTANDING OF REVELATION BEGINS WITH THE TORAH VIDEO

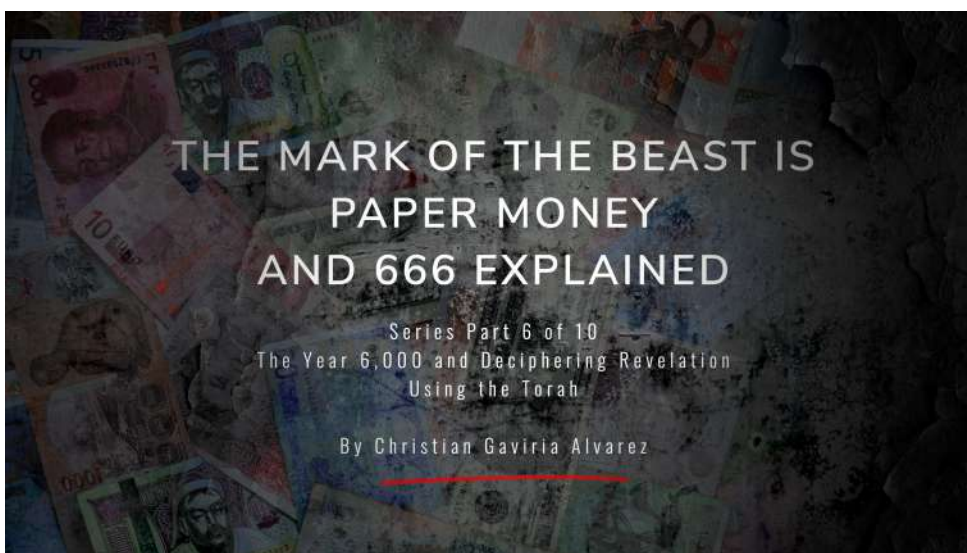
40-minute long video



<http://www.wisdomofgod.us/torah>

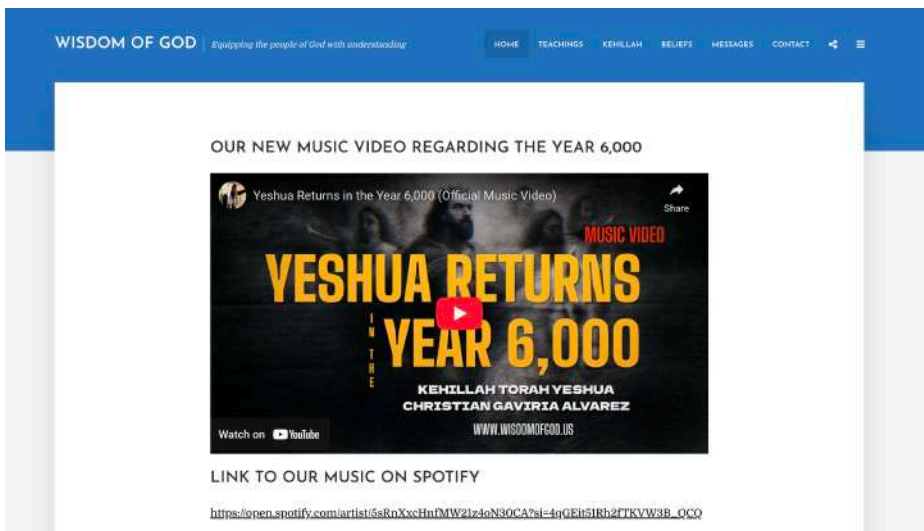
THE MARK OF THE BEAST IS PAPER MONEY AND 666 EXPLAINED VIDEO

64-minute long video



<http://www.wisdomofgod.us/mark>

MY WEBSITE



<http://www.wisdomofgod.us>

SOCIAL MEDIA

<https://www.youtube.com/@christiangaviriaalvarez>

<https://www.tiktok.com/@christiangaviriaalvarez>

<https://www.instagram.com/christian.gaviria.alvarez>

<https://www.facebook.com/gaviria.alvarez.christian>

<https://www.x.com/cgaviriaalvarez>

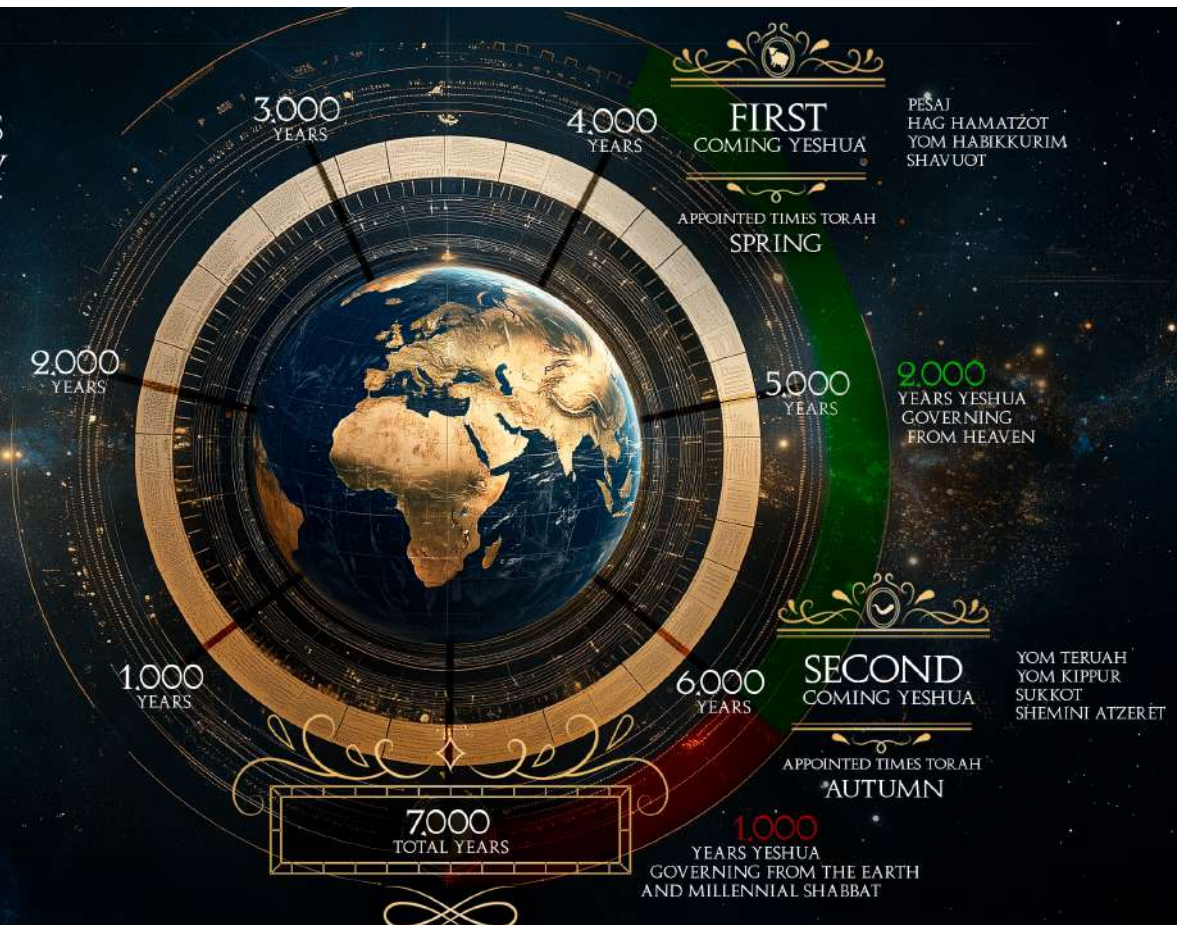
NECESSARY
FUNDAMENTALS TO
UNDERSTAND
REVELATION

THE TORAH AND ITS MOEDIM

TO UNDERSTAND REVELATION, WE MUST FIRST START WITH THE TORAH AND ITS APPOINTED TIMES, THE MOEDIM. This is because the *Torah* (the first 5 books of the Bible, also called the Pentateuch, which are Genesis, Exodus, Leviticus, Numbers, Deuteronomy) is not merely a legal foundation for Israel, but the first revelation of the precise times *Elohim* (God) has appointed for this earth—times that the book of Revelation later expands upon and brings to fulfillment (Leviticus 23). From the beginning, as declared in the Torah, Elohim has not acted randomly, but has hidden wisdom within his acts (Proverbs 3:19). In creating the world in six days and setting apart the seventh day, he wisely foreshadowed a divine plan of 7,000 years, with the final 1,000 years set apart, beginning in the year 6000 YB (Genesis 2:2-3, Exodus 20:8-11; Psalm 90:4; 2 Peter 3:8; Revelation 20:4-6). The greatest *moed* (appointed time) of the Torah is, in fact, the millennial Shabbat of this earth—the final 1,000 years—beginning in the year 6000 YB (Hebrews 4:4-9; Revelation 20:4). The Torah reveals that Elohim has established a precise time for creation, along with appointed times operating within that greater 7,000-year structure.

Within the Torah, Elohim introduces what he calls *moedim*—appointed times. These are not cultural traditions or man-made religious observances, but divinely established times set apart by Elohim himself and revealed to Moses by Elohim on Mount Sinai (Leviticus 23:1-2, 4). Each moed is celebrated on specific dates of the year established in the Torah. Through the *moedim*, the Torah teaches that Elohim engages humanity not only through covenant and instruction, but through time that he has set apart. These appointed times function as important markers within Elohim's redemptive plan, revealing that history unfolds according to a structure he *predestined* from the beginning.

7000 YEAR
TIMELINE OF THIS
EARTH SUMMARY
WITH TIMES
OF THE TORAH



The *moedim* are divided into two distinct groups: the *spring moedim*, which correspond to the first coming of Yeshua, and the *autumn moedim*, which correspond to his second coming. The spring *moedim* — *Pesach* (Passover), *Hag HaMatzot* (Feast of the Unleavened Bread), *Yom HaBikkurim* (Day of the Firstfruits), and *Hag Shavuot* (Feast of Weeks) — were fulfilled through the death and resurrection of Yeshua, as well as the outpouring of the *Ruach HaQodesh* (Holy Spirit) (Matthew 26–28; Acts 2:1–4; 1 Corinthians 15:20). The autumn *moedim* — *Yom Tenuah* (Day of Blast), *Yom Kippur* (Day of Atonement), *Hag Sukkot* (Feast of Tabernacles), and *Shemini Atzeret* (Eighth Day of Assembly) — remain prophetic in nature and point forward to the events surrounding Yeshua's return as described in the book of Revelation (Leviticus 23:23–36; Revelation 8–20).

THE TORAH HAS NOT BEEN ABOLISHED

It is for this reason that Yeshua declared that he did not come to abolish the Torah, but to *fulfill* it (Matthew 5:17). The fulfillment of the Torah does not consist merely in refraining from acts such as murder or theft, but also in the fulfillment of its appointed times, the *moedim*, through which Elohim has structured his redemptive plan (Colossians 2:16–17; Luke 24:44). In his first coming, Yeshua fulfilled the *moedim* of the spring, accomplishing what the Torah had appointed for that season (1 Corinthians 5:7–8; 1 Corinthians 15:20; Acts 2:1–4). In the same way, the *moedim* of the autumn await their fulfillment at his return and through the completion of his 1,000-year reign.

This is why Yeshua also stated that until heaven and earth pass away, not a single *yodh* (smallest Hebrew letter) will pass from the Torah until all is fulfilled (Matthew 5:18). The Torah remains in effect not only in its commandments, but in its prophetic times, until every moed it establishes has reached its appointed fulfillment. Only when all the *moedim* have been fully accomplished will the Torah's prophetic structure be completely fulfilled.



At that point, this present heaven and this present earth will pass away, and the purpose of the Torah as written external instruction—an instruction that is not only prophetic but also addresses sin and death — will have been completed (2 Peter 3:10–13; Romans 7:7–13, Matthew 5:18, Hebrews 8:13). Then, as the Scriptures promise, a new heaven and a new earth will come, in which the Torah will no longer be needed as a written code confronting transgression, because it will be written upon the hearts of humanity (Jeremiah 31:31–34; Hebrews 8:10–12; Revelation 21:1–4). In that *aeon* (era, epoch), obedience will no longer be enforced through external command, but will flow naturally from a transformed nature, as Elohim’s instruction is fully internalized (Ezekiel 36:26–27; Romans 8:1–4).

The *moedim* of the Torah are not determined arbitrarily, nor are they fixed according to a purely solar calendar. Rather, they are established according to the moon, beginning with the appearance of the new moon, known in Hebrew as *Rosh Chodesh* (beginning of month and beginning of moon) (Genesis 1:14; Psalm 104:19; Numbers 10:10). Each biblical month begins with the new moon (1 Samuel 20:5; 1 Samuel 20:18; Isaiah 66:23), and the appointed times of the Torah are anchored to this lunar structure (Leviticus 23:1–2, 4; Exodus 12:2–3). As a result, the timing of the *moedim* is inseparably connected to the cycles of the moon, a subject that will be examined in greater depth later in this book.

Within this lunar framework, the Torah identifies *Aviv* (Nisan in Jewish Babylonian calendar) as the first month of the year, marked by the first new moon of the biblical calendar (Exodus 12:2). It is in Nisan that the spring *moedim* usually begin, commencing with Pesach and continuing to Shavuot (Leviticus 23:5–21). These appointed times unfold in the early part of the year. The Torah also gives special significance to the seventh month, usually *Tishri* in the Jewish Babylonian calendar, which begins with its own new moon (Leviticus 23:24; Numbers 29:1). It is in this seventh month that the autumn *moedim* occur, beginning with Yom Teruah and culminating in Shemini Atzeret (Leviticus 23:24–36).

PESACH – DEATH OF YESHUA

In the Torah, Pesach is established with precise commands that govern both its timing and its sacrifice (Exodus 12; Leviticus 23:5; Numbers 9:2–3). The lamb is to be killed on the fourteenth day of the first month, typically identified as Nisan, during the late afternoon, before sunset (Exodus 12:6), at the ninth Jewish hour, which corresponds to approximately 3:00 PM by modern reckoning (Matthew 27:45–50), the time immediately preceding the beginning of the next day that begins at sundown (Genesis 1:5). It must be without blemish, a male, a son of a year, and the Torah further commands that not a single bone of the lamb is to be broken



(Exodus 12:5, 46; Numbers 9:12). The lamb was also required to be roasted with fire and not eaten raw or boiled in water (Exodus 12:8–9). This roasting with fire symbolized the suffering connected with the sacrifice. These requirements are not incidental, but intentional, forming a prophetic pattern embedded within the appointed time itself.

Yeshua was crucified earlier in the day, beginning at the third Jewish hour, which is around 9:00 AM, and remained on the cross for approximately six hours, until he died at the ninth Jewish hour, the precise time appointed for the Pesach sacrifice (Mark 15:25, 33–37; Matthew 27:45–50). Though the legs of those crucified alongside him were broken, his bones were not broken, in fulfillment of the Torah’s command concerning the Pesach lamb (Exodus 12:46; John 19:32–36).

He was without blemish, having committed no sin, and offered himself as the perfect sacrifice, just as the lamb was commanded to be perfect (1 Peter 1:18–19; Hebrews 4:15). In the same way that the lamb was a son of the year, brought forth for sacrifice at the appointed time, Yeshua is proclaimed as the firstborn of all creation (Colossians 1:15), understood as the first son brought forth by Elohim on the first day of creation (Genesis 1:3–5; Psalm 2:7, Proverbs 8:22–25, John 1:1), fulfilling in himself what the Pesach lamb had foreshadowed from the time of Moses.

Although Yom Kippur is the most set-apart day of the year, Pesach stands as the greatest of the moedim because it reveals the sacrifice of Yeshua, the greatest act of love ever performed, through which humanity is freed from sin. The significance of this moed is further demonstrated by the command for a second Pesach one month later for those who were unable to observe the first Pesach because they were unclean or too far away (Numbers 9:6–13). No other moed of the Torah is repeated within the same year in this way. This provision reveals the extraordinary importance of Pesach within the calendar of Elohim.

This second Pesach also carries prophetic meaning. Just as a second opportunity was provided for those who missed the first Pesach, so the blood of Yeshua continues to redeem even after his return. During the thousand-year reign of the Mashiach, the benefits of his sacrifice remain available to the generations who will live under his rule. In this sense they figuratively observe a “Pesach Two,” being distant in time from the sacrifice of Yeshua and therefore unable to participate in the first Pesach that occurred before his return. By contrast, those who are redeemed between his first coming and his return participate in the fulfillment of “Pesach One”. For this reason the great multitude described in Revelation is said to have washed their robes and made them white in the blood of the Lamb (Revelation 7:14), showing that the cleansing power of his sacrifice continues to bring freedom from sin even during the millennial kingdom.

HAG HAMATZOT – REMOVAL OF SIN AND SUPPER OF YESHUA

Following Pesach, the Torah commands the observance of Hag HaMatzot (Exodus 12:15–20; Leviticus 23:6). During this appointed time, all leaven is to be removed from one’s house, and only unleavened bread is to be eaten (Exodus 12:15; Deuteronomy 16:3). The removal of leaven from the house represents the removal of sinful objects in the house that are offensive to Elohim and forbidden by his Torah (Deuteronomy 7:25–26), while the removal of leaven from the bread reflects the cleansing of one’s actions and inner thoughts (1 Corinthians 5:7–8). Even a small amount of leaven causes the entire mass to rise (Galatians 5:9), illustrating how a little sin corrupts what is otherwise pure and continually seeks to spread.

Only after the removal of leaven does the Torah command the eating of the Pesach sacrifice (Exodus 12:8–11; Numbers 9:11–13). Yeshua instituted the fulfillment of eating the Pesach lamb through the eating of bread and the drinking of wine, identifying them with his body and his blood so that those who follow him partake in the



one to whom the Pesach lamb pointed (Matthew 26:26–28; Luke 22:19–20; 1 Corinthians 11:23–26). The supper Yeshua instituted is therefore Pesach in meaning, yet distinct from the Torah observance of Pesach itself. In the Torah Pesach meal a lamb, unleavened bread, and bitter herbs are eaten, whereas the supper instituted by Yeshua consists of bread and wine and is observed in homes by believers as a remembrance of his sacrifice (Acts 20:7; 1 Corinthians 10:16; 1 Corinthians 11:23–26).

This distinction is further confirmed by the timing of Yeshua’s death. Although his disciples were preparing for the Pesach meal, Yeshua himself did not partake of the Pesach sacrifice because he died on Pesach as the Lamb of God (John 1:29). The meal that Yeshua shared with his disciples before Pesach was therefore not the Pesach feast itself where the lamb was eaten with bitter herbs and unleavened bread, but a meal that took place prior to the sacrifice of the lambs. It was during this meal that he instituted the set-apart supper with bread (which may be leavened) and wine, establishing the memorial through which believers would participate in the sacrifice that he himself was about to fulfill.

Many believers mistakenly assume that this set-apart supper must only be observed during Pesach. However, the Scriptures show that the remembrance meal instituted by Yeshua was practiced by the early believers any day (Acts 20:7) as the “breaking of bread” in the home. Although it carries the meaning of Pesach — participation in the sacrifice of the Lamb — it is not restricted to the annual Pesach meal itself.

The concept of a sacred meal involving bread and wine appears even earlier in Scripture in the account of Melchizedek, king of Salem, who brought out bread and wine and blessed Abraham (Genesis 14:18–20). This act foreshadows the set-apart supper later instituted by Yeshua, since he is the High Priest according to the order of Melchizedek (Psalm 110:4; Hebrews 7:17). Yeshua himself declared that he is the “bread of heaven” and the bread that gives life to the world (John 6:32–35, 48–51). The bread used in his set-apart supper represents his body, through which life is given. This imagery is also reflected in the bread of the Presence that was placed continually before Elohim in the tabernacle (Exodus 25:30; Leviticus 24:5–9), which foreshadowed the life-giving bread represented in the set-apart supper of Yeshua.

The Torah also warns that anyone who eats the Pesach meal while leaven remains is to be put to death, underscoring that participation in the sacrifice is inseparable from the removal of sin (Exodus 12:15, 19; Numbers 9:13). Thus, Pesach and Hag HaMatzot are fulfilled together as lived realities: the removal of leaven

through the removal of what is sinful (1 Corinthians 5:6–8) and the participation in the sacrifice through the bread and the wine (Matthew 26:26–28; 1 Corinthians 11:23–26). In this way, Yeshua and the believer together fulfill what Pesach and Hag HaMatzot foreshadowed (John 1:29; 1 Corinthians 5:7).

For this reason, the apostles warned that participation in the set-apart supper carries serious consequences if approached while persisting in sin. The apostle Paul explains that those who eat the bread and drink the cup in an unworthy manner bring judgment upon themselves, which is why many among the believers had become weak, sick, and some had even died (1 Corinthians 11:27–30). This warning reflects the same pattern already seen in the Torah. Many of the Israelites who had participated in the Pesach and were delivered from Egypt later died in the wilderness because of rebellion and disobedience (Numbers 14:29–35; 1 Corinthians 10:1–12). These examples demonstrate that participation in the sacrifice of Elohim is never merely symbolic; it requires repentance, obedience, and the removal of sin. Just as Israel could not partake of Pesach while leaven remained, so those who partake in the sacrifice of Yeshua must likewise remove the “leaven” of sin from their lives.

YOM HABIKKURIM – RESURRECTION OF YESHUA

Following Pesach and the observance of Hag HaMatzot, the Torah appoints Yom HaBikkurim, the offering of the firstfruits of the barley harvest (Leviticus 2:14; Leviticus 23:10–11). The Torah commands that the sheaf of the firstfruits be waved “on the day after the Shabbat” (Leviticus 23:11). In rabbinic Judaism this “Shabbat” came to be erroneously interpreted as the moed day of Nisan 15, the first day of Hag HaMatzot, thus fixing the offering on Nisan 16 each year regardless of the day of the week (Mishnah, Menachot 10:3; Talmud Bavli, Menachot 65a–66a). However, the Torah itself distinguishes between the weekly Shabbat and the annual high Sabbaths of the moedim. The first day of Hag HaMatzot, Nisan 15, is indeed a sacred day of rest — a high Shabbat — in which no ordinary work is performed (Leviticus 23:7), and the Gospel of John refers to this day explicitly as “a high day” (John 19:31). Yet this high Shabbat is distinct from the regular weekly Shabbat. For this reason, the phrase “the day after the Shabbat” in Leviticus 23:11 is most naturally understood as referring to the day after the weekly Shabbat that falls during Hag HaMatzot. This understanding is preserved in the Karaite tradition, which therefore places Yom HaBikkurim on the Sunday following the weekly Shabbat after the feast.

This interpretation is confirmed by the timing of the resurrection of Yeshua. He died before the high Sabbath of Nisan 15, not just before the weekly Shabbat. This distinction is often overlooked in later Christian tradition, which commonly assumes that Yeshua died on Friday before the weekly Sabbath. Yet Yeshua himself declared that he would remain in the heart of the earth for “three days and three nights” (Matthew 12:40). In order for this prophecy to be fulfilled, the crucifixion occurred earlier in the week. The Gospel accounts place the death of Yeshua in the afternoon before the high Sabbath of Nisan 15, which places the crucifixion on Wednesday afternoon.

The Gospel narratives further reveal the presence of two Sabbaths that week. The women are said to have prepared spices before the Sabbath (Luke 23:56), yet they are also said to have purchased spices after the Sabbath (Mark 16:1). This apparent difficulty is resolved when the two Sabbaths are recognized: first the high Sabbath of Nisan 15, and then the weekly Shabbat later in the week. After the high Sabbath on Thursday had passed, the women were able to purchase and prepare spices on Friday before the arrival of the weekly Shabbat at sundown. They then rested on the weekly Shabbat according to the commandment (Luke 23:56). The presence of these two Sabbaths in the Gospel accounts confirms the chronology in which Yeshua died on Wednesday afternoon.

It was on this appointed day of Yom HaBikkurim that Yeshua rose from the dead, after Saturday sundown and the conclusion of the weekly Shabbat, fulfilling the prophetic pattern of the firstfruits offering by becoming the



firstfruits of those who have died (1 Corinthians 15:20–23). By the time the women came to the tomb early on Sunday morning, he was already gone, having been raised hours earlier at the appointed time (Matthew 28:1–6; Mark 16:1–6). His resurrection thus marked the beginning of the resurrection order established in the Torah, hidden within the command of the bikkurim offering and revealed through Yeshua's resurrection as the first to receive an immortal body from among the dead (Psalm 16:10; Acts 2:31; Revelation 1:18).

SHAVUOT – BAPTISM OF THE RUACH HAQODESH

Following participation in the supper Yeshua instituted, and the removal of sin represented by the removal of leaven (Luke 22:19–20; 1 Corinthians 11:26), the Torah points forward to the giving of the Ruach HaQodesh (Leviticus 23:15–16) in Shavuot. After the resurrection of Yeshua, the disciples waited in obedience, counting the appointed time prescribed by the Torah (Acts 1:4; Acts 1:12–14, Acts 2), until the completion of fifty days, at which point the Feast of Shavuot arrived (Leviticus 23:16). It was at this appointed time that the Ruach HaQodesh was given, just as the Torah had foreshadowed (Acts 2:1–4). The giving of the Ruach was accompanied by the manifestation of power: those who received the Ruach spoke in languages unknown to them, yet clearly understood by the foreign peoples present, and they prophesied and were empowered to perform signs and miracles (Acts 2:4–11; Acts 2:17–18; Mark 16:17–18). This empowerment was not expressed in signs alone, but also in good works, in accordance with the mitzvot of Shavuot, which include voluntary offerings for the poor (Deuteronomy 16:10–12; Acts 2:44–45; Acts 4:32–35).

This same pattern is the one that must be followed. The Torah calls first for the removal of all sin (Exodus 12:15; Psalm 51:10), then for participation in the supper Yeshua instituted (1 Corinthians 11:27–29), and finally for the receiving of the Ruach HaQodesh (Acts 2:38–39). For this reason, the *moedim* of the Torah are not merely historical observances, but the plan of salvation of Elohim for all humanity, revealing the ordered progression by which Elohim frees a believer from sin (Romans 6:17–18; Galatians 5:1, Romans 3:21, Philippians 3:9, Romans 5:17, Romans 6:22, Romans 6:6–7, John 8:34–36, 1 John 3:8–9).

The Torah further reveals that Shavuot corresponds to a separate bikkurim, a bikkurim of wheat, distinct from the firstfruits fulfilled in Yeshua at Yom HaBikkurim, which concerned the barley harvest (Leviticus 23:17;



Exodus 34:22, Numbers 28:26, Exodus 23:16). This bikkurim pertains to those who receive the Ruach HaQodesh prior to the return of Yeshua, including ancient prophets such as Abraham, Moses, and Daniel, as well as the disciples who received the Ruach at Shavuot (Hebrews 11:8–16; Romans 4:13; Daniel 12:13; Acts 2:1–4), all of whom are set apart as firstfruits unto Elohim according to this appointed time (James 1:18).

These are the ones who participate in the first resurrection at the return of Yeshua in the year 6000 YB (Revelation 20:4–6), becoming the first among humanity, after Yeshua, to rise from the dead and receive immortal bodies (1 Corinthians 15:51–54; Philippians 3:20–21). In the book of Revelation, this company is identified as the 144,000, who are described as firstfruits unto Elohim, offered in advance of the second and final resurrection, which occurs 1,000 years later (Revelation 7:4–8; Revelation 14:1–5; Revelation 20:12–13).

YOM TERUAH – 7 TRUMPETS OF REVELATION

Next, we turn to Yom Teruah as appointed in the Torah (Leviticus 23:24; Numbers 29:1), which corresponds to the return of Yeshua (Matthew 24:30–31). Yom Teruah is defined by the blasting of trumpets, and its fulfillment is revealed in the seven trumpets described in the book of Revelation (Revelation 8–11). These are not metaphorical trumpets, as they are often assumed to be, but literal trumpet blasts, sounded in accordance with the appointed time of Yom Teruah (Joel 2:1; Zechariah 9:14). This is why the Gospels state that Yeshua returns with the sound of a trumpet, announcing his arrival in a manner consistent with the Torah's appointed time (Matthew 24:31; Mark 13:26–27; 1 Thessalonians 4:16).

Because Yom Teruah begins at sundown according to Jerusalem time, the seven trumpet blasts of Revelation associated with its fulfillment likewise commence at that precise hour. These trumpet blasts begin in the month of Tishri on the Jewish Babylonian calendar and are sounded each day at sundown, continuing until Tishri 7. In this way, the sequence of the seven trumpets unfolds in direct alignment with the autumn *moedim* established in the Torah.

In the year 2026 AD, Yom Teruah begins at sundown on Friday, September 11, with sunset in Jerusalem occurring at approximately 6:51 PM (Israel Daylight Time, UTC +3). This hour would mark the initiation of the first trumpet blast, with the year 6000 YB being in 2026 AD. Each subsequent trumpet is likewise sounded at sundown on the following days, all anchored in Jerusalem, because the land of Israel functions as the center of Elohim's prophetic clock.

While the *moed* is fixed to Jerusalem, the sound of the trumpets is not confined to one geographic location. The same moment of proclamation is heard across the earth at different local hours due to the rotation of the earth. When it is 6:51 PM in Jerusalem (UTC +3), the corresponding universal time is 15:51 UTC. From this single approximate moment, the trumpet sound is heard globally.

In Bogotá, Colombia (UTC −5), this corresponds to approximately 10:51 AM on the same calendar day. In San Francisco, California (Pacific Daylight Time, UTC −7), the same trumpet blast is heard at approximately 8:51 AM, also on the same day. Thus, what begins at sundown in Jerusalem is proclaimed in the morning hours across the Western Hemisphere.

Scripture indicates that angels are directly involved in this process. Yeshua tells us that angels are sent out at his return (Matthew 24:31; Mark 13:27), and the book of Revelation identifies angels as the ones to whom the trumpets are given (Revelation 8:2, 6). The apostle Paul likewise affirms that the return of the *Mashiah* (Anointed) is accompanied by a trumpet blast, declaring that “the Master himself will descend from heaven with a shout, with the voice of an archangel, and with the *trumpet* of Elohim” (1 Thessalonians 4:16). It is therefore consistent with the biblical witness to understand that angels go forth throughout the earth, blowing trumpets above cities and towns, so that all humanity hears the sound (Joel 2:1; Zechariah 9:14).

These trumpet blasts inaugurate the rulership of Yeshua and announce judgment, as fire is cast upon the earth, the seas are turned to blood, and the light of the sun is darkened, bringing shock, amazement, and fear upon all humanity (Revelation 8:7–12; Revelation 9; Revelation 11:15–19; Joel 2:1–2; Isaiah 13:9–10). For a visual depiction of this magnificent future event, I encourage the reader to view the music video referenced in the Additional Resources section, which illustrates how angels may traverse the whole earth while sounding the trumpets (Matthew 24:31).

This pattern echoes the events recorded when Israel entered the land of Canaan. Just as seven priests sounded shofars for seven days before the walls of Jericho fell (Joshua 6:3–5, 20; Hebrews 11:30), so the seven trumpets of Revelation are sounded in sequence as the strongholds of the present world order collapse at the return of Yeshua (Revelation 11:15–18). In this way, Yom Teruah reveals that the kingdom does not arrive quietly, but through the trumpet of Elohim (Psalm 47:5; Zechariah 9:14; 1 Thessalonians 4:16), inaugurating the millennial rulership of Yeshua in the year 6000 YB (Revelation 20:4–6).

It should also be noted that *Yom Teruah* is frequently called the “Feast of Trumpets,” yet the Torah itself never describes it as a “feast” of eating. The Hebrew text simply calls it *Yom Teruah*, meaning “Day of Blast” (Leviticus 23:24; Numbers 29:1). Unlike the pilgrimage feasts of the Torah, it is not defined as a day of communal eating or celebratory feasting, but rather as an appointed time marked by the blasting of trumpets. In the Torah, only three appointed times are explicitly called “feasts” (*bagim*) — *Pesach* and *Hag HaMatzot*, *Shavuot*, and *Sukkot* — which involve pilgrimage to Jerusalem and feast meals before Elohim (Exodus 23:14–17; Deuteronomy 16:16).



Yom Teruah therefore functions differently: it is a sacred assembly centered on the proclamation of trumpet blasts rather than a feast characterized by eating.

YOM KIPPUR – SHOFAR SOUND IN YOVEL 120, RAPTURE OF THE ELECT, AND TRAMPLING OF THE GRAPES OF WRATH IN ISRAEL

We now turn to Yom Kippur, the greatest day of the Torah (Leviticus 16; Leviticus 23:27–32). Unlike Yom Teruah, Yom Kippur is marked not by the sounding of trumpets, but by the blowing of a shofar, a distinct and more exclusive instrument. The shofar is not sounded annually, but only once every fifty years, in a *Yovel* (Jubilee, Leviticus 25:10–11) year, and it is blown specifically on Yom Kippur (Leviticus 25:9). This distinguishes the shofar from the trumpet, which is sounded every year on Yom Teruah (Numbers 29:1).

In the time of Moses, silver trumpets were blown on Yom Teruah (Numbers 10:1–10); these were also used to assemble the people, signal the movement of the camp, and proclaim war (Numbers 10:2–9). By contrast, the shofar—a different instrument—was reserved for Yom Kippur in the Yovel year (Leviticus 25:9–10). It is this shofar, the culminating instrument following the trumpets of Yom Teruah, that will be sounded at Yovel 120, in the year 6000 YB (*Year from the Beginning*, our own count from creation) (Isaiah 27:13).

This is the event to which the apostle Paul refers when he speaks of the resurrection of the dead at the “last trumpet” (1 Corinthians 15:51–52; 1 Thessalonians 4:16). The Greek term *salpinx* is commonly translated as trumpet, but more accurately refers to a sounding instrument. Within the framework of the autumn *moedim*, the final instrument in this sequence is not a trumpet, but the shofar blown on Yom Kippur. It is at this sounding that the dead are raised and the righteous are gathered (Isaiah 27:13; Matthew 24:31).

At the blowing of the great shofar, the resurrected are gathered by angels to meet Yeshua in the air (Matthew 24:31; 1 Thessalonians 4:17), in accordance with the prophetic order established in the Torah. Unlike the trumpets sounded by the *kohanim* (priests) in the time of Moses, this shofar is sounded by angels throughout the whole earth, effecting a global gathering rather than a local assembly (Isaiah 27:12–13). This is why the prophet

Isaiah declares that Israel will be gathered one by one, and that on that day the great shofar will be blown (Isaiah 27:13). Yom Kippur therefore reveals the moment of resurrection within the autumn *moedim*, leading into the inheritance and reign that follow (Daniel 12:2–3; Revelation 20:4–6).

This event is commonly referred to by Christians as the *rapture* and is often understood as a sudden disappearance of believers from the earth. However, within this interpretation, the gathering does not involve the abandonment of physical bodies, but rather their transformation into an immortal state, as Paul describes when he speaks of the mortal putting on immortality (1 Corinthians 15:53–54). Those who are gathered remain physically embodied, yet changed, and are taken up by angelic cherubim, who carry them to meet Yeshua in the air, in accordance with the apostolic testimony (1 Thessalonians 4:17; Matthew 24:31).





After this initial encounter, those who have been gathered descend together with Yeshua to the land of Israel, to Mount Zion, where they establish their dwelling and reign with him for the period of a 1,000 years (Revelation 20:4–6; 14:1). This sequence culminates in inheritance and reign upon this earth, in accordance with the framework established by the Torah and the Prophets.

In the same way, the mitzvah of the Yovel year in Yom Kippur reveals the restoration to Israel that comes with the resurrection and gathering. Just as the Torah commanded that every ancestral inheritance be returned to its rightful family in the Yovel (Leviticus 25:10–13), so those who are gathered at the blowing of the great shofar are *returned* to the land of Israel to receive their inheritance there (Isaiah 60:21; Ezekiel 45, 47:13–23).

These are *returned* because, in the end, all who are gathered will be revealed as descendants of Abraham and of the tribes of Israel, and will return to their original homeland, Israel (Genesis 15:18; Isaiah 11:11–12; Ezekiel 37:21–22). This is why the 144,000, who rule with Yeshua, are counted exclusively from the tribes of Israel (Revelation 7:4–8; Revelation 14:1–5). The tribes of Israel were dispersed throughout all the nations of the earth (Deuteronomy 28:64; Hosea 1:10, John 7:35, James 1:1, 1 Peter 1:1, Matthew 15:22–28), and through this dispersion comes the inclusion of the Gentiles, who are joined as sons of Abraham and therefore also as sons of Israel (Genesis 28:14; Galatians 3:29; Romans 11:11–24).

These are the exiled of Israel and the scattered of Judah whom the prophets declare will be gathered (Isaiah 11:11–12; Ezekiel 37:21–22)—those who are called Gentiles because they were born among the nations (Ephesians 2:11–13), yet who bear the set-apart lineage of Abraham through Jacob (Genesis 28:14; Galatians 3:29, Genesis 17:5). Those who are gathered at the return of Yeshua do not return as foreigners or outsiders, but as rightful heirs, restored to Israel according to the promises given in the Torah and the Brit Hadashah (Isaiah 60:21; Romans 8:17; Hebrews 8:8–10).

This is why the apostle Paul explains that branches are taken from the wild olive tree, which represents the Gentiles, and grafted into the cultivated olive tree, which is Israel (Romans 11:17–24). The cultivated olive tree is pruned, ordered, and governed by the Torah, which was given to the people of Israel as Elohim’s instruction (Deuteronomy 4:5–8; Psalm 147:19–20). The wild olive tree, by contrast, grows without the Torah and is therefore unpruned, wild, and disorderly (Ephesians 2:12). Thus, although Gentiles are saved and brought near (Ephesians 2:13), they are not established as a separate tree; rather, they are grafted into Israel, sharing in the same root, covenant, and inheritance (Romans 11:17–18; Ephesians 3:6), if indeed they keep the Torah of Israel and believe in Yeshua, who came from Israel (Matthew 5:17–19; John 4:22; Revelation 14:12; Revelation 12:1–5).

For this reason, rulership in the 1,000-year reign belongs to Israel, into whom a remnant from the nations is incorporated (Romans 11:17), becoming the 144,000 chosen (Revelation 7:4–8; Revelation 14:1–5). The Torah

declares that Israel shall be the head and not the tail (Deuteronomy 28:13), because Israel is the only nation on earth that was named, established, and set apart by Elohim (Genesis 32:28; Exodus 19:5–6), and to whom His Torah was given as governing instruction (Deuteronomy 33:4). This truth is reflected in the 144,000, who are counted exclusively from the tribes of Israel and are described as reigning with Yeshua (Revelation 7:4–8, Revelation 20:4–6). Salvation is extended to the nations, but government and reign are exercised through Israel, according to the order established in the Torah (Isaiah 49:6; Zechariah 14:9, 16–17).

In accordance with the Yovel year, these descendants restored to Israel are returned to the land to receive their inheritance, just as the Torah commanded that every ancestral possession be restored in the Yovel (Leviticus 25:10–13). What was scattered among the nations is gathered back (Isaiah 27:12–13), what was lost is restored (Ezekiel 36:24–28), and what was promised is finally possessed (Genesis 15:18; Daniel 12:13, Matthew 25:34). In this way, the resurrection and gathering lead directly into restoration, inheritance, and reign, as those who are returned rule with Yeshua from Israel for the duration of the 1,000 years, according to the order established in the Torah (Daniel 7:27; Revelation 5:10; Revelation 20:4).

Another central aspect of Yom Kippur concerns the service of the *Kohen Gadol* (High Priest) and the ritual involving the two goats (Leviticus 16:7–10). On this day, the Kohen Gadol casts lots to designate one goat for Elohim, which is offered as a sin offering, and another goat for Azazel, which is sent away into the wilderness (Leviticus 16:8–10, 20–22). This ritual establishes a clear division: one is set apart for atonement and acceptance before Elohim, while the other is removed and sent outside the camp.

Within the prophetic framework of Yom Kippur, this division foreshadows a separation that occurs at the culmination of the aeon, specifically on Yom Kippur itself (Matthew 13:49; Matthew 8:12). Those who are gathered at the blowing of the great shofar and reconciled through atonement correspond to the goat offered for Elohim—set apart, cleansed, and brought near (Isaiah 27:13; Matthew 24:31). By contrast, the goat sent to Azazel represents those who remain outside the covering of the Brit Hadashah, excluded from atonement and removed from the set-apart assembly (Matthew 8:12). Within this interpretation, these correspond to Jews presently residing in the land of Israel who reject Yeshua (John 5:43, John 7:25, John 8:37, Matthew 27:25, Luke 23:20–23, Acts 3:13–15, Acts 13:27).

This exclusion is connected to the punishment described in the book of Revelation upon the land of Israel, where the grapes are trampled outside the city, identified as Jerusalem (Revelation 14:19–20). Within this imagery, the land of Israel itself is portrayed as the winepress of the wrath of Elohim, and its Jewish inhabitants as the grapes of wrath, trampled because they rejected Yeshua and his Brit Hadashah, as also described by the prophet Isaiah (Isaiah 5:3–7, Isaiah 63:1–6). According to Isaiah, even the garments of Yeshua are stained with the blood of those who are trampled, emphasizing the severity of this punishment (Isaiah 63:2–3).

The book of Revelation further depicts that the same angels involved in the fifth trumpet judgment, which brings death to one-third of humanity (Revelation 9:15–18) on Tishri 6, later reappear four days afterward on Tishri 10, Yom Kippur. This connection explains why the horses of these riders are described as having tails with heads like serpents (Revelation 9:19). On Tishri 6, they first appear as horses of fire, as also mentioned by the prophet Joel (Joel 2:3–5), executing punishment that results in the death of one-third of humanity by fire, smoke, and sulphur (Revelation 9:17–18). Then, four days later, on Tishri 10, they reemerge, as winged seraphim, sent to trample the land of Israel (Isaiah 14:29; Revelation 14:20).

In Hebrew, the word *saraph* is associated both with the serpent (Numbers 21:6) and with a flying saraph, which are angelic seraphim (Isaiah 14:29, Isaiah 6:2), linking the serpent imagery of Revelation to these angelic seraphim of fire (Revelation 9:19). At this time, they are portrayed as winged seraphim armed with swords, executing



punishment by the sword in a manner likened to the trampling of grapes, resulting in a great outpouring of blood (Revelation 14:20; Isaiah 34:5–7). Now death is brought by the sword, whereas the one-third of humanity that perished four days earlier died by fire, smoke, and sulphur (Revelation 9:18). According to this interpretation, only the inhabitants within the ancient walls of Jerusalem are spared, not on the basis of belief—since they had already rejected Yeshua—but because of Elohim’s enduring love for Jerusalem (Zechariah 12:7).

The prophet Zechariah declares that the inhabitants of Jerusalem will look upon the one whom they pierced, and that in that day they will mourn for him and weep bitterly, offering pleas for mercy (Zechariah 12:10–12). In that day, Jerusalem is spared so that its inhabitants may be brought into mourning, repentance, and supplication (Zechariah 13:1). In doing so, they finally come to recognize that Yeshua—whom Jerusalem delivered up to be crucified nearly 2,000 years earlier—is the true promised *Mashiach* of Israel, who entered Jerusalem humbly upon a donkey (Zechariah 9:9; Matthew 21:5).

The remainder of the land of Israel is subjected to punishment, with blood described as rising to the height of a horse’s bridle for 1,600 stadia, approximately 300 kilometers, corresponding to punishment occurring within the territory of Israel (Revelation 14:20). This is why the prophet Isaiah declares that Yeshua will thresh from the river of Egypt to the Euphrates (Isaiah 27:12), indicating that the land will be cleared of its present unbelieving population and given to those who believed in Yeshua and were gathered by angels to be saved on that same day (Isaiah 11:11–12; Matthew 24:31).

The prophet Isaiah also issues a prophetic warning to the inhabitants of Philistia, identified today with Gaza, instructing them not to rejoice over the breaking of the rod that struck them (Isaiah 14:29–31). The rod is understood to represent the present Israeli authority operating from within the land of Israel, which has acted

against Gaza, yet is itself destined to be broken through the trampling that befalls the land of Israel at the return of Yeshua (Isaiah 5:3-7, Revelation 14:20).

These prophecies further imply that the same angelic seraphim who bring punishment within the land of Israel also move against Gaza from the north, applying death without partiality (Isaiah 14:31). Before this punishment unfolds, famine is said to precede it, according to Isaiah (Isaiah 14:30)—a condition already observable in Gaza. In this way, punishment is applied both within the land of Israel and against Gaza, cleansing the territory promised to Abraham (Genesis 15:18), in preparation for restoration in the 1,000-year rulership of Yeshua (Revelation 20:4–6).

SUKKOT – 7 PLAGUES OF REVELATION AND FEAST OF THE MILLENIAL KINGDOM OF YESHUA IN MOUNT ZION

The next appointed time is Sukkot. During Sukkot, the *Kohen* (priest) performed a unique service in which wine was poured upon the altar for seven consecutive days, as prescribed in the Torah (Numbers 29:12-40). This ritual is understood to foreshadow the seven bowls of wrath described in the book of Revelation, in which angels pour out wine from bowls upon the earth, bringing about seven plagues over a period of seven days (Revelation 15–16).

According to this interpretation, these seven plagues correspond to the days of Sukkot, spanning from Tishri 15 through Tishri 21. As the wine was poured upon the altar each day of Sukkot, so the bowls of wrath are depicted as being wine being poured upon the earth from bowls, each bringing a distinct punishment. Revelation describes the first of these plagues as causing agonizing and grievous boils upon humanity (Revelation 16:2). These boils are also understood to result in the loss of hair, fulfilling the words of the prophet Ezekiel, who speaks of baldness being brought upon humanity as a sign of punishment and shame (Ezekiel 7:18).

By the third plague, corresponding to Tishri 17, humanity is depicted as being burned with fire by the sun. The prophet Isaiah describes this same period in cosmic terms, declaring that the light of the sun will be sevenfold, as the light of seven days, and that the moon will shine with the brightness of the sun (Isaiah 30:26). These descriptions are understood to coincide with this stage of the bowls of wrath.

At the seventh and final plague, corresponding to Tishri 21, Revelation describes a global earthquake of unprecedented magnitude, stating that there will be a great earthquake such as had never occurred since humanity was on the earth (Revelation 16:18). This results in the collapse of the cities of the world, and Revelation further records that the great city will be split into three parts (Revelation 16:19). Within this interpretation, the territory of Rome, including Vatican City, is identified with this division, marking the culmination of the punishments poured out during Sukkot. Thus, the ritual of wine poured upon the altar during Sukkot is understood to prophetically anticipate the pouring out of the bowls of wrath.

While all humanity is being struck by the seven plagues described in the book of Revelation, those who were gathered by angels on Tishri 10, Yom Kippur, are depicted as being set apart and preserved. They will feast on Mount Zion during Sukkot, having been brought into rest and safety while punishment is poured out upon the



entire world, except on this mountain and ancient Jerusalem. This is the feast of the kingdom of God (Luke 14:15-24; Matthew 8:11). This scene corresponds to the words of the prophet Isaiah, who describes a feast of rich food prepared on this mountain, where death is swallowed up and reproach is removed (Isaiah 25:6-8; Hebrews 12:22). This is also why the 144,000 are described as standing with Yeshua on Mount Zion (Revelation 14:1), set apart in his presence on this set-apart mountain while punishment unfolds upon the rest of the world.

The tabernacles of Sukkot also represent the temporary 7,000-year residence of humanity upon this earth. Tabernacles are, by design, temporary and portable dwellings (Leviticus 23:42-43). Humanity was never predestined to remain on this earth permanently, but only for an appointed 7,000-year period, until it reaches its final destination: the New Jerusalem in the new heavens and the new earth (Revelation 21:1-3).

The 40 years that Israel spent in the wilderness dwelling in tabernacles were not incidental, nor were they merely punitive. They were prophetic. Those 40 years correspond to 40 Yovel cycles, representing 2,000 years from the first coming of Yeshua to his return, not for all humanity indiscriminately, but specifically for the people of God. During this period, those that are delivered from sin sojourn outside of their final inheritance, dwelling in a figurative wilderness marked by testing, dependence, and trust in Elohim (Deuteronomy 8:2-3; Hebrews 11:13).

This 2,000-year period is also confirmed by the prophet Hosea, who declares, “After two days he will revive us; on the third day he will raise us up, that we may live before him” (Hosea 6:2). In prophetic language, these two days correspond to 2,000 years (Psalm 90:4; 2 Peter 3:8), marking the time from the first coming of Yeshua in the year 4000 YB until his return in the year 6000 YB, when the people of God are resurrected to enter inheritance.

The conclusion of the 40 years in the wilderness also coincides with the end of the life of Moses, who died at the age of 120 years (Deuteronomy 34:7). This number itself carries prophetic significance. Just as the 40 years of Israel’s wilderness wandering correspond to 40 Yovel cycles — representing 2,000 years from the first coming of Yeshua to his return — so the lifespan of Moses reflects the full span of 120 Yovel cycles, corresponding to 6,000 years of human history from creation until the return of Yeshua. In this sense, Moses stands as a prophetic figure whose life mirrors the entire age of the present world — 6,000 years.

The Torah of Elohim did not originate with Moses. Rather, Moses recorded in written form the Torah that had already been preserved and transmitted orally from the beginning (an early oral transmission of the Torah, not the later rabbinic “Oral Torah” tradition). Scripture itself indicates that the commandments of Elohim were known long before Sinai. In the days of Noah, a distinction already existed between clean and unclean animals, for Noah was instructed to bring seven pairs of the clean animals and only two of the unclean into the ark (Genesis 7:2-3), demonstrating that this classification was already understood. Likewise, Abraham is explicitly said to have obeyed the Torah of Elohim: “Abraham obeyed my voice and kept my charge, my commandments, my statutes, and my *torot* (instructions)” (Genesis 26:5). Even specific legal principles later codified in the Torah appear earlier in the patriarchal narratives. For example, Judah instructed Onan to fulfill the duty of levirate marriage toward his deceased brother’s wife (Genesis 38:8), a commandment later formally established in the Torah (Deuteronomy 25:5-6). These examples show that the instruction of Elohim was already known among the patriarchs before it was written down.

The knowledge of good and evil received by Adam and Eve through the tree of the knowledge of good and evil revealed the Torah of Elohim — the distinction between good and evil that the Torah of Moses later articulates in written form. This knowledge was preserved and transmitted orally through the generations until Moses formally recorded the Torah in written form. Thus, in a prophetic sense, the instruction associated with Moses

spans the entire history of humanity — 6,000 years — extending across the full cycle of 120 Yovel periods until the completion of 6,000 years, when the people of Elohim cross the figurative Jordan into their inheritance at the return of Yeshua.

This number also corresponds with the limit that Elohim established for humanity in Genesis 6:3, where he declared, “His days shall be 120 years.” Although this statement establishes a general boundary for human life, Scripture records that several individuals after this declaration still lived beyond that number. For example, Shem lived 600 years (Genesis 11:10–11), Arphaxad lived 438 years (Genesis 11:12–13), Abraham lived 175 years (Genesis 25:7), Isaac lived 180 years (Genesis 35:28), and Jacob lived 147 years (Genesis 47:28). These examples demonstrate that the limit was not immediately enforced as an absolute biological ceiling in every generation, but rather that it points to a prophetic hard limit established for humanity. This measure is reflected in the age at which Moses died — exactly 120 years (Deuteronomy 34:7) — which corresponds to the divinely established boundary. In prophetic perspective, this number points beyond the lifespan of a single man and reflects the full span of the present world. Just as the life of Moses reached precisely 120 years, so the present world extends across 120 Yovel cycles — 6,000 years — after which the people of Elohim cross the figurative Jordan into their inheritance at the return of Yeshua.

The wilderness period begins with leaving Egypt. Egypt represents the bondage of sin, and the exodus represents deliverance from that bondage (Exodus 12–14; John 8:34–36). When Israel departed from Egypt, they were no longer slaves, yet they had not entered the land. In the same way, when a person leaves sin through belief in Yeshua, deliverance from sin has occurred, but inheritance has not yet begun. From that moment, those who have been delivered from sin are brought into a figurative wilderness — a place of testing, refinement, and learning to trust in Elohim (Exodus 15:22–27; Exodus 16:4).

Scripture makes clear that not all who left Egypt completed the journey. Many failed the test of the wilderness through unbelief and disobedience and fell dead before ever entering the promised land (Numbers 14:22–23, 29–35; Hebrews 3:16–19; 1 Corinthians 10:1–5). Though they were delivered from Egypt, they did not persevere in belief and obedience. Only those who truly believed Elohim and walked in complete obedience were permitted to cross the Jordan River and enter into inheritance (Joshua 3–4; Joshua 21:43–45).

The first generation that left Egypt — those who were circumcised and stood at Sinai — largely fell dead in the wilderness because of stubbornness, unbelief, and continual complaining against Elohim (Numbers 14:2–4, 22–23, 29–35; Psalm 106:24–26). Though they were delivered from Egypt and marked in the flesh, they did not trust Elohim. Even Moses himself was not permitted to enter the land because of disobedience (Numbers 20:10–12; Deuteronomy 34:4). Circumcision of the flesh and proximity to the Torah did not guarantee inheritance, only true belief and complete obedience did.

Only two from that first generation — Joshua and Caleb — entered the land, because they believed Elohim and obeyed him fully (Numbers 14:24, 30; Numbers 32:12; Joshua 14:8–9). Their entrance was not based on lineage or outward sign, but on belief and obedience that endured through testing. So thoroughly did belief outweigh lineage that even some Egyptians joined themselves to Israel and departed with them in the exodus (Exodus 12:38). They partook in the salvation of Israel and crossed the Red Sea.

This demonstrates that inheritance was never restricted by lineage itself, but that Israel was set apart to serve as an example to all families and nations of the earth, so that they too could follow that example and believe Elohim and obey his commands. Had the Egyptians humbled themselves and submitted to the will of Elohim, they would have been spared from the plagues that came upon Egypt, and by placing the blood of the lamb upon

their doorposts, they also would have been spared from the final plague of death, just as Israel was (Exodus 9:20–21; Exodus 12:7, 12–13).

By contrast, the second generation—those who were children during the exodus—were allowed to enter the land (Numbers 26:63–65; Deuteronomy 1:39). Scripture records that this generation had not been circumcised in the wilderness and was circumcised only after crossing the Jordan (Joshua 5:5–7). Typologically, they represent those who enter inheritance through belief while remaining uncircumcised in the flesh. In this sense, they correspond to the Gentiles, who enter into the promises of Elohim through belief in Yeshua while uncircumcised in these mortal bodies (Romans 4:10–12; Galatians 3:26–29; 1 Corinthians 7:19). The second generation were children in the wilderness, lacking maturity and understanding. Likewise, the Gentiles enter as those who are children in their knowledge of the Torah, inheriting through belief in Yeshua while learning obedience of the Torah.

After crossing the Jordan, the second generation was then required to be circumcised, marking the transition into inheritance (Joshua 5:7–9). In the same way, at the return of Yeshua—when the kingdom is established and humanity passes from this aeon into the next—circumcision will again be required of all mortals who dwell under his reign (Ezekiel 44:9). The immortals, however, will govern with Yeshua in new bodies, and may possess a natural circumcision in these glorified bodies. This possibility correlates with extra-biblical tradition, such as the book of Jubilees, which states that angels were created circumcised (Jubilees 15:27).

This second generation was also marked by another distinction: throughout the wilderness period, Israel did not offer sacrifices to Elohim (Amos 5:25; Jeremiah 7:22). In the same way, during the present aeon, Gentile believers do not bring animal sacrifices to Elohim. Since the sacrifice of Yeshua, and in the absence of a standing Temple in Jerusalem, sacrifices are not accepted (Hebrews 10:1–14; Daniel 9:27). This condition remains until the return of Yeshua, when the Temple is restored and sacrificial service resumes in accordance with the words of the prophets (Ezekiel 40–46; Zechariah 14:16–21).

Just as Israel passed through the waters of the Red Sea under Moses (Exodus 14:21–22), so those who believe are baptized in water in the name of Yeshua (Acts 2:38; Romans 6:3–4; 1 Corinthians 10:1–4). This crossing through water marks the washing away of the former uncleanness of bondage and sin. Yet immediately after leaving Egypt and crossing the Red Sea, Israel entered the wilderness, where they were tested, hungry, thirsty, and dependent upon Elohim for daily provision (Exodus 16:2–4; Exodus 17:1–7). Scripture declares that Elohim led them this way in order to test what was in their hearts (Deuteronomy 8:2).

After leaving Egypt and passing through the sea, Israel was brought to Mount Sinai, where they received the Torah (Exodus 19–20). Before receiving the Torah, the sons of Israel placed the blood of the lamb upon their doorposts believing that they would be spared from the plague of death upon the firstborn (Exodus 12:7, 13). In the same manner, belief in the Scriptures and in Yeshua must precede the receiving of the Torah. Belief therefore precedes instruction. Likewise, those who believe in Yeshua and are baptized are then called to learn obedience to the commands of the written Torah, and then the Torah of the *ruach* is finally written upon their hearts by the *Ruach HaQodesh* (Jeremiah 31:33; Ezekiel 36:26–27). The wilderness thus becomes the place where the delivered first walk in obedience while still dwelling in temporary tabernacles.

Throughout this entire wilderness period, Israel dwelt in sukkot — temporary dwellings — declaring that they had been delivered, yet had not entered into the fullness of the promise (Leviticus 23:42–43). They depended on Elohim for manna, water, and protection, and were continually tested in their trust and obedience (Exodus 16:4; Deuteronomy 8:16). Likewise, from the first coming of Yeshua in the year 4000 YB (26 AD) until his return in the year 6000 YB (2026 AD), the people of God dwell in a figurative wilderness—delivered from sin,

instructed in righteousness, and sustained by Elohim, led by the *Ruach HaQodesh*, and yet still awaiting inheritance (Hebrews 4:1–9; 1 Peter 2:11).

When Israel crossed the Jordan under Joshua, they did not immediately enter Jerusalem (Joshua 3–4; Joshua 15:63; Judges 1:21). They entered the land, began inheriting, and began keeping the mitzvot of the Torah that were contingent upon crossing the Jordan (Deuteronomy 12:10–11), yet they still lived in temporary dwellings (Joshua 5:10; Joshua 9:6; Joshua 21:43–45). Jerusalem was not taken until much later, under King David (2 Samuel 5:6–9).

Even the Tabernacle itself remained a temporary and portable dwelling place for centuries after Israel entered the land, moving from place to place, until it became a permanent house in Jerusalem. Scripture records that Solomon built the Temple in the 480th year after the exodus, showing that the dwelling place of Elohim remained in a tent for generations before it became established as a permanent structure (1 Kings 6:1; 2 Samuel 7:6).

The crossing of the Jordan therefore represents the return of Yeshua, marking the end of wandering and the beginning of inheritance, but not yet the final dwelling of the New Jerusalem (Daniel 7:13–14; Matthew 24:30; Hebrews 4:8–9; Revelation 21:1–3). Significantly, the name Jordan in Hebrew (Yarden) means “to descend,” foreshadowing the return of Yeshua, who descends from heaven to establish his reign upon the earth (John 3:13; Acts 1:11; Revelation 6:12–17).

Moreover, Joshua himself is a prophetic type of Yeshua. The name Joshua in Hebrew is Yehoshua (יְהוֹשֻׁעַ), which is the longer form of the name Yeshua (יֵשׁוּעַ), both meaning “YHVH saves” (Nehemiah 8:17; Matthew 1:21). With Moses the people learned the Torah, but with Joshua they crossed the Jordan River into inheritance (Exodus 24:12; Joshua 3:1–4). In likewise manner, with Moses we learn the Torah, but with Yeshua we cross into inheritance when he descends.

In the same way, when Yeshua returns, the obedient do not immediately enter the New Jerusalem. Rather, they enter into the millennial reign, which corresponds to Sukkot (Revelation 20:4–6). Though the kingdom is established (Revelation 11:15), though inheritance begins (Daniel 7:27), and though righteousness governs the earth (Isaiah 11:4–9), the dwellings remain temporary. The present heaven and earth have not yet passed away (Revelation 20:11; 2 Peter 3:10–13). For this reason, Sukkot continues even after the Jordan is crossed and after Yeshua returns (Zechariah 14:16–19).

This is why those who come out of the great tribulation are described as holding palm branches (Revelation 7:9). Palm branches are explicitly commanded for Sukkot (Leviticus 23:40). These are they who dwell under the reign of the *Mashiach* during the 1,000 years. Of them it is written that “they shall hunger no more, neither thirst anymore,” and that “the Lamb who is in the midst of the throne will shepherd them and lead them to living fountains of waters” (Revelation 7:16–17). They are no longer wandering, yet they have not reached the final



city (Hebrews 13:14), just as Israel dwelt in the promised land long before Jerusalem became their permanent dwelling.

Only much later did the sons of Israel enter Jerusalem. And so it is with us. Only after the completion of the 1,000 years — after the final restoration, judgment, and renewal — does the New Jerusalem descend unto the new earth (Revelation 21:1–2). Until that time, even the millennial kingdom remains a Sukkot aeon: an aeon of inheritance without permanence, of dwelling with Yeshua without the final city, of tabernacles preceding the permanent city (Hebrews 11:10).

Thus, the Torah reveals the order: leaving Egypt first (Exodus 12–14), wilderness second (Exodus 15–17), Jordan third (Joshua 3–4), and Jerusalem last (2 Samuel 5:6–9). In the same way, belief and leaving sin comes first (John 8:34–36; Acts 2:38), testing and instruction second (Deuteronomy 8:2; Hebrews 12:11), inheritance third (Revelation 20:4–6), and permanence last (Revelation 21:3–4). Sukkot secretly teaches that even the reign of Yeshua upon this present earth is a temporary passage toward something greater, until the New Jerusalem becomes the permanent dwelling of humanity with Elohim. It is at the descent of the New Jerusalem upon the new earth that Yeshua hands over the kingdom to Elohim (1 Corinthians 15:24–28). And it is then, in the New Jerusalem, that humanity will finally behold Elohim the Father, for his people will see his visible form (Revelation 22:3–4). His people will have new glorified bodies, that will be able to bear the radiance of his presence without perishing (1 Corinthians 15:50–54; 1 John 3:2).

SHEMINI ATZERET – THE BATTLE OF ARMAGEDDON

Shemini Atzeret, the eighth day of assembly on Tishri 22, prophetically foreshadows the final war between the nations and the returning *Mashiach*. It is the last *moed* in the autumn, after Sukkot, and points to the final gathering of the armies of the nations for punishment at the end of the aeon (Leviticus 23:36; Numbers 29:35; Revelation 16:14–16).

Zechariah prophesies that Jerusalem will be invaded by foreign armies, and that the city will be taken and plundered, and the women raped, before Yeshua intervenes (Zechariah 14:1–2). Ezekiel reveals that this invading coalition includes Gog and Persia, which in the present aeon correspond to Russia and Iran, as foretold in the prophecy of Gog and Magog (Ezekiel 38:1–23, 39:1–21). Magog represents the land and its people, while Gog is its ruler (Ezekiel 38:2). In modern geography, this northern territory aligns with the regions of Russia and its surrounding lands, indicating that the Gog-Magog coalition points toward the Russian sphere and its ruler.

Gog is described as coming from the uttermost parts of the north, while Persia comes from the east (Ezekiel 38:5, 15). Thus, the invasion of Israel unfolds from two directions: the northern advance of Gog and the eastern advance of Persia. Because the Euphrates River extends across the region as a major geographic boundary, its drying in the sixth plague of Revelation serves as a strategic opening not only for the rulers of the east through

the lands of Iraq, but also for the northern coalition advancing through the lands of Syria (Revelation 16:12). In this way, the Euphrates becomes the prophetic gateway that allows both Gog and Persia to converge rapidly upon the land of Israel.

When the prophecy of Zechariah is read together with Revelation, it becomes clear that the final war unfolds in two stages: first in Jerusalem, and then in Megiddo, which is also called Armageddon (Zechariah 14:1–2; Revelation 16:16). Zechariah reveals what happens in Jerusalem up until the earthquake of the seventh plague of Revelation in Tishri 21, and Revelation reveals that the beast and the rulers of the earth gather to make war against the Lamb in the plains of Megiddo, which is north of Jerusalem (Revelation 19:19). This corresponds to Shemini Atzeret in the Torah, on Tishri 22.



Before Gog and Persia advance toward Israel, Revelation declares that darkness falls upon the world during the fifth plague in Tishri 19. During this plague humanity gnaws their tongues in agony from the boils of the first plague in Tishri 15 (Revelation 16:10–11). This darkness mirrors the plague of Egypt, when thick darkness covered the land and could be felt (Exodus 10:21–23). Zechariah likewise prophesies that there will be a day in which day and night are no longer distinguishable, a day known only to Elohim, yet at evening time there will be light again (Zechariah 14:6–7). This prophetic description aligns with the fifth plague of Revelation, which plunges the land into unnatural darkness when day and night are no longer distinguishable. Before Revelation was given, this day was known only to Elohim and had not yet been revealed unto humanity.

When the light returns at evening, Tishri 20 begins. It is then, at the sixth plague of Revelation, that the Euphrates River is dried up to prepare the way for the rulers of the east to march toward the land of Israel (Revelation 16:12) through Iraq. This drying of the Euphrates does not mean that the armies arrive instantly at Jerusalem or at Megiddo, but that the way is now cleared for them to cross and advance. And Gog also advances from the north through Syria.

Thus, Gog and Persia are able to cross the Euphrates in Tishri 20 and arrive at Jerusalem by the next day, at the seventh plague of Revelation in Tishri 21, which is when the Mount of Olives is split into two. And by the second day, in Tishri 22, more armies of the nations are present in Megiddo for the battle of Armageddon. In this way, some armies of the nations perish in Jerusalem first in Tishri 21, and then the rest of the armies perish the next day in Megiddo in Tishri 22. It is unclean ruchot (spirits, airflows) that go forth into all the earth to deceive the rulers of the world, causing them to send their armies against Elohim and against his Mashiach Yeshua (Revelation 16:13–14; Psalm 2:1–3). Then comes the seventh and final plague in Tishri 21. Revelation declares that when the seventh bowl is poured out, a voice cries from heaven saying, “It is done,” and the greatest earthquake in human history shakes the earth (Revelation 16:17–18). This corresponds directly to the prophecy of Zechariah, who declares that Yeshua will go forth and fight against those nations as he fought in the day of battle (Zechariah 14:3). In that day, Yeshua will stand upon the Mount of Olives east of Jerusalem, and the mount will split in two, creating a great valley (Zechariah 14:4). This earthquake not only divides the Mount of Olives, but transforms the entire geography of the land. Zechariah further declares that the land around Jerusalem will become like a plain, while Jerusalem itself is lifted up and remains in its place (Zechariah 14:10).

This splitting of the Mount of Olives is also a means of deliverance. Zechariah declares that the people of Jerusalem will flee through the valley that is formed, escaping as Yeshua defends them (Zechariah 14:5). Thus, Yeshua protects Jerusalem first, delivering the remnant out of the city while also destroying the invading armies.

By Shemini Atzeret, the eighth day on Tishri 22, the nations have gathered their armies to the valley of Megiddo. The beast — who at that time is the eighth and final head, which is the United States of Europe — is present

MOEDIM SPRING

FIRST COMING OF YESHUA,
YEAR 4,000 FROM CREATION, 26 AD



PESACH / PASSOVER NISAN 14

- Sacrifice a lamb in the evening of day 14 of new moon 1 → Yeshua dies in the afternoon of Nisan 14 on the exact day and time that the lamb had to be sacrificed
- Lamb has to be perfect → Yeshua never sinned so he was perfect
- Do not break the bones of the lamb → The bones of Yeshua were not broken although the bones of the thieves on both sides of him were broken
- First lamb born in the year → Yeshua is the firstborn of all creation



HAG HAMATZOT / FEAST UNLEAVENED BREAD NISAN 15

- Get rid of all yeast → In the new covenant of Yeshua getting rid of all sin
- Eating unleavened bread and roasted lamb → Eating the supper of Yeshua, which is the bread that represents his body and the wine that represents his blood



YOM HABIKKURIM / FIRST FRUITS OF BARLEY NISAN 15 TO 21

- Offer the first fruits of barley → Yeshua was resurrected in a new immortal body as the first fruits among the dead



SHAVUOT / FEAST OF WEEKS / FIRST FRUITS WHEAT SIVAN 5 TO 11

- Offer the first fruits of wheat → Yeshua sent his anointing to those who believe in him and obey his commandments, who at his second coming will reign with him for 1,000 years and receive new immortal bodies as first fruits among all humanity and the dead
- Give voluntary contribution → Giving voluntarily to the poor

MOEDIM AUTUMN

SECOND COMING OF YESHUA,
YEAR 6,000 FROM CREATION, 2026 AD



YOM TERUAH / TRUMPETS TISHRI 1

- Blast the trumpets → At the return of Yeshua, his angels will sound the 7 trumpets of Revelation for 7 days, which are the grand inauguration of his 1,000 year reign on the earth



YOM KIPPUR / YOMEL / DAY OF ATONEMENT / GREAT SHOFAR TISHRI 10

- Blow the great shofar → The "last" trumpet that the apostle Paul mentioned, which is not a trumpet but the great shofar, where the dead are resurrected, the 1st resurrection of the dead
- Everyone gets their original property back → All of the 1st resurrection and the rest of the living people of Yeshua of Israeli descent who are scattered throughout the world are gathered by their angels and brought to Israel to receive their original ownership
- Trample the grapes in the winepress → All the inhabitants of the land of Israel are trampled, to give all that land to those who will be saved and inherit the kingdom of Yeshua



SUKKOT / FEAST OF TABERNACLES TISHRI 15

- Pour wine on the altar for 7 days → The angels of Yeshua pour out the wine of the 7 bowls of wrath of Revelation for 7 days, which are 7 plagues
- Celebrate and feast → Feast of the kingdom of Yeshua of all who were saved and gathered, which will be on Mount Zion
- Live in tabernacles → Everything that is built in the 1,000 year reign of Yeshua are like temporary tabernacles, because they are the last 1,000 years of this earth before humanity reaches its permanent dwelling and true promised land, the New Jerusalem, in the new heavens and new earth.



SHEMINI ATZERET / 8TH DAY OF FEAST OF TABERNACLES TISHRI 22

- Have a meeting → The people of Yeshua gathered for battle at Megiddo where all the nations will come to make war against Yeshua, the Battle of Armageddon



there with its armies to wage war against Yeshua (Revelation 17:11; Revelation 16:16). This is the final assembly of the nations against the Mashiach, after Jerusalem is attacked. The rulers of the earth gather with military power and weapons of war, with tanks and missiles, believing that they can make war against the King of kings. Behind Yeshua are his chosen people whom he gathered in Yom Kippur, the redeemed ones that follow him wherever he goes (Revelation 19:14; Zechariah 14:5). They do not fight this battle by their own strength, but stand behind him as witnesses of his punishment upon the armies of the nations.

For Yeshua does not conquer by sword forged by men, but by the Word of Elohim. Scripture declares that a sharp sword proceeds from his mouth, and with it he strikes the nations (Revelation 19:15). He speaks, and the armies are destroyed. The prophet Zechariah describes this punishment in terrifying detail, saying that their flesh will rot while they are still standing on their feet (Zechariah 14:12). This is the power of the spoken Word, for he slays the wicked with the breath of his lips (Isaiah 11:4; 2 Thessalonians 2:8).

Thus, Shemini Atzeret foreshadows the final assembly of the nations for war. Harmonizing Zechariah and Revelation, we observe that at the fifth plague darkness comes when day and night are not distinguishable, the sixth plague opens the way for the armies of the east to come to Israel, the seventh plague shakes the earth and reshapes the land and the Mount of Olives is split in two while Yeshua defends Jerusalem and delivers its remnant, and the battle itself culminates on the eighth day in Shemini Atzeret as the nations attempt to war directly against Yeshua in the plains of Megiddo. Yet Yeshua destroys them not by human warfare, but by the power of his Word, and he establishes his reign over the earth in righteousness.

THE ORIGINAL 360 DAY LUNAR CALENDAR OF THE TORAH

IN THE ANCIENT WORLD, THE YEAR WAS RECKONED AS 360 DAYS, COMPOSED OF 12 MONTHS OF 30 DAYS EACH. This was not merely symbolic arithmetic, but a practical calendar structure that appears repeatedly in the records of civilizations separated by geography, language, and religion. The consistency of this 360-day model across the ancient world indicates that it functioned as a universal standard for early timekeeping, long before later refinements were introduced to reconcile calendars with our current 365 $\frac{1}{4}$ -day solar year. Scholars have recognized that this schematic year was used not only as a religious framework, but also as an administrative system for counting months, recording history, and measuring long spans of time.

The worldwide presence of this calendar model strongly indicates that the 360-day year was not originally an approximation, but a reflection of the earth's true annual cycle in ancient times. In other words, the evidence indicates that the solar year itself was once 360 days, and that only later did the length of the year shift, requiring the addition of corrective days, intercalations, and reforms in order to realign the calendar with the altered motions of the heavens—producing what we now observe as the 365 $\frac{1}{4}$ -day solar year.

Evidence for a calendrical structure of 360 days appears across numerous civilizations of the ancient world. As noted by Immanuel Velikovsky, scholars studying many different ancient cultures independently encountered the same phenomenon of a year consisting of 360 days divided into twelve months of thirty days each, with additional days later appended to reconcile the calendar with the solar year (Immanuel Velikovsky, *Worlds in Collision*). Evidence for this structure is also preserved in numerous historical and textual sources. In Mesopotamia, administrative and astronomical texts attest to the use of a schematic year of twelve months of thirty days each, totaling 360 days, employed in calculations and administrative reckoning (Otto Neugebauer, *The Exact Sciences in Antiquity*; Lis Brack-Bernsen, “The 360-Day Year in Mesopotamia”). Egyptian records reflect a similar framework: documents and historical testimony describe a year consisting of twelve months of thirty days, to which five epagomenal days were added to reconcile the calendar with the seasons (Leo Depuydt, *The Calendars and the Year-counts of Ancient Egypt*; Herodotus, *Histories* 2.4). Persian tradition likewise preserved twelve months of thirty days, later supplemented by five Gatha days in the Zoroastrian calendar (Mary Boyce, *Zoroastrians: Their Religious Beliefs and Practices*). Greek sources preserve the memory of the same numerical structure; the allegory attributed to Cleobulus, one of the Seven Sages of Greece, describes the year as composed of twelve months of thirty days each, while Roman tradition records that in the time of Romulus the year was said to consist of 360 days (Diogenes Laërtius, *Lives of Eminent Philosophers*; Plutarch, *Life of Numa*). Similar structures appear beyond the Mediterranean world. Chinese astronomical traditions preserved a schematic year of 360 divisions connected with the ordering of the heavens (Xi Zezong, “Chinese Studies in the History of Astronomy,” *Isis*). Vedic texts of ancient India likewise describe a year of 360 days divided into twelve months of thirty days each (Shatapatha Brahmana, trans. Julius Eggeling, *Sacred Books of the East*). In the New World, the Mayan calendar preserved a 360-day cycle known as the tun (Anthony F. Aveni, *Empires of Time*). The Inca calendar likewise divided the year into twelve months of thirty days with additional days appended at the end of the year (Brian S. Bauer and David S. P. Dearborn, *Astronomy and Empire in the Ancient Andes*).

The widespread appearance of a 360-day calendrical structure among civilizations separated by vast geographical distances suggests that this system reflects an extremely ancient model of timekeeping preserved across cultures.

Because the solar year was originally 360 days, the lunar cycle likewise aligned in a way that produced a 30-day synodic lunation, allowing 12 lunar months to fit perfectly within the 360-day solar year. This explains why the calendars of the ancient world were universally lunar in structure. Scholars of ancient chronology have long recognized that early civilizations frequently reckoned time through a schematic year of 12 equal months, preserving the framework of a standardized 30-day month and 360-day year even when later adjustments were introduced (E. J. Bickerman, *Chronology of the Ancient World*). Evidence of this 360-day schematic model has also been identified in the land of Judah itself, demonstrating that this was not merely theoretical symbolism but an actual system of reckoning employed for administration and long-term timekeeping (Harvard Theological Review, *A 360-Day Administrative Year in Ancient Israel*; Cambridge University Press).

This ancient structure explains why the calendar of antiquity was lunar: the moon provided a visible and reliable marker for timekeeping, and its phases could be observed by any person in any nation without instruments, mathematics, or written calculation. By simply observing the waxing and waning of the moon, humanity could determine the progression of the month, identify appointed times, and track the passing of days. This correlates directly with the Torah's declaration that Elohim created the lights of the heavens "for signs, and for seasons, and for days, and years" (Genesis 1:14). The moon in particular was created to govern the month, establishing the natural division of time through its recurring cycle.

Scripture further indicates that Israel assigned names to certain new moons. The first month was called *Aviv* (Exodus 13:4). The second month was called *Ziv* (1 Kings 6:1). The seventh month was called *Ethanim* (1 Kings 8:2). The eighth month was called *Bul* (1 Kings 6:38). Other ancient Israelite month names may also have existed, but if so, they have been lost to history and are not preserved in Scripture. In this way, the lunar calendar was not merely religious tradition, but the most natural and accessible system for ordering time, because the heavens themselves provided the signs needed to count the days of the month (E. G. Richards, *Mapping Time: The Calendar and Its History*).

This ancient uniformity reveals that the order of the heavens was once different than what is observed today. Scripture records that in the days of King Hezekiah, in the eighth century BC, a colossal cosmic sign occurred in which the shadow on the sundial moved backward, reversing its course by ten degrees (2 Kings 20:8–11; Isaiah 38:7–8). This miracle was not minor, but enormous in implication, because a shadow cannot reverse unless the motion of the sun itself is reversed from the observer's perspective. This indicates that the earth's rotation was temporarily reversed, causing the apparent movement of the sun to reverse, and therefore causing the shadow to reverse as well.

This event marks the moment when the solar year changed from its original 360-day cycle to the longer year now observed. The reversal of the shadow was not a symbolic vision, but a physical alteration in the motion of the earth itself. In performing this miracle, Elohim not only temporarily altered the earth's rotation, but also permanently slowed the earth's orbital motion around the sun. As a result, the solar year was extended by approximately $5\frac{1}{4}$ days, yielding the $365\frac{1}{4}$ -day year that governs the modern world. Dr. Immanuel Velikovsky likewise places this disturbance in the 8th century BC, during the time of Hezekiah, and identifies it as evidence of planetary alteration, correlating the biblical record with widespread ancient testimony of cosmic upheaval (Immanuel Velikovsky, *Worlds in Collision*).

The full purpose of this disruption remains a mystery. Yet it may have been to conceal the appointed times of Elohim by confounding the calendar of humanity, just as he once confounded the language of humanity at Babel (Genesis 11:7–9), because of sin. For just as humanity was scattered into linguistic confusion, so humanity was also cast into calendrical confusion. As a result, the nations gradually lost knowledge of the original calendar

order of the heavens. Even in the modern world, most do not know that months were once reckoned precisely by the moon, nor that the solar year was originally a perfect 360 days. Humanity remains largely in ignorance concerning the original appointed calendar established by Elohim. And in not knowing the calendar of Elohim, they also do not know the *moedim* (appointed times) of the Torah and when they must occur. Nor do they know the prophetic timing of the events of the second coming of Yeshua, which are tied to the autumn *moedim* of the Torah at the seventh new moon.

This sudden change forced the ancient civilizations of the earth to adjust their timekeeping systems all around the same time. Since the lunar months no longer aligned perfectly with the solar year, civilizations across the world began modifying their calendars—adding or removing days from months, inserting intercalary days, and eventually adding entire intercalary months—attempting to resynchronize the newly altered lunar cycle with the newly lengthened solar year. These reforms became necessary because, as time passed, the seasons began to drift out of their proper alignment. Harvest seasons, planting cycles, and seasonal festivals gradually shifted away from their expected months, making the discrepancy increasingly noticeable. Thus, the universal shift in calendrical systems throughout the ancient world reflects the same historical reality: the heavens were altered, and humanity was forced to restructure its calendars in response.

Following this global disruption, civilizations responded in different ways. The Romans, rather than preserving a lunar structure, abandoned the old 360-day lunar model and moved toward a strictly solar system. This culminated in the Julian calendar reform under Julius Caesar, which replaced older lunar-based reckoning with a fixed solar year. Yet because the Julian year was slightly miscalculated, it produced a gradual drift over time, which eventually required further correction, resulting in the later emergence of the Gregorian calendar. The Gregorian calendar ultimately became the predominant civil calendar of the modern world.

By contrast, the Babylonian system developed a different solution. Instead of abandoning lunar months, it preserved the lunar framework while introducing calculated mechanisms of correction. Days were removed within certain months, and an entire thirteenth month was periodically inserted—later called *Adar II*—in order to resynchronize the lunar cycle with the longer solar year. Velikovsky likewise notes that ancient civilizations



implemented calendar reforms in the same general historical period, reflecting a shared recognition that the length of the year had shifted and required correction. This Babylonian intercalation system became the foundation of the Jewish calendar used in rabbinic Judaism today. This also explains why the names of the Jewish months are Babylonian in origin, which are *Nisan*, *Iyyar*, *Sivan*, *Tammuz*, *Av*, *Elul*, *Tishri*, *Cheshvan*, *Kislev*, *Tevet*, *Shevat*, *Adar*, and *Adar II*, which entered Jewish usage during the Babylonian exile and the return from Babylon (Nehemiah 2:1; Esther 3:7).

For this reason, the Babylonian-Jewish calendar remains the closest surviving system to the ancient 360-day lunar framework reflected in the Torah. Although it is not identical to the original heavenly order of 360 days, it preserves the fundamental lunar structure of the months while maintaining the seasonal alignment required for the *moedim*. Therefore, it is the most suitable calendar for determining the appointed times of the Torah in the present *aeon* (era, epoch). By contrast, the Gregorian calendar—though not biblical in origin—remains useful as a civil standard for calculating fixed astronomical markers, such as the precise timing of seasonal transitions.

The reason the solar year affects the length of the lunar month is because the synodic month is not determined solely by the moon's orbit around the earth, but by the moon's relationship to both the earth and the sun. A lunar month is measured from one new moon to the next, meaning the moon must return to the same alignment between the earth and the sun. But during the time the moon completes one orbit, the earth itself is also moving forward in its orbit around the sun. Therefore, the moon must travel slightly farther than a full orbit in order to "catch up" and realign with the sun. This is why the speed of the earth's motion around the sun directly affects the length of the synodic lunar month.

If the earth moves faster around the sun, then during one lunar orbit the earth advances farther along its solar path, requiring the moon to travel a greater distance to realign with the sun. This results in a longer synodic lunation. But if the earth moves slower around the sun, then the earth advances less during the moon's orbit, meaning the moon must travel less additional distance to realign with the sun, resulting in a shorter synodic lunation. Thus, the lunar month is not a fixed number independent of the solar year, but is directly linked to the earth's solar motion, because the synodic cycle is governed by the changing orbital geometry of the earth, moon, and sun.

Even though the lunar synodic cycle was affected by the earth's motion around the sun, the moon's sidereal orbit remains consistent in its fundamental motion. The moon's rotation remains perfectly synchronized with its orbit, which is why we continually see the same face of the moon. This precise relationship, known as *tidal locking*, demonstrates that the moon still rotates and orbits according to its perfect original order. And the fact that, to this day—thousands of years later after the beginning of creation—the moon remains in perfect tidal locking testifies to the immensity of the perfection that Elohim established in the heavens from the beginning. In this way, remnants of the ancient perfect measures of time still remain plainly visible in creation today.

This confirms that the change which affected the synodic month was not a change in the moon's sidereal orbital motion, but rather a change in the earth's orbital velocity around the sun. Since the synodic month is defined by the moon's alignment with both the earth and the sun, any alteration in the earth's motion around the sun also alters the observed lunation cycle. Yet the moon's continued tidal locking proves that its fundamental orbital relationship to the earth has remained intact, showing that the synodic variation results from the earth's changed solar motion rather than from disruption in the moon's orbit itself.

This same 360-day framework with 12 precise 30-day lunar months also appears implicitly in Scripture. In the flood account, the Torah records that the waters prevailed for 150 days, while also describing that this period corresponded to five precise lunar months (Genesis 7:11, 24; Genesis 8:3–4). This yields a consistent measurement of 30 days per month, showing that the biblical reckoning of months was structured and exact, corresponding to consistent 30-day lunations. Moreover, the Torah indicates that from the 17th day of the 2nd

month to the 17th day of the 7th month, the chronology preserves an exact 5-month span of 150 days, implying that the moon returned to the same marked phase in perfect alignment (Genesis 7:11; Genesis 8:4). This internal chronological consistency strongly indicates that early biblical timekeeping tracked 30-day lunar months, aligning naturally with a 360-day solar year. Such precision would not be possible unless the lunar cycle itself was consistent and perfect, allowing months to be measured by a predictable and precise 30-day lunation.

This is also why prophetic time in Scripture is consistently measured according to the same structure. Prophetic periods such as 42 months, 1,260 days, and 3 ½ years are all based upon 30-day months and a 360-day year (Revelation 11:2–3; Revelation 12:6, 14; Revelation 13:5; Daniel 7:25; Daniel 12:7). These prophetic measures are not arbitrary symbolic numbers, but reflect the original heavenly order of time established from the beginning, when the year itself was measured as 360 days with 12 months of 30 days each. The fact that Revelation even uses these measures of time demonstrates that this is a divinely inspired book, using the original measures of time established by Elohim.

The Torah itself makes clear that the calendar of Israel was fundamentally lunar, meaning that months were determined by the cycles of the moon. The Hebrew word *chodesh* means “month,” but it also means “new moon,” since the month is defined by the renewal of the moon itself. Thus, in Scripture, *chodesh* refers both to the month and to the new moon that begins the month. This is why Scripture repeatedly speaks of the beginning of months as a sacred time marked by trumpet blasts and offerings (Numbers 10:10; Numbers 28:11–14; Psalm 81:3). This beginning of the month is called *Rosh Chodesh*, meaning “Head of the Month,” since *rosh* means “head” or “beginning,” signifying the start of the lunar month.

The Torah never commands Israel to follow a purely solar calendar, but establishes months by the lunar cycle, which in turn governs the timing of the *moedim*. At the same time, the calendar must remain anchored to the agricultural seasons, especially *Pesach* (Passover), which must occur in the new-moon month called *Aviv*, meaning “green, ripening grain,” marking the season of spring (Deuteronomy 16:1). This definition is confirmed within the Exodus narrative itself, for Elohim declares that the barley in Egypt was struck by hail because it was already in an *aviv* state (Exodus 9:31). Shortly afterward, Elohim commanded Moses and Aaron, saying, “This new moon shall be unto you the beginning of new moons; it shall be the first new moon of the year to you” (Exodus 12:2). Thus, *Aviv* is not merely a month-name, but an observable agricultural marker of green ears of grain, tied to the spring season that produces the proper conditions for *aviv* barley to appear.

This is also why the apostle Paul referenced the observance of new moons in his writings. When he speaks of “a feast day, or a new moon,” he is referring directly to the Torah’s *moedim*, including the monthly new moon (Colossians 2:16). Paul then explains that these things are a shadow of things to come, while the substance belongs to the *Mashiach* (Anointed) (Colossians 2:17). In other words, the *moedim* themselves foreshadow major events in Yeshua: *Pesach* foreshadowed the death of Yeshua, and *Yom Teruah* foreshadows the sounding of the 7 trumpets described in the book of Revelation, which happen at his return. Yet while the *moedim* reveal what will happen, the moon determines when these events must occur.

In the present *aeon*, because there is no functioning Temple and no Levitical altar service in Jerusalem, the full ceremonial obligations of the new moon—such as sacrifices and offerings—cannot be carried out as originally commanded (Numbers 28:11–14; Daniel 9:27). Nevertheless, the new moon remains foundational for reckoning the biblical month, since the Torah’s calendar itself is built upon the lunar cycle. For this reason, the first new moon of spring becomes the starting point for calculating all the *moedim* of the year, and the *moedim* in turn govern the great prophetic events of Elohim, determining the precise appointed times in which the events of both the first and second comings of Yeshua must unfold.

Spring in the Torah is not determined by a modern astronomical equinox line drawn across the earth, but by the *equilux*, a Latin term meaning “equal light,” as observed in the land of Israel. By contrast, the modern term

equinox means “equal night” (Latin: *aequus* + *nox*), and refers to a modern astronomical marker based upon a calculated global line drawn across the earth, rather than an observable equal measure of day and night specifically within the land of Israel. In the ancient world, Israel did not possess a global coordinate system and advanced technology for calculating an equinox with extreme precision. Instead, the arrival of spring was determined through direct observation: day and night were measured manually until they were equal in length. Ancient civilizations used practical timekeeping methods such as water clocks and sand clocks to measure the duration of daylight and darkness. Once day and night became equal in Israel, spring was understood to have begun. Therefore, the first new moon after the *equilux* marked the first new moon of the year in the Torah, establishing the beginning of the sacred calendar from which all *moedim* are reckoned.

The seasonal changes of the year are caused by the tilt of the earth’s axis. As the spherical earth orbits the sun, the northern and southern hemispheres alternately receive greater direct light, producing the cycle of spring, summer, autumn, and winter. For this reason, the equalizing of day and night in the land of Israel marks a true seasonal transition and not merely an abstract astronomical concept. The earth is not flat, as some sectarian claims assert, but spherical, and the observable distribution of light across its hemispheres is what gives rise to the seasons. Thus, the *equilux* in Jerusalem reflects a real change in the earth’s relation to the sun, providing a meaningful natural marker for the onset of spring in the Torah.

Evidence that ancient observers were tracking this same seasonal marker is preserved in Babylonian astronomical records. Ancient stone tablets housed in the British Museum record the timing of the *equilux* during the era when years were still structured according to the ancient 360-day framework. These tablets indicate that the spring turning point occurred on *Addaru* 15, the fifteenth day of the twelfth month (*Addaru* is the ancient name of *Adar*) (Enuma Anu Enlil BM 36905; BM 17175+17284, British Museum). This testimony is significant because it places the seasonal equal-day marker at the midpoint of the twelfth month, confirming that the first new moon of the year was not reckoned until this spring boundary had first been reached.

Addaru was the Babylonian month immediately preceding *Nisannu* (The ancient name of *Nisan*), which was reckoned as the 1st month. This is significant because it places the spring turning point at the midpoint of the 12th and final month, meaning that the first new moon after this marker would naturally fall in *Nisan*, making it New Moon One of the Torah in the cycle of the new moons. This structure positions *Pesach*—commanded in the Torah to occur on New Moon One, Day 14—nearly 1 month after *Addaru* 15 (Exodus 12:2, 6). In other words, *Pesach* is placed approximately 30 days after the spring turning point—the *equilux*—showing that the cycle of the new moons was determined first by the seasonal marker and then by the first new moon that followed it. This also ensured that sufficient time was given for the barley in the land to ripen, so that by the time *Pesach* arrived, the grain would be ready for *Yom HaBikkurim* (Day of the Firstfruits), which is presented on the day after the Shabbat during that same feast week (Leviticus 23:10–11). Barley could be offered either as “*aviv* roasted in fire” if it was not yet sufficiently mature and brittle, or as “*karmel* crushed grain” if the barley was sufficiently mature and fragile (Leviticus 2:14).

However, because the solar year later changed from 360 days to approximately 365¼ days, the ancient month of *Nisan* is no longer consistently aligned with the true first new moon of the Torah. *Nisan* itself continued to exist as a recognized month name both before and after the solar year change, and is attested in ancient Mesopotamian chronology long before the 8th century BC, when the solar year changed in the days of Hezekiah, meaning that *Nisan* was already in use during the earlier era when the solar year was still reckoned as 360 days. In the original 360-day order, the new moon of *Nisan* following the *equilux* on *Addaru* 15 consistently aligned with New Moon One of the Torah, and *Nisan* functioned as the first month in the cycle of the new moons. But in the present solar year of 365¼ days, *Nisan* sometimes begins before the *equilux* in Jerusalem, meaning that the current modern month of *Nisan* is not always the true first biblical month. When this occurs, *Pesach* would fall too soon after the *equilux*, and the barley in the land would not yet be in an *aviv* or ripening state, contradicting

the Torah's seasonal requirement (Exodus 12:2; Deuteronomy 16:1). For this reason, in certain years the true first new moon after the Jerusalem equinox is not *Nisan*, but *Iyar*. When this happens, the entire calendar is pushed forward by one lunar month, shifting all the *moedim* of the cycle. In such years, the seventh new moon no longer falls in *Tishri*, but in *Cheshvan*, demonstrating that the biblical calendar must be determined by the spring *equinox* marker in Jerusalem and not by fixed month names, because our solar years are no longer 360 days. Today, rabbinic Judaism consistently treats *Nisan* as New Moon One, yet with our current solar year of 365¼ days, that is not true in every year. Although in most years *Nisan* is the New Moon One of the Torah.

By contrast, many Karaite interpreters commit a related error by attempting to determine New Moon One primarily through the observation of *aviv* barley. While the Torah indeed commands that *Pesach* must occur in the month of *Aviv* (Deuteronomy 16:1), the barley itself does not determine the arrival of spring. Rather, spring is determined first by the heavenly marker of equal day and night, and it is spring that then produces the *aviv* barley. In other words, the barley is an agricultural result of the season, not the sign that establishes the season. If the land of Israel were entirely barren and no *aviv* barley could be found, this would not imply that spring had not arrived. Spring would still be present, because spring is determined by the movement of the heavens, not by the success of crops. For this reason, barley can only function as a secondary witness that confirms the season after the first and primary sign has already been established—which is the Jerusalem *equinox*. Once the Jerusalem *equinox* is reached, the first new moon that follows becomes New Moon One of the Torah. Only then can the *moedim* be reckoned correctly, because the appointed times are governed first by the signs of the heavens and then confirmed by agricultural conditions (Genesis 1:14; Exodus 12:2).

The equinox must always be observed specifically in Jerusalem. Jerusalem is the prophetic center of Elohim's calendar and the geographic anchor of his *moedim*, for it is the city he chose to place his name and throne (Deuteronomy 12:5; Psalm 132:13–14). Therefore, the calendar is not reckoned from London, Rome, Paris, or any other land, but from Jerusalem, because Jerusalem functions as the center of the prophetic clock of God (Isaiah 2:2–3; Zechariah 8:3).

The beginning of the month, *Rosh Chodesh*, was marked by the first visible crescent of the moon — when only a thin sliver of light appeared on the right side of the lunar disk. This visible phase constitutes the ancient definition of the “new moon.” That first crescent signified day one of the month. From that point forward, the progression of the lunar phases unfolded in measurable symmetry. Just as Hebrew is read from right to left, so likewise the illumination of the moon advances from right to left across its surface as the month progresses. The first quarter phase occurred around Day 7½, when half the moon was illuminated to the right. The full moon appeared on Day 15, precisely at the midpoint of the month.

The Torah commands that the lamb be slain on the fourteenth day of the first month and that *Hag HaMatzot* (Feast of the Unleavened Bread) begin on the fifteenth day (Exodus 12:6, 18). Since the month begins with the visible crescent, the fifteenth day necessarily falls at the full moon. Scripture itself confirms this full-moon





character of the feast, for the Psalmist declares, “Blow the *shofar* at the new moon, at the full moon, on our feast day” (Psalms 81:3). The Hebrew term *keseb* is widely understood to refer to the moon in its covered or full state, linking the full moon directly with a festal appointment. Thus, *Pesach* and the *Hag HaMatzot*, which begin on Nisan 15, occur under the light of the full moon, precisely at the midpoint of the lunar cycle. And *Sukkot* in New Moon Seven (typically *Tishri*) Day 15 also always happens in the night of the full moon.

The last quarter phase appeared around Day 22½, when the illumination of the moon was to the left. And the completely dark phase — when the moon disappeared from sight — marked the completion of Day 29½ to Day 30, just before the next visible crescent signaled the renewal of the cycle. Within the ancient 360-day structure, this lunation corresponded to a complete 30-day month, allowing 12 lunar months to align perfectly within a 360-day solar year. In the present *aeon*, with a solar year of approximately 365¼ days, the observable synodic month averages about 29½ days. Consequently, the traditional Jewish calendar — which is essentially the Babylonian system of calculated lunar months with periodic intercalary additions — remains the closest surviving system to the ancient 360-day lunar framework, because it bases its months on the lunar cycle while synchronizing them with the longer solar year.

Unlike the Roman civil system, which begins the day at midnight, the Torah reckons the day from sundown to sundown. The modern world inherits its midnight boundary from Roman timekeeping, in which a day begins in the middle of the night, proceeds through daylight, and concludes with another partial night before the next midnight resets the calendar. By contrast, the biblical day begins at sunset, entering first into full night and then into full daylight. This structure is rooted in the very opening chapter of Scripture, where the pattern is repeatedly declared: “And there was evening and there was morning, one day” (Genesis 1:5). The sequence is “evening and morning,” establishing that the day begins with the onset of darkness. Thus, in the Torah, a complete day consists first of the night portion and then the day portion, forming a unified cycle from sundown to sundown. This reckoning governs the *Shabbats* and the *moedim*, as explicitly confirmed in the instruction concerning Yom Kippur: “From evening to evening shall you keep your Shabbat” (Leviticus 23:32).

Within that day, the daylight portion was divided into 12 hours. Yeshua affirmed this structure when he said, “Are there not twelve hours in the day?” (John 11:9). These were proportional hours, meaning their length varied with the seasons — longer in summer and shorter in winter — but they were always reckoned as twelve from sunrise to sunset.

The division of the night developed over time. In earlier Israelite practice, the night appears to have been divided into three watches. In the days of Gideon, Scripture records that he attacked “at the beginning of the middle watch” (Judges 7:19), indicating a threefold division: first watch, second (middle) watch, and third watch. The middle watch would have centered roughly around midnight. By the first century, however, under Roman administration, the night was commonly divided into four watches. Yeshua referred to these four watches when he said, “Watch therefore, for you do not know when the master of the house is coming — in the evening, at

midnight, at cockcrow, or in the morning” (Mark 13:35). These correspond to the first watch, second watch, third watch, and fourth watch of the night. This structure is further confirmed when Matthew records that Yeshua came to the disciples “in the fourth watch of the night” (Matthew 14:25). Thus, while the Torah maintained the sunset-to-sunset reckoning of the day, the internal division of the night evolved from three watches in ancient Israel to four watches during the Roman period.

At the same time, Roman civil reckoning measured the full twenty-four-hour cycle from midnight to midnight, dividing both the day and the night into twelve hours each. This distinction explains the apparent difference in the Gospel accounts concerning the crucifixion of Yeshua. Gospel of Mark states that “it was the third hour” when he was crucified (Mark 15:25), which, under Jewish daylight reckoning beginning at sunrise, corresponds to approximately 9:00 a.m. Gospel of John records that it was “about the sixth hour” when Pilate presented him (John 19:14). Under Roman civil reckoning beginning at midnight, the sixth hour corresponds to approximately 6:00 a.m., the early morning hour of judgment before the crucifixion itself. Therefore, the Gospel accounts reflect two concurrent systems of timekeeping — Jewish daylight reckoning and Roman civil reckoning — rather than any contradiction in the record. In the modern world, nearly all civil timekeeping systems follow the Roman twenty-four-hour structure, dividing the day and night into a continuous cycle of twenty-four equal hours measured from midnight to midnight. This structure has become the global standard.

The progression of night and day did not begin with the creation of the sun on the fourth day. Scripture makes clear that night and day were already distinguished on the first day: “And Elohim said, ‘Let there be light’ ... and there was evening and there was morning, the first day” (Genesis 1:3–5). This indicates that the cycle of evening and morning was already functioning before the sun was appointed in the heavens. The earth was therefore already in rotation on its axis and also in orbit, in preparation for the sun that he would create on the fourth day. And on that fourth day, Elohim created the sun, moon, and stars “for signs, and for seasons, and for days, and years” (Genesis 1:14–18). The sun did not create the concept of day and night; rather, it brought a visible separation of night and day that had already existed invisibly from day one (Genesis 1:14).

Although the sun was created on the fourth day, light itself was created on the first day. This light did not originate from the sun, for the sun had not yet been made. Rather, it proceeded from the One who spoke it into existence. The apostle John identifies this creative Word as Yeshua: “In the beginning was the Word... All things were made through Him... In Him was life, and the life was the light of men. The light shines in the darkness” (John 1:1–5). Yeshua also spoke of the glory he had from the beginning, praying, “And now, Father, glorify me in your presence with the glory I had with you before the world existed” (John 17:5). Thus, the primordial light of the first day was not dependent upon the sun, but upon the divine glory of the One through whom all things were made. The luminaries of the fourth day were appointed to govern the day and night, but the glorious light itself proceeded from the Word — Yeshua.

The *Shabbat*, the seventh day of the week, begins at sunset on Friday and continues until sunset on Saturday. This sunset-to-sunset reckoning is consistent with the Torah’s definition of a day. Remarkably, this weekly cycle has been preserved continuously for thousands of years. Even during the Babylonian exile, when Israel adopted Babylonian month names and calendrical terminology, the seven-day week itself was never changed. Post-exilic records such as Book of Nehemiah 13:15–22 demonstrate active *Shabbat* observance, confirming continuity. Later Jewish sects, including those reflected in the Dead Sea Scrolls, maintained an uninterrupted seven-day cycle even when debating the structure of the year. Likewise, major civil reforms — including the Julian reform under Julius Caesar and the Gregorian reform under Pope Gregory XIII — adjusted the calendar year but did not interrupt the weekly sequence. Thus, across Babylonian, Jewish, Roman, and modern systems alike, the seven-day week has remained intact, demonstrating that the rhythm of the *Shabbat* was never lost.

Some sectarian interpretations teach that the moon determines the weekly *Shabbats*, proposing that the seventh day must be calculated from the lunar cycle. However, such a system cannot sustain a continuous seven-day

sequence. Scripture defines the week as a fixed cycle of seven days established at creation: “For in six days the Master made heaven and earth... and rested on the seventh day” (Exodus 20:11; Genesis 2:2–3). A lunar month averages approximately $29\frac{1}{2}$ days, and even in a schematic thirty-day structure, the month is not evenly divisible by seven. Twenty-nine and one-half divided by seven yields four complete weeks plus one and one-half days; thirty divided by seven yields four complete weeks plus two days. If the week were reset by each new moon, the seventh day would shift forward every month, breaking the uninterrupted weekly rhythm. Therefore, the weekly *Shabbat* operates independently of the lunar month. The moon was appointed to signal the month, not the week. Scripture consistently distinguishes these two rhythms. The prophet declares, “from new moon to new moon, and from *Shabbat* to *Shabbat*” (Isaiah 66:23), placing them side by side as distinct recurring cycles. The moon marks the month; the seventh day marks the week. These are parallel but independent cycles established in creation.

The change in the length of the solar year does not alter the calculation of the current year since creation or the approach of the six-thousandth year. A solar year is defined by one complete orbit of the Earth around the sun, regardless of how many days that orbit contains. Whether the year consisted of 360 days in antiquity or approximately $365\frac{1}{4}$ days in the present aeon, one full revolution of the Earth around the sun still constitutes one year. Therefore, six thousand years correspond to six thousand completed solar orbits. If all years since the beginning had consistently contained 360 days, then six thousand years would have equaled 2,160,000 days ($6,000 \times 360$). But with the present length of approximately $365\frac{1}{4}$ days, six thousand completed orbits result in a greater total number of days. The number of days varies according to the length of the year in different eras, but the number of solar orbits remains constant. Thus, the prophetic framework of six thousand years is measured by completed revolutions of the Earth around the sun, not by a fixed cumulative total of days.

Although the first new moon after the Jerusalem *equinox* establishes the first month of the biblical calendar, it does not necessarily mark the true beginning of the year itself. The beginning of the year must be reckoned from the date of creation, just as the years of a person’s life are counted from the date of birth rather than from any intermediate event within that year. In the same way, the years of the world are counted from the birth of creation. The first new moon merely establishes the starting point for the cycle of the *moedim* within the year, but it does not itself define the true beginning and ending of the year.

The expression *Rosh Hashanah* literally means “head of the year” (*rosh* meaning “head” or “beginning,” and *shanah* meaning “year”). In later Jewish tradition this title erroneously became associated with *Yom Teruah*, the first day of the seventh month (Leviticus 23:24). However, the Torah itself never calls *Yom Teruah* “*Rosh Hashanah*.” Rabbinic literature preserves an ancient tradition concerning the time of creation, stating: “Rabbi Eliezer says: In *Tishri* the world was created” (Talmud Bavli, Rosh Hashanah 10b–11a). When understood within the structure of the biblical calendar, this statement indicates that creation occurred in the seventh month of the year. Yet the decisive moment within that month is not the first day, but the tenth day, which is *Yom Kippur*, the most set-apart day of the year.

This understanding is reinforced by the Torah’s command concerning the *Yovel* (Jubilee) — the most set-apart year in the Torah — which occurs once every fifty years. The *shofar* (ram’s horn) of the *Yovel* year is not sounded on the first day of the seventh month, but specifically on *Yom Kippur*, the tenth day of that month (Leviticus 25:9). In later Jewish tradition the shofar came to be sounded erroneously on *Yom Teruah*, the first day of the seventh month, in connection with the later concept of *Rosh Hashanah*. However, the Torah itself does not command the blowing of the *shofar* on that day. The Torah simply describes the day as a “*teruah*” — a blast or alarm (Leviticus 23:24; Numbers 29:1). Earlier in the time of Moses, the *teruah* sounds used for convocations and movements of the assembly came from the silver trumpets of the priests (Numbers 10:1–10). By contrast, the Torah explicitly commands the sounding of the *shofar* only for the proclamation of the *Yovel* year on *Yom Kippur*. The *Yovel* year represents the restoration of the created order—liberating servants, restoring inheritances,

and returning the land to its original possession (Leviticus 25:10). Because the proclamation of liberty is declared by the shofar on *Yom Kippur*, the tenth day of the seventh new moon represents the deepest renewal of the year. *Yom Kippur* therefore stands as the true anniversary of creation itself — the day from which the years of the world are reckoned. In this sense, *Yom Kippur* on the tenth day of New Moon Seven functions as the true *Rosh Hashanah* of the Torah, rather than *Yom Teruah* on the first day of New Moon Seven.

THE CURRENT YEAR FROM CREATION AND THE COUNTDOWN TO THE YEAR 6,000

The age of the earth can be determined with remarkable precision by consulting the most reliable historical record in existence: the Scriptures. The Bible preserves a continuous chronological framework that traces the generations of humanity from creation onward. Because these genealogies and historical markers are recorded with specific ages and time spans, the passage of years can be calculated directly from the text. For this reason, determining the age of the world does not require excavating fossils, analyzing rock strata, carbon dating, or employing sophisticated scientific instruments. It requires only a careful reading of the Scriptures and straightforward mathematical calculation. Jewish scribes transmitted the Torah and its genealogical records with extraordinary care, meticulously copying each manuscript so that every letter and numerical detail was preserved. The authoritative Hebrew text preserved through this scribal tradition is the *Masoretic Text*, which has been maintained within the Jewish rabbinic tradition as the authoritative Hebrew text of the Scriptures. This careful preservation is also reflected in the ancient Aramaic translation known as *Targum Onkelos*, which was authorized within the rabbinic tradition for use in synagogue reading and serves as a secondary textual witness confirming the genealogical chronology preserved in the Masoretic Text.

Yet many overlook this biblical record because they do not regard the Bible as a trustworthy historical source or as the Word of Elohim. As a result, they turn to alternative explanations in an attempt to determine the age and origin of the earth. These theories produce conclusions vastly different from the testimony of Scripture, often proposing that matter somehow came into existence from nothing, or that the order of the universe and the emergence of life developed through immense spans of time and countless random processes. Such explanations attempt to account for the existence of matter, order, and life without attributing them to a creator.

Matter does not bring itself into existence from nothing, and order and life do not emerge without an intelligent cause. The universe displays structure, laws, and complexity that point to intentional design rather than random origin. The Scriptures therefore present a far more coherent explanation: that the heavens and the earth were created by Elohim in the beginning. At that moment matter and time themselves began, and the history of humanity has unfolded within the chronological framework that the Bible records.

A simple example makes this clear. No one would claim that a vehicle could come into existence through millions of years of random events. A vehicle requires a designer, engineers, and a manufacturer who intentionally assemble its parts according to a plan so that it can function properly and fulfill its purpose for transportation. The ordered structure of the universe and the complexity of living organisms are far greater than that of any human machine. If even a simple vehicle requires intelligent design, then the far greater order found in the cosmos and in living organisms likewise points to the work of a creator. No accumulation of random events, even over quadrillions upon quadrillions of years, can produce the intricate systems that sustain life without the guidance of intelligence.

Even the existence of matter itself points to the necessity of a creator. Matter must have had a beginning, because an infinite past is a logical paradox. Philosophers have long recognized the impossibility of an infinite regress of past events, since an endless chain of prior causes could never arrive at the present moment, just as an infinite sequence of numbers extending endlessly into the negative could never be completed in order to arrive at zero. The present existence of matter therefore indicates that the material universe began at a finite point in the past, from which the chain of events and the history of creation began. Furthermore, something that does not exist cannot bring itself into existence. The only coherent explanation is that a creator who exists outside of matter and time brought the universe into existence. In this way, the existence of matter and time, together with their origin, points to the existence of Elohim, who exists outside of matter and time.

It is true that the created world also contains elements of disorder and imperfection alongside its remarkable order. Yet the presence of such disorder does not disprove the existence of a creator. Rather, according to the Scriptures, Elohim *predestined* the world to be imperfect and temporal in order to reveal qualities of himself that would otherwise remain unseen, such as mercy, forgiveness, justice, wrath, and judgment. Just as a director includes conflict, tension, and disorder within a film in order to bring the story toward a meaningful and dramatic resolution, the history of the world unfolds through both order and disruption until it reaches its appointed climax. This climax begins in the final millennium of the present world, starting in the year 6,000, when Elohim brings justice to creation through the shocking and powerful return of Yeshua to the earth, rewarding those who believed and obeyed him while punishing those who disbelieved and persisted in disobedience. This final millennium completes the full span of the 7,000 years of the present creation. When the 7,000 years appointed for this creation reach their end, the present imperfect creation will vanish into non-existence, and a new creation will be brought forth into existence — one that is perfect. Those who were obedient and chosen by Elohim will continue to exist in the new creation, while those who were disobedient and not chosen will simply cease to exist along with this earth. In that new creation Elohim will reveal new things and unfold a new plan and history for it.

The Scriptures indicate that the unfolding history of the world moves toward a defined culmination. The world does not progress endlessly without direction, but advances toward a climactic resolution determined from the beginning. This pattern was foreshadowed in the very structure of creation itself. Elohim created the heavens and the earth in 6 days and set apart the 7th day as the *Shabbat*, a day of rest (Genesis 2:2–3). This pattern serves not only as the foundation of the weekly cycle but also as a prophetic pattern for the entire history of the world. Just as creation was completed in 6 days followed by a set-apart 7th day of rest, so the history of this present world unfolds across 6,000 years, followed by a final millennium of rest and restoration. According to this biblical pattern, the 7th millennium begins in the year 6,000 from creation. This final millennium completes the full span of 7,000 years of this present creation and represents the culmination of its history, when the purposes of Elohim reach their appointed fulfillment.

The understanding that human history unfolds across approximately 6,000 years, followed by a seventh millennium of rest, is not a modern interpretation nor a new teaching. This concept appears repeatedly in both Jewish and Christian literature across many centuries. The following citations demonstrate how widely this framework has been recognized.

EARLY CHRISTIAN WRITERS REGARDING THE YEAR 6,000

“Of the *Shabbat* he spoke in the beginning of the creation. ‘And Elohim made the works of his hands in *6 days*, and he ended on the 7th day, and rested on it, and he set it apart.’ Give heed, children, what this means; ‘He ended in 6 days.’ He means this, that in *6,000 years* the Master shall bring all things to an end, for 1 day with

him signifies *1,000 years*. And with this he himself bears me witness, saying, ‘behold, the day of the Master shall be as *1,000 years*.’ Therefore, children, in *6 days*, that is in *6,000 years*, everything shall come to an end.”

— *Epistle of Barnabas 15:3-5 (1st century)*

“For in as many days as this world was made, in so many thousand years shall it be concluded... For the day of the Master is as *1,000 years*. And in *6 days* created things were completed. It is evident, therefore, that they will come to an end at the *6,000th year*.”

— *Irenaeus, Against Heresies, Book 5, Chapter 28 (2nd century)*

“Since, then, in *6 days* God made all things, it follows that *6,000 years* must be fulfilled.”

— *Fragments from the Scriptural Commentaries of Hippolytus (3rd century)*

“Let the philosophers who enumerate thousands of ages from the beginning of the world know that the *6,000th year* is not yet completed, and that when this number is completed the consummation must take place.”

— *Lactantius, Divine Institutes, Book VII, Chapter 14 (4th century)*

“We expect that truly set-apart day of the *7,000 years*, that shall come after those *6 days*, or *6,000 years* of time, which being finished shall begin that set-apart rest for all faithful believers in the resurrection of Yeshua HaMashiach.”

— *Gaudentius, Bishop of Brescia, the Christian Trumpet, Third Part, Chapter 4 (4th–5th century)*

JEWISH RABBINIC WRITERS REGARDING THE YEAR 6,000

“The world is destined to exist for *6,000 years*.”

— *Babylonian Talmud, Avodah Zarah 9a (Throughout 3rd to 6th centuries)*

“The world is decreed to last for *6,000 years*, as the *6 days* of the week. The *7th millennium* will be a time of tranquility.”

— *Rabbi Rashi, Commentary on Avodah Zarah 9a (11th century)*

“The set-apart one created *7 aeons*... The *7th aeon* is entirely *Shabbat* and rest in the aeonial life.”

— *Midrash by Pirke De Rabbi Eliezer (Maybe 8th–9th century)*

“The 7th day, which is the *Shabbat*, alludes to the world to come, which will be wholly *Shabbat* and rest for aeonial life.”

— Rabbi Ramban (*Nachmanides*), *Commentary on Genesis 2:3* (13th century)

“Each day of Creation corresponds to 1,000 years of human existence.”

— Vilna Gaon, *Safra D'Tzniusa*, Chapter 5 (18th century)

LATER CHRISTIAN WRITERS REGARDING THE YEAR 6,000

“The world was ordained to endure, as all learned men affirm, 6,000 years.”

— Hugh Latimer, *The Sixth Sermon, Preached on the First Sunday in Advent* (16th century)

“The ancient and popular doctrine of the millennium was intimately connected with the second coming of the Mashiach. As the works of the creation had been finished in 6 days, their duration in their present state, according to a tradition which was attributed to the prophet Elijah, was fixed to 6,000 years. By the same analogy it was inferred, that this long period of labor and contention, which was now almost elapsed, would be succeeded by a joyful *Shabbat* of 1,000 years.”

— Edward Gibbon, *The Decline and Fall of the Roman Empire*, Volume 1 Chapter 15, Part 4 (18th century)

“For 6,000 years Satan has struggled to maintain possession of the earth... now God’s original purpose in its creation will be accomplished.”

— Ellen G. White, *Patriarchs and Prophets*, Chapter 29, PP 342.1 (19th century)

The Scriptures present a chronology in which the earth is only several thousand years old, not billions of years as commonly proposed in modern scientific theories. The idea that the earth is billions of years old arises from attempts to explain the existence of the universe and the emergence of life through long sequences of random events rather than through the direct creative act of Elohim. By extending the age of the earth to immense spans of time, such as billions of years, these theories attempt to make it appear plausible that complexity, structure, and life could randomly and gradually emerge without a creator. Yet no amount of time can cause matter to bring itself into existence from nothing, nor can it cause matter to organize itself into a universe governed by laws of physics, the structured order of the cosmos, the systems of the earth, and ultimately the existence of life itself.

Radiocarbon dating is often presented as a reliable method for determining the age of ancient materials. However, scientific research has documented several environmental conditions that can produce inaccurate radiocarbon ages. One such phenomenon is the freshwater reservoir effect, in which aquatic organisms absorb carbon from dissolved carbonate rocks that contain little radiocarbon. As a result, living organisms can appear artificially old when dated. Studies have shown that modern aquatic organisms can yield radiocarbon ages hundreds or even thousands of years older than their true age (Bente Philippsen, “The Freshwater Reservoir Effect in Radiocarbon Dating,” *Heritage Science* 1, no. 24, 2013).

A similar phenomenon occurs in marine environments. Marine organisms incorporate carbon from ocean reservoirs that are not in equilibrium with the atmosphere, particularly from deeper ocean waters where carbon can remain isolated for long periods. This results in radiocarbon ages that appear significantly older than those of contemporary terrestrial samples. This effect, known as the marine reservoir effect, produces measurable differences between marine and atmospheric radiocarbon ages, with regional offsets that can range from several hundred to even thousands of years depending on ocean circulation and environmental conditions (Minze Stuiver and Thomas F. Braziunas, “Modeling Atmospheric ^{14}C Influences and ^{14}C Ages of Marine Samples,” *Radiocarbon* 35, no. 1, 1993, pp. 137–189).

Radiocarbon dating is highly sensitive to contamination. The introduction of even small amounts of modern or ancient carbon during burial, preservation, or laboratory preparation can alter the measured radiocarbon content of a sample, leading to inaccurate age determinations. Because the method relies on measuring the remaining proportion of radioactive carbon, contamination by younger or older carbon can shift the calculated age significantly (R. E. Taylor and Ofer Bar-Yosef, *Radiocarbon Dating: An Archaeological Perspective*, 2nd ed., Walnut Creek: Left Coast Press, 2014).

In addition, large discrepancies have been documented in radiocarbon dating of lake sediments. Different fractions of organic material within the same sediment layer can yield substantially different ages depending on the carbon sources incorporated into the material. Bulk sediment samples frequently produce ages that exceed the true depositional timeframe because they contain mixtures of carbon from multiple sources, including reworked older organic material. Studies have shown that the offset between bulk sediment radiocarbon ages and more reliable macrofossil ages can range from only a few years to over 20,000 radiocarbon years, demonstrating the significant influence that carbon source variation can have on dating results (Astrid Strunk et al., “Improving the Reliability of Bulk Sediment Radiocarbon Dating,” *Quaternary Science Reviews* 242, 2020).

Beyond these recognized limitations, anomalies have also appeared in studies of radiometric dating methods used for volcanic rocks. For example, analysis of 26 historically dated lava flows revealed measurable amounts of excess radiogenic argon within the rock, a factor that can influence potassium-argon age calculations (G. Brent Dalrymple, “ $^{40}\text{Ar}/^{36}\text{Ar}$ Analyses of Historic Lava Flows,” *Earth and Planetary Science Letters* 6, no. 1, 1969, pp. 47–55). When such excess argon is present, the calculated age of a rock can appear older than its true age, because the method assumes that no daughter argon was present when the rock solidified. Variations in these initial conditions can therefore lead to significant discrepancies between calculated radiometric ages and the actual age of the rock.

Radiometric dating methods used to argue for ages of millions or billions of years rely upon several underlying assumptions about the history of the sample being analyzed. As noted in standard geochronological literature, the interpretation of radiometric dates depends on these assumptions. First, scientists must account for the initial amount of daughter isotopes present when a rock formed, yet the presence of an unknown initial daughter component is a recognized limitation in simple accumulation methods. Second, these methods require that the mineral or rock system has remained closed throughout its history, meaning that neither parent nor daughter isotopes have entered or escaped the sample except through radioactive decay. However, geological processes such as heating, metamorphism, and fluid interactions can affect isotopic systems and potentially disturb these conditions. Third, radiometric dating assumes that radioactive decay rates are constant and unaffected by physical conditions over time. Because these factors depend on assumptions about past geological conditions that cannot be directly observed, radiometric ages are derived through interpretation of present measurements in light of inferred history rather than direct observation of time (G. Brent Dalrymple, *The Age of the Earth*, 1991; Gunter Faure and Teresa M. Mensing, *Isotopes: Principles and Applications*, 3rd ed., 2005).

Taken together, these examples illustrate that radiocarbon and other radiometric dating techniques are not direct measurements of time but analytical methods that depend upon several assumptions about environmental conditions and the history of the sample. Because the initial chemical composition of a specimen cannot be directly observed once it is analyzed long after its formation, scientists must infer the starting ratios of parent and daughter isotopes. If these initial conditions are incorrect or if the sample has experienced contamination, isotope migration, or other geological alteration, the calculated radiometric age can diverge substantially from the true age of the material. Although the physical processes of radioactive decay — such as the decay of uranium or carbon isotopes — are well established, the uncertainty surrounding the original composition and subsequent history of geological samples introduces variables that can significantly affect the resulting age calculations. For this reason, radiometric dating and radiocarbon dating do not provide direct historical measurements but rather interpretations based on inferred models of past conditions. These considerations highlight that conclusions about the age of the earth derived from such methods depend upon assumptions about the distant past rather than direct observation. In contrast, the Scriptures present a continuous historical record through genealogies and chronological markers, which yield a timespan of only several thousand years.

Knowing the rate at which sand falls through an hourglass does not reveal when the hourglass began running. If the hourglass is discovered already in motion, one must know how much sand was originally present in the upper chamber in order to determine how long it has been running. Without knowledge of the starting amount, the duration of the process cannot be calculated with certainty. Although the total amount of sand in the hourglass is finite, and therefore there is a maximum amount of time it could run if the upper chamber were completely full, we still do not know whether the hourglass began running with the upper chamber full, half full, or only partially filled. Any calculation of elapsed time would therefore depend upon assumptions about the starting condition. In a similar manner, radiometric and radiocarbon dating rely upon assumptions about the initial composition of the sample and the conditions it experienced before measurement. Because these starting conditions cannot be directly observed for ancient materials, the calculated ages ultimately depend upon assumptions about the past, which can introduce significant uncertainty into the resulting measurements. Furthermore, any result that produces an age extending beyond 6,000 years cannot be correct, since according to the biblical chronology the earth is not older than 6,000 years.

In contrast to radiometric models that depend upon assumptions about unknown conditions in the distant past, the Scriptures present a continuous historical record through which the age of the world can be calculated with clarity. The biblical text preserves detailed genealogies, specific ages, and sequential historical events that form an uninterrupted chronological framework beginning with creation and continuing through the generations of humanity. Because these records are embedded within a broader historical narrative that repeatedly intersects with known kingdoms, rulers, and events of the ancient world, the biblical account functions not merely as a theological text but also as a historical document. Numerous discoveries in archaeology and ancient inscriptions have confirmed the existence of peoples, cities, and kings mentioned in the Scriptures, strengthening confidence in its historical reliability. When this chronological record is read carefully and the years recorded in the genealogies are added together, the resulting timeline demonstrates that human history extends back only several thousand years. The cumulative testimony of the Scriptures therefore indicates that the age of the earth does not extend into billions of years, but falls within a chronological framework that approaches approximately 6,000 years from creation.

Throughout history numerous Jewish and Christian scholars have attempted to calculate the age of the earth by examining the chronological records preserved in the Scriptures. Because the Bible contains genealogies, regnal years of kings, and other chronological markers, many investigators recognized that the passage of time from creation could be reconstructed through careful study of the biblical text. Their calculations vary somewhat depending on how certain passages were interpreted, yet they consistently place the beginning of the world only

several thousand years in the past. One of the most widely known reconstructions was produced by the Irish archbishop James Ussher in the seventeenth century, who concluded that creation occurred in 4004 BC (*Annales Veteris Testamenti, a prima mundi origine deducti*, 1650). Ussher expressed this date using the *Julian Period*, a continuous chronological system developed by Joseph Scaliger (*De Emendatione Temporum*, 1583) that begins in 4713 BC. In his work, Ussher placed creation in the year 710 of the *Julian Period*, which, when converted to the modern BC system, corresponds to 4004 BC. According to Ussher's chronology, the year 2026 AD would correspond to approximately the year 6,030 from creation. The English theologian John Lightfoot calculated creation at 3929 BC (The Works of John Lightfoot, Vol. 1, 1644), which would place the year 2026 AD at about 5,955 years from creation. The astronomer Johannes Kepler proposed a date close to 3992 BC (*De Stella Nova*, 1606; chronological tables), corresponding to approximately the year 6,018 in 2026 AD. The reformer Martin Luther calculated creation at roughly 3961 BC (Lectures on Genesis, Luther's Works, Vol. 1), which would place the present year around 5,987 from creation. Isaac Newton also examined biblical chronology and proposed a similar framework, placing creation around 4000 BC (The Chronology of Ancient Kingdoms Amended, 1728), corresponding to approximately 6,026 years from creation in 2026 AD.

Earlier Christian chronographers produced somewhat older calculations because they relied upon chronological traditions derived from the *Greek Septuagint* (LXX). Julius Africanus, writing in the third century, calculated creation at approximately 5500 BC (*Chronographiai*, fragments preserved in Eusebius, *Chronicon*), which would place the year 2026 AD at around 7,526 years from creation. The Byzantine chronological tradition likewise adopted a date of 5509 BC (*Chronicon Paschale*, 7th century), corresponding to approximately the year 7,535 in 2026 AD. Theophilus of Antioch calculated the total number of years from creation to his own time as 5698 years (*Ad Autolyicum*, Book III). Based on this calculation, and assuming a composition date around 169 AD, his chronology places creation at approximately 5529 BC, corresponding to approximately 7,555 years from creation in 2026 AD. Within Jewish tradition the commonly used rabbinic calendar places creation at 3761 BC (*Seder Olam Rabbah*; traditional Hebrew calendar), meaning that the year 2026 AD corresponds to approximately the year 5787 AM (*Anno Mundi*) from creation according to that reckoning.

These examples demonstrate that throughout many centuries scholars who relied upon the biblical text consistently concluded that the age of the world extends only several thousand years into the past. The differences between their calculations arise primarily from variations in textual traditions and from the difficulties involved in reconciling certain chronological passages within the biblical narrative. Nevertheless, the overwhelming consensus among these historical reconstructions is that the world began within a timeframe measured in thousands of years rather than millions or billions.

However, chronologies that already place the present time beyond the year 6,000 from creation are necessarily incorrect. According to the prophetic framework established throughout the Scriptures, the year 6,000 marks the beginning of the final millennium and the return of Yeshua to establish his kingdom upon the earth. Since these events have not yet occurred, humanity has not yet passed beyond the year 6,000 from creation. This demonstrates that chronological systems which already place the present Roman year of 2026 AD beyond 6,000 years from creation — including the widely influential chronology of James Ussher, which places the current year at approximately 6,030 years from creation — contain chronological errors that accumulated within their reconstruction of the biblical timeline. While these chronologies correctly recognized that the age of the world extends back only several thousand years, their calculations ultimately exceed the prophetic and chronological framework established in the Scriptures and are therefore in error.

The use of the Greek Septuagint genealogical numbers likewise produces chronological inflation and therefore leads to erroneous calculations that extend the age of the world far beyond the biblical framework established in the Hebrew Scriptures. The genealogical numbers preserved in the Septuagint frequently contain numerical expansions that add additional centuries to the chronology from Adam to Abraham when compared to the

Hebrew Masoretic Text. In many cases, these variations follow highly repetitive numerical patterns in which exactly 100 years appear to have been added to the begetting ages of numerous patriarchs. For example, Adam's begetting age increases from 130 years in the Hebrew Masoretic Text to 230 years in the Septuagint, Seth from 105 to 205, Enosh from 90 to 190, Kenan from 70 to 170, Mahalalel from 65 to 165, Enoch from 65 to 165, Arphaxad from 35 to 135, Shelah from 30 to 130, Eber from 34 to 134, Peleg from 30 to 130, and Reu from 32 to 132. These repeated additions of exactly 100 years strongly suggest that some Greek numerals were misunderstood, mistranslated, or incorrectly copied over time within the Greek textual tradition.

Likewise, the Greek writings of Josephus preserve a total of 2,656 years from Adam to the Flood, whereas the Hebrew Masoretic Text yields a total of 1,656 years, a difference of exactly 1,000 years, strongly suggesting that even Greek numerals within the manuscript tradition of Josephus were misunderstood, mistranslated, or incorrectly copied. Unlike Roman numerals, the Greeks employed multiple numeral systems in antiquity. One was the Acrophonic (Attic or Herodianic) numeral system, a base-10 non-positional system that used symbols derived from the first letters of Greek number words. Another was the later Alphabetic (Ionic, Ionian, Milesian, or Alexandrian) numeral system, which assigned numerical values to the letters of the Greek alphabet, including additional obsolete letters. The existence of multiple Greek numeral systems and alphabetic numerical notation could easily contribute to numerical misunderstanding, mistranslation, or corruption during later manuscript transmission.

The Septuagint also contains an additional genealogical figure, a second Cainan between Arphaxad and Shelah, which is absent from the Hebrew Masoretic Text, the Samaritan Pentateuch, Targum Onkelos, and the genealogical references preserved by Josephus and Julius Africanus. Although the Gospel of Luke repeats this second Cainan, the early manuscript Bodmer Papyrus P75 omits him, strongly suggesting that this additional Cainan originated from a later textual error or scribal insertion. By contrast, the Hebrew Masoretic Text and Targum Onkelos preserve a remarkably consistent genealogical chronology and therefore provide the most reliable textual basis for calculating the years from creation. For this reason, chronological systems derived primarily from the Septuagint genealogical numbers cannot be relied upon to determine the exact age of the earth, because they contain chronological errors.

In this chapter of this book, I present my 7,000-year timeline and the calculation of the current year from creation, constructed upon a consistent application of the Scriptural record, in which every major segment of time is derived from explicit textual data. Each foundational block within the timeline is justified through genealogies, regnal years, and clearly stated chronological markers preserved in the Scriptures. Rather than trying to determine the age of the earth from rock samples, I derive the age of the earth from the biblical text itself, ensuring that each interval of time is anchored in a definable passage of Scripture. This approach establishes a continuous and internally coherent record from creation forward, providing a structured basis for calculating the passage of years. In addition to this linear reconstruction, the cyclical patterns established in the Torah, particularly the cycles of *Shabbat* (cease, rest) years and *Yovel* (Jubilee, ram's horn) years, are identified and tracked throughout my 7,000-year timeline, also correlating these set-apart years to each of the segmented biblical events in my timeline. To my knowledge, there is no other timeline that does this.

Another defining feature of my timeline is that it correlates each year of creation with its corresponding Roman year. Major biblical events are also placed within ranges that are consistent with known historical chronology, allowing the scriptural record to intersect with established timelines of the ancient world, which also helps confirm that the timeline is correct. Particular attention is given to the harmonization of the reigns of the kings of Judah and Israel. The complex system of co-regencies, where multiple kings ruled simultaneously, is carefully reconciled so that the regnal years form a unified and non-contradictory sequence. To my knowledge, no other timeline has resolved these coregencies. By resolving these overlaps, the timeline maintains continuity and avoids gaps or duplications, resulting in a coherent historical progression through the divided monarchy.

Within my timeline, the life of Yeshua is also placed with precision according to both scriptural and historical markers. Yeshua is calculated to have been born in 5 BC during the reign of Herod, who died in 4 BC. His anointing occurred at 30 years of age (Luke 3:23) in 26 AD, which is consistent with the Gospel accounts, marking the beginning of his ministry, which continued for 3½ years until his death in 30 AD. This 3½-year ministry is confirmed by the prophet Daniel, who states that *HaMashiach* (The Anointed) would be cut off in the midst of the 70th week. Therefore, in the first 3½ years he preached after being anointed in 26 AD, and in the final 3½ years after his death in 30 AD, the gospel was first preached in Jerusalem before it was preached to the Gentiles, which is the original context of the 70 weeks of Daniel, determined for the Jews and Jerusalem (Daniel 9:24).

The end of the 69th week of Daniel in 26 AD is also precisely 483 years since the decree of King Artaxerxes in 458 BC to rebuild Jerusalem and its walls. And 30 AD aligns with the occurrence of Nisan 14 on a Wednesday, consistent with the Gospel accounts that state that he remained dead for 3 days and 3 nights until *Yom HaBikkurim* (Day of the Firstfruits), which began at sundown on Saturday, and when the women came to his tomb early on Sunday, he was already gone. Lunar calculations also confirm that in 30 AD the full moon of Pesach occurred between Wednesday evening and Thursday. And the Jewish Hebcal also establishes the Nisan 14 of 30 AD to be on a Wednesday (www.hebcal.com).

The year of his anointing in 26 AD also corresponds to a Yovel year within the established cycle, reflected in his reading from Isaiah in which he proclaims the “acceptable year of the Master” (Isaiah 61:1–2; Luke 4:18–19), where liberty is proclaimed, understood within this framework as a reference to the Yovel year in the Torah when liberty must be proclaimed to the inhabitants of the land (Leviticus 25:10). Since we know the year 6000 YB is Yovel 120 ($6,000/50 = 120$), which agrees with Jewish teaching (“120: That’s Life,” <https://aish.com/120-thats-life>), this implies Yovel years are always multiples of 50 in the years of creation, with year 50 of creation being Yovel 1. Therefore, the year of the anointing of Yeshua had to have been in a year of creation that is a multiple of 50 and also aligned perfectly with the year of his return in the year 6000 YB, in Yovel 120.

Taking this into consideration, when doing the math of the genealogies and timelines of the Scriptures, we arrive at the year 4000 YB in 26 AD when Yeshua was anointed, which was Yovel 80, a multiple of 50. This produces a precise interval of 2,000 years between these events, corresponding to 40 cycles in the 50-year Yovel system. The prophet Hosea also confirms this pattern, declaring that after “two days” he will revive us and raise us up on the third day (Hosea 6:2), understood within this framework as a prophecy of the return of Yeshua after 2,000 years from his first coming. On this basis, the year 2026 AD aligns with the 6,000th year from creation, the 120th Yovel year, and exactly 2,000 years from his anointing in 26 AD, which occurred in the year 4000 YB during the 80th Yovel.

This also aligns with Yovel 51 in 1425 BC, in the year 2550 YB from creation, another multiple of 50, which is when the sons of Israel crossed the Jordan and entered into Canaan. From that time, they began counting toward the next Yovel year, Yovel 52 in the year 2600 YB from creation. Since Yeshua was anointed on a Yovel year and returns on a Yovel year, both of these events must align with the first Yovel observed by Israel after crossing the Jordan. From 1425 BC to 26 AD is 1,450 years, which is precisely 29 Yovel cycles, confirming that both events remain aligned within the same 50-year Yovel structure.

The earlier segments of my timeline are also derived from the genealogical records preserved in Genesis and subsequent historical accounts. According to my timeline, the Flood occurred in the year 1657 YB from creation, aligning with the chronology recorded by Flavius Josephus (translating his Greek numerals correctly to 1,656 years from creation). The calling of Abraham is placed in the year 2080 YB from creation, marking the beginning of a 430-year period referenced in the Torah, which is confirmed by the apostle Paul (Galatians 3:16–17). 30 years later, with the birth of Isaac, a parallel 400-year period begins, marking the birth of the first descendant of

the promise given to Abraham. This 30-year interval between the calling of Abraham and the birth of Isaac accounts for the difference between the 430-year and 400-year timelines. Both intervals converge in the year 2510 YB, corresponding to the Exodus. Following this, the Israelites entered the land of Canaan 40 years later, in the year 2550 YB, which is identified as Yovel 51 and serves as a significant point of alignment with the overall Yovel cycles that begin from creation, culminate in the 120th Yovel year in 6000 YB, and extend to the 140th and final Yovel year in the year 7000 YB.

My timeline also incorporates prophetic periods described in the Scriptures, particularly those found in the Book of Daniel. The destruction of the First Temple is placed around 3375 YB in 600 BC, within the historically recognized range for this event, marking the cessation of sacrifices. Although the prevailing academic consensus places the destruction of the First Temple around 587/586 BC, other biblical chronologists, such as Jehovah's Witnesses, place it later at approximately 607 BC. Within my timeline, the destruction of the First Temple is calculated at 600 BC based on the chronological structure established throughout the timeline leading up to that event. From this point, a period of 1,290 years extends to 691 AD in 4665 YB, associated with the completion of the construction of the Dome of the Rock, identified within this framework as the abomination of desolation (Daniel 12:11). There are three separate instances of the "abomination of desolation" described in Daniel. An additional 1,335 years then extends to the year 2026 AD in 6000 YB, corresponding to the 6,000th year from creation (Daniel 12:12).

Additional prophetic timelines are also incorporated into my timeline, such as the 1,260-year period of persecution (42 prophetic months and the prophetic "time, times, and half a time") by the Roman kingdom (Revelation 13:5; Daniel 7:25; Daniel 12:7). This period spans from 538 AD, associated with the establishment of papal authority as corrector of heretics under the Justinian Code, to 1798 AD, when the papacy was taken into captivity. Another period spans from 688 AD to 1948 AD, connecting the commencement of construction of the Dome of the Rock with the establishment of the modern state of Israel, which is understood within this framework as the 1,260 years during which Jerusalem is trampled (Revelation 11:2). My timeline also incorporates the 2,300-year period described in Daniel (Daniel 8:14), extending from the anointing of Yeshua in the year 4000 YB in 26 AD to a projected future point at the year 6300 YB (2326 AD), associated within this framework with the construction of the temple described in Ezekiel.

In my timeline, the years from creation begin with Year 1 YB (Year from the Beginning), for just as there is no year 0 BC in the Roman calendar system, there is likewise no year 0 YB in the years-from-creation system. Ages begin at 0 because a person is not considered "1 year old" until one full year has been completed, whereas timelines and reigns begin at year 1.

The Roman calendar begins each year on January 1, whereas the YB years in this timeline begin on New Moon 7 Day 10 according to the ancient calendar of the Torah, corresponding approximately to Tishri 10 in the current official Jewish calendar. Depending on whether Nisan or Iyar was determined to be the first new moon after the spring *equinox* in Jerusalem, the ancient New Moon 7 Day 10 could also sometimes correspond approximately to Cheshvan 10 in the current Jewish calendar. Tishri 10 typically occurs during September or October in the Roman calendar system. In my timeline, New Moon 7 Day 10 is considered to be the day of creation itself, which is why Yovel years likewise begin on that specific day. Thus, one YB year extends from New Moon 7 Day 10 to the following New Moon 7 Day 10, corresponding approximately to Tishri 10 (or Cheshvan 10) to the following Tishri 10 (or Cheshvan 10). Therefore, although 26 AD corresponds to 4000 YB in my timeline, it is still considered 3999 YB during January or June of 26 AD until Yom Kippur occurs in that year, at which point it becomes 4000 YB.

In my timeline, a year is reckoned as one full rotation of the earth around the sun, independent of how many days it contained. In ancient times a solar year consisted of 360 days, but after the shadow miracle in the days

of Isaiah, Elohim changed it to approximately 365¼ days. A day likewise begins at sundown, as stated in the Torah, rather than at midnight as in the modern Roman system of timekeeping. Also, the first portion of 3974 BC prior to New Moon 7 Day 10 did not exist, since creation itself had not yet begun. Likewise, any time before 3974 BC did not yet exist because creation had not yet begun. This stands in direct opposition to the widespread belief that the earth is millions or billions of years old.

Although certain chronological blocks within the timeline may vary by approximately a year due to differences in calendrical synchronization, regnal-year reporting that is rounded upward (non-accession-year system; antedating), and coregencies between kings, the primary chronological anchor points remain fixed within my timeline through the established Yovel cycle structure. The reign lengths of kings in Scripture are generally expressed according to regnal years rather than according to the manner in which a person's age is ordinarily expressed (age reckoning). For example, a person who is 1 year and 2 months old is still generally considered 1 year old until the completion of the second full year from birth. However, if a king ruled for 1 year and 2 months, he would be reckoned within the second regnal year of his reign. Thus, age reckoning generally rounds downward to completed years from birth when a person is above 1 year old, whereas regnal reckoning rounds upward to the next regnal year once a king has ruled for at least 1 year. Some kings were recorded to rule for only a few months or days and were therefore not expressed as ruling one full year, such as Jehoahaz, who ruled three months (2 Kings 23:31), Jehoiachin, who ruled three months and ten days (2 Kings 24:8; 2 Chronicles 36:9), Shallum, who ruled one month (2 Kings 15:13), and Zimri, who ruled seven days (1 Kings 16:15), all of whom were still within their first regnal year. Since regnal years are rounded upward, these differences accumulate over long periods of time and produce apparent chronological offsets. Thus, a king who ruled for 1 year and 2 months could already be reckoned within 2 regnal years even though in typical age reckoning it would generally be said that only 1 year had passed. Abraham was born in 2010 YB (1965 BC). Abraham was called from Ur of the Chaldeans in 2080 YB (1895 BC). Isaac was born in 2110 YB (1865 BC). The sons of Israel entered Egypt in 2300 YB (1675 BC). The Exodus occurred in 2510 YB (1465 BC). The sons of Israel entered Canaan in 2550 YB (1425 BC). This was Yovel 51. The first Yovel observed by Israel after crossing the Jordan occurred in Year 2600 YB (1375 BC). This was Yovel 52. The anointing of Yeshua occurred in 4000 YB (26 AD). This was Yovel 80. The return of Yeshua will occur in 6000 YB (2026 AD). This will be Yovel 120 on Yom Kippur, in Tishri 10. These fixed Yovel anchor points establish the broader chronological framework into which all events in between are harmonized. Since the anointing of Yeshua in 26 AD occurred precisely in Year 4000 YB, it follows that Year 1 YB corresponds to 3974 BC.

MY 7,000 TIMELINE AND CALCULATION OF THE TRUE CURRENT CREATION YEAR

From the beginning of creation, which in my timeline corresponds to Year 1 YB and 3974 BC, the genealogical records preserved in Genesis in the Masoretic Text establish a continuous chronological framework extending from Adam to Noah through the antediluvian patriarchs. Adam was created in Year 1 YB (3974 BC). Seth was born in Year 131 YB (3844 BC) when Adam was 130 years old (Genesis 5:3). Enosh was born in Year 236 YB (3739 BC) when Seth was 105 years old (Genesis 5:6). Kenan was born in Year 326 YB (3649 BC) when Enosh was 90 years old (Genesis 5:9). Mahalalel was born in Year 396 YB (3579 BC) when Kenan was 70 years old (Genesis 5:12). Jared was born in Year 461 YB (3514 BC) when Mahalalel was 65 years old (Genesis 5:15). Enoch was born in Year 623 YB (3352 BC) when Jared was 162 years old (Genesis 5:18). Methuselah was born in Year 688 YB (3287 BC) when Enoch was 65 years old (Genesis 5:21). Lamech was born in Year 875 YB (3100 BC) when Methuselah was 187 years old (Genesis 5:25). Noah was born in Year 1057 YB (2918 BC) when Lamech was 182 years old (Genesis 5:28). Noah was 600 years old when the Flood began (Genesis 7:6), placing the Flood in Year 1657 YB (2318 BC). Genesis 5:32 states that Noah was 500 years old when he began fathering

Shem, Ham, and Japheth, but Genesis 11:10 states that Shem was 100 years old 2 years after the Flood. Since the Flood occurred when Noah was 600 years old and the duration of the Flood was approximately 1 year, this demonstrates that Shem was born when Noah was approximately 503 years old rather than precisely at Noah's 500th year. Shem was therefore born in the Year 1560 YB (2415 BC) and he was 100 years old in the Year 1660 YB (2315 BC), 2 years after the Flood ended. From Shem also comes the term *Semite*. All nations today descend from the three sons of Noah, who came out of the ark in the mountains of Ararat in what is now modern-day Turkey. The lineage of Japheth migrated toward the regions now known as Europe and Asia, the lineage of Shem toward present-day Iraq (ancient Mesopotamia) and present-day Saudi Arabia, and the lineage of Ham toward the land now known as Israel (ancient Canaan) and the continent now called Africa, where the ancient Cushites dwelled, generally associated with the region of modern Sudan. From Shem came the Assyrians (located in parts of present-day Syria and Iraq), the Babylonians (located in present-day Iraq), and the people of Israel (dwelling now in the land of Israel and also scattered throughout the world). Whereas the lineage of Canaan was cursed, which is why later in time the people of Canaan were subjugated by the people of Israel.

Following the Flood, Arphaxad was born in Year 1660 YB (2315 BC) when Shem was 100 years old two years after the Flood (Genesis 11:10). Shelah was born in Year 1695 YB (2280 BC) when Arphaxad was 35 years old (Genesis 11:12). Eber was born in Year 1725 YB (2250 BC) when Shelah was 30 years old (Genesis 11:14). From Eber comes to the term *Hebrew*. Peleg was born in Year 1759 YB (2216 BC) when Eber was 34 years old (Genesis 11:16). Reu was born in Year 1789 YB (2186 BC) when Peleg was 30 years old (Genesis 11:18). Serug was born in Year 1821 YB (2154 BC) when Reu was 32 years old (Genesis 11:20). Nahor was born in Year 1851 YB (2124 BC) when Serug was 30 years old (Genesis 11:22). Terah was born in Year 1880 YB (2095 BC) when Nahor was 29 years old (Genesis 11:24). Although Genesis 11:26 states that Terah began to father Abram, Nahor, and Haran at age 70, the chronology of Acts 7 and Genesis 12 demonstrates that Abram was not born when Terah was exactly 70 years old, just as Shem was not born precisely when Noah was 500 years old despite being listed first. Since Genesis 11:32 states that Terah died at 205 years of age, and Genesis 12:4 states that Abram departed from Haran at age 75 after the death of Terah, Abram must therefore have been born when Terah was approximately 130 years old. This places the birth of Abraham in Year 2010 YB (1965 BC) (Genesis 11:26–32; Genesis 12:1–4; Acts 7:2–4).

Abraham first received the promise from God in Ur of the Chaldeans at approximately 70 years of age in Year 2080 YB (1895 BC), marking the beginning of the 430-year prophetic period later referenced by Paul (Genesis 12:1–3; Acts 7:2–5; Galatians 3:16–17). When Abraham was called, he did not depart immediately for Canaan, but instead went to Haran and lived there for 5 years until his father Terah died (Acts 7:2–4). Thus, 5 years after being called, Abraham departed from Haran at age 75 following the death of Terah (Genesis 12:4) in Year 2085 YB (1890 BC). 30 years after the original promise, Isaac was born in Year 2110 YB (1865 BC), when Abraham was 100 years old, beginning the separate 400-year prophetic period associated with the promised seed (Genesis 15:13; Genesis 21:5). The 400-year timeline therefore encompasses not only the period the descendants of Abraham dwelled in Egypt, but also the earlier period in which they sojourned in the land of Canaan prior to the descent into Egypt. Isaac was 60 years old when Jacob and Esau were born in Year 2170 YB (1805 BC) (Genesis 25:26). Jacob later entered Egypt at age 130 in Year 2300 YB (1675 BC), during the period in which Joseph served in Egypt as the right-hand man of Pharaoh (Genesis 47:9). According to my timeline, Israel remained in Egypt approximately 210 years, while the total sojourning period extending from Abraham's call to the Exodus lasted 430 years, as confirmed by the apostle Paul in Galatians 3:16–17. The conclusion that Israel remained in Egypt approximately 210 years is derived by subtracting 190 years from the 400-year prophetic period beginning with the birth of Isaac, the promised seed, in Year 2110 YB. Isaac was 60 years old when Jacob was born, and Jacob was 130 years old when he entered Egypt, producing a span of 190 years from the birth of Isaac to the descent into Egypt (Genesis 25:26; Genesis 47:9). Subtracting these 190 years from the total 400-year period leaves approximately 210 years for Israel's dwelling in Egypt. This conclusion is also supported by

the genealogy of Moses, since Kohath was among those who entered Egypt with Jacob, Kohath lived 133 years, Amram lived 137 years, and Moses was 80 years old at the time of the Exodus. Even if these lifespans were added together in full, they do not reach 400 or 430 years in Egypt (Genesis 46:8–11, 26; Exodus 6:18, 20; Exodus 7:7). Therefore, the 400 and 430 years cannot refer exclusively to Israel's time in Egypt, but must include the broader period of sojourning beginning with Abraham and continuing through Canaan and Egypt. The Exodus therefore occurred in Year 2510 YB (1465 BC), simultaneously concluding both the 430-year period beginning with Abraham's call and the 400-year period beginning with Isaac, the promised seed (Exodus 12:40–41; Genesis 15:13; Galatians 3:16–17).

Following the Exodus in Year 2510 YB (1465 BC), the Israelites wandered in the wilderness for 40 years according to the punishment pronounced in Numbers 14:33–34 and Numbers 32:13. The entrance of Israel into the land of Canaan therefore occurred around Year 2550 YB (1425 BC), identified within my timeline as Yovel 51 in the continuous Yovel cycle extending from creation (Joshua 4:19; Leviticus 25:8–13). Since Yovel years in this framework are always multiples of fifty from creation, Year 2550 YB corresponds to the 51st Yovel year. This would also be logical because Israel would have begun counting the 50-year Yovel cycle from the time they crossed the Jordan, since the Torah identifies the entrance into the land as the point at which the counting of Sabbaths and Yovel cycles was to begin (Leviticus 25:1–2, 8–10), though unknowingly to them, their count already coincided with the Yovel cycle established by Elohim from the very beginning of creation.

The monarchy period began centuries later with the reigns of Saul, David, and Solomon. The construction of the First Temple began around Year 2990 YB (985 BC) in the 4th year of the reign of Solomon, corresponding to the 480th year after the Exodus according to 1 Kings 6:1. Solomon's rulership over the house of Judah ended around Year 3026 YB (949 BC) after a reign of 40 years (1 Kings 11:42). Following Solomon, Rehoboam ruled over Judah for 17 regnal years until approximately Year 3043 YB (932 BC) (1 Kings 14:21), beginning his reign when the kingdom became divided into the house of Judah under Rehoboam and the house of Israel under Jeroboam (1 Kings 14:21) (approximately Year 3027 YB, 948 BC). Abijah then ruled over Judah for 3 regnal years until approximately Year 3046 YB (929 BC) (1 Kings 15:1–2), becoming king in the 18th year of Jeroboam over Israel (1 Kings 15:1–2) (approximately Year 3044 YB, 931 BC). Asa ruled over Judah for 41 regnal years until approximately Year 3086 YB (889 BC) (1 Kings 15:10), becoming king in the 20th year of Jeroboam over Israel (1 Kings 15:9–10) (approximately Year 3046 YB, 929 BC). As mentioned earlier, the monarchy chronologies generally employ regnal-year reporting that is rounded upward (non-accession-year system; antedating) rather than the precise modern calendar dating commonly used today. Saying today that a president governed from one exact calendar date to another exact calendar date is far more precise than simply stating that he governed for "2 years," which by itself can be comparatively vague. Jehoshaphat ruled over Judah for 25 regnal years until approximately Year 3110 YB (865 BC), becoming king in the 4th year of Ahab over Israel (approximately Year 3086 YB, 889 BC), and according to my timeline he was coregent with his son Jehoram for approximately 4 years near the end of his reign (1 Kings 22:41–42; 2 Kings 8:16). Jehoram ruled over Judah for 8 regnal years until approximately Year 3114 YB (861 BC), becoming king in the 5th year of Jehoram son of Ahab over Israel (approximately Year 3107 YB, 868 BC), including 4 approximate years as coregent with Jehoshaphat before becoming sole king (2 Kings 8:16–17).

Ahaziah ruled over Judah for 1 regnal year until approximately Year 3115 YB (860 BC), becoming king in the 12th year of Jehoram over Israel (approximately Year 3114 YB, 861 BC). According to my timeline, he was coregent with his mother Athaliah for 1 regnal year (2 Kings 8:25–26; 2 Kings 11:1–3). The Masoretic Text of 2 Chronicles 22:2 contains a scribal corruption stating that Ahaziah was 42 years old when he began to reign, contradicting 2 Kings 8:26, which correctly states that he was 22 years old. Other ancient manuscript traditions likewise preserve the reading of 22 years, confirming that Ahaziah was correctly 22 years old when he began to rule and that the number 42 in 2 Chronicles 22:2 is a later textual corruption. Queen Athaliah then ruled over

Judah for 7 regnal years until approximately Year 3120 YB (855 BC), including 1 regnal year as coregent with Ahaziah (2 Kings 11:1–3). Jehoash ruled over Judah for 40 regnal years until approximately Year 3159 YB (816 BC), becoming king in the 7th year of Jehu over Israel (approximately Year 3120 YB, 855 BC), and according to my timeline he was coregent with his son Amaziah for approximately 3 regnal years near the end of his reign (2 Kings 12:1). Amaziah ruled over Judah for 29 regnal years until approximately Year 3185 YB (790 BC), becoming king in the 2nd year of Jehoash son of Jehoahaz over Israel (approximately Year 3157 YB, 818 BC). According to my timeline, he was coregent with his father Jehoash for approximately 3 years and later coregent with his son Uzziah for approximately 23 regnal years (2 Kings 14:1–2). Uzziah ruled over Judah for 52 regnal years until approximately Year 3214 YB (761 BC). According to my timeline, these 52 regnal years include approximately 23 years as coregent with Amaziah followed by approximately 29 years as sole king after becoming sole ruler in the 27th year of Jeroboam II over Israel (2 Kings 15:1–2) (approximately Year 3186 YB, 789 BC).

Jotham ruled over Judah for 16 regnal years until approximately Year 3230 YB (745 BC). According to my timeline, he became king in the 2nd year of Pekah over Israel (approximately Year 3215 YB, 760 BC) and was coregent with his son Ahaz for approximately 8 regnal years (2 Kings 15:32–33). Ahaz ruled over Judah for 16 regnal years until approximately Year 3238 YB (737 BC). According to my timeline, he became sole king in the 17th year of Pekah over Israel (approximately Year 3230 YB, 745 BC) after ruling approximately 8 regnal years as coregent with Jotham, and he was later coregent with his son Hezekiah for approximately 3 regnal years (2 Kings 16:1–2). Hezekiah ruled over Judah for 29 regnal years until approximately Year 3264 YB (711 BC), becoming king in the 3rd year of Hoshea son of Elah over Israel (approximately Year 3236 YB, 739 BC), including approximately 3 regnal years as coregent with Ahaz before becoming sole king (2 Kings 18:1–2). Manasseh ruled over Judah for 55 regnal years until approximately Year 3319 YB (656 BC) (2 Kings 21:1). Amon ruled over Judah for 2 regnal years until approximately Year 3321 YB (654 BC) (2 Kings 21:19). Josiah ruled over Judah for 31 regnal years until approximately Year 3352 YB (623 BC) (2 Kings 22:1). Jehoahaz ruled over Judah until approximately Year 3353 YB (622 BC) and ruled only 3 months (2 Kings 23:31). Jehoiachim ruled over Judah for 11 regnal years until approximately Year 3363 YB (612 BC) (2 Kings 23:36). Jehoiachin ruled over Judah for 3 months until approximately Year 3364 YB (611 BC), corresponding to the first deportation of Judah to Babylon and the beginning of the 70-year exile period (2 Kings 24:8–16; Jeremiah 25:11–12). Zedekiah ruled over Judah for 11 regnal years until approximately Year 3375 YB (600 BC), corresponding to the destruction of the First Temple and the cessation of sacrifices (2 Kings 24:18–20; 2 Kings 25:1–10). According to my timeline, this event marks the beginning of the 1,290 years of Daniel 12:11 according to the prophetic day-for-a-year principle, in which the 1,290 prophetic days correspond to 1,290 literal years, beginning around Year 3375 YB (600 BC) and extending to the completion of the Dome of the Rock in Jerusalem in the Year 4665 YB (691 AD).

Following the Babylonian captivity, the decree of Cyrus permitting the rebuilding of the temple occurred around Year 3434 YB (541 BC) (Ezra 1:1–4), which was 70 years after the first deportation to Babylon. Later, the decree permitting the rebuilding of Jerusalem and its walls under Artaxerxes occurred in Year 3517 YB (458 BC), marking the beginning of the 70 weeks prophecy of Daniel 9 (Daniel 9:24–25; Nehemiah 2:1–8). The 70 prophetic weeks correspond to 490 literal years according to the prophetic day-for-a-year principle. The first 7 prophetic weeks (49 literal years) correspond to the rebuilding period of Jerusalem, followed by 62 additional prophetic weeks (434 literal years), extending a total of 483 literal years to the appearance of the Mashiach.

Yeshua was born in 5 BC during the reign of Herod, who died in 4 BC (Matthew 2:1; Josephus, Antiquities 17.6.4). Yeshua was anointed at 30 years of age in 26 AD, corresponding to Year 4000 YB and Yovel 80 (Luke 3:23). This was also the end of the 69th week of Daniel, or the end of 483 years after the decree of Artaxerxes in 458 BC. The year of his anointing also corresponds to the “acceptable year” proclaimed in Isaiah 61 and

associated in this framework with the proclamation of liberty during the Yovel year (Isaiah 61:1–2; Luke 4:18–19; Leviticus 25:10). Since Yovel years are always multiples of fifty from creation, Year 4000 YB represents Yovel 80, while Year 6000 YB represents Yovel 120. From 4000 YB in 26 AD to 6000 YB in 2026 AD extends a precise interval of 2,000 years, corresponding to forty complete Yovel cycles. This pattern is associated with Hosea’s prophetic declaration that after “two days” Elohim would revive his people and raise them up on the third day, understood in this framework as prophetically corresponding to 2,000 years between the first coming of Yeshua and his return (Hosea 6:2). Yeshua ministered for 3 and $\frac{1}{2}$ years following his anointing in 26 AD and died in 30 AD in the midst of Daniel’s 70th week, consistent with Daniel 9:27. The crucifixion occurred on Nisan 14 on a Wednesday, allowing for 3 days and 3 nights until following Saturday sundown, which was the beginning of the first day of the week (Matthew 12:40; Matthew 28:1–6).

The prophetic chronology continues beyond the first coming of Yeshua. According to Daniel 12:11, from the cessation of sacrifices to the abomination of desolation would be 1,290 years. Within this framework, the destruction of the First Temple and cessation of sacrifices occurred around 600 BC, while the completion of the Dome of the Rock occurred in 691 AD, exactly 1,290 years later. The Dome of the Rock is therefore identified within this reconstruction as the abomination of desolation referenced in Daniel 12:11. Daniel 12:12 then extends an additional 1,335 years beyond this point, leading to the year 2026 AD and Year 6000 YB. My timeline ultimately culminates in Year 7000 YB (3026 AD), corresponding to the completion of 140 Yovel cycles from creation.

Additional prophetic timelines are also incorporated within my timeline. The 42 prophetic months (1,260 prophetic days interpreted as 1,260 literal years) associated with the persecution of the set-apart ones and the authority of the Roman beast extend from 538 AD, associated with the establishment of papal authority under the Justinian Code, until 1798 AD, when the papacy was taken captive by the French (Daniel 7:25; Daniel 12:7; Revelation 13:5). A parallel 42 prophetic month period concerning the trampling of Jerusalem extends from 688 AD, associated with the beginning of the construction of the Dome of the Rock, until 1948 AD, corresponding to the establishment of the modern State of Israel (Revelation 11:2). The prophetic period of 2,300 evenings and mornings in Daniel 8:14 is likewise incorporated into my timeline, extending from the anointing of Yeshua in 26 AD (4000 YB) until approximately Year 6300 YB (2326 AD), associated within my timeline with the future completion of the temple described in Ezekiel.

7,000 YEAR TIMELINE OF THIS EARTH SUMMARIZED WITH PROPHETIC TIMES AND YEARS OF YOVEL



MY 7,000 YEAR TIMELINE IN GOOGLE SHEET

<http://www.wisdomofgod.us/timeline>

 Scan Me

WE ARE BODY, SOUL, AND BREATH — AND WHY THE DEAD SLEEP IN SHEOL

The Scriptures teach that mankind is composed of body, soul, and breath. Modern theological language often speaks of “body, soul, and spirit” as though the spirit were a separate conscious entity dwelling inside the human body. However, this concept largely arises from mistranslation and later philosophical influences rather than from the original Hebrew understanding preserved in the Scriptures. In all passages where English translations use the word “spirit,” the underlying Hebrew and Greek words literally refer to breath, wind, airflow, or moving air. The biblical picture of human nature is therefore far more physical than the later metaphysical systems commonly proposed within theology, because even breath itself, though invisible to the eye, remains physical, composed of molecules such as oxygen and nitrogen moving through the atmosphere above the earth. Indeed, it was only in relatively recent centuries that modern science came to understand that the human body literally depends upon the oxygen contained within the breath of the air in order to sustain cellular life.

The creation of Adam establishes this foundational pattern. Genesis declares that Elohim formed man from the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul (Genesis 2:7), which in Hebrew is called *nephesh*. The text does not say that Adam received an independently conscious, immaterial “spirit” inserted into his body. Rather, the body formed from dust became alive when Elohim caused the breath of life to enter it. The result of the union between the body and the breath of life was a living soul. There was no separate “spirit-being” present, but rather the breath of life itself. Likewise, the soul is not presented as an independently conscious entity existing outside the body, but as a *being* brought into life and consciousness through the union of the body and the breath of life.

The soul is not merely knowledge, for knowledge is stored within the physical structures of the brain. Neither is the soul itself consciousness, because conscious awareness likewise depends upon the living functions of the physical brain and body. Rather, the soul is the *being* itself. Without the soul, our bodies would merely be highly sophisticated organic machines accumulating knowledge and acting according to learned behavior. Yet the soul is our actual *being* within the body, making us more than mere biological mechanisms.

This is why a humanoid robot can never become fully equivalent to a human, regardless of how advanced its artificial intelligence may become, because it will never possess a soul, which is given only by Elohim. A machine may imitate human behavior, speech, learning, and decision-making, yet there is still no true being existing within it as there is within a living creature. The soul is what places us within our bodies, and through the body the soul interacts with creation. The soul is our very existence as a *being*, just as Elohim himself is a being whom the Torah identifies as “I AM.” This also relates to why Yeshua declared, “Before Abraham was, I AM” (John 8:58). The existence of Yeshua as a being preceded the existence of Abraham as a being long before Abraham himself was conceived.

Yet unlike us, the being of Elohim does not require a body in order to possess life, consciousness, knowledge, wisdom, or awareness. His being has always existed and never began, and is ever-living, omnipresent, all-knowing, beyond created matter, and beyond time itself. Our existence within creation is therefore only a shadow and reflection of His infinitely greater existence above and outside creation.

Animals also possess souls, as the Scriptures declare, for the same Hebrew word *nephesh* used concerning humanity is likewise repeatedly used concerning animals (Genesis 1:20–21, 24; Genesis 2:19; Leviticus 17:11). They are therefore actual living beings as well and share in the same breath of life from Elohim that we humans likewise breathe. Yet because animals were not created in the image of Elohim as humanity was, the destiny of their souls differs from that of humans. In death, the souls of animals are not presented in Scripture as being reserved in Sheol awaiting resurrection and judgment as human souls are, but rather they perish in death. The Scriptures nowhere describe animals as awaiting resurrection, because humanity alone was created in the representation and image of Elohim and is therefore held morally accountable before Him after death. A worm, for example, is not worthy of resurrection and judgment in the way that humans are. Yet inside the worm there is indeed a soul, just as there is within a human body, though housed in a different body with different capabilities. The worm is therefore a living being no less than a human is a living being. Yet among all the creatures Elohim created, He chose the human body to be His representation within creation, because of its extraordinary capacities to reason, understand, speak, build, and exercise dominion over the earth. Humanity therefore occupies a unique position among living creatures, having been made in the image and likeness of Elohim (Genesis 1:26–27).

What makes the soul alive and conscious is the body itself, and what makes the body alive and metabolic is the breath. Without the breath, the body dies and gradually decays back into the earth from which it was formed. This is why Scripture states that the body without breath is dead, not the “spirit” (James 2:26). Likewise, without the body, the soul no longer possesses consciousness, because the body is the instrument through which the soul attains conscious awareness. The brain gives the soul the ability to think, reason, and maintain awareness. The eyes give the soul the ability to see, and the ears give the soul the ability to hear. Without the eyes, the soul no longer sees; without the ears, the soul no longer hears. The body is therefore the instrument through which the soul interacts with the created world. The soul does not perceive independently of the body, but experiences consciousness and sensation through the functions of the living body and its various parts, all animated by the breath of life.

When the body dies, the person then enters the state repeatedly described throughout the Scriptures as *sleep*, in which the dead await the future resurrection, when body and breath are restored once again by the power of Elohim. The Scriptures repeatedly describe death as sleep (Daniel 12:2; Matthew 9:24; Mark 5:39; Luke 8:52; John 11:11–14; 1 Kings 2:10; 1 Kings 11:43; 1 Kings 14:20; 1 Kings 15:8; 1 Kings 15:24; 1 Kings 22:50; 2 Kings 8:24; 2 Kings 10:35; 2 Kings 13:9; 2 Kings 14:16; 2 Kings 15:7; 2 Kings 15:38; 2 Kings 16:20; 2 Kings 20:21; 2 Kings 21:18; 2 Kings 21:26; 2 Kings 23:30; Acts 7:60; Acts 13:36; 1 Corinthians 7:39; 1 Corinthians 11:30; 1 Corinthians 15:6, 18, 20, 51; 1 Thessalonians 4:13–15; 2 Peter 3:4). Likewise, the Scriptures repeatedly teach the future resurrection of the dead (Daniel 12:2; Isaiah 26:19; Ezekiel 37:12–14; Matthew 22:23–32; Mark 12:18–27; Luke 20:27–38; John 5:25–29; John 6:39–40, 44, 54; John 11:23–25; Matthew 27:52–53; Acts 4:2; Acts 17:31–32; Acts 23:6–8; Acts 24:15, 21; Acts 26:8, 22–23; Romans 8:11; 1 Corinthians 6:14; 1 Corinthians 15:12–58; 2 Corinthians 4:14; Philippians 3:10–11, 20–21; 1 Thessalonians 4:14–17; Hebrews 6:2; Hebrews 11:35; Revelation 20:4–6, 11–15). A resurrection is therefore the restoration and reconstruction of the body by the power of Elohim, which is then brought back into living activity through the breath of life proceeding once again from Him. This pattern is explicitly illustrated in the vision of Ezekiel, where flesh, sinews, and skin are restored upon the dry bones, and the breath of life then enters into them so that they live again and stand upon their feet as living people (Ezekiel 37:1–14). Such a resurrection is necessary because without the living body the soul remains dead and asleep, lacking the bodily instruments through which consciousness, awareness, and perception occur.

This is why Solomon declared that “the dead know nothing” and that in *Sheol* (the place for the dead; *Hades* in Greek) there is “no work, nor device, nor knowledge, nor wisdom” (Ecclesiastes 9:5, 10). Without the body, the soul no longer possesses the biological instruments through which conscious thought occurs. Without a brain,

there is no thinking, reasoning, memory, perception, or awareness. The dead therefore do not consciously perceive the passage of time or events occurring among the living, because the body through which consciousness operates has perished in death. Sleep itself is the closest experience to death that human beings perceive during this present life. During deep sleep, conscious awareness of the surrounding world disappears, the passage of time is no longer perceived, and the interval between falling asleep and awakening feels nearly instantaneous. In a similar manner, the dead do not consciously experience the passing of time while they sleep in death. Whether the period between death and resurrection is days, centuries, or even thousands of years, the transition from death to awakening in the resurrection will appear nearly immediate from the perspective of the one who has died.

Modern medicine and biological science have likewise helped illuminate how the breath gives life to the body. Through breathing, oxygen enters the lungs and passes into the bloodstream, where it is transported throughout the body to sustain the living cells. Without this continuous intake of breath, the cells of the body begin to die, the organs cease functioning, and consciousness is lost. Human life therefore literally depends upon the breath of life. The ancient biblical description of life being sustained by breath is thus entirely consistent with physical reality. What the Scriptures describe as the breath of life is not an abstract mystical force detached from the body called “spirit”, but the very life-sustaining breath that continually animates the body.

The Latin word *spiritus* originally carried the meaning of breath, wind, airflow, or breathing, corresponding to the meanings of the Hebrew word *ruach* and the Greek word *pneuma*. However, over time the modern word “spirit” acquired meanings associated with an immaterial, non-physical, ghost-like essence detached from ordinary physical existence. As these later meanings became attached to biblical translation, many readers gradually began interpreting the Scriptures through a metaphysical framework foreign to the original Hebrew understanding. This also gave rise to the idea that the spirit detaches from the body and either wanders upon the earth or departs to Heaven or Hell as a consciously existing immaterial entity. This later concept of the “spirit” also heavily influenced popular culture, producing portrayals of ghost-like immaterial beings in films such as *Casper*, *Beetlejuice*, and *Ghost*. Similar ideas also appear in films such as *Left Behind*, which portray believers suddenly disappearing from the earth and leaving their physical clothing behind as though a person were departing from the physical world and entering a non-physical “spirit world” as a disembodied spirit. Such portrayals reflect the later metaphysical interpretation of “spirit” rather than the original biblical understanding of literal breath and wind.

Much of the confusion surrounding the soul, spirit, Heaven, Hell, and the state of the dead arose through the influence of Hellenistic Greek philosophy upon later Roman and Christian theology. Greek philosophers such as Plato taught that the material world was inferior to an invisible immaterial realm and that the true self was an immortal soul temporarily imprisoned within the physical body. Plato described the body as a prison house of the soul and taught that at death “the soul, herself invisible, departs to the invisible world — to the divine and immortal and rational” (*Phaedo*). Within this philosophical system, death was viewed not as sleep awaiting resurrection, but as the liberation of the soul from the material body so that it could continue consciously in a higher immaterial existence. These ideas gradually permeated Greek and Roman thought and eventually influenced later theological developments within Roman Catholicism and much of later Protestantism. As a result, many began interpreting the Scriptures through a metaphysical framework foreign to the original Hebrew understanding preserved in the Tanakh. These Hellenistic ideas even later influenced many Jewish rabbis as well throughout the later centuries.

Yet some Jewish rabbinic tradition preserved aspects of the older Hebrew understanding concerning death. Commenting on Ecclesiastes 9:5, Rashi wrote concerning the dead, “once they die, they do not know anything” Likewise, the Talmud compares sleep to death, declaring that “sleep is one-sixtieth of death” (*Berakhot* 57b). Such statements reflect the same biblical pattern in which the dead are described as sleeping in the dust awaiting

resurrection rather than consciously existing as immaterial spirits detached from the body. The biblical hope was therefore never centered upon consciously existing immaterial spirits escaping the body, but upon the future resurrection and restoration of the physical body by the power of Elohim. And Elohim alone possesses the power and knowledge to create the human body with all its extraordinary complexity. Although human beings can construct sophisticated machinery and even humanoid robots, we are unable to create a true human body and give it life and place a soul in it. The creation of a living human being remains a work that belongs to Elohim alone.

As such, within the original Hebrew understanding, the concepts commonly associated with the modern words “spirit” and “spiritual” simply do not exist. The Scriptures speak of body, breath, and soul, but not of immaterial ghost-like entities existing apart from physical reality. The modern theological meanings attached to the words “spirit” and “spiritual” arose largely through mistranslation and philosophical influence rather than from the Hebrew text itself. For this reason, the terms “spirit” and “spiritual” should never be used when discussing biblical theology, because they import metaphysical assumptions foreign to the original Hebrew understanding preserved in the Scriptures. For most people, when the word “spirit” is used, they do not think of breath or wind, which are the meanings of the original Hebrew word *ruach*. Instead, they think of an immaterial ghost-like entity. This is why the word “spirit” should never be used, because it carries a different metaphysical meaning than the one conveyed by the Hebrew text. Instead, terms such as breath, wind, aeolian, or simply *ruach* should be used. Likewise, when referring to a deeper or hidden meaning within the Scriptures, it is better to use terms such as figurative, symbolic, metaphorical, allegorical, or wisdom, rather than the word “spiritual.”

Adding further confusion to the subject is the fact that angels in the Scriptures are taught to be able to transform into fire and wind from their physical human-like bodies. Certain angels are described as fiery beings, reflected in the term *seraphim*, based on the Hebrew word *saraph*, meaning fire, similar to the angel that appeared to Moses manifested within the fire of the burning bush (Exodus 3:2). This is a *pyronian* body, that is, a body made of fire. This relates to the Psalm declaring that Elohim makes His angels into fire, “his ministers a flaming fire” (Psalm 104:4). It is literal. Scripture also declares that Elohim “makes his angels winds” (Psalm 104:4; Hebrews 1:7). This is also literal. Rabbinic Midrash likewise preserves the same concept concerning angels, teaching that at times Elohim makes them appear as men, at times as winds, and at times as fire (Shemot Rabbah 25:2). Likewise, Yalkut Shimoni on Daniel declares, “Sometimes He makes them fire,” and also, “Sometimes He makes them winds” (Yalkut Shimoni on Daniel, Remez 1065). Similar ideas also appear within the Apocrypha. 2 Esdras 8:21–22 declares concerning the angels, “the armies of angels stand trembling and at whose command they are changed to wind and fire.” In such cases, the Scriptures are not necessarily describing immaterial ghost-like entities, but rather a literal body of wind (an *aeolian* body) that houses the soul of an angel and gives it the ability to think consciously and to speak and move through the air. By the same logic that the soul of a man is not conscious apart from a body, but requires a physical body to sustain thought, speech, movement, and consciousness, so likewise the soul of an angel requires a body through which to function. In the case of angels manifested as winds, the aeolian body possesses invisible structures that provide the functions of consciousness, thought, speech, and movement, while also serving the purpose of invisibility as these angels move throughout the earth. How exactly the anatomy of an aeolian body is structured remains a mystery, since no aeolian body has ever been physically dissected. The Apostle Paul likewise speaks of the aeolian body, which is mistranslated as “spiritual body” (1 Corinthians 15:44). These are what are called “spirits,” but in reality they are *ruach* — that is, aeolian bodies, or bodies of wind. This is an invisible form of angels. It is a literal physical form, though invisible. I will discuss the aeolian bodies of angels later in this book.

All these ideological shifts and resulting confusion have thus contributed to the widespread belief that the heavenly kingdom and the New Jerusalem are merely non-physical or “spiritual” places rather than literal and physical places. Yet the Scriptures imply that the celestial city is in fact physical. In Revelation, the New Jerusalem

descends onto a new physical earth that replaces the former physical earth, revealing the physical nature of this heavenly city (Revelation 21:1–3). Yeshua himself was resurrected in a physical body and ascended into that physical city (Luke 24:39–43; Acts 1:9–11). Even the food given to Israel is described as the bread of angels (Psalm 78:25), indicating the existence of physical angelic bodies capable of consuming physical food. Likewise, the angels who appeared to people on the earth throughout the Scriptures repeatedly interacted physically with the material world, including wrestling with Jacob and eating with Abraham (Genesis 18:1–8; Genesis 32:24–30). Such actions require tangible physical bodies. The heavenly Jerusalem in “Heaven” is therefore not presented in the Scriptures as an abstract immaterial dimension detached from physical reality, but as a real physical place beyond human reach, located in the third heaven above the atmosphere of the first heaven and above the stars and galaxies of the second heaven (2 Corinthians 12:2). It is not a “spiritual” place inhabited by immaterial “spirits”, but a physical place inhabited by physical angels and by the resurrected physical body of Yeshua. It is beyond human reach because we simply do not possess the technology or power to ascend to it. We have barely left our own solar system with the space probes we have built. Many stars are separated from us by immense distances measured in thousands of light years, while entire galaxies are separated from us by millions of light years. Yet the heavenly Jerusalem is much farther than that. It remains beyond our reach. And angels descend to the earth and ascend from the earth in ways that we do not understand.

The Scriptures therefore present creation as fundamentally real and physical rather than as an immaterial metaphysical abstraction. Human bodies are given life not by an independently conscious immaterial “spirit,” but by the breath of life proceeding from Elohim. We are body, breath, and soul. The breath is what returns to Elohim when a person dies (Ecclesiastes 12:7), not a consciously existing immaterial entity detached from the body. Likewise, when Yeshua died, he gave up the breath of life, not an independently conscious immaterial spirit-being, and his conscious life ceased until the resurrection. He slept in death for three days and three nights like the rest of the dead before being raised again by the power of Elohim. After his resurrection, he then appeared to his disciples and preached to the imprisoned angels described in the Scriptures (1 Peter 3:18–20; Jude 1:6).

Another major source of confusion concerning the state of the dead is the common misinterpretation of the *parable* of the rich man and Lazarus (Luke 16:19–31). Many readers interpret this passage literally and conclude that the dead presently exist as consciously living immaterial spirits either in torment or in comfort within an invisible immaterial realm. However, the passage appears within a larger sequence of parables (Luke 15:1–16:31), and even begins in a manner similar to another parable also referring to a “rich man” (Luke 16:1, 19). The parable contains figurative language whose meaning can only be properly understood by those who have studied the *Tanakh* (Old Testament). It therefore does not convey a literal description of the condition of the dead, but rather a teaching that must be interpreted.

The use of the name *Lazarus* is especially significant and unique to this parable, since no other parable spoken by Yeshua uses a personal name. This is deliberate. Lazarus is the Greek form of the Hebrew name *Eliezer*, who was a servant in the house of Abraham and a Gentile (Genesis 15:2). The rich man, by contrast, identifies Abraham as “father,” representing the Jews who descended from Abraham according to the flesh. The detail that the rich man had five brothers is likewise significant, corresponding to the five other sons born from Leah, the mother of Judah, from whom the Jews derive their name, since “Jew” means one belonging to the kingdom or tribe of Judah. The interpretation of the parable therefore is that the rich man represents the unbelieving Jews, who possessed the riches of Israel, including the monarchy, symbolized by purple garments, and the priesthood, symbolized by fine linen. Lazarus, by contrast, represents the Gentiles, who stood outside the riches and promises originally given to Israel, yet would ultimately inherit the promises associated with Abraham through belief and suffering for righteousness.

The “bosom of Abraham” is therefore not describing a literal spiritual chamber located beneath the earth, but rather symbolizes closeness to Abraham and the promises Elohim gave him and his seed. Likewise, the fire in which the rich man suffers does not literally mean that the “spirits” or souls of the dead are consciously suffering in a spiritual underworld called Hell. Rather, it points forward to the future judgment following the resurrection of the dead, when the wicked are cast physically and bodily into the literal lake of lava, where both body and soul are destroyed in the second death (Matthew 10:28; Revelation 20:14–15). The lake of lava and Sheol are two separate places. The souls of the dead sleep in Sheol awaiting the resurrection. Then, at the resurrection of the dead, those whose names are not written in the Book of Life are condemned and cast into the lake of lava to suffer the second death, which destroys both body and soul. Sheol exists in the center of the earth, as Yeshua alluded to when he spoke of being in “the heart of the earth” (Matthew 12:40). It is a bottomless pit, a hidden sea within the earth, an abyss where the souls of the dead await the resurrection.

This is likewise not the first time that a parable or symbolic teaching has been misunderstood and interpreted literally. For example, the Roman Catholic Church has historically interpreted Yeshua’s statements concerning eating his flesh and drinking his blood (John 6:47–58) in a literal sense through the doctrine of *transubstantiation*, teaching that the Eucharist literally becomes the physical flesh and blood of Yeshua when consumed. Yet the language is symbolic rather than literal, just as Yeshua also spoke symbolically when referring to himself as “the door” (John 10:9), “the vine” (John 15:5), and “the bread of life” (John 6:35). Furthermore, if the wine literally became actual blood in the mouth, the act of consuming it would directly violate the Torah’s prohibition against eating blood, a command carrying the penalty of death (Leviticus 17:10–14; Genesis 9:4). In the same manner, the parable of the rich man and Lazarus likewise employs symbolic imagery that must be interpreted rather than read as a literal description of consciously living immaterial spirits existing after death.

Another passage frequently misunderstood concerning the state of the dead is Yeshua’s statement to the man crucified beside him, “Today you will be with me in paradise” (Luke 23:43). Many readers interpret this statement to mean that the man entered Paradise together with Yeshua on that very day as a consciously existing immaterial spirit. However, such an interpretation conflicts with the broader teaching of the Scriptures concerning death, sleep, and resurrection. Yeshua himself did not ascend to Heaven that day, but entered death and Sheol, where he remained for three days and three nights before the resurrection (Matthew 12:40; Acts 2:27, 31). After his resurrection, Yeshua even declared, “I have not yet ascended to my Father” (John 20:17), demonstrating that he had not gone to Paradise on the day of his crucifixion.

The statement is therefore better understood as meaning “because of today,” emphasizing that because of the man’s declaration of belief on that day, Yeshua was declaring with certainty that he would later be with him in Paradise. Because he believed in Yeshua that day, he will later be raised in the second resurrection of the dead and inherit Paradise in the New Jerusalem within the new heavens and new earth (Revelation 2:7; Revelation 21:1–4). Thus, the passage does not teach the immediate conscious existence of disembodied “spirits” after death or consciously existing souls wandering apart from the body, but rather the future hope of resurrection for those who believe.

Another commonly misunderstood passage is Paul’s statement concerning being “absent from the body” and “present with the Lord” (2 Corinthians 5:6–8). Many interpret this to mean that immediately after death the soul consciously departs from the body and enters Heaven as an immaterial spirit-being. However, such an interpretation conflicts with the consistent biblical teaching concerning death, sleep, and resurrection. When Yeshua himself was absent from his body in death, he did not immediately ascend to the Father in Paradise, but remained in Sheol and in the sleep of death for three days and three nights (Matthew 12:40; Acts 2:27, 31). Then, after his resurrection, he ascended to Heaven and became present with God. In like manner, when men die, they sleep in death and later become present with God at the resurrection. They do not perceive the passing of

time during the sleep of death, and so being absent from the body in death feels nearly instantaneous from their own perspective when they become present with God at the resurrection.

The transfiguration of Yeshua is likewise often misunderstood as proof that Moses and Elijah were consciously alive in Heaven prior to the resurrection (Matthew 17:1–9; Mark 9:2–9; Luke 9:28–36). However, the event itself is explicitly described by Yeshua as a “vision.” After descending from the mountain, Yeshua instructed the disciples, “tell the *vision* to no one until the Son of Man is risen from the dead” (Matthew 17:9). The appearance of Moses and Elijah was therefore not a literal manifestation of consciously living disembodied spirits, but rather a prophetic vision shown simultaneously to the disciples. Moses himself is even described in the Torah as “sleeping” in death, for Elohim declared to him, “you will sleep with your fathers” (Deuteronomy 31:16). Being a vision, therefore, the transfiguration does not imply that Moses and Elijah were consciously alive in Heaven as immaterial spirits.

Furthermore, Elijah himself is not an exception to the biblical pattern of death and resurrection. Many assume that Elijah never died because he was taken up in a whirlwind (2 Kings 2:11). However, the Scriptures do not explicitly state that he ascended into the third heaven where Elohim dwells. Rather, the text states that he was carried away in a whirlwind. This appears to have been a miraculous transportation from one location on the earth to another. Indeed, the sons of the prophets believed that Elijah had been carried away by the ruach of Elohim and deposited somewhere upon the mountains or in a valley, which is why they went out searching for him (2 Kings 2:16–18).

A similar event occurred with Philip in the book of Acts. After baptizing the Ethiopian eunuch, “the Ruach of the Master caught away Philip,” and he was afterward found at Azotus (Acts 8:39–40). Philip was supernaturally transported from one location to another, yet he did not ascend into Heaven. This demonstrates that Elohim is able to miraculously relocate His servants upon the earth. Elijah’s transportation by the whirlwind is therefore understood in a similar manner, especially since the sons of the prophets expected him to be found somewhere upon the mountains or in a valley and subsequently searched for him.

Furthermore, Elijah later sent a letter to King Jehoram after his departure (2 Chronicles 21:12–15), indicating that he was still alive elsewhere. Enoch, by contrast, is specifically described as not seeing death (Hebrews 11:5). Enoch was taken to the third heaven, where he attained immortality and has lived ever since. He is the first and only known exception to the general rule that all men must die, sleep in death, and later be resurrected. Likewise, the believers in Yeshua who are alive at his return will not taste death but will instead be transformed into immortality (1 Corinthians 15:51–53; 1 Thessalonians 4:15–17). They likewise constitute an exception to the general rule that all men must die.

Elijah, however, is never explicitly described in this manner as one who did not taste death. Rather, it must be inferred that he eventually died, since the Scriptures indicate that he remained on the earth after being carried away by the whirlwind. Therefore, the appearance of Elijah in the transfiguration, which Yeshua explicitly identified as a vision, does not demonstrate that Elijah was consciously alive in Heaven prior to the resurrection.

The appearance of the prophet Samuel to the medium of Endor is likewise often misunderstood as proof that the dead are consciously alive and capable of literally ascending from the earth after death (1 Samuel 28:7–20). However, only the woman saw Samuel, not Saul, indicating that she was not witnessing a literal physical event, but a vision. The medium described what she was seeing, saying, “I saw gods ascending out of the earth” and later describing an old man covered with a mantle (1 Samuel 28:13–14). Saul himself did not directly see Samuel, but perceived the appearance only through the woman’s description. This event therefore was not Samuel literally ascending from beneath the earth as a consciously existing immaterial spirit. Rather, the medium was experiencing a vision given to her by an *unclean ruach*, that is, a demon or fallen angel. Such visions are commonly

associated with forbidden necromancy and spirit-medium practices forbidden throughout the Torah (Leviticus 19:31; Deuteronomy 18:10–12). The passage therefore does not overturn the broader biblical pattern that describes the dead as sleeping unconsciously awaiting the future resurrection.

Another passage frequently misunderstood concerning the state of the dead is the vision of the souls beneath the altar in the book of Revelation (Revelation 6:9–11). Many readers interpret this passage literally and conclude that the souls of the righteous are consciously alive, speaking with God prior to the resurrection and asking Him to avenge them. However, the book of Revelation is filled with symbolic and figurative imagery that is not intended to be interpreted in a strictly literal manner. The 4 horsemen, for example, are symbolic figures representing 4 specific signs unfolding over a span of time from the ascension of Yeshua into Heaven until his return, rather than 4 literal horsemen physically riding across the earth (Revelation 6:1–8). In the same manner, the souls beneath the altar are likewise part of a symbolic prophetic vision requiring interpretation.

The altar is the place where sacrifices to God are offered, and in this vision it represents the earth, where Yeshua himself was offered up to God as a living sacrifice. Those beneath the altar were likewise previously offered up to God as living sacrifices. This relates to the Scriptures commanding believers to become living sacrifices to Elohim (Romans 12:1). Likewise, the followers of Elohim are described as a royal priesthood ministering before Him (Exodus 19:6; 1 Peter 2:5, 9; Revelation 1:6; Revelation 5:10). Through our set-apart service to God accompanied by belief and obedience, we ourselves participate in a figurative priestly service upon the earth and are likewise figuratively offered up to God upon the altar of the earth as living sacrifices. The fire of the altar represents the suffering and tribulation endured because of faithful service to Elohim. Beneath the altar therefore figuratively represents Sheol, the place of the dead beneath the earth, where the dead sleep awaiting resurrection.

The souls crying out beneath the altar symbolize the righteous prophets and martyrs who were slain for the word of Elohim, whose prayers for justice and retribution while they were alive remain ever before God and are not forgotten. This parallels the figurative language concerning the blood of Abel crying out from the ground (Genesis 4:10), even though literal blood does not audibly speak. This conveys a deep truth that the cries of a righteous martyr remain ever before God as though they were still occurring and are never forgotten. The martyrs are figuratively given white robes, signifying that their righteous deeds follow them (Revelation 19:8) and that they will be vindicated by Elohim. They are also figuratively told to rest, that is, to sleep in death in Sheol, a little while longer until the followers of Yeshua who would likewise suffer martyrdom under Roman persecution should also be killed (Revelation 6:11). Obviously these prophets and martyrs are asleep in death and cannot literally hear what is spoken to them, just as the dialogue between the rich man and Abraham likewise employed figurative language. Rather, through this figurative dialogue it is prophetically revealed to the reader that another group of martyrs must still die before the return of Yeshua and the final judgment.

Because we possess souls, the resurrection of the dead therefore involves far more than merely reanimating a corpse. The body itself is recreated and restored by the power of Elohim in the same physical appearance the person once possessed, with the same face and the same gender by which they lived during their former life. The brain is also restored together with the memories, identity, language, and personal experiences that made the person who they were during their former life. The breath of life then once again enters into the body from Elohim, just as in the creation of Adam and in the vision of the dry bones in Ezekiel (Genesis 2:7; Ezekiel 37:1–14). The soul of the person, which had remained reserved in Sheol awaiting resurrection and judgment, is then placed within the resurrected body. In this way the person truly lives again as the same being in the same physical appearance that previously existed before death, now restored once more to physical bodily life by the power of Elohim.

Yet for the resurrection of the righteous unto immortality, the resurrected body is greatly improved and perfected beyond its former mortal condition. The body is raised incorruptible and immortal (1 Corinthians 15:42–54), no longer subject to aging, disease, decay, or natural death. The cells no longer senesce, telomeres no longer degrade, and the body no longer deteriorates with time. Prior defects and injuries are fully healed and restored. Missing limbs are regrown, blindness and deafness are healed, scars and deformities are removed, and even baldness is restored to full hair. The righteous therefore rise not merely restored, but physically perfected by the power of Elohim.

Another important biblical teaching concerning the soul is the declaration in the Torah that the soul exists within the blood. Scripture explicitly states, “For the soul of the flesh is in the blood” (Leviticus 17:11). This is one of the primary reasons the Torah repeatedly forbids the consumption of blood (Genesis 9:4; Leviticus 3:17; Leviticus 7:26–27; Leviticus 17:10–14; Deuteronomy 12:23–25). The prohibition was not arbitrary, but rooted in the sacredness of the soul itself, because the soul is what makes us “be” in creation. The soul inside the blood is what makes the blood sacred. In the blood also exists the breath of life, because the breath goes into the body through the nostrils, then into the lungs, then into the bloodstream, giving life to every cell of the body. So the blood not only carries the soul, but also the breath of life proceeding from Elohim. The brain is actually not the most important part of the body, even though it houses our memories and knowledge, but rather the blood, because it is where our being is, that is, the soul. This relates to the words of Yeshua, “fear not them which kill the body, but are not able to kill the soul, but rather fear Him which is able to destroy both soul and body in Gehenna” (Matthew 10:28). In a sense, our bodies, including the brain, are disposable and can be recreated by the power of Elohim, but once the soul itself is destroyed, our existence completely ceases.

WHAT IS RUACH HAQODESH, IMMORTALITY, PERFECTION, AND HOW ANGELS WERE ABLE TO REPRODUCE

Angels are typically thought of as “creatures” or “spiritual beings” that are genderless and without free will, existing merely as messengers of Elohim. The word “angel” describes just one of their roles, for the equivalent Hebrew word *malach* simply means “messenger.” However, angels are far more than mere messengers and far more than mere creatures. The Scriptures portray them as possessing higher knowledge, authority, power, glory, honor, immortality, desires, and free will, and in subtle ways reveal that they are actually *human*. Indeed, when certain passages of Scripture are carefully examined and their implications considered, angels are revealed to be physical, male in gender, and to possess male reproductive anatomy, and are therefore *men*. This is why, throughout the Scriptures, they often appear to people on the earth as physical human males, because they are in fact men (Genesis 18:2; Genesis 19:1–5, 10–12; Joshua 5:13–15; Judges 13:6; Daniel 9:21; Daniel 10:5–6; Mark 16:5; Luke 24:4; Acts 1:10), though possessing bodies that differ in certain aspects from those of humans upon the earth. Yet they are so human and so physical, so much like us, that according to the Torah certain angels descended to the earth, took wives from among human women, entered into sexual relations with them, and fathered children by them (Genesis 6:1–4). For this to occur, angels must possess physical human bodies with male reproductive organs. For conception to occur between a heavenly angel and an earthly woman implies a shared human nature between them. A human female egg cannot conceive with the sperm of an animal because they are different in nature. Yet according to the Torah, human women conceived by angels and bore children through them. Such a union would only be possible if both possessed the same fundamental physical human nature and biological compatibility. This is very contrary to how most people think of angels.

This understanding was preserved by numerous ancient Jewish sources. The Book of Enoch states concerning the Watchers, “they took unto themselves wives, and each chose for himself one, and they began to go in unto them” (1 Enoch 6:2), and later declares that “they became pregnant, and they bare great giants” (1 Enoch 7:2). Likewise, the Jewish historian Josephus wrote, “many angels of God accompanied with women, and begat sons” (Antiquities of the Jews 1.3.1). Similar traditions also appear in rabbinic literature. Pirkei de-Rabbi Eliezer states concerning the angels, “when they saw the daughters of man, they went astray after them” (Pirkei de-Rabbi Eliezer 22). Such unions are not permitted, because angels are immortal whereas humanity upon the earth is mortal, making such a union unequal by nature, just as the Torah forbids mating different kinds of animals (Leviticus 19:19).

The New Testament likewise alludes to this event. Jude speaks of “the angels which kept not their first estate, but left their own habitation” (Jude 1:6). Likewise, Peter refers to angels that sinned and were subsequently punished (2 Peter 2:4). These passages are commonly understood as referring to the same rebellion described in Genesis 6, when certain angels, also called “sons of Elohim”, abandoned the celestial Jerusalem, descended to the earth, took women as wives, and thereby transgressed the boundaries established by Elohim.

Yet although angels were indeed created as males and possess the biological capacity for reproduction, they were set apart as virgins throughout the 7,000-year duration of the present creation. No female counterparts were created for them in the heavenly city; only males were created in Heaven. Consequently, they were not commanded to multiply as humanity was upon the earth. The reason for this is that the present creation was *predestined* to be temporary and imperfect (Romans 8:20). Sin and death were foreordained to exist within the present creation, and even 1/3 of the angels were predestined to fall into sin and destruction (Revelation 12:4). It would therefore not be fitting and good for immortal offspring to be brought forth within a creation destined to exist only for a limited period and in a state of imperfection. This is likewise why Adam and Eve were prevented from eating from the tree of life after they had sinned (Genesis 3:22), because it would not have been good for them or their offspring to remain in sin while also being immortal. It would have implied, for example, that some of the most evil men who have ever lived, such as Nero and Hitler, would have continued to live endlessly without the limitation of death and therefore would have caused even greater harm to the world. It was therefore necessary that humanity be limited by mortality, just as the angels were limited by virginity. Even the division of languages was another limitation placed upon humanity, so that by being divided they could not simply do whatever they desired (Genesis 11:6–9). For this reason, the reproduction of immortals has been reserved for the creation to come, when sin and death will no longer exist, and when all inhabitants of the new creation — including its men and women — will all be equally immortal. Until that time, the male angels remain set apart in virginity.

This same pattern appears among those who attain the first resurrection. Although they remain men and women and retain the bodily capacity for reproduction, they likewise are set apart in virginity, like the angels, during the final 1,000 years of the present earth while ruling with Yeshua in his kingdom (Matthew 22:30). This is why Yeshua describes men as neither marrying nor women being given in marriage in the resurrection, while still remaining men and women. This is also why the 144,000 are described as virgins in the book of Revelation (Revelation 14:4). Their virginity does not imply the absence of gender, nor does it imply the absence of reproductive ability. Rather, like the angels, they are set apart in virginity throughout the time appointed for the existence of the present earth, for the reproduction of immortals has been reserved for the creation to come.

Only after the completion of the present 7,000-year plan, when death has been abolished, sin has been removed, and the new heavens and new earth have been established, will the proper conditions exist for the reproduction of immortals to be fitting and good. This is why the book of Revelation declares that “by its light will the nations walk” and that “the kings of the earth will bring their glory into it,” referring to the New Jerusalem and the “nations” that will dwell beyond its borders (Revelation 21:24–26). These nations cannot be the nations of the present earth, for the nations of the present earth pass away together with the present heavens and earth (Daniel 7:12; Daniel 2:44). This is also why Satan is released toward the end of the 7,000 years of the present earth, to deceive the nations once again, so that there is a just reason to destroy the final nations of the present creation (Revelation 20:9). Elohim does not destroy the righteous. Through this final destruction, all the nations of the present earth are brought to their end, so that the only nation and city that continues into the new creation is the heavenly Jerusalem. It would not be good for the identities, ideologies, and practices of each of the nations of the present world to continue into the next creation, because the next creation will be perfect. It is therefore necessary that they come to an end together with this imperfect world. Only the heavenly Jerusalem, together with its perfect identity, ideology, and practices, will continue into the new creation. For 7,000 years humanity upon the earth is being trained in the Torah and in belief in Yeshua, learning how to become citizens of the heavenly Jerusalem once it descends upon the new earth and the dwelling place of Elohim is among men. The identity of the heavenly Jerusalem is Israel-centric, with its twelve gates named after the 12 tribes of Israel, and it is likewise Yeshua-centric, with its twelve foundations named after the 12 apostles of Yeshua. Its ideology and practices are reflected in the Torah, the divine law that originated from that city and was given to Moses on Mount Sinai through the word of an angel. The Torah of Moses reflects celestial truths and principles already

known to all the angelic inhabitants of the heavenly Jerusalem. Yet it was spoken to Moses and written down by him in order to teach humanity on the earth the difference between good and evil and to instruct us how to become like the inhabitants of the heavenly Jerusalem. The nations mentioned in the new heavens and new earth are therefore not the nations of the present world. Rather, they are future nations that arise within the new creation itself, after sin and death have been forever removed.

The New Jerusalem is presently the habitation of the immortal male angels who dwell within it in the third heaven (Hebrews 12:22; Revelation 5:11). However, when this city descends unto the new earth (Revelation 21:2–3, 10), it will also become the habitation of the men and women who were saved from the first earth and have likewise attained immortality (1 Corinthians 15:42–54; Philippians 3:20–21), and all will become one humanity in the New Jerusalem, with Elohim ruling over them directly from within the city (Revelation 21:3, 22–23; Revelation 22:3–5), which is when Yeshua hands over the kingdom to the Father (1 Corinthians 15:24–28). Although the millennial kingdom of Yeshua will be glorious and great, it will still not be the ideal state, because the best ruler can only be the one who possesses the greatest knowledge and the greatest presence throughout all creation. Within creation, that ruler is the Father, who alone is all-knowing and omnipresent. This is why, when Israel asked Samuel for a king, Samuel hesitated, and Elohim told him that the people had rejected Him as their king. Nevertheless, Elohim acquiesced to their request and gave them a king (1 Samuel 8:4–9). Likewise, a greater king will be given to humanity for 1,000 years, namely Yeshua the Mashiach. Yet even that aeon will eventually come to its appointed end, and Yeshua will hand over the kingdom to the Father (1 Corinthians 15:24–28). At that time, the Father Himself will assume direct authority over all humanity from within the New Jerusalem, and there will no longer be any intermediary between Elohim and humanity. The true government of Elohim is a direct theocracy, with the Creator ruling directly over His creation. For the present time, however, it is a representative theocratic monarchy, with Yeshua serving as the regent king, representing Elohim and carrying out the laws and will of Elohim. All the inhabitants of the New Jerusalem will become one nation, the new and glorified Israel, which is the firstborn nation of Elohim, that is, the first nation established by Elohim from the first creation. At that time, the immortal males — both the angels and the men who were saved from the first earth — and the immortal women will unite sexually and bring forth new generations and new nations, populating the new earth beyond the borders of the New Jerusalem. The New Jerusalem will remain the most set-apart city of all, yet beyond it will exist new nations and new cities that will arise throughout the new and second earth. These nations will have continual access to the New Jerusalem and to the tree of life within it, for the Scriptures declare that “the leaves of the tree were for the healing of the nations” (Revelation 22:2).

The fact that the tree of life continues to bear fruit and that its leaves are said to be “for the healing of the nations” also reveals an important truth concerning immortality. Many people imagine immortality to mean becoming a non-physical or metaphysical being incapable of injury, suffering, or physical need. However, the Scriptures present the righteous as continuing to live in physical bodies within a physical creation. Immortality therefore does not mean becoming non-physical, nor does it mean becoming incapable of harm. Rather, immortality is the condition in which the physical body no longer ages, deteriorates, or dies from natural causes.

An immortal body remains physical. It possesses flesh, bones, organs, blood, and living cells. The immortal body still eats food, digests food, and even expels waste. Even angels are subject to the natural processes of eating, digesting, defecating, and urinating, just as we are. The difference is that the body no longer suffers biological deterioration. Its cells continually regenerate without degradation, maintaining the body in perpetual youth and perfect health. The immortal body therefore never grows old, never experiences age-related disease, and never dies from the gradual deterioration that presently accompanies human existence. In this sense, immortality is the opposite of mortality, not the opposite of physicality. The fundamental problem with our bodies is not that they are physical, but that they are mortal. Because they are mortal, they gradually deteriorate

over time and eventually die from natural causes. Mortality, not physicality, is the true problem facing humanity. If humanity were able to overcome mortality and preserve life indefinitely, then the greatest enemy of humanity would have been defeated. This is why the Scriptures identify death as the final enemy to be destroyed (1 Corinthians 15:26; Revelation 20:14). The ultimate hope of the resurrection is therefore not the abandonment of the physical body, but its liberation from mortality. The body remains physical, yet becomes immortal, no longer subject to deterioration, aging, disease, and natural death.

Yet immortality does not necessarily imply invulnerability. We will always exist in physical bodies, because we will never cease to be created beings, and creation itself is physical, being composed of matter, that is, atoms. Since we will always be physical, we will always be subject to the laws of the physical creation. No matter within creation is truly indestructible or invulnerable. Even an oxygen molecule, composed of two oxygen atoms, can be broken apart by lightning. Steel is very strong, yet it can be melted by fire. Diamonds are extremely hard, yet under sufficient force they can be cracked. Likewise, the organic matter of our physical bodies will always remain inherently soft, vulnerable, and destructible. Thus, a man who possesses immortality may still be wounded or even killed if pierced through by a sword. Yet death will never befall those whose names are written in the Book of Life, not because death is physically impossible for immortal beings, but because Elohim has predestined that it shall never happen unto them (Luke 20:36; Revelation 21:4). Likewise, if deprived of food, water, or other necessities for a sufficient period of time, the immortal body would still suffer the consequences of such deprivation and could ultimately die from starvation or dehydration. This is why even immortal angels can ultimately die in the lake of lava (Matthew 25:41; Revelation 20:10). The Scriptures declare concerning the angels, whom it calls gods, “you are gods, and all of you are children of the Most High. But you shall die like men” (Psalm 82:6–7). Although angels possess immortality, their immortality is not unconditional like that of Elohim. Rather, their immortality is conditional, provided that their immortal bodies continue to receive food, water, breath (*ruach*), and the proper conditions necessary to sustain life.

The lake of lava not only destroys the physical bodies of angels, but will also destroy the physical bodies of those who are resurrected and condemned to destruction. Yet their death will be a second death, a final death from which there is no return, because the soul itself is also destroyed there. This is also why Ezekiel speaks of the final destruction of Satan, “I will bring forth a fire from your midst, it shall devour you,” and afterward, “you shall be no more” (Ezekiel 28:18–19). Likewise, Yeshua spoke of the fire “prepared for the devil and his angels” (Matthew 25:41). Satan is therefore not portrayed as existing forever in conscious torment, but as ultimately being consumed and brought to an end. The same judgment awaits the angels that followed him and all who are condemned in the final judgment. From that point forward, they will never again awaken from the blackness of non-existence.

Adam and Eve were not originally created as immortal beings, because of the temporal state Elohim predestined for this creation (Romans 8:20–21), and the sin he foreordained would come to humanity on this earth (Romans 11:32; Ecclesiastes 7:13). Rather, they were created as mortal beings, just as all the animals were also created mortal. Although death was not intended for all humanity in heaven and on the earth, both of which were made in the representation of Elohim, death and decomposition nevertheless serves a necessary purpose within creation. If fruits and leaves did not die and decompose after falling from trees, the ground would eventually become overwhelmed with fallen vegetation. Likewise, if insects and animals were immortal, the earth would eventually overpopulate with living creatures. Death and decomposition therefore serve an important function within the created order and will continue to exist even in the new creation for plants and animals. Humanity alone is intended to have immortality, like Elohim, that is, never be subjected to death and decomposition. For this earth, Elohim determined a lifespan for every living creature. Some creatures were given short lives and rapid reproduction, while others were given long lives and slower reproduction, in order to maintain balance within creation. The mosquito was given only a brief span of life, while the dog was given a longer one, and the

tortoise a longer one still. Each creature was assigned its own lifespan and fertility rate so that populations of creatures upon the earth would be abundant, yet balanced.

Yet the bodies of humanity on this earth were biologically programmed to live up to one millennium. The early generations of humanity reveal this biological limit of the human body, for Adam lived 930 years (Genesis 5:5), and Methuselah lived 969 years (Genesis 5:27), the longest lifespan recorded in Scripture. These lifespans indicate that the mortal human body was originally designed to live for nearly 1,000 years before eventually succumbing to natural death. Even in its original condition, therefore, the human body was not inherently immortal, although it was intended for Adam and Eve to attain immortality through the tree of life had they remained obedient.

This is confirmed by what occurred after the transgression. Elohim stationed cherubim to guard the way to the tree of life, lest Adam and Eve should also take of its fruit and attain immortality (Genesis 3:22–24). This demonstrates that they did not already possess immortality by nature, for otherwise there would have been no reason to prevent them from accessing the tree. The tree of the knowledge of good and evil did not itself impart death unto them, for it was not a tree of death, but a tree of knowledge. What brought death upon them was their disobedience, which resulted in the loss of access to the tree of life. Had they remained obedient, they could have approached the tree of life at any time and eventually attained immortality through it, which is what was intended for humanity on the earth, to also have immortality, like the angels of heaven. Instead, having transgressed the commandment of Elohim (Romans 5:12), they were expelled from the garden, lost access to the tree of life, and were left subject to the mortality that already existed within their bodies. From that moment forward, death became “sure” unto them. Their bodies eventually grew old and died from natural causes. This is why Elohim told them that they would “surely” die. Before the transgression, death was only a possibility. After the transgression, death became a certainty.

The 1,000-year biological limit for the earthly human body also explains why Elohim warned Adam and Eve that they would die “in that day” (Genesis 2:17). Adam and Eve did not physically die on the exact same day that they ate the forbidden fruit. Rather, they died within the first millennium of their existence. Adam lived 930 years and died before completing 1,000 years (Genesis 5:5). Each day of creation corresponds prophetically to 1,000 years (Psalm 90:4; 2 Peter 3:8), producing a total of 7,000 years appointed for the present creation. Adam therefore died within the first “day” of creation, that is, the first millennium. The warning pronounced by Elohim was thus fulfilled exactly as spoken. Human longevity was much greater in ancient times, approaching a millennium of life, than it is in modern times. This was because of the ice firmament that surrounded the earth, which produced naturally hyperbaric conditions upon the earth. These conditions, in turn, increased oxygen availability and intake, thereby contributing to greatly extended human longevity. After the collapse of the ice firmament during the flood of Noah, human longevity was drastically reduced, typically to less than 120 years, although the global average lifespan today is perhaps less than 73 years. Our bodies are far less than our ancestors, not greater, although evolutionists teach that modern humans are superior to their ancestors and live longer than they did.

Yet Elohim placed within the garden the tree of life (Genesis 2:9). Although Adam and Eve were mortal, immortality was nevertheless within their reach, for it would not have been fitting for the earthly representation of Elohim to exist without the possibility of attaining immortality. As long as they remained obedient, they could approach the tree of life at any time and partake of its fruit. Yet just as they did not initially possess the knowledge of good and evil, so likewise they did not know that they were mortal. They were healthy, young, and therefore had no perceived need for the tree of life at that time. Had they known from the beginning that they were mortal, the first thing they might have done after being created would have been to eat of the tree of life in order to immediately attain immortality. But this was not the plan of Elohim. Rather, immortality was placed

before them as something to be attained through continued obedience, not something granted automatically from the very beginning.

Just as a tree of life was created for humanity upon the earth, so also a tree of life was created for the heavenly humanity. This is the tree of life present within the New Jerusalem (Revelation 22:2). It remains a mystery whether the angels originally attained immortality through this tree or whether they were created immortal from the beginning. The leaves of this tree not only serve for the healing of the nations in the new earth (Revelation 22:2), but are also presently available to heal the physical bodies of the angels who dwell within the heavenly Jerusalem.

It is likely that Enoch attained immortality from the heavenly tree of life after he was taken up to Elohim (Genesis 5:24; Hebrews 11:5). Yeshua, however, received immortality directly by the power of Elohim through the resurrection (Romans 6:9), and those who become part of the 144,000 and attain the first resurrection likewise receive immortality directly by the power of Elohim without any stated need to partake of the tree of life (1 Corinthians 15:51–54; Revelation 20:4–6). Those who are raised in the second resurrection and are found written in the Book of Life may then receive immortality through access to the tree of life within the New Jerusalem, though the Scriptures do not explicitly reveal the process by which this occurs.

The precise mechanism by which the tree of life imparts immortality remains a mystery. Scripture does not explain how it works. Yet because immortality is imparted through a physical tree producing physical fruit, it is reasonable to conclude that the process itself is also physical. It may be that the fruit contains biological properties capable of reprogramming every cell of the body into an immortal condition. The tree may possess within itself a perfect biological blueprint for the human body, perhaps encoded within a unique DNA sequence contained inside a beneficial virus that specifically targets the cells of the body. Once introduced into the bloodstream, such a mechanism might reprogram the cells so that they no longer degrade during division, preventing telomere shortening, halting the aging process, and maintaining the body in a perpetual state of youth and health.

What many people do not realize is that the aging process in our present mortal condition is itself programmed into the body. The shortening of telomeres during cellular division, the progressive senescence of cells, the loss of tissue regeneration, the graying of hair, the wrinkling of skin, and the weakening of muscles and bones are all governed by the DNA sequence found within the nucleus of every cell in our bodies. In other words, the human body is programmed to age and eventually die. Yet human anatomy and genetics are so vast and complex that immortality is not something humanity could realistically discover or engineer on its own. Although researchers have identified the role of DNA, telomeres, and numerous biological mechanisms involved in aging, our understanding remains incomplete. We can observe certain processes associated with mortality, but we do not possess the knowledge necessary to reprogram the entire human body into a truly immortal condition. Yet Elohim, who engineered our human bodies, created a tree whose fruit is capable of accomplishing what humanity never could, transforming a mortal body into an immortal one.

If mortality is programmed into the body, then it is reasonable to conclude that immortality likewise involves a different biological program that can also be programmed into the body. When changed into an immortal condition, the cells of the body would simply operate according to a different design. Rather than gradually deteriorating, they would continually repair themselves. Rather than entering senescence, they would remain perpetually functional. Rather than accumulating damage with age, they would maintain themselves in an optimal state. The immortal body would therefore not be a non-physical body, but a physical body operating according to a different biological condition than the one presently experienced by mortal humanity.

Likewise, the leaves of the tree contain properties distinct from those of the fruit, serving specifically to heal injuries and wounds. The fruit, by contrast, appears to be responsible for imparting immortality to the body, which is itself a far greater form of healing than the healing provided by the leaves. Yet beyond immortality itself, the fruit may also provide forms of healing greater than those supplied by the leaves, perhaps even activating the regeneration of missing limbs and damaged organs. On the earth there exist not only creatures that are effectively immortal, such as the immortal jellyfish (*Turritopsis dohrnii*), but also creatures capable of regenerating lost limbs and damaged body parts. The immortal jellyfish possesses the remarkable ability to reverse its life cycle, transforming its mature cells back into a juvenile state and thereby avoiding death from aging. Likewise, starfish can regenerate entire arms, salamanders can regenerate limbs and portions of vital organs, and axolotls can regenerate legs, sections of the spinal cord, heart tissue, and even portions of the brain. Scientists have discovered that when certain of these animals lose a limb, a specialized mass of regenerative cells known as a *blastema* forms at the site of the injury. These cells behave similarly to stem cells, multiplying and reorganizing themselves to reconstruct the missing tissues, muscles, nerves, blood vessels, and even bone. Even within humanity, regenerative abilities already exist. The human liver, for example, is capable of regenerating large portions of itself after significant injury or surgical removal. Thus, the capacity for regeneration is already present within our own bodies and in creation. Perhaps the tree of life simply activates regenerative mechanisms that already exist inside our bodies, allowing the body to restore damaged tissues, regrow missing organs and limbs, and maintain itself indefinitely. These creatures may therefore serve as examples of what is biologically possible through the tree of life. In this way, the fruit could remain useful for greater healing even after immortality has already been attained. These matters, however, remain a mystery. Nor do we know what properties may exist within the bark, roots, sap, or other parts of the tree. Much concerning the tree of life remains hidden from us.

Yet the book of Revelation does reveal that the tree of life produces 12 harvests each year, yielding its fruit every month (Revelation 22:2). Thus, fruit is continually available for all humanity dwelling in and around the New Jerusalem. This continual production of fruit suggests that the tree serves an ongoing purpose and is not intended merely as a means of attaining immortality. It is also doubtful that the tree of life reproduces through ordinary seeds as other trees do, for only one tree of life appears in the earthly garden and only one tree of life appears within the heavenly Jerusalem. The earthly tree of life no longer exists, for reasons unknown to us, but the heavenly tree of life remains. In the creation to come, when the New Jerusalem descends from heaven unto the new earth (Revelation 21:2–3), humanity will once again gain access to the tree of life, and what was lost in Eden will finally be restored to humanity upon the new earth.

As such, although no female counterparts were created for the angels in heaven, the situation upon the earth was different. Adam was not created among a vast company of fellow humans, but as the only human dwelling upon the earth. The angels, though all male, nevertheless existed among countless others of their own kind within the heavenly Jerusalem, surrounded by companionship, fellowship, and community. Adam, however, stood entirely alone. This is why Elohim declared, “it is not good that the man should be alone” (Genesis 2:18). The creation of the woman therefore served a purpose beyond reproduction alone. Certainly Elohim had already determined that nations and peoples would arise upon the earth through Adam’s descendants, and for this reason a woman was necessary. Yet the woman was also created because Adam himself was alone, lacking a companion corresponding to him. Eve was therefore given both as a wife through whom humanity would multiply and as a companion through whom Adam would no longer dwell in solitude. The angels, by contrast, were never alone in this manner, for they existed among the innumerable company of their fellow heavenly beings.

The Scriptures reveal that humanity exists in two forms, a heavenly humanity and an earthly humanity. The earthly humanity was created in the image and likeness of the heavenly humanity. This is why the Torah says,

“let us make man in our image” (Genesis 1:26), while the heavenly humanity was created more closely in the image and likeness of Elohim Himself. “Our” is referring to Elohim, Yeshua, and the angels. This is why the Scriptures declare that humanity on earth was made “a little lower than the angels” (Psalm 8:5; Hebrews 2:7). Humanity upon the earth was placed in a lower estate and condition, while the heavenly humanity was placed in a higher one. Yeshua is the heavenly man, the firstborn of all creation and the closest image of Elohim (Colossians 1:15; Revelation 3:14). Adam, by contrast, was the first man of the earth, fashioned in the image of the heavenly man (1 Corinthians 15:47).

The woman likewise was made in the image of the earthly man, being taken from the man and fashioned as his counterpart (Genesis 2:21–23). This is why the apostle Paul states that man is “the image and glory of Elohim,” whereas “the woman is the glory of the man” (1 Corinthians 11:7). Yet this does not imply inferiority, for the woman was created to be equal with the man, and together they were commissioned to exercise dominion over the earth as one. This is why, although the woman originally came from the man, thereafter every man comes from a woman through birth. They were created to be equal and interdependent. As Paul writes, “neither is the man without the woman, neither the woman without the man, in the Master. For as the woman is of the man, even so is the man also by the woman” (1 Corinthians 11:11–12). Elohim therefore blessed them both and said unto them, “be fruitful, and multiply, and replenish the earth, and subdue it” (Genesis 1:28). The authority over the earth was therefore given jointly to the man and the woman.

The relationship between man and woman also reflects a greater reality. Just as the woman proceeded from the man and was united to him, so humanity as a whole proceeds from Elohim and is destined to be united with Him. The man represents Elohim, whereas the woman represents humanity. In this sense, the woman reveals the feminine nature of humanity in relation to its Creator. This is why the Scriptures portray the New Jerusalem and the people who dwell within it as “a bride adorned for her husband” (Revelation 21:2). The feminine nature within humanity therefore serves as a living picture of the relationship between the Creator and His people, who are ultimately destined to become one with Him.

However, the subjection of the woman to the man was not part of the original creation order. Rather, it arose as a consequence of the transgression in Eden. After the fall, Elohim said to the woman, “your desire shall be to your husband, and he shall rule over you” (Genesis 3:16). Thus the husband’s rule over the wife appears not as part of the original blessing, but as part of the curse that followed sin. This is why, in the present *aeon* (era, epoch), wives are instructed to submit themselves to their husbands (Ephesians 5:22–24; Colossians 3:18), while husbands are commanded to love their wives and care for them (Ephesians 5:25). Yet this arrangement belongs to the present order. In the creation to come, the effects of the curse will be removed, and the original purpose of creation will be fully restored. Women will once again rule alongside men, just as both were originally commissioned to exercise dominion over the earth together. Indeed, even in the millennial kingdom of Yeshua, women who partake in the first resurrection will likewise receive authority to rule with him (Revelation 20:4–6).

Just as there are differences between the woman who came from the man, so there are even greater differences between the earthly humanity that came from the heavenly humanity. We were created mortal, whereas they were created immortal. We were placed upon the earth, a lower estate, whereas they were placed in the heavenly kingdom, a higher one. We inhabit cities that are subject to contamination, pollution, and degradation, built from common earthly materials, whereas they dwell within the New Jerusalem, a celestial and luxurious city of gold, precious stones, and pearl gates, whose glory surpasses anything found upon the earth (Revelation 21:10–21). Our bodies do not naturally radiate light, whereas angels are frequently described as appearing with radiance (Daniel 10:5–6; Matthew 28:2–3; Luke 24:4).

Likewise, the heavenly humanity was entrusted with authority over the earthly humanity. This is why angels are depicted as rulers over nations in the book of Daniel, where angelic princes stand over earthly kingdoms (Daniel

10:13, 20–21). It is likewise why Satan is described as exercising authority over the kingdoms of this world and as the “god” of this aeon (Luke 4:5–6; 2 Corinthians 4:4), for he himself belongs to the heavenly order and was originally granted great authority. The Scriptures even refer to angels as “gods” (Psalm 82:6). Indeed, the authority entrusted to certain angels is so great that the angel who appeared to Moses in the burning bush spoke in the first person as Elohim Himself, declaring, “I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob” (Exodus 3:2–6). Although the passage first identifies the speaker as an angel, the angel speaks with the full authority of Elohim, representing Him directly.

The authority delegated to angels was so great that whatever they proclaimed on behalf of Elohim carried the same binding force as the word of Elohim Himself. This is why every transgression of the Torah delivered through angels was punished with death (Hebrews 2:2). The apostle likewise reminds us that the Torah was “ordained by angels” and delivered through their administration (Galatians 3:19; Acts 7:53). Thus the angel who spoke with Moses at Sinai did not merely deliver suggestions or advice, nor did he act merely as a messenger. Rather, he spoke as if he were Elohim Himself. The commandments he proclaimed carried the full authority of heaven, and violations of those commandments were punished accordingly. The heavenly humanity therefore occupies a higher rank within the present creation than humanity upon the earth.

Another ability possessed by the heavenly humanity, but not presently by the earthly humanity, is the ability to transform their bodies into different forms. Although angels ordinarily appear in the form of men, which is their normal and most common appearance throughout Scripture, they are also capable of manifesting themselves in other forms when carrying out particular purposes assigned to them by Elohim.

This ability is hinted at in the Psalms, which declares concerning the angels, “who makes His angels winds; His ministers a flaming fire” (Psalm 104:4). The same passage is later applied to angels in the book of Hebrews (Hebrews 1:7). Indeed, the angel who appeared to Moses manifested himself in the midst of a burning fire within the bush (Exodus 3:2). This fiery form is related to the *seraphim*, whose very name is derived from the Hebrew word *saraph*, meaning “to burn” or “burning one.” Thus the seraphim appear to be angels capable of manifesting themselves in a fiery form.

Likewise, angels are able to transform into literal wind, assuming an *aeolian* body. This is the form of *ruach*. This is why we cannot see “spirits”, not because they are immaterial or metaphysical beings, but because in this form they are composed of moving air. As wind they become invisible to the eye and are able to move throughout cities, homes, and the earth itself without being seen by human beings.

Wings are also placed upon certain angels so that they can fly, and in this form they are called *cherubim*. This winged form is represented by the cherubim placed upon the Ark of the Covenant. It is a literal winged form, in which the wings become part of the physical body of the angel and can be controlled by the mind as additional appendages. Ezekiel describes cherubim as possessing wings (Ezekiel 1:5–11; Ezekiel 10:14–22).

The form of the cherub is useful for flight, mobility, protection, and guardianship. Even in the modern world, nations that possess an air force have capabilities far beyond those limited solely to ground forces. The ability to move through the air provides advantages in speed, reach, observation, defense, and rapid response. The form of fire is useful for manifesting power and glory. The form of wind is useful for invisibility and movement without detection. Each form serves a particular purpose and appears to be assumed only when required for a specific mission. These forms, whether as fire, wind, or cherub, are not the usual forms of angels. Once their task is complete in any of these forms, they return to their normal human form (without wings).

The human form is the usual form of angels. Wings are useful for flight, but they would be a burden when performing certain ordinary activities of life, such as sitting in a chair. Thus even the winged cherubic form is temporary, assumed by an angel only until a particular duty has been completed, after which he returns to his

usual human form. This may explain why the highest heavenly authorities described in Scripture, including Yeshua, are consistently revealed in human form rather than in winged form. The winged cherubic form therefore appears to be a specialized form associated with service and duty, rather than the permanent appearance of the heavenly humanity.

Another ability associated with the ruach form of angels is the ability to enter into the bodies of living creatures. They enter through the nostrils or mouth, through which the breath of life enters the body. Once within a body, a ruach gains access to the mind and becomes aware of the thoughts, memories, emotions, and perceptions of the individual whose body it inhabits. It may also exert varying degrees of influence over the body itself, and in some cases even gain control of speech, movement, and behavior.

When an *unclean ruach* enters and takes possession of a human body, this is what the Scriptures describe as “possession”. The person becomes possessed by the unclean ruach. Such beings are fallen angels or demons, in the form of wind. Unlike the set-apart angels, who are able to move back and forth between the ruach form and the human form, demons are confined permanently to their ruach state. They cannot transform back into human form.

The demons of today are the *Nephilim*, the giants who lived before the flood and were born from the union of angels and earthly women. When they died, they did not enter the sleep of death like ordinary humanity, but were cursed to become *unclean ruchot* (spirits, airflows) upon the earth. This coincides with what is written in the Book of Enoch, “the giants, who are produced from the airflows and flesh, shall be called evil airflows upon the earth” (Book of Enoch 15:8–11).

Deprived of the pleasures associated with bodily existence, such as eating and drinking, they seek habitation within the bodies of others. This helps explain why the *unclean ruchot* cast out by Yeshua pleaded to be allowed to enter a herd of swine rather than be imprisoned in the caves of the earth like the other imprisoned ruchot (Matthew 8:31–32; Mark 5:12–13; Luke 8:32–33). By inhabiting a body, even the body of an animal, an unclean ruach is at least able to experience sensation and pleasure through that body.

Being in a ruach state has certain advantages. It grants invisibility, protection from many forms of physical harm, the ability to enter physical bodies and gain access to their minds, the ability to influence or control their movements, and freedom from the need for food or drink. The aeolian body is self-sustaining and can remain suspended in the air indefinitely without requiring sustenance. Yet when one is permanently confined to this aeolian state, it becomes a curse. Such a being can never again be seen, never again touch anything, never again embrace another, never again eat, and never again drink. This is why the curse placed upon the Nephilim, condemning them to remain permanently as ruach, is so terrible.

Likewise, the angels imprisoned beneath the earth are not confined in physical human bodies, for physical human bodies would require continual sustenance. Rather, they are imprisoned in ruach form, which requires no food. This corresponds with the epistle that states that Yeshua went and preached to the *ruchot* in prison (1 Peter 3:19). They remain in darkness with nothing but their own thoughts for thousands of years, never knowing how much time has passed nor how much time remains until the day of judgment. This too is a dreadful punishment for the angels who sinned and joined themselves with women. This was the punishment that the demons whom Yeshua cast out were afraid of, so they begged him to allow them to enter the swine instead.

The effects of possession by an unclean ruach are often harmful. An invading ruach possesses desires and intentions of its own that differ from those of the person being possessed, and thus an internal conflict can arise regarding control of the body. At times, the person may even black out, allowing the ruach to assume full control of the body. In some cases, multiple personalities may be manifested as the person and the ruach alternate control of the mind and body. This frequently results in irrational behavior, violence, self-harm, altered speech,

or other forms of mental and physical disturbance. Scripture also indicates that more than one unclean ruach can inhabit the same individual at the same time. When Yeshua asked one possessed man his name, the reply was, “my name is legion, for we are many” (Mark 5:9), indicating that numerous *ruchot* were dwelling within a single body.

When a fallen angel exists in the ruach state, he is called an *unclean ruach*. The same is true of the Nephilim who became ruach after death. They likewise are called unclean ruach. What makes them unclean is not the ruach form itself, for even the set-apart angels can assume the form of ruach. Rather, they are unclean because they have fallen into sin and have been separated from the favor of Elohim. Having rebelled against righteousness, they can no longer be trusted as reliable witnesses of truth.

For this reason, whatever an unclean ruach says or does cannot be trusted. When they speak, they often do so through the mouths of those whom they inhabit, who thereby become false prophets. This is why the epistle of 1 John instructs believers to test the *ruchot* to determine whether they come from Elohim, “do not believe every ruach, but test the *ruchot* to see whether they are from Elohim” (1 John 4:1). The Scriptures frequently portray unclean ruach as deceivers and liars. They seek to mislead, manipulate, and terrify humanity. At times they may even impersonate the dead, appearing as deceased relatives or familiar persons in order to deceive those who encounter them. They may also produce dreams and visions. An example is found in the account of the medium of Endor, who claimed to see a vision of Samuel after his death (1 Samuel 28:11–14). Likewise, in the book of Acts, there was a slave girl who was possessed by a “ruach of divination” and brought her masters much profit through fortune-telling (Acts 16:16–19). The information she provided was evidently accurate enough that many were willing to pay for her services. Yet the source of her knowledge was an unclean ruach, and Paul ultimately cast it out of her. This demonstrates that unclean *ruchot* may at times possess knowledge that extends beyond ordinary human understanding. For this reason, even when a ruach appears to reveal hidden information or future events, it should not automatically be assumed that it comes from Elohim. Rather, the *ruchot* must be tested by the knowledge of the Torah and Yeshua, for unclean *ruchot* are fully capable of producing signs, revelations, visions, and predictions in order to mislead those who do not know the Torah and Yeshua.

Furthermore, because many of these unclean *ruchot* were originally celestial angels, they still possess certain abilities and authority, which they may then exercise through the humans they inhabit. For this reason, signs, wonders, and even miracles may sometimes occur through them. This helps explain how the magicians of Egypt were able to imitate several of the signs performed through Moses (Exodus 7:11–12, 22; Exodus 8:7). Unclean *ruchot* were inside of them that had authority to perform such signs. Yet their power was limited, for the ruach inside of Moses was a set-apart and righteous ruach that was under the favor of Elohim and therefore possessed greater authority. Thus the magicians were eventually unable to reproduce the greater signs and were forced to acknowledge, “this is the finger of God” (Exodus 8:19).

Just as unclean *ruchot* are fallen angels existing in the form of wind, so also set-apart *ruchot* are righteous angels existing in the same aeolian form. The distinction is not the form itself, but the righteous or unrighteous condition of the being. The ruach form is not inherently unclean, for both righteous and fallen angels are capable of assuming this same aeolian form. Rather, a ruach is called unclean when the angel has fallen into sin and rebellion against Elohim. Conversely, when the angel remains righteous, obedient, and in the favor of Elohim, he is called a set-apart ruach, ruach haqodesh, ruach of Elohim, or what is commonly translated into English as a “Holy Spirit.”

This understanding is reflected in the Scriptures themselves. Speaking of the being who led Israel through the wilderness, Isaiah declares that “the angel of his presence saved them,” and shortly afterward says, “but they rebelled, and grieved his Holy Spirit” (Isaiah 63:9–11). The set-apart ruach is therefore not presented as a third

version of Elohim called “Holy Spirit”, but as a righteous heavenly messenger acting in the service of Elohim in the invisible form of ruach. This understanding is further reflected in the apostolic writings. Speaking concerning prophecy, Paul declares that “the ruchot of the prophets are subject to the prophets” (1 Corinthians 14:32). This statement makes little sense when the ruach haqodesh is understood in the singular sense as a third being of the trinity, rather than in the plural sense as angels in the form of ruach. Rather, it reveals that individual ruchot are assigned to individual prophets and operate through them. Each ruach dwelling within a prophet remains subject to that prophet. Unlike unclean ruchot, which may seek to dominate the mind and body of a person, the ruchot haqodesh do not possess a prophet in such a manner. They do not remove control of his body and mind. Instead, they guide, teach, and inspire from within the prophet, while remaining subject to the prophet through whom they operate.

This concept also appears in the book of Revelation, which repeatedly speaks of the “seven Ruchot of Elohim” (Revelation 1:4; 3:1; 4:5; 5:6). The Scriptures do not speak of one Holy Spirit in a trinity, but of *multiple* set-apart ruchot belonging to Elohim and carrying out His purposes. They are seven angels charged with becoming ruach, and are sent to the earth to dwell inside the body of the first believer in each of the seven *kehillot* (communities, assemblies) of Elohim. From that first anointed person then the ruach is imparted to other believers in that same city. The first person to receive the ruach haqodesh in any city is then established to be one of the seven true kehillot of Elohim, since each *kehillah* (community, assembly) is in a different city in the world. They become a lamp in that city, among the 6 other lamps, that make up the *menorah* (candelabrum) of seven lamps. There are always seven lamps of Elohim on the earth. Only seven kehillot truly belong to Elohim in all the world.

This understanding is likewise reflected in the epistle of John. John instructs believers, “do not believe every ruach, but test the ruchot whether they are of Elohim” (1 John 4:1). He then adds, “every ruach that confesses that Yeshua Messiah has come in the flesh is of Elohim” (1 John 4:2). The repeated use of the expressions “every ruach” and “the ruchot” points to a plurality of ruchot rather than to a single omnipresent being called the Holy Spirit. John is not speaking of one Holy Spirit, but of multiple ruchot. Some ruchot are set-apart and come from Elohim, and some are unclean and do not come from Elohim. The set-apart ruchot confess the truth concerning Yeshua, whereas the unclean ruchot oppose and deny it.

All the ruchot are actually human like us, but in an invisible aeolian form, because their original form was that of a human in heaven, an angel, or that of a Nephilim giant in former times, who was likewise human. They all think, reason, and possess their own personalities. Yet all the set-apart ruchot act as one in accordance with the will of Elohim and never contradict one another or the written word of Elohim. This is why they must be put to the test to determine whether they align with the written Scriptures and the Torah, because if they do not, then they are not of Elohim.

The Scriptures also reveal that the ruach dwelling within a believer intercedes on behalf of the believer (Romans 8:26–27). This further indicates that the ruach haqodesh is not Elohim, just as Yeshua is not Elohim, because prayers are offered unto Elohim, just as Yeshua likewise prayed unto Elohim. The ruach haqodesh is also not omnipresent, for he does not dwell within every person, but must be sent from a place where he is to a place where he is not. This is contrary to the teaching of the trinity, which holds that the Holy Spirit is Elohim and therefore omnipresent.

Furthermore, the ruach is described as speaking, teaching, guiding, and making intercession from within the believer. Yet the only beings in creation capable of speech, thought, prayer, and intercession are human beings, whether on the earth or in heaven. And since the only beings capable of existing in the form of ruach are angels, rather than humans dwelling upon the earth, it follows that the ruach haqodesh must be set-apart angels. The ruach dwelling within a believer is therefore a set-apart heavenly messenger in the form of ruach, assisting, guiding, teaching, strengthening, and interceding for the believer from within while remaining subject to the

authority of Elohim. This is also the most reasonable explanation for how wind can itself also be a conscious being, that is, an angel operating in the form of wind. This was the original understanding of the term “ruach haqodesh.”

Over time, however, as a result of Roman Catholic influence, many have come to understand the Holy Spirit as a mysterious third person of a trinity, an omnipresent entity distinct from the angels, while others reduce the Holy Spirit to a mere force, influence, power, or collection of righteous thoughts. Yet the Scriptures consistently describe ruach in personal terms, speaking, acting, guiding, teaching, and communicating. The simplest explanation is that set-apart ruchot are righteous angels operating in the ruach form and carrying out the will of Elohim throughout creation.

This confusion has led to many misconceptions. Some claim that their own thoughts and feelings are the Holy Spirit speaking within them. Others claim to possess the Holy Spirit merely because they have believed. In certain religious movements, people speak unintelligible sounds and call them tongues, though they are in reality “fake tongues”, while others place their hands upon the foreheads of people and push them to the ground, claiming that such manifestations are evidence of receiving the Holy Spirit. Yet none of these absurd acts are proof that a person truly possesses the ruach haqodesh. This is why Yeshua warned, “many shall come in my name, saying, ‘I am *Mashiach*,’ and shall deceive many” (Matthew 24:5). Since *Mashiach* means “anointed,” he was actually saying many would come as believers in his name claiming to be anointed by the ruach haqodesh, claiming special authority and special revelation, but not truly having the anointing, and would thereby deceive many. And many have indeed come claiming to have the anointing, yet they are false prophets and do not truly have the ruach haqodesh.

Yet when a person truly receives the ruach haqodesh, the ruach dwelling within him speaks to him and teaches him. This is what is called the “anointing”. It is not a metaphysical or “spiritual” experience, but an actual angel in the form of ruach that enters the body. This is why, when the ruach entered into the prophet Ezekiel, he heard an audible voice speaking to him (Ezekiel 2:2; Ezekiel 3:24). Likewise, the apostle John writes concerning believers, “you have an anointing from the Set-apart One” and “you need not that any man teach you, but as the same anointing teaches you of all things” (1 John 2:20, 27; John 14:26). The ruach therefore teaches the believer whom he inhabits, while also guiding and comforting him.

The ruach may also reveal future events to the believer, from which prophecy is derived. He may grant understanding, wisdom, and knowledge beyond what the believer naturally possesses. David likewise declared, “the ruach of the Master spoke by me, and His word was on my tongue” (2 Samuel 23:2), demonstrating that what a prophet of Elohim speaks comes from the ruach dwelling within him. The ruach may likewise grant authority to perform signs, wonders, and miracles according to the will of Elohim (Mark 16:17–18; Acts 3:6–8; Acts 5:12–16). Furthermore, the ruach is able to take control of the lips and speech of the believer and speak through him in a language unknown to that person. This is what is meant by speaking in tongues. Speaking in tongues is not meaningless speech or unintelligible sounds, but a genuine language spoken through the believer by the ruach dwelling within him. This is why, in the book of Acts, when the disciples spoke in tongues, people around them understood them in their own foreign languages (Acts 2:4–11). This authority that the ruach has over speech is also seen in Ezekiel, to whom the ruach said, “I will make your tongue cling to the roof of your mouth,” and later, “I will open your mouth” (Ezekiel 3:26–27), demonstrating the control that the ruach can exert over the mouth of the prophet.

Yet all is done with the consent of the prophet. The ruach haqodesh is therefore a help, not a possession. Yeshua even called the ruach haqodesh the “Helper” whom the Father would send to believers (John 14:16, 26; John 15:26; John 16:7). An unclean ruach, by contrast, seeks to take possession of the body without the consent of the person (Mark 5:1–13; Luke 8:27–33).

The ruach is also able to reveal hidden things to the believer, including the thoughts, intentions, and secrets of the inner minds of others. This is why the prophets at times possessed knowledge that could not have been obtained through ordinary human means. Samuel, for example, not only revealed future events to Saul, but also disclosed the desires and thoughts that were within Saul's own inner mind (1 Samuel 9:19–20). Likewise, Yeshua frequently knew the thoughts of those around Him (Matthew 9:4; Matthew 12:25; Luke 5:22; Luke 6:8). The ruach is able to access the mind and reveal to the believer what others are thinking and what is hidden within their inner minds. In this manner, insight and discernment, are also given to the believer by the ruach.

Yet the greatest work of the ruach haqodesh is not the revelation of secrets, nor the working of miracles, but the transformation of the inner person. The primary purpose of the ruach is to circumcise the inner mind and remove the sinful nature from within a person (Colossians 2:11; Romans 2:29; Romans 8:9). This is why the Scriptures teach that whoever has been born of Elohim does not continue in sin (1 John 3:9). When a person receives the ruach haqodesh, he is instantly transformed into a new person. The desires for sin is removed, and a believer is rendered free from sin (Romans 6:18; Romans 6:22; Romans 6:6-7; John 8:34-36).

A shadow of this tremendous inner transformation is seen even in Saul. Before receiving the ruach, Saul was an ordinary man. Yet Samuel declared that when the ruach came upon him, he would be “turned into another man” (1 Samuel 10:6). Shortly afterward the Scriptures state that “Elohim gave him another inner mind” (1 Samuel 10:9). Thus the coming of the ruach was not merely the reception of information or power, but a change within the person himself, by a being that entered inside the body. Nevertheless, the work of the ruach in those days was not yet complete. Although the prophets and righteous men of old received the ruach haqodesh, the blood of Yeshua had not yet been shed, and therefore the full removal of the sinful nature had not yet been dispensed by the ruach. Yet the ruach still guided, taught, empowered, and transformed them, yet they still struggled with sin. This is evident from the lives of the prophets and kings, including Saul himself, who later departed from obedience despite having received the ruach. Even David sinned after receiving the ruach. Yet it was not until the blood of Yeshua was shed, that now a new ruach is sent that now also delivers a believer from sin.

For this reason Ezekiel prophesied concerning a future work of Elohim that would surpass what had previously been experienced, “a new inner mind also will I give you, and a new ruach will I put within you” and “I will put my ruach within you, and cause you to walk in my statutes” (Ezekiel 36:26–27). The purpose of the *Brit Hadashah* (New Covenant) is therefore not merely the forgiveness of sins, but the removal of the sinful nature itself and the creation of a new humanity that is finally able to obey the commandments of Elohim. This is essentially why the sacrifice of Yeshua is represented by the Pesach lamb, which relates to leaving Egypt, which represents slavery to sin. Through the ruach haqodesh, operating under the Brit Hadashah established by Yeshua, the believer is freed from sin when he receives the baptism of the ruach haqodesh. Under the former covenant, the ruach could guide, teach, and empower, but under the Brit Hadashah the ruach also removes the sinful nature itself through the blood of Yeshua. In this way, the promise given through Ezekiel finds its fullest realization, finally granting believers true righteousness that comes from above (Romans 8:4; Hebrews 10:14; Hebrews 12:23).

This understanding is also reflected in the prophecy of Daniel concerning the 70 weeks. Daniel declared that within the seventy weeks Elohim would “finish the transgression,” “make an end of sins,” and “bring in aeonial righteousness” (Daniel 9:24). Many interpret the 70th week as referring to a future antichrist. Yet the one who was “cut off” in the midst of the 70th week was Yeshua (Daniel 9:26–27), who established his new covenant (Brit Hadashah) with many through his death. Through his Brit Hadashah, the end of sin began to be realized in those who receive the ruach haqodesh through belief in him, for they are delivered from the bondage of sin and caused to walk in perfect righteousness. Thus the end of sin is not accomplished in a single moment for all humanity, but unfolds in stages according to the plan of Elohim. It begins with the few who receive the ruach

under the Brit Hadashah. It continues during the millennial reign of Yeshua, when righteousness will fill the earth and sinners will be few. Finally, it reaches its complete fulfillment at the end of the 7,000 years of the present creation, when sin and death are removed completely.

Receiving the ruach haqodesh is likewise what the Scriptures describe as being “born again” and “born from above” (John 3:3–8). The expression does not refer merely to adopting a new religion, changing one’s beliefs, or experiencing an emotional conversion. Rather, it refers to the moment when the ruach haqodesh enters a person and begins dwelling within him. At that moment the person becomes inwardly transformed and, in a very real sense, becomes another person. This is why the apostle John declares that whoever has been born of Elohim does not sin, because the ruach frees a believer from sin (1 John 3:9). Through the indwelling ruach, the believer is set free from the slavery of sin and caused to walk in righteousness perfectly. It is actually the only way possible to become inwardly perfect, by receiving the ruach.

Yet the reception of the ruach haqodesh does not remove free will. The believer is no longer enslaved to sin, but he remains capable of choice. In this respect he becomes like the righteous angels, who are free from the bondage of sin and yet still possess free will. Indeed, some angels chose to sin despite not being slaves to sin. They had knowledge of good and evil, yet a third of them willingly chose to sin against their own perfect nature, which is why they can never be forgiven. Thus, although a person who has received the ruach haqodesh has been liberated from the sinful nature, he still retains the ability to choose obedience or rebellion, even during the millennial reign of Yeshua and in the new creation afterward. The possibility of sin will always remain, yet it is not appointed for those who receive the ruach under the Brit Hadashah ever to sin again. The destruction of those who disobey the commandments of Elohim in this first creation will always serve as a lesson to all who are saved and continue into the next creation. There will never again be a repetition of perfected beings falling into sin, neither among the angels in heaven, who are perfect, nor among those on the earth who receive the ruach haqodesh and are perfected.

For this reason the Scriptures issue severe warnings concerning sin after receiving the ruach haqodesh (Hebrews 6:4–6; Hebrews 10:26–29), teaching that whoever receives the ruach and then sins can never again repent. The Torah itself contains a similar warning when Elohim declared concerning the angel sent before Israel, “beware of him, and obey his voice; provoke him not, for he will not pardon your transgressions” (Exodus 23:20–21). Likewise, Yeshua warned concerning blasphemy against the ruach haqodesh, declaring that it would not be forgiven (Matthew 12:31–32; Mark 3:28–30). The seriousness of such passages reflects the gravity of sin committed after receiving the ruach haqodesh. Any sin committed after receiving the ruach haqodesh is treated in the same manner as the sin of an angel, for there is no forgiveness. The reason humanity upon the earth is granted forgiveness is because Elohim knows that Satan deceived Eve and brought about the fall of humanity, and that we are all conceived in sin and born into a world filled with sin and deception. For this reason mercy is extended unto us. Yet once a person reaches the full knowledge of good and evil and attains the inward perfection of the angels by receiving the ruach haqodesh, there is no forgiveness of sins any longer.

This principle is also illustrated in the account of Ananias and Sapphira. Peter asked, “why has Satan filled your heart to lie to the ruach haqodesh?” (Acts 5:3). They had not yet received the ruach themselves, yet merely by lying to the ruach within Peter, they immediately fell dead under punishment (Acts 5:5–10). Their account stands as a warning concerning the seriousness of rebelling against the ruach haqodesh. There is never any forgiveness, and there is no turning back once someone is sealed with the ruach haqodesh, which is why the ruach haqodesh is also called a “seal” (Ephesians 1:13; Ephesians 4:30).

Paul himself also describes his former condition before receiving the ruach haqodesh. He speaks of a time when he did not do the things that he desired to do, but instead did the things that he hated (Romans 7:14–25). This condition reflects the bondage of the sinful nature that exists prior to receiving the ruach haqodesh. The sin

dwelling within the inner mind is what produces sinful thoughts and desires, which a person then contemplates and yields himself unto. A person may never have stolen, yet the sinful nature may produce a thought to steal something. If the person yields to that thought, he commits theft and becomes a thief, thereby becoming a sinner. Sin, when acted upon, ultimately results in the destruction of the soul and body (second death) at the final judgment. Yet afterward Paul could declare that he had been set free from the Torah of sin and death (Romans 8:1–4), because he had been set free from sin (Romans 6:18), which is what happens when a person receives the ruach haqodesh.

It is like a virus within a computer causing the computer not to function properly. Once the virus is removed, the computer functions as it was originally designed to function. In the same manner, we inherit the sinful nature at conception, for it is passed down to us through our genes, just as a cat inherits the instinct to bury its excrement in the earth, an instinct likewise passed down through its genes. It is this sinful nature that causes us to stray into sinful acts against Elohim, against our fellow neighbor, and even against ourselves. It causes us to act contrary to the purpose for which we were created, namely, to be the image of Elohim, living in perfect harmony with Elohim, with our neighbor, and within ourselves.

Instead of walking in a straight line, we deviate to the sides like a drunkard. Instead of a vehicle that drives straight ahead, we are like a vehicle whose alignment is off and which continually pulls to one side. Yet the ruach remedies this inner defect. He removes the virus within us. He removes the drunken condition that causes us to wander, enabling us to walk straight. He corrects the misalignment, enabling us to move forward according to the purpose for which we were created. Elohim has access to our minds, and just as He was able to rewrite the language that humanity knew at Babel, so likewise He is able to rewrite our minds, freeing us from the condition that causes us to stray outside of everything that He commands.

The inward struggle that once dominated Paul had been overcome through the work of the ruach. And when a person is finally set free from sin, he is no longer under the written Torah that reveals what sin is, for the written Torah was given for sinners (1 Timothy 1:9), whereas he is now under favor, having been perfected by the ruach (Galatians 5:18; Hebrews 10:14).

Yet even among those who had received the ruach, differing measures of belief, understanding, and knowledge still existed. When John the Baptist received the ruach while he was still in the womb, this did not impart full knowledge to him. Rather, he still had to be born, grow, and mature, while the ruach gradually taught him over time. Even Yeshua, after receiving the ruach, did not know the day and hour of his own return, nor did the ruach himself know it, because that knowledge belonged to the Father alone. Even the knowledge of Yeshua was limited, whereas the knowledge of the Father alone is unlimited. Receiving the ruach haqodesh does not impart full knowledge of all things at the level of the Father. Rather, the ruach teaches and reveals to the believer, according to the limited measure of knowledge entrusted to him, those things that are necessary and beneficial for him to know.

The ruach serves as a heavenly guide who helps us and gives us insight from within our bodies during the present aeon. He teaches according to the limited knowledge entrusted to him by the Father and Yeshua, yet he himself is not the Father, who alone possesses unlimited knowledge. Likewise, Yeshua rules as a perfect and righteous king in the heavenly Jerusalem for 2,000 years and afterward for 1,000 years upon this earth. Since his first coming, and throughout the 3,000 years spanning from the year 4000 YB to the year 7000 YB, he has been our teacher and will continue to be so during the millennial kingdom that begins in the year 6000 YB, instructing us according to the knowledge given to him by the Father, until he delivers the kingdom back to the Father in the year 7000 YB. For ultimately, he himself is not the Father, who alone possesses unlimited knowledge. Therefore, the help provided by the ruach and by Yeshua, though good and perfect for the present time, is not as ideal as receiving help directly from the superior source, namely, the Father Himself. The guidance provided

by Yeshua is good and perfect for the present time, just as the guidance provided by the ruach is good and perfect for the present time. Yet both belong to a temporary administration appointed by the Father. In the creation to come, humanity will have direct access to Elohim the Father Himself, which is superior than the current access we have by Yeshua and the ruach. We will finally have direct access to the Father and to His unlimited knowledge when the heavenly Jerusalem descends unto the new earth (Matthew 5:8).

While having the ruach, not only is our knowledge our own, distinct from the knowledge of the ruach, which he slowly imparts to us like a mother teaching her son, but our emotions are also our own, distinct from the emotions of the ruach. Our fears are likewise our own. Peter serves as an example of this. He was righteous and guided by the ruach, and he knew that the uncircumcised Gentiles had been accepted by Elohim and sat with them. Yet when his Jewish brothers in the Torah, who still believed circumcision was required, arrived, he drew back in fear of them. This in itself was not a sin, but it was not the best choice, because he should have been fearless and stood up for his uncircumcised Gentile brothers in a truth that he himself already knew, namely, that circumcision was no longer required. Instead, not wanting to offend his Jewish brothers and being afraid of them, he chose a less advantageous course of action, also operating with a lesser understanding and belief than Paul in that matter. To Paul, this was obviously a hypocrisy, and Peter therefore stood “condemned,” that is, at fault (Galatians 2:11–14), but this was still not a sin. Yet the ruach inside Peter did not assume control of his body in order to restrain him from taking a less advantageous course of action. Rather, he allowed Peter to act, continuing to teach him through his own actions and chosen path. Our liberty to choose is never lost, even when we choose the less ideal path, though never outside the boundaries of the commandments of Elohim once we have been perfected by the ruach, because we are no longer slaves to sin. A person may choose to build an electric vehicle, while another may choose to build a gasoline vehicle. Both have advantages and disadvantages. One may be better than the other, and in my personal opinion an electric vehicle is better if it can be charged by a domestic solar system, yet both remain acceptable and functional courses of action. However, if a third person builds a vehicle that does not work and cannot drive at all, whether electric or gasoline, then it is useless. Likewise in life, there will always be choices that are better than others, even in the millennial kingdom of Yeshua and in the creation to come. Yet once choices depart from the constraints of the commandments of Elohim, they no longer lead to usefulness and benefit, but only to destruction and futility. A bridge may be constructed in many different ways, some better than others, but if vehicles cannot travel across it, then it is useless. Peter did not choose a path of destruction and futility. Rather, he chose a less advantageous and less ideal course of action, acting out of fear of his Jewish brothers and showing insufficient regard for his Gentile brothers, similar to one who, in my opinion, chooses to build a gasoline vehicle instead of an electric vehicle.

Even Elijah, who had the ruach, feared Jezebel and fled from her (1 Kings 19:1–3). Likewise, Yeshua, who had the ruach, desired not to suffer the things that were about to come upon him, saying, “if it be possible, let this cup pass from me” (Matthew 26:39). Such emotions of fear and distress are normal in the course of life and do not constitute sin, even in those who have the ruach inside of them. Nor does the ruach free a person from feeling fear or concern. Even having reached a perfected state, we will always remain physical, finite, and capable of destruction. For this reason, causes for caution, concern, and even fear will always exist in this creation and in the next. Above all, the fear of Elohim will always remain. Fear and pain are natural mechanisms of preservation that will always exist, for if fear and pain did not exist within us, there would be no reason not to slice our own hands with a knife. Because these mechanisms exist, a natural barrier is placed before us for our own physical survival and benefit. When Adam and Eve were created, pain receptors were placed within their bodies as part of Elohim’s design, providing a natural mechanism of self-preservation. These pain receptors serve as a warning system, alerting the body to injury and danger. Without them, there would be little reason to avoid actions that damage the body. These same pain receptors will likewise exist in our immortal bodies in the creation to come, continuing to serve as a natural safeguard for the preservation of the body. Yet when sin and

death entered into creation, these pain receptors began to be afflicted far beyond what was originally intended for humanity. Disease, injury, torture, starvation, and countless forms of suffering became part of human experience. Such things were never the purpose for which the human body was intended. In the new creation, these forms of suffering will never again occur. Nevertheless, the pain receptors themselves will remain, not as instruments of suffering, but as part of the natural mechanisms of preservation established by Elohim for the benefit and protection of humanity created in his representation.

So Peter acting out of fear, although not ideal, did not constitute sin. Yet Peter was already susceptible to the fear of men, as is evident in his denial of Yeshua (Matthew 26:34; Mark 14:30; Luke 22:34; John 13:38), which in that case was sin, because whoever denies the Son denies the Father. At that time, however, he had not yet received the ruach. Nevertheless, remnants of his former personality still carried over into the new person he became at Shavuot when he received the ruach. For although we become a new person, we still retain aspects of who we were, and our past memories are not forgotten. The engine of a vehicle may be replaced with a new and better engine, yet it still remains the same vehicle. And ultimately, although we are inwardly perfected by the ruach, we are still in these mortal bodies, so we have not yet attained the ideal state until the return of Yeshua, when our bodies likewise will be perfected into immortal bodies. Yet even in the millennial kingdom, and even far beyond in the new heavens and the new earth, remnants of who we were and how we thought will still remain. Even physically, aspects of our identity will persist. Whoever was a man will continue as a man, and whoever was a woman will continue as a woman. Likewise, whoever possessed a Caucasian appearance will continue in a Caucasian appearance, whoever possessed a Chinese appearance will continue in a Chinese appearance, and whoever possessed a Black appearance will continue in a Black appearance. The introduction of perfected earthly humans into the New Jerusalem will bring with it new varieties of humanity, for variety naturally accompanies procreation. The varieties that presently exist upon the earth are themselves the result of procreation, just as one original kind of dog gave rise to the many varieties of dogs that now exist. The population of the New Jerusalem will therefore consist not only of angels, but also of the saved from every nation of the first earth, bringing together a great variety of humanity within a single city. Variety is beautiful, interesting, and good. And new varieties of humanity will also emerge upon the new earth when angels and immortalized men from the first earth are permitted to unite with immortalized women in the ages to come. Thus, although all humanity will ultimately be united as one nation in the New Jerusalem, some of the things that made us different, varied, and unique will continue onward, yet all within a state of perfection.

Paul, by contrast, was more fearless and repeatedly entered dangerous situations for the sake of the gospel of Yeshua, even when doing so could have cost him his life. Each believer possesses a different personality. Although the same commandments of Elohim are common to all believers, the path each believer chooses and the decisions each believer makes within what is permitted may differ greatly from one believer to another.

The ruach may at times remain silent and simply allow a situation to unfold, permitting the believer to learn through experience rather than through direct instruction. Sometimes lessons are better taught through experience than through teaching alone. In the case of the disagreement between Paul and Peter, it was necessary for Paul to speak out, so that the event might serve as an example and edification for others. Yet Peter was not in sin and did not operate outside the parameters of the commandments of Elohim. Rather, even within those parameters, one choice may be more advantageous than another. Paul likewise instructed believers not to judge one another concerning food, because different believers are given different measures of belief and understanding (Romans 14:1–6, 14–23). Some believers possessed greater knowledge and understood their freedom, while others operated according to a lesser measure of understanding (Romans 12:3). Yet Paul did not condemn them for this. Even the angels may differ in their opinions and proposals among themselves, for it is written, “one said one thing, and another said another” (1 Kings 22:20–21). On some matters there may be room for differing opinions and understanding. On other matters, however, such as the commandments of

Elohim revealed in the Torah, there can be no disagreement. “You shall not steal” means “you shall not steal,” and whoever disagrees with this has already fallen from favor into sin, whether angel or human upon the earth.

Likewise, not everyone receives the ruach haqodesh immediately upon believing. Often a process of instruction, repentance, purification, and growth in the knowledge of Elohim precedes the reception of the ruach. This is why Simon the magician, though he believed and was baptized, had not received the ruach haqodesh, for Peter rebuked him and declared that his inner mind was not right before Elohim (Acts 8:13–23). Cornelius likewise received the ruach only afterward (Acts 10:44–48). Paul himself received the ruach after three days (Acts 9:9, 17–18). Even the disciples, who had already believed in Yeshua, received the ruach haqodesh only upon the arrival of Shavuot, after the fifty days had been completed from the day of the resurrection of Yeshua (Acts 2:1–4). The timing of when a believer receives the ruach therefore varies according to the will of Elohim. Yet John the Baptist was an exception and received the ruach while still in the womb, because ultimately the ruach is not given by the will of man, but by the will of Elohim and according to those whom He has predestined to be saved.

Even so, unless someone receives the ruach while still in the womb, as John the Baptist did, the believer needs to be ready to receive the ruach later in life, having removed all sin. Otherwise, receiving the ruach will only result in his death. This is why the apostles warn against laying hands hastily upon anyone (1 Timothy 5:22), because one way the ruach is imparted to another believer is through the laying on of hands by someone who has the ruach (Acts 8:17–19; Acts 9:17–18; Acts 19:6; 2 Timothy 1:6). If the believer is not ready, he will die. The ruach has zero tolerance for sin.

In former times, before the death of Yeshua, the ruach would enter into prophets at particular moments, yet he did not ordinarily remain dwelling within them continuously until the day of their death. This is evident in the cases of Balaam, upon whom the ruach came (Numbers 24:2), Saul, who received the ruach (1 Samuel 10:6, 10), but from whom the ruach later departed (1 Samuel 16:14), and Samson, upon whom the ruach repeatedly came (Judges 13:25; 14:6, 19; 15:14), yet from whom the ruach later departed (Judges 16:20). In all of these cases, the ruach did not remain dwelling within them permanently the rest of their lives. It is also reflected in David’s prayer, “take not your set-apart ruach from me” (Psalm 51:11), which indicates that the ruach could indeed be withdrawn from a person in those days.

The experience of Yeshua was different. The ruach that descended upon him remained dwelling within him throughout the three and a half years of his ministry, until the final moments before his death. When Yeshua cried out, “my Elohim, my Elohim, why have you forsaken me?” (Matthew 27:46; Mark 15:34), this was the moment when the ruach departed from him, leaving him alone to endure the agony of death, for the time had come for him to die. The ruach had been within Yeshua throughout those years, helping him and comforting him through all the suffering he endured before the crucifixion and even throughout the hours of the crucifixion itself. But now the time had come for the ruach to depart, for the time for Yeshua to die had come. Yet the ruach who had dwelt within him waited an additional three days and three nights, and then raised Yeshua from the dead on Yom HaBikkurim, as Paul declares concerning the ruach who raised him from the dead (Romans 8:11).

For those who receive the ruach now under the Brit Hadashah, the ruach remains dwelling within the believer until the day of death or the return of Yeshua. During the millennial kingdom of Yeshua, the ruach will likewise be given to mortal humanity so that they too may be freed from sin, for the sinful nature will still be inherited from conception. This helps explain why Isaiah speaks of sinners still existing during those times (Isaiah 65:20). The majority who choose obedience will figuratively wash their robes in the blood of Yeshua (Revelation 7:14) and will be freed from sin through receiving the ruach, because they too will inherit the sinful nature through procreation and will therefore stand in need of the ruach, just as we do in the present aeon.

Yet it is unlikely that the ruach will remain dwelling within them in the same manner that he remains within believers today. In the present aeon, amidst tribulation and persecution, believers have a greater need to be continually comforted, strengthened, and accompanied by the ruach than those living in the peace and safety of the millennial kingdom (Isaiah 11:6–9; Isaiah 65:25). We, more than they, need the ruach to dwell within us until the day of our death or the return of Yeshua. Furthermore, the population of the earth will likely become vastly greater than it is now. Even now there are more humans upon the earth than there are angels in the heavenly Jerusalem, which contains 600 million angels. If the majority of humanity will be righteous in those times, there will probably not be enough ruachot for all of them to dwell continually within every individual, unlike now, when true believers are few and there are enough ruachot to dwell within believers until the death of each. For this reason, it is possible that the ruach will be given to the righteous in those days at particular times rather than remaining within all of them continuously until death, much as he was given to the prophets in former times. Nevertheless, the ruach will continue to be poured out upon humanity in those days according to the will of Elohim, and will free them from sin just as he does for us now (Joel 2:28–29).

WHAT WAS THE FIRMAMENT, WHERE WAS THE GARDEN OF EDEN, AND WHAT CAUSED NOAH'S FLOOD AND THE EXTINCTION OF THE DINOSAURS

In the beginning, the Father created the heavens and the earth (Genesis 1:1). At that precise moment the earth came into existence, however, it did not yet exist in the form that we know today. The dry land of the earth had not yet appeared. Since the earth consisted only of a sphere of water and was entirely devoid of dry land, it was desolate. Darkness was upon the face of the entire sphere of water (Genesis 1:2), because light had not yet been created. Elohim created the earth in this initial state in preparation for what he would create during the first six days of creation.

On the second day of creation, Elohim divided the sphere of water that constituted the earth into two distinct masses of water, the waters above the atmosphere and the waters below the atmosphere (Genesis 1:6–8). The waters below the atmosphere remained upon the earth as one great sea, the *Abyss*, while the waters above became the *firmament*. This is reflected in the Psalm, “praise him, you highest heavens, and you waters above the heavens” (Psalm 148:4). The waters above congealed into ice and formed the firmament that surrounded the entire earth. Those waters were suspended above the atmosphere by gravitational forces and perhaps also by magnetic forces, although the precise mechanism is not revealed in Scripture. In this respect, the firmament may be compared to the rings of Saturn, which remain suspended around that planet by gravitational forces. This relates to the statement of Peter that the earth was “out of water and through water” (2 Peter 3:5). The dry land, which Elohim also called “earth” (Genesis 1:10), did not appear until the third day of creation, when Elohim caused it to emerge from the waters below (Genesis 1:9–10). This is also why the Psalms state that Elohim founded the earth upon the seas (Psalm 24:1–2) and spread the earth upon the waters (Psalm 136:6). Thus, the earth was literally brought out of the waters below. Yet it was also brought forth through water, for above the dry land





that emerged from the Abyss stood the firmament, a vast reservoir of water in the form of ice surrounding the world.

The precise physical composition of the firmament is not explicitly revealed in the Scriptures. Nevertheless, the textual evidence suggests that it was composed of water in a frozen state, giving it the appearance of a vast crystalline structure surrounding the earth. Since the waters above came from the waters below, which were separated on the second day of creation, it would be reasonable to expect that the firmament above was made of water. The firmament was therefore not a mineral crystal such as quartz, but rather water in the form of ice, which caused it to resemble a vast overhead crystal in the sky. A Psalm says, “stretching out the heavens like a tent, he roofs his upper chambers with water” (Psalm 104:2–3). Likewise, the prophet Isaiah declared, “he stretches out the heavens like a canopy, and spreads them out like a tent to live in” (Isaiah 40:22). Job likewise describes the sky as being “strong, and as a cast looking glass” (Job 37:18).

This understanding is supported by the vision of the prophet Ezekiel, who described the firmament as having the appearance of crystal. He wrote, “over the heads of the living creatures was the firmament, having the appearance of a magnificent crystal” (Ezekiel 1:22). The Hebrew word *qerach*, translated here as “crystal,” is more literally associated with ice and frost. Ezekiel therefore describes the firmament with imagery consistent with a vast expanse of water in a frozen state.

ANCIENT MENTIONS OF THE ICE FIRMAMENT

“On the second day, He placed the heaven over the whole world, and separated it from the other parts, and He determined it should stand by itself. He also placed a *crystalline firmament* round it, and put it together in a manner agreeable to the earth, and fitted it for giving moisture and rain, and for affording the advantage of dews.”

— *Antiquities of the Jews Book 1, Chapter 1, by Flavius Josephus*

“Here then, according to me, is a firm substance, capable of retaining the fluid and unstable element water; and as, according to the common acceptance, it appears that the *firmament* owes its origin to water... The mass of waters, which from all directions flowed over the earth, and was suspended in the air, was infinite, so that there was no proportion between it and the other elements.”

— *St. Basil, Hexaemeron, Homily 3.4*

“The way of the world is that a flesh-and-blood king builds a palace and roofs it with stones, wood, and earth. But the Set-Apart One blessed be He is not so, He roofed His world only with water... Their substance on the first day was damp, and on the second day they congealed. ‘Let there be a *firmament*’ — let the *firmament* harden... Rav Aha said in the name of Rabbi Hanina: It is like a sheet of metal. Rabbi Yehoshua bar Rabbi Nehemya said: It is approximately two or three fingerbreadths [thick].”

— *Midrash Rabbah, Bereshit Rabbah 4.1-5*

“Some of our writers make these conjectures that I have just presented against those who do not wish to believe that the waters are above heaven... in order to compel them to admit that the nature of the waters is sustained there, not only in the form of a thin vapor, but also in a frozen state... It may rightly be understood that it was called the *firmament* not on account of its stillness, but on account of its solidity.”

— *Augustine, The Literal Meaning of Genesis (De Genesi ad Litteram), Book II, Chapter 9-10*

“When on high the heaven had not been named, firm ground below had not been called by name... Their waters commingling as a single body... He split her like a shellfish into two parts: Half of her he set up and ceiled as sky... He bade them to allow not her waters to escape... The Great Abode, Esharra, which he made as the *firmament*.”

— *Babylonian Seven Tablets of Creation, Enuma Elish, Tablets I and IV*

“The heaven, therefore, being like a dome-shaped covering.”

— *Theophilus of Antioch, To Autolycus, Book II, Chapter 13*

“The vault of the sky, represented in the Book of Nut by the arched body of the celestial goddess, separated the world of human experience from what lay outside, an unfathomable, dark, cold, empty, and infinite watery expanse known as Nun. This was the primordial ocean, the Abyss, from which the world had emerged at the first time (sp tpy) of creation. The sky functioned as an interface between the atmosphere of this world and the surface of the outer cosmic ocean that surrounded the earth on all sides, and thus kept its waters from flooding the earth. This is the reason underlying the watery nature of the sky, which is attested consistently in sources from as early as the Pyramid Texts. In religious texts, several terms convey its aquatic essence, but two in particular stand out: bjA, ‘basin’ or ‘firmament’ and qbHw, ‘cool waters’... Other texts of the Book of Nut refer to a portion of the outer cosmos as qbHw... This term could also be used as a designation of the celestial vault, pointing to its watery nature, sometimes the translation ‘*firmament*’ is found, especially when it occurs in religious and cosmographic texts. At the root of both these translations lies the notion of the sky as the liquid surface between the atmosphere and outer space, on which the celestial bodies were imagined to navigate during the day and the night, which justifies yet another rendering of this term as ‘starry sky’ or ‘starry firmament.’”

— *Silvia Zago, “A Cosmography of the Unknown. The qbHw (ntrw) Region of the Outer Sky in the Book of Nut,” Bulletin de l’Institut français d’archéologie orientale 121 (2021): 511–529, DOI: 10.4000/bifao.10285*

“Thus you may infer that they (the upper waters) are suspended in space by the command of the King.”

— *Rabbi Rashi on Genesis 1:7*

It was these waters above that made up the firmament that ultimately caused the Flood of Noah. In the year 1657 YB, the firmament underwent a catastrophic melting, gradually releasing as rain the waters that had been separated on the second day of creation until the firmament itself completely disappeared. For 40 days and 40 nights, rain fell upon the earth (Genesis 7:12), while the waters below continued to rise until even the highest mountains were covered (Genesis 7:19–20). The apostle Peter confirms that it was by the waters of the firmament that the entire earth became flooded, “the heavens existed long ago, and the earth having been formed out of water and through water by the word of Elohim, through which the world of that time was deluged with water and perished” (2 Peter 3:5–6). Peter further states that many people were willingly ignorant of these facts, and the same remains true today. Many are unaware that the world before the Flood was surrounded by the waters of the firmament and that those same waters later descended upon the earth in the days of Noah, bringing about the destruction of the world that then existed. The teaching of the existence of an ice firmament is often regarded as absurd, yet it provides a straightforward and logical explanation for the source of the immense volume of water that flooded the earth, killed all humanity except those who entered the ark, and covered even the highest mountains.

The memory of a great flood was not preserved only in the Scriptures. Ancient civilizations across the world retained traditions of a catastrophic deluge that destroyed the world of an earlier age and left only a remnant of survivors. The oldest of these come from Mesopotamia, the Sumerian *Eridu Genesis* (the account of Ziusudra),



the Old Babylonian *Atrahasis Epic*, and the flood narrative incorporated into the *Epic of Gilgamesh*, later echoed by the Babylonian historian Berossus. These accounts predate the earliest surviving manuscripts of *Bereshit* (Genesis) and describe with striking consistency a man who was warned of a coming flood, who constructed a great vessel that preserved his life through the destruction of the world, whose vessel came to rest upon a mountain, and who offered sacrifice after the waters had subsided.

Beyond Mesopotamia, the same essential pattern appears in traditions far removed from the ancient Near East. The Greeks preserved the account of Deucalion, who was warned of a flood, built a chest, and survived with his wife to repopulate the earth. The ancient Indian account of Manu tells of a man warned by a divine fish, who boarded a vessel, was brought safely to a mountain, and outlived a world-destroying flood. Among the Chinese, Fuxi and his family are remembered as survivors of a great deluge who repopulated the earth. In the Hawaiian tradition, Nu'u built a vessel with his household and living creatures and was spared when the waters covered the earth. The Aztecs preserved the account of Coxcox surviving a world destroyed by water. The Inca and other Andean peoples likewise told of survivors who escaped a universal flood upon the high mountains. Flood-and-remnant traditions of this kind appear more broadly still across Native American, Pacific, and South and Southeast Asian cultures. The Jewish historian Josephus likewise observed that many ancient nations preserved records of the Flood. Although these traditions differ in their details, they point to the same underlying historical event. Their shared remembrance of a deluge that destroyed the world in an earlier *aeon* (era, epoch), in which only a small remnant of survivors was saved, is consistent with the account recorded in the Torah — the Flood of Noah.

The Flood of Noah was the greatest catastrophe ever to befall the earth. According to the Scriptures, every city, settlement, and civilization of the antediluvian world was destroyed. The accumulated works, technology, records, and knowledge of humanity were swept away by the waters. Only Noah and his family survived, carrying with them whatever knowledge had been preserved from the world before the Flood. Humanity therefore emerged from the Flood having to begin anew, repopulating the earth and rebuilding civilization from the ground up. In this sense, the Flood was not merely a punishment upon a generation, but the complete destruction of an entire world and the beginning of another.

The precise mechanism that initiated the collapse of the firmament is not revealed in Scripture. One possibility is that a rupture in the firmament, perhaps caused by the impact of a meteor, destabilized the global structure and triggered a chain reaction that caused the ice canopy to melt and descend as an immense volume of rain over a period of 40 days and 40 nights. This scenario is further strengthened by the fact that a simultaneous second event occurred on the very day the Flood began, “on that day all the fountains of the great Abyss burst forth” (Genesis 7:11). The Flood therefore involved not only water descending from above, but also water surging upward from beneath the earth. This detail reveals an important implication. The atmosphere beneath the firmament appears to have existed under greater pressure than the atmosphere of the present world. For such pressure to be maintained, the earth would have functioned as a completely enclosed and pressurized system, with the firmament surrounding the entire globe without openings. Once the firmament was ruptured, a sudden release of pressure would have occurred. Atmospheric gases would have escaped violently through the breach into outer space, causing the atmosphere below to rapidly decompress. This rapid decompression may help explain why the waters beneath the earth suddenly burst forth through the crust. Just as a tire rapidly loses pressure when punctured, causing compressed air to escape, so the atmosphere would have experienced a rapid



decompression when the firmament was breached. Likewise, a shaken soda bottle rapidly expels its contents when opened because the high pressure within it is suddenly reduced to match the lower pressure surrounding the bottle. Yet, although the initial breach may have been localized, the remainder of the firmament still surrounded the earth in a frozen state. The thermal energy generated by the impact, together with the introduction of direct and unfiltered solar radiation through the rupture, may have disturbed the delicate temperature equilibrium that maintained the entire firmament in its frozen state. Once that equilibrium was lost, the melting process could have spread throughout the global structure, ultimately causing the firmament to undergo a catastrophic melting and disappear entirely.

The loss of the firmament in the Flood of Noah resulted in a reduction of atmospheric pressure, and the pressure of the earth's atmosphere settled to approximately its present average value of 101.325 kPa (1 atmosphere, ATA), equivalent to 14.7 psi, 760 mmHg, or 1.01325 bar. Before the Flood, however, the atmosphere existed under *hyperbaric* conditions, meaning that its pressure was greater than present-day standard values. This change accounts for the dramatic decline in human longevity recorded after the Flood. Prior to the Flood, the patriarchs commonly lived for many centuries, with some approaching 1,000 years of age. After the collapse of the firmament, however, human lifespans steadily diminished until they approached the much shorter limits familiar today. The reduction in atmospheric pressure decreased the availability of oxygen throughout the human body, reducing its longevity and capacity for cellular repair, regeneration, and healing. This decline is reflected in the biblical decree, "his days shall be 120 years" (Genesis 6:3), which established a much lower upper limit for human lifespan after the Flood. Yet even this limit is seldom attained in the modern world. Today, global life expectancy averages approximately 73 years, and in most nations only a very small fraction of the population reaches one hundred years of age. Thus, the biblical record preserves the physiological effects of a world fundamentally altered by the loss of the firmament and the hyperbaric atmospheric conditions it had sustained since creation.

Modern hyperbaric medicine provides an interesting insight on the relationship between atmospheric pressure, oxygenation, healing, and aging. Hyperbaric oxygen therapy (HBOT) increases atmospheric pressure above the normal sea-level value of 1 atmosphere absolute (1 ATA), allowing substantially greater amounts of oxygen to dissolve directly into the blood plasma and reach the tissues of the body. Numerous studies have demonstrated that hyperbaric conditions can accelerate healing, improve tissue oxygenation, reduce inflammation, and promote cellular repair.

Research has also suggested that repeated hyperbaric oxygen treatments do influence biological markers associated with aging. One study reported increases in telomere length and reductions in senescent cells following a series of hyperbaric treatments (Hachmo et al., "Hyperbaric Oxygen Therapy Increases Telomere Length and Decreases Immunosenescence in Isolated Blood Cells: A Prospective Trial," *Aging* 12 [2020]: 22445–22456), indicating that elevated oxygen delivery under pressure does have beneficial effects upon cellular aging. While such studies did not directly demonstrate dramatic increases in human lifespan, because the treatments are administered only intermittently and over relatively short periods of time, they nevertheless provide evidence that atmospheric pressure and oxygen availability significantly influence the body's longevity, as well as its capacity for repair, regeneration, and healing.

In the present world, hyperbaric treatments are typically administered at pressures between approximately 1.5 and 3 ATA with nearly 100% oxygen for limited periods of time. Pressures substantially above this range can become harmful because of oxygen toxicity. As with many things that benefit the body, there exists an optimal range beyond which excess becomes harmful. Prolonged exposure to excessively high oxygen levels in the body can lead to lung inflammation, reduced lung function, central nervous system toxicity, visual disturbances, muscle twitching, dizziness, and, in extreme cases, seizures and even death. Likewise, too much oxygen in the atmosphere would cause fires to ignite more easily and burn much more violently, which is also one of the

inherent dangers of hyperbaric chambers. If the antediluvian world existed under a naturally pressurized atmosphere of roughly 2.0 ATA with a higher and safe atmospheric oxygen percent of 25%, humanity would have lived continuously under mild hyperbaric conditions throughout their lifetime rather than experiencing only occasional treatments lasting an hour or two. Such an environment could have provided a permanent increase in oxygen delivery throughout the body, causing the extraordinary longevity recorded among the patriarchs before the Flood.

At that pressure and oxygen concentration, an estimated 3.18-fold increase in dissolved oxygen within the blood plasma would be achieved based upon Henry's Law and the Alveolar Gas Equation. This would increase dissolved plasma oxygen from approximately 0.30 mL/dL under present atmospheric conditions to approximately 0.95 mL/dL under antediluvian atmospheric conditions, while total blood oxygen content could rise from our current baseline of approximately 20.00 mL/dL (about 19.70 mL/dL bound to hemoglobin and 0.30 mL/dL dissolved in plasma) to a theoretical antediluvian value of approximately 20.65 mL/dL (about 19.70 mL/dL bound to hemoglobin and 0.95 mL/dL dissolved in plasma). Such conditions would provide a substantially greater reserve of oxygen available for delivery to tissues throughout the body. This elevated oxygenation may represent a more favorable physiological baseline for long-term health, cellular repair, regeneration, healing, and longevity. In this model, the extraordinary lifespans of the antediluvian world would not have resulted from brief therapeutic exposures, but from a lifetime spent within a naturally hyperbaric atmosphere sustained by the firmament.

Furthermore, the atmospheric oxygen percentage in the antediluvian world was indeed significantly higher than today's 21%, driven by the profound effects of hyperbaric conditions on global flora. Under a sustained theoretical 2.0 ATA atmosphere, plant metabolism could operate at a new heightened baseline due to the increased partial pressures and availability of carbon dioxide and oxygen within plant tissues. In one experimental example, the U.S. patent application Hyperbaric Plant Environment (U.S. Patent Publication No. US20150257342A1), filed by Perry Lowell, describes a hyperbaric plant-growing system and reports that an absolute-pressure environment of approximately 2.0 ATA (derived from an additional 15 psig above the standard atmospheric pressure of 14.7 psi) increased seed germination by at least 25% and plant growth rate by as much as 233%. If such responses were broadly applicable across plant species, they could be conceptually consistent with the vegetative gigantism preserved in portions of the fossil record.

Consequently, the sheer volume of this expanded global vegetation would have substantially increased oxygen production. At 2.0 ATA, this accelerated botanical engine could have contributed to sustaining an atmospheric oxygen concentration of approximately 25%, significantly higher than the 21% oxygen found in the present atmosphere. This would have created a highly productive ecosystem in which hyperbaric pressure promoted vigorous plant growth while also enriching the atmosphere with more oxygen.

While a 25% oxygen concentration appears only moderately higher than today's 21% baseline, compressing this mixture within a 2.0 ATA atmosphere alters the physical diffusion gradient. The diffusion gradient is the difference in oxygen pressure between the air in the lungs and the blood flowing through the pulmonary capillaries. The greater this pressure difference, the more readily oxygen is driven across the alveolar membrane and into the bloodstream. Specifically, 25% oxygen at 2.0 ATA produces an ambient oxygen partial pressure of approximately 0.50 ATA PO₂, compared to only about 0.21 ATA PO₂ in the modern atmosphere at sea level. In other words, the antediluvian atmosphere would have exerted approximately 2.38 times the oxygen diffusion force that exists today, allowing substantially more oxygen to dissolve into the blood plasma and become available for delivery to the tissues of the body. This 0.50 ATA PO₂ value approaches the chronic pulmonary toxicity threshold described by Dr. J. Lorrain Smith, above which prolonged exposure in modern settings increases the risk of lung damage — a phenomenon known as the *Lorrain Smith Effect*.

While ambient oxygen partial pressure determines the strength of the diffusion gradient, the critical biological measurement occurs within the alveoli of the lungs, where oxygen is transferred into the bloodstream. When the Alveolar Gas Equation is applied, which accounts for water vapor and carbon dioxide, the estimated alveolar oxygen pressure rises from approximately 100 mmHg (0.13 ATA PO₂) under present atmospheric conditions to approximately 318 mmHg (0.42 ATA PO₂) under the proposed antediluvian atmosphere. This represents a 3.18-fold increase in alveolar oxygen tension. It should be noted that the oxygen pressure within the bloodstream is typically always somewhat lower than the ambient atmospheric oxygen pressure. Although the proposed antediluvian atmosphere would have an ambient oxygen partial pressure of approximately 0.50 ATA PO₂, the oxygen tension entering the arterial bloodstream would be expected to reach approximately 290–310 mmHg, or about 0.38–0.41 ATA PO₂, after accounting for normal pulmonary gas exchange. This elevated bloodstream oxygen tension would be sufficient to increase dissolved oxygen in the blood plasma to approximately 0.95 mL/dL, providing a substantially greater reserve of oxygen available for delivery to tissues throughout the body.

Furthermore, it is possible that pre-Flood humans maintained hemoglobin concentrations near the upper end of healthy physiological ranges. The antediluvian diet consisted entirely of natural plant foods before animals were permitted for consumption after the Flood (Genesis 1:29; Genesis 9:3). Such a diet would have supplied abundant vitamins, minerals, antioxidants, and other nutrients necessary for healthy red blood cell production and hemoglobin synthesis. Modern studies have shown that diets rich in fruits and vegetables can significantly improve hemoglobin levels, especially when they provide iron, vitamin C, folate, vitamin A, and other nutrients involved in erythropoiesis and iron absorption. For example, guava juice has been shown to significantly increase hemoglobin levels, particularly when combined with iron supplementation, owing to its exceptionally high vitamin C content and its ability to enhance iron absorption (Rinawan et al., “Effectiveness of Guava Juice Consumption on Hemoglobin Levels: A Systematic Review and Meta-Analysis,” *BMJ Nutrition, Prevention & Health*, 2025). Other studies have likewise reported significant increases in hemoglobin following the consumption of avocados and guava, with average increases ranging from 1.3 g/dL to 2.8 g/dL depending upon the intervention used (Utari, Setyaningsih, and Suwondo, “The Effect of Giving Avocados ‘Persea americana Mill’ and Guava ‘Psidium guajava Linn’ on Hemoglobin Levels in Traditional Rice Farmers,” *IOP Conference Series: Earth and Environmental Science* 448 [2020]: 012027). Similarly, the consumption of seven dates daily significantly increased hemoglobin levels among anemic adolescent females, raising average hemoglobin concentrations from 10.8 g/dL to 11.9 g/dL after only seven days (Fathimah et al., “The Effect of Date Fruits ‘Phoenix dactylifera L’ Intervention to Increase Hemoglobin Levels in Female Adolescents,” *Media Gizi Mikro Indonesia* 13, no. 2 [2022]: 97–104). These findings suggest that diets rich in natural plant foods can support healthy hemoglobin production and oxygen-carrying capacity. This principle is also reflected in the book of Daniel, where Daniel and his companions consumed only vegetables and water for ten days and afterward appeared healthier and better nourished than those who ate the king’s food (Daniel 1:12–15). From the perspective of Scripture, this is unsurprising, for fruits and vegetables were the foods Elohim originally created for humanity in the beginning (Genesis 1:29). These foods are therefore uniquely suited to nourish the human body and are nutritionally superior to many of the highly processed foods commonly consumed in the modern world. Consequently, it is reasonable to contemplate that antediluvian humanity may have maintained hemoglobin concentrations near the upper end of normal physiological ranges, further enhancing the oxygen-carrying capacity of the blood.

This higher hemoglobin capacity could have caused total blood oxygen content to expand further from approximately 20.65 mL/dL to approximately 22.5 mL/dL without altering the 0.50 ATA ambient PO₂ limit or the theoretical ancient 2.0 ATA at 25% oxygen environment. In modern clinical medicine, the average human hemoglobin concentration stands at roughly 14.7 g/dL, corresponding to approximately 19.70 mL/dL of oxygen bound to hemoglobin. Under the proposed antediluvian atmosphere, dissolved plasma oxygen would increase to approximately 0.95 mL/dL, bringing total blood oxygen content to about 20.65 mL/dL. To sustain

a higher total blood oxygen content of approximately 22.5 mL/dL, with 0.95 mL/dL dissolved in plasma and the remaining 21.55 mL/dL bound to hemoglobin, ancient populations would have required a hemoglobin concentration of approximately 16.1 g/dL in this model. Because 16.1 g/dL falls safely within the normal boundaries of healthy modern human physiology, this model remains entirely plausible.

In modern clinical medicine, a total blood oxygen content near 22.5 mL/dL is typically reached only during brief, intermittent hyperbaric oxygen exposures. These interventions must remain short in duration because breathing 100% oxygen even at 1.4 to 1.5 ATA raises ambient oxygen partial pressure to 1.4 – 1.5 ATA PO₂, approximately three times greater than the proposed antediluvian ambient value of 0.50 ATA PO₂ and approximately three times greater than the chronic exposure threshold associated with the Lorrain Smith Effect. Conversely, in this antediluvian model, the atmosphere could achieve a similar systemic oxygen payload without clearly crossing modern chronic-toxicity thresholds. The ambient PO₂ remains approximately 0.50 ATA, while the alveolar oxygen tension rises to about 318 mmHg, or approximately 0.42 ATA, yielding roughly 0.95 mL/dL of oxygen dissolved in plasma. The remaining oxygen volume is carried by enhanced hemoglobin capacity. Because hemoglobin increases total oxygen content without raising free oxygen gas tension, the toxic variable — free oxygen pressure — does not rise in the same way it does during high-oxygen clinical hyperbaric therapy. Consequently, by combining a mild hyperbaric atmosphere of 2.0 ATA with a moderately elevated oxygen concentration of 25% and a healthy upper-range hemoglobin concentration of approximately 16.1 g/dL, antediluvian populations could have reached a systemic oxygen total similar to what modern clinical hyperbaric medicine produces only briefly, but by a route the body could sustain continuously throughout life.

Although a shift from a baseline of approximately 20.0 mL/dL to approximately 20.65 mL/dL represents only a 3.25% increase in total blood oxygen content because human hemoglobin is already nearly saturated under present atmospheric conditions, the true physiological significance lies in the lifelong, uninterrupted circulation of this additional oxygen throughout the body. Under modern conditions, each deciliter of blood contains approximately 20.0 mL of oxygen. Since the average adult heart pumps about 5 liters (50 deciliters) of blood each minute, the circulatory system transports approximately 1.0 liter of oxygen throughout the body every minute. Under the proposed antediluvian atmosphere, total blood oxygen content rises to approximately 20.65 mL/dL, increasing oxygen transport to approximately 1.03 liters per minute. While this difference appears modest on a minute-by-minute basis, it accumulates continuously over time, yielding approximately 1.95 additional liters of oxygen per hour, 46.8 additional liters per day, 1,391 additional liters per month, and more than 16,000 additional liters per year. The greater physiological significance lies in the 3.18-fold expansion of oxygen dissolved directly within the blood plasma. Unlike oxygen bound to hemoglobin, dissolved oxygen floats freely in solution and is immediately available for diffusion into surrounding tissues. This expanded plasma oxygen reserve therefore acts as an additional buffer against localized oxygen deficits and provides a greater availability of oxygen during periods of increased metabolic demand. In this model, the benefit of the antediluvian atmosphere was not merely a modest increase in total oxygen transport, but the continual presence of a substantially larger reservoir of freely available oxygen circulating throughout the body.

It is well established that elevated oxygen exposure can increase the production of reactive oxygen species (ROS), which in excessive quantities contribute to oxidative damage. However, if the antediluvian atmosphere operated within a stable long-term range near the proposed 0.50 ATA ambient PO₂ threshold, the resulting oxidative stress may have functioned as a mild and continuous hormetic stimulus rather than a pathological burden. Rather than exceeding the body's capacity to neutralize reactive oxygen species, such mild hyperbaric conditions may have remained well within the tolerable range of the body's antioxidant defenses, including superoxide dismutase, catalase, and glutathione-dependent pathways. In this model, the atmosphere would have provided not a toxic excess of oxygen, but a stable and highly accessible oxygen reserve capable of supporting enhanced tissue oxygenation, cellular repair, regeneration, longevity, and long-term physiological resilience.

The genealogical record of Scripture demonstrates that human lifespans before the Flood were up to eight to nine times greater than those of the present world. Following the collapse of the firmament and the loss of the hyperbaric atmospheric conditions it sustained, human longevity declined dramatically over successive generations until it approached the much shorter limits familiar today. Since the principal environmental change recorded between the antediluvian and postdiluvian worlds was the loss of the firmament, it is reasonable to conclude that the greater atmospheric pressure and oxygen availability maintained by the firmament were major factors contributing to the extraordinary longevity of the antediluvian patriarchs.

At first glance, the difference between the oxygen-carrying capacity of the antediluvian atmosphere and that of the present world may appear small. Yet even modest changes can produce dramatic consequences when they operate continuously over long periods of time. Consider an hourglass containing enough sand to flow for 10 minutes. To reduce its running time to only 1.2 minutes, the flow rate would need to increase by approximately 8.3 times. Interestingly, this would not require the opening of the hourglass to become 8.3 times larger. According to the physics governing the flow of granular materials, the opening diameter would need to increase by only about 2.3 times. A relatively small change in a physical parameter can therefore produce a disproportionately large change in the total duration of a process. An interesting numerical parallel also emerges from this model. The proposed antediluvian atmosphere contained an ambient oxygen partial pressure of approximately 0.50 ATA PO₂, whereas the modern atmosphere provides only about 0.21 ATA PO₂. This represents a reduction of approximately 2.38-fold in oxygen availability following the collapse of the firmament. The genealogical record likewise shows a reduction in maximum human lifespan from approximately 1,000 years before the Flood to approximately one hundred and 120 years afterward, a decrease of roughly 8.3-fold. Although these two ratios are not identical and should not be understood as directly proportional, they do illustrate that relatively modest changes in a governing physical parameter can produce disproportionately large changes in the duration and outcome of a biological process. Just as a small increase in the opening of an hourglass can dramatically reduce its running time from 10 minutes to only 1.2 minutes, so a sustained reduction in oxygen availability over the course of a lifetime could likewise produce a dramatic reduction in human longevity, from maximum 1,000 years to only 120 years. A modest reduction in oxygen availability sustained throughout an entire lifetime would therefore be expected to drastically diminish the body's capacity for repair, regeneration, immunity, maintenance, and long-term longevity.

Humanity on the earth was originally designed to function within the optimal atmospheric conditions maintained by the firmament. The collapse of the firmament therefore shifted humanity from an optimal physiological environment to a less favorable one. As oxygen availability declined, the body's ability to maintain itself at peak efficiency likewise declined. The result was a gradual acceleration of aging and a corresponding reduction in lifespan. The genealogical record of Scripture reflects this transition, showing human longevity steadily decreasing after the Flood until it approached the much shorter limits familiar today.

A diminished availability of oxygen throughout the body would also be expected to reduce immunity and increase susceptibility to infection. The human body was originally designed to withstand the bacteria, fungi, parasites, and viruses found in the natural world. As human physiology declined following the reduction in oxygen availability after the Flood, susceptibility to infection increased. This helps explain why some individuals are able to resist particular pathogens while others become seriously ill from the same exposure, reflecting differing levels of immune resilience among individuals. Some retain stronger immunity that more closely resembles the robust immunity of our earliest ancestors, while others possess weaker immunity and are therefore more susceptible to infection.

This principle can be observed throughout the modern world. Not every individual exposed to a pathogen experiences the same outcome. Some remain entirely unaffected, others develop only mild symptoms, while others suffer severe illness or death. This pattern can be observed across a wide range of diseases. Even rabies,

often regarded as one of the deadliest viral diseases known to humanity, does not cause illness in every exposed individual. The same is true of Ebola, hantavirus, measles, polio, HIV, and many other pathogens. Some individuals successfully resist infection, some experience only mild disease, while others become gravely ill, and others die. Even among those infected with HIV, a small number of individuals known as *elite controllers* are able to suppress the virus naturally without antiretroviral therapy.

Such variation reflects differing degrees of physiological health and immune resilience. Some individuals retain stronger immune systems and are therefore able to resist pathogens more effectively, while others are considerably more susceptible to infection and disease. The earliest generations of humanity possessed the greatest immunity of all. Living under the optimal atmospheric conditions maintained by the firmament, their bodies were not susceptible to the pathogens that afflict humanity today. Following the collapse of the firmament, however, oxygen availability declined, immunity diminished, and humanity became progressively more vulnerable to disease, infection, and premature death. Additional factors further compounded this decline in health and longevity. Poor dietary habits, overconsumption of food, metabolic disorders such as diabetes, cardiovascular disease, and gout, sexually transmitted diseases, violence, warfare, famine, plagues, natural disasters, accidents, and genetic disorders all contributed to shortening human life.

Although humanity became increasingly susceptible to disease and infection following the entrance of sin into the world and the collapse of the firmament, Elohim did not leave humanity without means to help heal the body. Throughout creation He provided numerous plants possessing beneficial medicinal properties. Among these is oregano (*Origanum vulgare*), whose principal active compounds, *carvacrol* and *thymol*, have demonstrated antibacterial, antiviral, antifungal, antiparasitic, and anti-inflammatory activity in numerous laboratory studies. Oregano oil has long been used to support digestive health and has traditionally been consumed orally for gastrointestinal ailments. It has also been applied topically to the skin for certain superficial infections, while inhalation of its vapors has traditionally been used to help relieve respiratory ailments. Among the various varieties of oregano, Greek oregano (*Origanum vulgare* subsp. *hirtum*) generally contains the highest concentrations of carvacrol and is therefore regarded as one of the most potent forms of oregano oil. Because of its strength, however, it should always be used with caution.

Likewise, clove (*Syzygium aromaticum*) contains the principal active compound *eugenol*, together with numerous other beneficial phytochemicals. Clove has demonstrated antibacterial, antiviral, antifungal, anti-inflammatory, antioxidant, and analgesic properties and has long been used both orally and topically, particularly for infections of the mouth, skin, and other superficial tissues. Modern dentistry likewise continues to employ eugenol-containing preparations for certain dental applications.

Black seed (*Nigella sativa*), commonly prepared as black seed oil, contains the principal active compound *thymoquinone*, together with numerous other bioactive constituents possessing antioxidant, anti-inflammatory, antimicrobial, and immunomodulatory properties. Black seed has been valued medicinally for thousands of years. Seeds identified as black cumin (*Nigella sativa*) have been discovered among the burial goods of the tomb of Pharaoh Tutankhamun, indicating that this plant was already highly esteemed in the ancient world. Scripture likewise mentions cumin among the cultivated plants of the land (Isaiah 28:25–27), demonstrating its familiarity in biblical times. In later Islamic tradition, the Prophet Muhammad is recorded as saying, “in the black seed there is healing for every disease except death.” These statements illustrate the exceptionally high regard in which this plant has been held throughout history. Today, hundreds of peer-reviewed scientific studies have investigated *Nigella sativa* and its principal active compound, thymoquinone, revealing a broad range of biological activities and potential therapeutic applications across numerous diseases and physiological conditions.

Scripture also presents *dry fasting* — abstaining from both food and water — as a means of humbling oneself

before Elohim, seeking His guidance, and drawing near to Him in prayer. Dry fasting is the true biblical fast. Aside from its purpose of drawing closer to Elohim, dry fasting also provides physiological benefits. Modern research has demonstrated that fasting activates important physiological processes such as *autophagy*, through which the body recycles damaged cellular components and removes dysfunctional cellular material, and contributes to the elimination of many pathogens. Dry fasting may be thought of as a physiological reset mechanism built into the human body. This helps explain why the ancient Greek physician Hippocrates is commonly believed to have said, “to eat when you are sick is to feed your sickness,” reflecting a principle that has been recognized for thousands of years. Because dry fasting deprives the body of both food and water, researchers and clinicians specializing in therapeutic dry fasting believe that it accelerates the onset of autophagy compared with water fasting. Some estimate that one day of dry fasting may produce physiological effects approximately equivalent to three days of water fasting.

Among the most well-known modern advocates of prolonged dry fasting is the Russian physician Dr. Sergey Filonov, who has supervised thousands of therapeutic dry fasts over several decades. Numerous case reports from his clinic describe improvements in a wide variety of chronic diseases. One widely known account involves Michelle B. Slater, PhD, who suffered from advanced Lyme disease and underwent a prolonged medically supervised dry fast under Dr. Filonov’s care. She later reported that she had completely recovered and no longer required medication for her condition, describing her experience in the book *Starving to Heal in Siberia*. Although individual case reports may not constitute the same level of scientific evidence as randomized clinical trials, they illustrate the growing interest in dry fasting as a potential therapeutic intervention worthy of further scientific investigation, a practice that has been observed since ancient times.

Although dry fasts are generally safe for many healthy individuals, they should always be approached with caution, taking into account any contraindications and understanding how to break a dry fast safely when eating and drinking again. Extended dry fasts, particularly those lasting longer than 5 days, should be undertaken with appropriate medical supervision. Scripture records only a few extraordinary 40-day fasts, performed by Moses, Elijah, and Yeshua under unique circumstances. Such prolonged fasts should not be undertaken casually and should only be considered under exceptional circumstances, with great discernment and instruction from Elohim.

Although these herbs and the practice of dry fasting cannot restore humanity to the perfect physiological condition that existed before the Flood, they demonstrate that Elohim has continued to provide humanity with means to support health, promote healing, and assist the body’s natural processes of repair, recovery, and resistance to disease. Yet these are not substitutes for Elohim’s miraculous power to regrow lost limbs, give sight to the blind, transform mortal bodies into immortal ones, or even raise the dead, nor do they compare with the healing properties of the tree of life, which can likewise transform the mortal body into an immortal one. Rather, these herbs and the practice of dry fasting are gifts and helps that Elohim has placed within His creation to help sustain our present mortal bodies in this fallen world and are known and utilized by the wise and discerning.

Nature was originally created to sustain and nourish humans. Elohim made fruits and vegetables in nature, perfectly designed to nourish the complex nutritional needs of the human body, as well as those of animals. Before the Flood, both humans and animals were herbivorous, and humans ate only fruits, vegetables, and other plant foods. The human body was also designed with perfect immunity, enabling it to thrive within the natural environment and withstand the particles, microbes, and organisms found within nature. Walking through rainforests and jungles in those days would have been completely safe. Following the collapse of the firmament, however, human physiology declined. As human immunity weakened, the bacteria, fungi, parasites, viruses, and other microorganisms naturally present throughout the environment that the human body had once been able

to resist became sources of infection and disease as they increasingly overran the body itself because of its weakened immunity. Nature itself therefore became hostile to humanity.

Scripture also records that following the Flood, Elohim declared that the fear and dread of humans would come upon the animals of the earth (Genesis 9:2), indicating a fundamental change in the relationship between humans and animals. Animals likewise coexisted peacefully with humans, and lions and serpents did not attack them. Humans did not even suffer mosquito bites in the beginning. After the Flood, however, animals likewise became hostile to humans. Animals began attacking humans and devouring them, and animals also began attacking and devouring one another. Today, many wild animals instinctively flee from humans out of fear, while others likewise attack out of fear, especially when they fear for themselves or for their young. Domesticated animals, however, can be trained and conditioned to no longer fear humans in the same way that wild animals do. Fear has therefore become a defining characteristic of the relationship between humans and wild animals. Such behavior would not have characterized the antediluvian world. Before the Flood, animals were not naturally afraid of humans, and humans likewise had no reason to fear them. Even the wild birds of the air would have allowed themselves to be approached and touched by humans without fear, reflecting the peaceful relationship that originally existed between humanity and the rest of creation. The Flood therefore brought not only a profound change to the atmosphere, but also a fundamental change in the interaction between humans, nature, and animals. Together, these changes further reduced human health and longevity.

The fossil record further indicates that many animals once existed upon the earth that no longer exist today. Among the most notable of these are the creatures now commonly referred to as *dinosaurs*, whose fossilized remains have been discovered on every continent. Their widespread distribution is consistent with a global catastrophe that rapidly buried vast numbers of animals beneath sediments. That catastrophe was the Flood of Noah, which brought a sudden end to many forms of life that had inhabited the antediluvian world.

The numerous dinosaur species identified by modern paleontology — including *Tyrannosaurus*, *Triceratops*, *Stegosaurus*, *Ankylosaurus*, *Brachiosaurus*, *Diplodocus*, *Allosaurus*, *Velociraptor*, *Spinosaurus*, and many others — represent only a portion of the extraordinary diversity of animal life that existed before the Flood. The antediluvian world contained a far greater variety of animals than exists today. Many of these creatures became extinct during the Flood, while others that survived aboard the Ark or were aquatic may have continued to exist for a time afterward before eventually becoming extinct. Prior to the Flood, all of these ancient dinosaurs were herbivores and coexisted peacefully with humans, just like all other animals.

It should also be remembered that dinosaurs are known primarily from fossilized skeletal remains. Their coloration, skin coverings, soft tissues, and many aspects of their appearance must therefore be reconstructed from incomplete fossil evidence, leaving much of their appearance to scientific inference and artistic imagination. Consequently, some modern depictions of dinosaurs may not accurately reflect their original appearance. For example, the forelimbs of *Tyrannosaurus rex* appear unusually small in comparison to the rest of its body. While various explanations have been proposed for their function, their overall structure bears a resemblance to the reduced wing limbs of certain modern flightless birds, such as ostriches. It is therefore possible that some dinosaurs possessed feathers or feather-like coverings to a greater extent than commonly portrayed. Because the fossil record preserves only a portion of the original organism, many details concerning the appearance, behavior, coloration, and physiology of these ancient animals remain uncertain. The modern world therefore preserves only a remnant of the biological diversity that once flourished under the atmospheric conditions maintained by the firmament. The animals that lived before the Flood may have appeared considerably different from the reconstructions commonly presented in modern museums, textbooks, and popular media.

Not every animal that existed before the Flood entered the ark. Scripture records that Elohim selected the



animals that were to be preserved, and those animals came to the ark according to their kinds (Genesis 6:20; 7:8–9). Of the unclean animals, one pair entered the ark, while of the clean animals, seven pairs entered (Genesis 7:2–3). This distinction demonstrates that the distinction between clean and unclean animals was already known in the days of Noah, long before the Torah was given through Moses. Many kinds of animals that existed before the Flood therefore became extinct in the cataclysm, including numerous large creatures that are no longer found in the present world. The antediluvian world contained an extraordinary diversity of animal life, far greater than could be accommodated aboard the ark. Many kinds were also of immense size. Consequently, Elohim selected only certain kinds of animals to be preserved through the Flood, while many others perished and became extinct. It is also reasonable to conclude that the extinction of many of the kinds of animals we now call dinosaurs would have been beneficial for postdiluvian humanity. Since animals became hostile to humans after the Flood, had many of those enormous dinosaurs continued to exist, they would likely have posed a far greater danger to human populations than the animals that inhabit the earth today. Elohim therefore chose which animals to preserve through the Flood and which to allow to become extinct.

According to the biblical account, all land-dwelling animals living today descend from the animals that were preserved aboard the ark. Following the Flood, these surviving populations multiplied and spread throughout the earth, giving rise to the diversity of animal life that exists today. The modern animal world is therefore not a direct reflection of the antediluvian world, but rather the product of a postdiluvian repopulation that began with the animals preserved by Elohim through Noah and the ark.

In the beginning, Elohim created animals according to their kinds. From those original kinds descended numerous varieties possessing different sizes, appearances, colors, and characteristics. The same principle

applied to the animals that entered the ark. They entered according to their kinds, and from those preserved kinds descended the many varieties of animals that populate the earth today. For example, only a single ancestral pair of the dog kind would have been required aboard the ark. From that original pair descended the many varieties that exist today, including wolves, foxes, coyotes, Labrador Retrievers, German Shepherds, Pomeranians, and countless other members of the dog kind. Likewise, the many varieties of cats, horses, cattle, sheep, birds, and other animals living today descended from the ancestral kinds preserved through the Flood.

The diversity observed in the modern world therefore arose through variation within the original created kinds rather than through the emergence of new kinds from preexisting ones. This also helps explain how so many animals were able to fit within the ark, for they entered according to their kinds rather than according to every individual variety within each kind. Not every variety of dog, cat, horse, bird, or other animal entered the ark. Instead, representative ancestral pairs of each kind were preserved, and from those pairs descended the many varieties that exist today.

Variation within created kinds is readily observable throughout the natural world. Different varieties of dogs, cats, horses, cattle, birds, and countless other animals arise through reproduction and the expression of existing genetic information. Such variation can produce substantial differences in size, appearance, color, and behavior while the animals remain within the same created kind. What has never been observed, however, is one created kind transforming into a fundamentally different kind. Dogs remain dogs, cats remain cats, horses remain horses, and humans remain humans.

Likewise, no observation has ever demonstrated an ape becoming a human or a human descending from an ape. While varieties arise within kinds, entirely new kinds do not arise from preexisting kinds. According to Scripture, Elohim created living creatures according to their kinds from the beginning, and those kinds continue to reproduce according to their kinds today. The theory of “evolution” therefore represents a false alternative explanation for the origin and diversity of life, whereas Scripture attributes the origin of life to the direct creative acts of Elohim recorded in the book of Genesis.

Among the animals that existed before the Flood was the *dragon*. In the creation account, Scripture records that Elohim created the great sea creatures (Genesis 1:21). The Hebrew term *tannin* (plural *tanninim*) has often been translated as whales, sea monsters, or crocodiles, yet throughout Scripture the same word is also used for dragons. The biblical record therefore preserves the memory of a remarkable class of creatures that once inhabited the earth.

The book of Job describes a powerful creature known as *Leviathan* (Job 41), whose characteristics have long puzzled commentators. Taken together, these characteristics describe a creature far more formidable than a crocodile. No crocodile possesses armor that renders swords, spears, arrows, and iron weapons ineffective. No crocodile breathes smoke, emits sparks, or produces flames from its mouth. The biblical description instead corresponds closely to what later generations would recognize as a dragon. Leviathan therefore appears to have been a real creature known to the ancient world, preserved in Scripture as the most magnificent and powerful animal Elohim ever created. The Psalms likewise refer to dragons (Psalm 74:13–14; Psalm 148:7). References to dragons are found not only in Scripture but also throughout the traditions and myths of civilizations around the world. Cultures separated by vast distances and long periods of time nevertheless preserved remarkably similar accounts of great dragons. Such widespread testimony is consistent with the existence of a real animal remembered by the descendants of the postdiluvian world.

Among the various depictions of dragons preserved in human history, the ancient Chinese dragon may most closely resemble the biblical dragon. Unlike the winged dragons common in later European artwork, the Chinese dragon is predominantly serpentine in form, possessing a long, winding body. This imagery corresponds closely



with the biblical association between the serpent and the dragon. It may also help explain Isaiah's description of Leviathan as "the twisting serpent" (Isaiah 27:1). The expression appears to describe a dragon whose body moved in a winding, serpentine manner. Rather than depicting a dragon with the body proportions commonly portrayed in modern Western imagery, the biblical dragon possessed a long, flexible, serpent-like form more closely resembling the ancient Chinese depiction of the dragon. The biblical dragon was therefore also a serpent.

This interpretation may find support in the fossil record. One notable example is *Dinocephalosaurus orientalis*, a marine reptile discovered in China possessing an extraordinarily long and serpentine neck. Its overall appearance bears a striking resemblance to the traditional Chinese dragon. While it cannot be identified with certainty as the biblical dragon, such fossils demonstrate that serpent-like reptiles once truly inhabited the ancient world and may preserve remnants of the creatures remembered in both Scripture and ancient traditions.

The serpent that deceived Eve was not merely an ordinary snake, but a far more extraordinary creature, a serpentine dragon. This helps explain why the book of Revelation repeatedly identifies Satan as both "that ancient serpent" and "the great dragon" (Revelation 12:9; 20:2). The serpent and the dragon are presented as the same creature. In this view, the original serpent was a magnificent and highly intelligent being, surpassing all other animals in cunning, awareness, and understanding. Its intelligence exceeded that of even the most intelligent animals known today, including apes, dolphins, elephants, ravens, parrots, octopuses, and dogs. No animal living today possesses the level of intelligence attributed to the serpent in the Torah. It stood as the most remarkable creature Elohim had made, before its role in humanity's fall brought a curse upon it and permanently altered its condition. Following the transgression in the garden, Elohim declared to the serpent that because it had deceived Eve, it was "cursed above all livestock and above every beast of the field," and that it would crawl



on its belly and eat dust all the days of its life (Genesis 3:14). This punishment implies that the serpent did not originally move upon its belly as modern serpents do. Rather, it possessed a different form before the curse.

The biblical serpentine dragon moved upon limbs and was capable of traversing both land and water, much like crocodiles today. Following the curse, however, its former stature was taken away, its limbs were removed, and it was condemned to crawl upon its belly for the remainder of its existence. Crawling upon the belly is a terrible curse and represents the lowest physical condition any creature can have, possessing no limbs at all. It would be equivalent to removing all of a dog's limbs so that it could move only by dragging its body. Likewise, it would be equivalent to removing all of a human's limbs so that the person could move only by dragging the body along the ground. The creature that had once stood as the most remarkable of all animals thus became the most cursed of all animals.

The dragon's curse also applied to Satan. In his case, his entire physical body was removed, and he became merely *ruach* (spirit, wind), an aeolian body, unable to walk, touch, or feel. The same curse also came upon the fallen angels and demons who followed him. Although Satan came to wield great authority over the world, he also became the lowest of beings, reduced to existing merely as *ruach*. His existence became lower even than that of animals and worms, which at least possess physical bodies and are able to eat, touch, and feel the physical world in their own ways. Just as the serpentine dragon was condemned to eat dust, Satan likewise was figuratively reduced to feeding upon the dust. Dust also represents the lowest form of food any creature could consume, comparable to giving a human being nothing but sand and soil to eat. Since Scripture declares that mortal humanity returns to dust at death (Genesis 3:19), this imagery indicates that Satan's sustenance became the death of humanity itself. He came to feed upon the destruction of humanity.

Interestingly, throughout human history dragons have frequently been portrayed not merely as powerful beasts, but as creatures possessing unusual intelligence and awareness. Even in modern works of fiction such as *The Hobbit*, the dragon Smaug is depicted as highly intelligent, perceptive, cunning, and capable of sophisticated conversation. While such fictional portrayals do not constitute historical evidence, they do preserve a lingering cultural memory of dragons as creatures possessing an intelligence that exceeded that of ordinary animals.

It is possible that the ancient dragon, or one of its descendants, remains alive even today, concealed within the remote depths of the oceans. While Scripture does not explicitly reveal the present fate of every dragon, several prophetic passages suggest that a great dragon-like creature will exist at the time of Yeshua's return. Isaiah prophesied that in that day the Master "will punish Leviathan the fleeing serpent, Leviathan the twisting serpent, and He will slay the dragon that is in the sea" (Isaiah 27:1). This remarkable prophecy points to the future destruction of a great dragon associated with the sea, a creature identified with the same serpentine dragon imagery that appears throughout Scripture beginning in Genesis and ending in Revelation.

It is also possible that this creature survived the Flood itself. The Flood primarily brought destruction upon land-dwelling animals and humans living upon the earth. Aquatic creatures, however, already inhabited the waters and would not necessarily have perished in the same manner as terrestrial life. Just as countless species of fish survived the Flood, so it is conceivable that certain dragons inhabiting the seas likewise survived the catastrophe. If so, the marine dragons described in Scripture may represent a surviving remnant of a class of creatures that once existed in far greater numbers before the Flood.

If this interpretation is correct, then the dragon that first became the instrument through which Satan deceived Eve may once again play a role in the final rebellion against Yeshua before the establishment of His millennial kingdom. Just as Satan employed the serpent in the beginning, he may again seek to employ a dragon in his opposition to Yeshua at the end of the aeon. The ancient conflict that began in the garden would thus conclude with the destruction of the dragon by Yeshua Himself. In a very literal sense, Yeshua would crush the head of the dragon while simultaneously destroying Satan's kingdom upon the earth and imprisoning Satan in a cavern of the earth for 1,000 years, thereby fulfilling the ancient promise that the seed of the woman would bruise the serpent's head (Genesis 3:15).

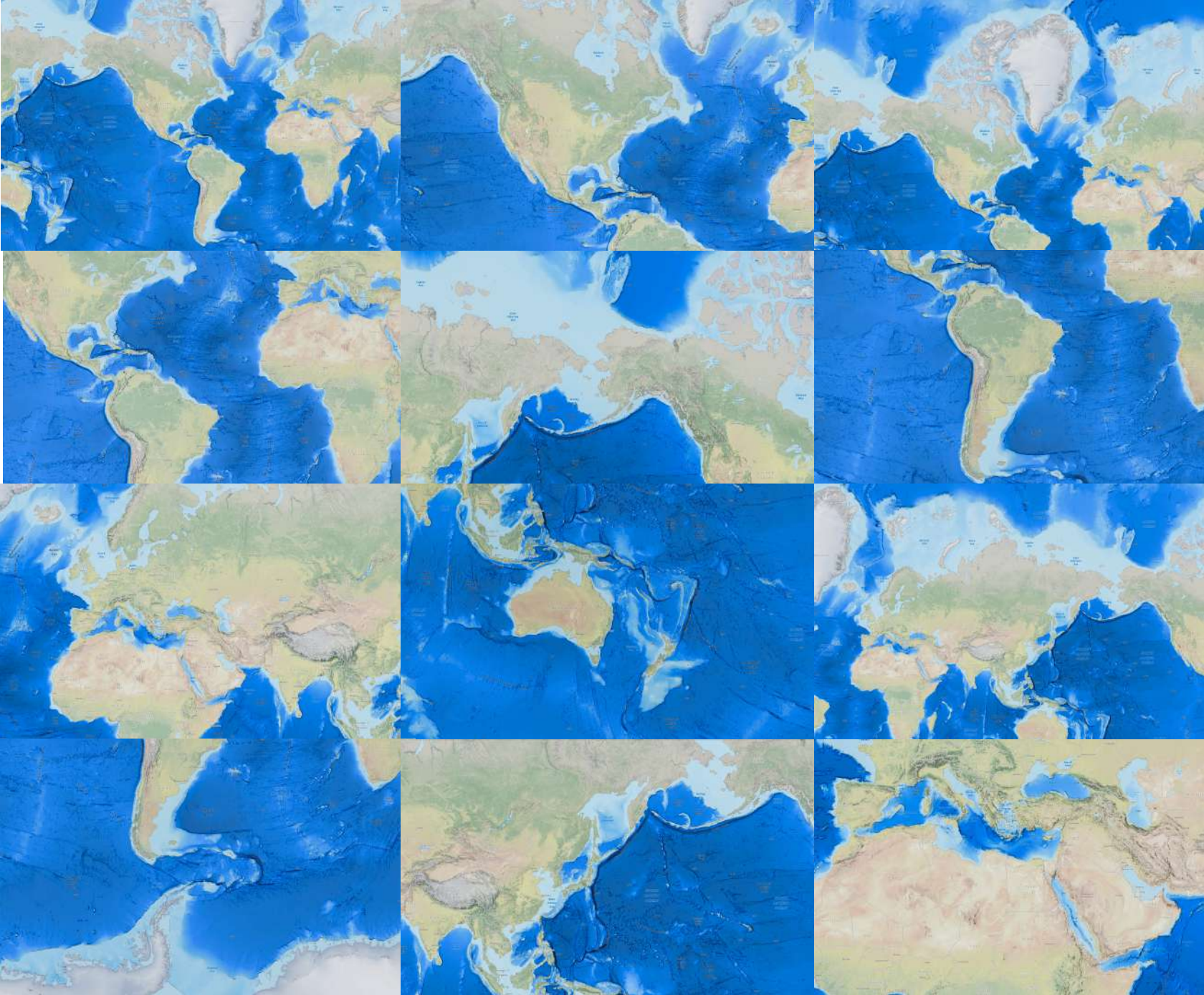
Ancient Jewish tradition also preserves intriguing references to Leviathan. The Babylonian Talmud describes a future banquet in the Messianic age in which the flesh of Leviathan is served to the righteous (Bava Batra 75a). This tradition corresponds to the feast in the Kingdom of Elohim spoken of by Yeshua (Luke 14:15). Such traditions are noteworthy because Leviathan is portrayed not as an imaginary creature but as a real animal created by Elohim. Leviathan was an aquatic creature, possessing fins and scales. It was therefore a clean animal according to the dietary instructions of the Torah and could thus be served as food in the Kingdom of Yeshua, where the dietary laws of the Torah will be observed.

Yet despite its extraordinary intelligence, the serpent was still an animal and not a human being. The ability of articulate speech was given uniquely to humans, who alone were created in the image of Elohim. The serpent therefore did not possess the natural ability to converse with Eve. Another related case of an animal speaking is found in the days of Balaam, when an angel caused a donkey to speak and rebuke the prophet (Numbers 22:28–30). The donkey did not possess the natural ability of human speech but spoke because the angel supernaturally opened its mouth to speak.

Likewise, the serpent in the garden did not speak by its own natural ability. Rather, the angel who later became known as Satan entered the serpent and spoke through it. As a rebellious ruach possessing the serpent, Satan was able to control the serpent and use it as an instrument to deceive Eve. This explains why the serpent appeared to speak with intelligence, converse with Eve, contradict the command of Elohim, and persuade her to eat from the forbidden tree. Just as the donkey became a vessel through which an angel communicated with Balaam, the serpent became a vessel through which Satan communicated with Eve. The animal itself was the serpent, but the personality speaking through it was an angel who sought to deceive humanity. Satan did not use just any animal, but the greatest animal of all. In like manner, he uses the greatest kingdoms of the earth to exert his authority over the world. Eve was not afraid of this dragon, a creature that would terrify most people today, because in the beginning the animals were placed under the authority of Adam and Eve, and no animal posed a danger to them.

The Flood brought not only biological and atmospheric changes, but also profound geological changes to the surface of the earth. The collapse of the firmament released an immense volume of water into the oceans, causing sea levels to rise dramatically and permanently altering the geography of the world. As a result, many regions that had once existed above sea level became submerged beneath the oceans.

Evidence of these former land connections can still be observed today. *Zealandia*, now largely submerged beneath the southwestern Pacific Ocean, appears to be the remnant of a much larger landmass that once stood above sea level. The islands of Indonesia were once part of a vast land bridge linking Asia and Australia. Antarctica was connected to South America by a land bridge. Great Britain was connected to continental Europe. The Mediterranean Sea and the Red Sea did not yet exist in their present forms but instead consisted of deep valleys, and Africa and Europe were connected by continuous land. Likewise, the Gulf of America (also known as the Gulf of Mexico) did not yet exist in its present form, and North America and South America were connected by a much broader landmass than exists today. To the north, a vast land bridge joined Alaska and



Visual reconstruction of pre-flood geography. The areas in light blue represent shallow continental shelves that were highly likely above sea level prior to the global flood inundation. (Generated using bathymetric data from NOAA NCEI).

Russia, allowing the movement of animals and human populations between the continents. Greenland was likewise connected to North America. In reality, all of the continents were connected and could ultimately be traversed on foot. This stands in contrast to the concept of *Pangaea*, which proposes that the continents were once compressed together into a single supercontinent. Such a concept is illogical because the continents do not float upon a global ocean as isolated masses. Rather, they already form part of one continuous crust surrounding the earth. Some portions of that crust presently rise above sea level, while others lie submerged beneath the oceans. Beneath the sea is still land.

These submerged regions testify to a world that was geographically different from the one that exists today. Prior to the Flood, much of the earth's land appears to have been interconnected. Many of the continents and islands that are now separated by oceans and seas were joined by continuous land bridges, allowing movement

across vast portions of the earth. In effect, the landmasses of the antediluvian world formed a much more unified and connected terrestrial environment than exists today.

Beneath the earth's mantle lies a series of immense rock strata that support the land above. These layered rock formations are commonly interpreted as representing successive prehistoric ages spanning hundreds of millions of years. Yet these strata are better understood as the very "foundations of the earth" spoken of throughout Scripture (Psalm 102:25; Psalm 104:5). Each layer rests upon the one beneath it, together forming the structural foundation that supports the earth's mantle and the dry land above. These layers were neatly placed one above another by Elohim, the greatest architect of all.

Beneath these rocky foundations lies the Abyss, a vast, deep, hidden body of water concealed within the earth. Contrary to the common view that the center of the earth consists primarily of a dense inner core surrounded by an outer core of molten metal, the Scriptures teach that the innermost part of the earth is occupied by the primordial waters of the Abyss. In the beginning, before the appearance of dry land, the earth consisted of a sphere of water (Genesis 1:2). On the third day of creation, Elohim caused the dry land to emerge from those waters (Genesis 1:9–10), while the waters themselves remained beneath the earth. Thus, beneath the foundations of the earth still lies the great Abyss from which the dry land first emerged.

The subterranean springs of water found near the earth's mantle may be connected with this deeper Abyss. Interestingly, modern geophysical research has likewise provided evidence that enormous quantities of water exist deep within the earth (Smithsonian Science Education Center, "Is There an Ocean Below Your Feet?", 2014). This understanding also helps explain why the book of Revelation describes the dead as coming from both *Sheol* (the place for the dead; *Hades* in Greek) and the sea (Revelation 20:13). *Sheol* is located within the watery Abyss at the center of the earth. It is a place of darkness and deep waters, described as a bottomless pit because, being situated at the very center of the earth, there is no absolute downward direction. There the souls of the dead sleep, awaiting a future resurrection.

Magma exists higher within the earth, among the rocky foundations that support the mantle above the Abyss. These foundations consist of immense layers of highly mineralized rock rich in iron, magnesium, silicon, aluminum, calcium, and numerous other elements. Among the deepest of these foundations may be ultramafic rocks such as peridotite, dunite, and pyroxenite, together with other igneous rocks such as gabbro and basalt. As portions of these deep, mineral-rich foundations are gradually subjected to increasing heat, they begin to melt, producing magma. The source of this heat is not the primordial waters of the Abyss beneath the foundations, but the gradual heating of the earth from above by the sun itself.

Before the Flood, the firmament shielded the earth from much of the sun's harmful radiation and helped maintain stable temperatures in the atmosphere and on the ground and within the rocky foundations beneath it. The sun is a literal celestial body that produces immense heat, and it is the ultimate source of the earth's external heat rather than the earth's core. Following the collapse of the firmament, however, the earth became exposed to substantially greater solar radiation and heat. Since that time, the earth has experienced a gradual net increase in heat in the atmosphere and within its crust and rocky foundations. Over long periods of time, this progressive heating has contributed to the melting of portions of those foundations, producing magma chambers, volcanic eruptions, and lava flows.

"Global warming" is therefore a real phenomenon. However, its primary cause is not the combustion of fossil fuels or other forms of human industrial activity, but the loss of the firmament that once shielded the earth from the sun's harmful radiation. The removal of that protective barrier exposed the earth to substantially greater heat, introducing far greater temperature extremes both at the earth's surface and within its rocky foundations. Over the centuries, this gradual accumulation of heat has contributed not only to a hotter world

but also to increasing geological instability through the gradual melting of portions of the foundations of the earth. As these rocky foundations are heated, partially melt, expand, weaken, fracture, and shift, stresses are released throughout the crust, producing earthquakes. This same process also gives rise to magma chambers, volcanic eruptions, and lava flows. Prior to the collapse of the firmament, when the earth existed under far more stable environmental conditions, such geological instability would not have occurred. Volcanic activity and earthquakes therefore appear to be additional consequences of the profound geological changes initiated by the collapse of the firmament.

Meteorologists have also recently recorded the highest global temperatures on record, with average temperatures having gradually increased over recent decades. These observations may indicate that the sun itself is also gradually increasing in intensity and delivering more heat to the earth. Such a possibility has likewise been suggested by observations of the sun itself, including satellite measurements that have indicated an increase in its temperature and energy output (Wilford, “Sun Is Getting Hotter, Satellite Data Indicate,” *The New York Times*, September 30, 1997). Even relatively small increases in the amount of solar heat reaching the earth over extended periods could have profound geological consequences. As the earth’s crust and rocky foundations gradually absorb additional heat, greater portions of those foundations would melt, producing increased magma generation, more volcanic eruptions, and more frequent or more severe earthquakes. In recent years, numerous volcanoes all over the world — including several that had remained dormant for extended periods — have erupted. These eruptions may represent additional evidence that the gradual heating of the earth’s rocky foundations is continuing, a process that could be further intensified if the sun itself is gradually increasing in heat.

This interpretation is also consistent with biblical prophecy concerning the 4th bowl of Revelation, in which the sun is given power to scorch humanity with intense heat, and Isaiah’s prophecy that the light of the sun will one day become sevenfold. These passages reveal that the sun itself will undergo future changes according to the purposes of Elohim, first producing extraordinary heat and later shining with far greater brilliance than it does today. If the sun has already begun a gradual increase in its intensity, the changes observed today may represent the early stages of the far greater transformation that Scripture foretells.

Following the Flood, rising sea levels inundated vast tracts of land, submerging many of these connections and separating regions that had once been joined together. Seas, gulfs, channels, and straits formed where dry land had previously existed, permanently reshaping the geography of the earth. The postdiluvian descendants of Noah and the animals preserved aboard the ark subsequently spread throughout a world whose coastlines, waterways, and continental connections had been dramatically altered. The postdiluvian world was therefore not merely a continuation of the antediluvian world, but a fundamentally transformed earth whose geography, climate, ecosystems, and coastlines had been dramatically altered by the Flood.

The Flood brought an end not only to the animals, plants, and geography of the antediluvian world, but also to its civilizations. By the time of the Flood, approximately 1,656 years had elapsed since the creation of Adam. During that immense span of time, humanity would have accumulated many centuries of knowledge, technologies, skills, cities, monuments, and cultural achievements. The Flood destroyed this entire antediluvian world. Cities, settlements, roads, monuments, libraries, and centers of learning were swept away and buried beneath the waters and sediments of the catastrophe. It is entirely possible that the antediluvian population numbered in the billions, perhaps even exceeding the present global population of approximately eight to nine billion people.

The destruction of these ancient civilizations may help explain the widespread traditions found throughout the world concerning lost kingdoms, lost cities, and forgotten ages of mankind. Legends such as *Atlantis* and similar accounts preserved by many cultures may preserve distant memories of civilizations that existed before the

Flood and were suddenly destroyed. Whether such traditions contain historical elements or later embellishments, they reflect a recurring human memory of an ancient world that perished in a great catastrophe.

Only Noah, his wife, his three sons, and their wives were preserved through the Flood, together with the animals that entered the ark according to the command of Elohim. After the waters receded, the ark came to rest upon the mountains of Ararat in the region of modern-day Turkey (Genesis 8:4). From the survivors who emerged from the ark descended all the nations and peoples of the postdiluvian world.

Numerous reports, photographs, expeditions, and investigations have claimed to identify remnants of Noah's Ark in the region of Ararat. While the subject remains disputed, the account of the Flood and the persistence of such reports have continued to generate interest among researchers and explorers. Part of the difficulty is that almost 4,343 years have passed since the Flood. Over such a vast span of time, the wood of the ark and many of its contents would be expected to have undergone extensive deterioration, decomposition, and weathering. It is therefore possible that little of the original structure remains today beyond traces, impressions, mineralized remnants, or a geological footprint marking the location where the ark came to rest. Curiously, the question has never received the level of scientific attention that might be expected for an event of such historical significance. One reason may be that the Flood narrative is often regarded as mythology rather than history. Yet the remains of Noah's Ark would represent one of the most important archaeological discoveries in human history.

The collapse of the firmament also produced profound climatic changes throughout the earth. Prior to the Flood, the firmament regulated global temperatures, creating a far more stable environment than exists today. Extreme cold and extreme heat did not exist, and the polar regions were habitable and supported abundant plant life. Evidence of this ancient environment can still be seen in the fossilized forests and vegetation that have been discovered in Antarctica and other polar regions, indicating that these areas once supported ecosystems vastly different from those found there today (Miller et al., "Highly Productive Polar Forests from the Permian of Antarctica," *Palaeogeography, Palaeoclimatology, Palaeoecology* 441 [2016]: 292–304).

Following the collapse of the firmament, the climate of the earth changed dramatically. The loss of the atmospheric protection and temperature regulation previously provided by the firmament allowed much greater climatic extremes to develop. The polar regions froze and became covered by vast expanses of snow and ice. This freezing may have occurred very rapidly, causing some animals inhabiting these regions to become trapped and frozen before they could escape. At the same time, other regions of the earth experienced increasing aridity, leading to the desertification of many areas that had once been lush and productive.

What is commonly described as the *Ice Age* was not a prehistoric era of millions of years, but the result of the postdiluvian climatic transformation brought about by the collapse of the firmament. The frozen polar regions that still exist today testify to a world that had been fundamentally altered by the Flood. The antediluvian world enjoyed a more balanced climate, whereas the postdiluvian world became increasingly marked by extremes of cold, heat, drought, and environmental instability.

The firmament also shielded the earth from a portion of the sun's harmful radiation. Under the protection of the firmament, prolonged exposure to sunlight did not produce the harmful effects commonly experienced today, such as sunburn. The collapse of the firmament caused humanity to become exposed to the sun's harmful rays. As a result, prolonged exposure to unfiltered sunlight can damage the skin and accelerate aging. Nevertheless, moderate exposure to sunlight remains beneficial and necessary for human health, particularly for the production of vitamin D and the regulation of various biological processes. Humanity therefore continues to benefit greatly from sunlight, but no longer in the perfect manner that existed under the firmament. What

was once entirely beneficial now carries both benefits and risks. This increased exposure to solar radiation contributed further to the decline in health and longevity that characterized the postdiluvian world.

The removal of the firmament also helps explain the 4th bowl of Revelation, in which the sun is given power to scorch humanity with great heat (Revelation 16:8–9). Such a plague would have been difficult or impossible under the protection of the firmament, which filtered the sun's rays upon the earth. In the present postdiluvian world, however, humanity remains directly exposed to the sun's radiation, making such a punishment possible. The 4th bowl therefore serves as a reminder that the world no longer exists under the protective conditions that characterized the antediluvian creation.

The Flood also altered the chemistry of the oceans and the hydrological cycle of the earth. As the waters of the Flood moved across the surface of the earth, immense quantities of minerals and salts were eroded from the land and carried into the seas. The tremendous runoff generated by the catastrophe transported sediments, dissolved minerals, and salts from higher elevations into lower basins where the waters ultimately accumulated. As a result, the oceans became increasingly saline.

This produced another significant change in the postdiluvian world. Prior to the Flood, drinking water was readily available throughout the earth. The water from the oceans was actually drinkable. Following the Flood, however, much of the world's water became unsuitable for direct human consumption because of its salinity. Humanity could no longer rely upon the oceans as a source of drinking water and instead became increasingly dependent upon rainfall, rivers, springs, lakes, and groundwater for fresh water. This created a new vulnerability for humanity. Although approximately 71 percent of the earth's surface is covered by water, only a small fraction of that water is fresh and suitable for drinking. The overwhelming majority exists in the oceans as salt water. Drinking water therefore became a far scarcer resource than before, making human populations increasingly susceptible to drought, crop failures, and famine.

The water cycle itself also changed. Scripture records that before rain fell upon the earth, a mist rose from the ground and watered the entire surface of the land (Genesis 2:5–6). Under the conditions maintained by the firmament, the earth was watered by a gentle and continuous hydrological cycle in which moisture rose from the earth and sustained vegetation. Rather than large quantities of water falling from the sky in the form of heavy rain, the land was nourished by rising vapor and condensation, light rain, abundant rivers and lakes, and drinkable seawater. This method of watering the earth was far more balanced and gentle than the system that emerged after the Flood. Following the collapse of the firmament, a new and more severe hydrological cycle developed as the loss of the firmament introduced greater temperature extremes throughout the world. Heavy rainfall became a normal feature of the postdiluvian world, bringing storms, floods, hail, and other forms of severe weather. The climatic instability that followed the collapse of the firmament also introduced prolonged droughts, the opposite extreme of excessive rainfall. Under the more stable conditions of the antediluvian world, such severe droughts likely did not occur. Droughts further diminished the availability of fresh drinking water throughout the world and contributed to widespread desertification.

The rainbow likewise appears for the first time in Scripture after the Flood, when Elohim established it as the sign of His covenant with Noah and the world (Genesis 9:12–17). This indicates that the optical conditions of the postdiluvian world differed from those that existed before the Flood. Under the protection of the firmament, sunlight was filtered in a manner that prevented the formation of rainbows. Following the collapse of the firmament, however, unfiltered sunlight began passing through the atmosphere and was refracted by raindrops, making rainbows possible in the postdiluvian world. Elohim then appointed the rainbow as the sign of His covenant with humanity. Since that time, rainbows have appeared throughout the earth during rainfall, serving as a continual reminder that Elohim will never again destroy the world by a flood on the same scale as the one that occurred in the days of Noah. The rainbow is therefore a set-apart sign established by Elohim Himself. Its

original and biblical meaning is found in the covenant made with Noah after the Flood. In modern times, the rainbow has been appropriated by the homosexual movement as one of its symbols. This represents a misuse of the rainbow, which was intended to remind humanity of the catastrophe of the Flood and of Elohim's promise that such a global destruction would never occur again. The story of the Flood is so important that, to this day, the rainbow still appears throughout the world as a reminder of the Flood that occurred nearly 4,343 years ago and of the covenant that Elohim established with humanity afterward.

The geological changes brought about by the Flood also transformed the region that is today known as the Middle East. Prior to the Flood, the Mediterranean Sea and the Red Sea did not exist in their present form. Africa, Europe, and the Middle East were connected by continuous land, forming a much larger and more unified region than exists today. This region was not characterized by the vast deserts that now dominate much of the landscape. Rather, it was a fertile and productive land capable of sustaining abundant plant and animal life. The Flood dramatically altered this environment. As the floodwaters receded into the oceans, enormous quantities of topsoil and sediment were carried away from the land. Regions that had once been fertile became increasingly arid, contributing to the desertification that characterizes much of the Middle East today. At the same time, as sea levels rose, the Mediterranean Sea and the Red Sea were formed, permanently separating regions that had once been connected by continuous land.

When Moses recorded the description of Eden, he identified the rivers using geographical names familiar to his postdiluvian audience. This explains why the Hiddekel is described as flowing east of *Asshur* (Assyria), even though Asshur did not exist before the Flood (Genesis 2:14). Moses was not implying that Assyria existed in the antediluvian world, but rather using the geography of his own day to help his readers identify the regions through which the ancient rivers had once flowed. Assyria occupied what is now northern Iraq, with its capital at Nineveh, near the modern-day city of Mosul. The regions remained broadly recognizable after the Flood, even though the topography, coastlines, and river systems had been profoundly altered.

Since two major river systems, the Euphrates and Tigris, still exist in the vicinity of the ancient territory of Asshur, the modern Euphrates most likely preserves the identity of the antediluvian Euphrates, while the modern Tigris most likely preserves the identity of the antediluvian Hiddekel, even though their courses may have been altered by the catastrophe. Moses' description of the Hiddekel as the river flowing east of Asshur corresponds with the modern Tigris River, which likewise flowed east of the ancient Assyrian heartland. The continuity of the Hiddekel is further supported by the book of Daniel, where the prophet stood beside "the great river, the Hiddekel" (Daniel 10:4), demonstrating that this same antediluvian river was still recognized by the same name centuries after the time of Moses. Likewise, Moses gives no geographical explanation for the Euphrates because it was already a well-known river to Israel, serving as the northeastern boundary of the land promised by Elohim to Abraham (Genesis 15:18). This suggests that the river known to Moses as the Euphrates preserved the identity of the antediluvian Euphrates described in Genesis.

Both the Euphrates and the Tigris originate in the highlands of eastern Turkey, the same mountainous region that includes the mountains of Ararat where Noah's ark eventually came to rest after the Flood. The Euphrates is formed by the confluence of its two principal headwaters, the Karasu (Western Euphrates) and the Murat (Eastern Euphrates), before flowing through Turkey, Syria, and Iraq as the single river known as the Euphrates. Along its course it receives several tributaries, including the Balikh and Khabur rivers, though after entering Iraq it receives virtually no major tributaries. The Tigris likewise rises near Lake Hazar in the Taurus Mountains of eastern Turkey and is joined by the Batman, Garzan, Botan, Greater Zab, Lesser Zab, and Diyala rivers before flowing through Turkey and Iraq. Near Al-Qurnah in southern Iraq, the Euphrates and Tigris unite to form the Shatt al-Arab, which broadens into an estuary and divides into multiple distributary channels before emptying into the Persian Gulf. Together they illustrate how great rivers can consist of numerous headwaters, tributaries, and branching channels while still retaining their identity as single named rivers throughout their courses.

Likewise, the Persian Gulf probably did not exist as the broad body of water known today but instead formed a large river valley through which the Euphrates and Hiddekel continued their course. Before the Flood, when sea level was substantially lower, the area now occupied by the Persian Gulf was exposed as dry land rather than inundated by the sea. As they do today at Al-Qurnah in southern Iraq, the ancient Euphrates and Hiddekel would have united to form a single great river. That united river may have descended into the Persian Gulf Valley as a magnificent waterfall before continuing its course through the valley and eventually emptying into the Arabian Sea.

The Pishon River and the Gihon River, however, are never mentioned again after the description of Eden in Genesis. By contrast, the Hiddekel River reappears in Daniel 10:4, and the Euphrates River is mentioned repeatedly throughout the biblical narrative. This distinction suggests that the Hiddekel and the Euphrates remained recognizable after the Flood, whereas the Pishon and the Gihon no longer existed, at least not in the same recognizable form. Even so, Moses still identified them by the postdiluvian lands through which they had formerly flowed, namely Havilah and Cush, thereby preserving geographical clues to their original locations.

The Gihon River is said to have flowed around the whole land of Cush. In the postdiluvian world, Cush is associated with the region of modern Sudan. The greatest river associated with that region today is the Nile. It is therefore possible that the Nile Valley preserves part of the course once followed by the ancient Gihon before the Flood reshaped the earth. This identification finds support in the first-century Jewish historian Josephus, who likewise identified the Gihon with the Nile River (*Antiquities of the Jews* 1.1.3). If the Gihon originally followed a different course before the Flood, this would explain why Moses referred to it by its ancient name rather than simply calling it the Nile. It is therefore possible that the ancient Gihon originated in the highlands of Ethiopia, where the headwaters of the Nile arise, flowed northward through Cush (modern Sudan) and Egypt, but instead of emptying into the basin now occupied by the Mediterranean Sea, it may have discharged through numerous channels into the valleys now occupied by the Gulf of Suez and the Red Sea. Before the Flood the Red Sea did not yet exist as a sea but instead formed a deep rift valley separating Africa and Arabia. Following the collapse of the firmament and the accompanying rise in sea level, this valley became inundated, giving rise to the Red Sea. Even today, satellite imagery appears to reveal numerous dry channels extending from the Nile Valley toward the Red Sea, preserving evidence of ancient drainage systems that descended into the Red Sea Rift Valley. If these channels preserve remnants of a more extensive pre-Flood drainage network, the waters of the Gihon may have discharged into the rift valley through numerous channels and spectacular waterfalls before continuing southeastward toward the Arabian Sea.

The Pishon River is said to have flowed around the whole land of Havilah. Genesis 25:18 places Havilah opposite Egypt, beyond Shur, with Shur corresponding to the wilderness region of the Sinai Peninsula. It also situates this region in the direction of Assyria, that is, toward present-day Iraq. This points to Havilah being associated with the Arabian Peninsula. Genesis further describes Havilah as a land rich in natural resources, stating that “the gold of that land is good,” and that bdellium (*bedolach*) and onyx stone (*shoham*) were also found there (Genesis 2:11–12). This description corresponds remarkably well with western Arabia, particularly the Arabian Shield and the Sarawat Mountains, including the Hejaz region, which has been renowned for its abundant gold deposits, including the famous Mahd adh-Dhahab (“Cradle of Gold”), one of the oldest known gold mining districts in the Arabian Peninsula. The region is likewise home to species of *Commiphora*, from which bdellium resin is obtained, as well as deposits of onyx and other precious stones traditionally identified with the biblical *shoham* stone.

Although the Arabian Peninsula today lacks major perennial rivers, satellite imagery and recent “paleohydrological” studies associated with the “Green Arabia” project have revealed an extensive network of ancient dried river channels, “paleolakes”, and wadis that once traversed the peninsula. Contrary to the conventional geological interpretation, these are not “Paleolithic” river systems but remnants of the antediluvian

world that existed before the Flood. Among the most prominent reconstructed “paleodrainage” systems are the Wadi Al-Rummah–Wadi Al-Batin system, which extends across much of northern Arabia toward the Persian Gulf basin, the Wadi Sirhan depression in northwestern Arabia, which extends toward the Jordan Rift system, and countless wadis descending from the Sarawat Mountains toward the Red Sea Rift Valley. Together, these reconstructions demonstrate that ancient Arabia supported extensive river networks draining eastward across the peninsula into the valley now occupied by the Persian Gulf, westward into the Red Sea Rift Valley, and northward toward the Jordan Rift Valley.

It is therefore possible that the ancient Pishon originated in the Sarawat Mountains, where the principal highlands of the Arabian Peninsula are located, and was sustained by numerous tributaries before descending toward one of these great antediluvian drainage systems. From there, it may have flowed westward into the Red Sea Rift Valley, paralleling the Gihon on the opposite side of the rift, northward toward the Jordan Rift Valley, or eastward across Arabia into the valley later occupied by the Persian Gulf, where it may have joined the Euphrates and Hiddekel before the united river system emptied into the Arabian Sea.

The Hiddekel and the Euphrates appear to have retained their identities after the Flood, although their courses were likely altered by the catastrophic changes in the earth’s topography. Together, these four rivers place Eden north of Cush (Ethiopia), north of Havilah (the Arabian Peninsula), and southwest of the Hiddekel (Tigris, Assyria, Iraq) and Euphrates. This situates the broader land of Eden in the region of the modern Middle East, encompassing the land of Israel.

The single river that flowed out of Eden may have followed the broad course of what is now the Jordan Valley before the Flood. From this great river, four major river systems emerged, two extending southward toward the regions later identified as Cush and Havilah, and two extending northeastward toward the regions later associated with the Hiddekel and Euphrates. The headwaters from the mountains of eastern Turkey, where the Hiddekel and Euphrates originate today, probably also flowed southward into the Garden of Eden through the Great Rift system, entering the Jordan Valley and Dead Sea Rift system before continuing into the Red Sea Rift, where they connected with the Gihon and Pishon river systems that likewise flowed into that great rift valley. The Jordan River therefore may once have been connected to the drainage systems now represented by the Jordan Valley, the Nile Valley, the Red Sea Rift Valley, the Arabian “paleodrainage” systems, the Persian Gulf Valley, the Euphrates Valley, and the Tigris Valley, forming a vast interconnected river network before the Flood. The antediluvian world also appears to have contained a far greater abundance of active rivers and lakes than exist today, many of which are now preserved only as dry valleys, “paleolakes”, and ancient drainage systems. Following the catastrophe, the original river network was profoundly altered as valleys became inundated, elevations changed, and rivers were redirected. The modern Jordan River may therefore preserve only a remnant of the great river that once watered the Garden of Eden, while the Nile Valley, the Red Sea Rift Valley, the Arabian “paleodrainage” systems, the Persian Gulf Valley, the Euphrates Valley, and the Tigris Valley may preserve portions of the valleys once occupied by the other four ancient river system described in Genesis. Today these river valleys no longer form a single interconnected drainage system, having possibly been separated by the geological changes brought about by the Flood.

Although Genesis explicitly names four rivers, the passage actually describes five rivers in total, one unnamed river that flowed out of Eden to water the Garden, and four rivers into which it divided (Genesis 2:10–14). This distinction is important because the unnamed river appears to have been the principal river of Eden, while the Pishon, Gihon, Hiddekel, and Euphrates were the four major river systems that emerged from it. It is possible that Moses intentionally left the name of this principal river unstated. Having been raised and educated in Egypt, he may have known its ancient name but chose not to record it, thereby concealing the precise location of the Garden of Eden and, consequently, the full significance of the Promised Land. This possibility finds an interesting parallel in later Jewish tradition. Midrash ha-Gadol (on Genesis 2:8) states that, “Eden is a unique

place on earth, but no creature is permitted to know its exact location. In the future, during the Messianic age, Elohim will reveal to Israel the path to Eden.”

Yet the apocryphal book of Sirach, written by the Jewish sage Yeshua ben Sira (Jesus ben Sirach) in the early second century BC, later mentions five rivers together, naming the Pishon, Tigris, Euphrates, Jordan, and Gihon (Sirach 24:25–27). Elsewhere, Sirach likewise speaks of the “vault of heaven” (Sirach 43:1), showing that it preserves ancient traditions concerning both the icy firmament and the rivers of Eden. If Sirach preserves this ancient understanding of the rivers of Eden, identifying the Jordan as the fifth river that once watered the Garden, then the Jordan Valley may represent the surviving remnant of the unnamed river that once flowed out of Eden before dividing into the four great river systems described in Genesis. The Babylonian Talmud likewise preserves a tradition consistent with this possibility, recording the opinion of Resh Lakish, “if the Garden of Eden is in the Land of Israel, its entrance is at Beit She’an” (Eruvin 19a). Although presented as one of several possible locations, this tradition nevertheless demonstrates that some ancient Jewish sages considered the land of Israel a plausible setting for the ancient Garden of Eden.

This interpretation is also consistent with Moses’ later description of the Jordan Valley. Before the destruction of Sodom and Gomorrah, Lot looked upon the Jordan plain and observed that it “was well watered everywhere... like the garden of Yehovah” (Genesis 13:10). By comparing the Jordan plain with the Garden of Eden, Moses establishes a direct association between that region and the original Garden in Bereshit. The Garden was planted on the eastern side of the larger land of Eden (Genesis 2:8), which may have been situated within the land that is today known as Israel, the land that contains the Jordan Valley. This understanding is further supported by the manner in which Scripture describes the land of Israel itself. Moses portrays it as a land continually cared for by Elohim, upon which His eyes rest from the beginning of the year to the end of the year (Deuteronomy 11:12). No other land on the earth is described in that way. Unlike the land of Egypt, which depended upon human irrigation, Israel was watered directly by the rain that Elohim sent from heaven (Deuteronomy 11:10–11). It is a land abundantly supplied with brooks, springs, and fountains of water, rich in wheat, barley, vines, fig trees, pomegranates, olive trees, honey, iron, and copper (Deuteronomy 8:7–9). These descriptions closely resemble the abundance associated with the land of Eden, where Elohim Himself planted His garden. Just as the Garden of Eden occupied the choicest region of the earth, so the land of Israel likewise appears throughout Scripture as a uniquely blessed land that Yehovah continually watches over, provides for, and cares for above every other land on earth.

If the land of Israel was indeed the original location of the Garden of Eden, this would also provide an additional possible explanation for why Elohim commanded Israel to drive out and destroy the Canaanite nations that inhabited the land then known as Canaan. Scripture explicitly states that these nations were punished because of their extreme wickedness and abominable practices (Genesis 15:16; Leviticus 18:24–30; Deuteronomy 9:4–5). Yet if this same land had once been the location of the Garden of Eden, then their corruption would also have constituted a profound desecration of the very place where Elohim had first planted His garden and walked with humanity. The conquest of Canaan would therefore represent not only an act of divine punishment upon wicked nations but also the restoration of a land set apart by Elohim from the very beginning of creation as the Garden of Eden, now entrusted to a covenant people called to live according to His Torah in that very land.

Another textual indication that the Garden of Eden was located in the Middle East is the identification of Mount Sinai, which is also called Mount Horeb in Scripture, as “the mountain of Elohim” (Exodus 3:1; 18:5; 24:13), a designation that closely parallels Ezekiel’s description of Satan in Eden. Ezekiel declares, “You were in Eden, the garden of Elohim... You were on the set-apart mountain of Elohim... therefore I cast you as profane from the mountain of Elohim” (Ezekiel 28:13–16). The only episode recorded in Scripture in which Satan is known to have been present in Eden is his deception of Eve at the tree of the knowledge of good and evil (Genesis 3:1–6). If Ezekiel’s description refers to that same event, then the tree of the knowledge of good and evil must

have stood upon the “mountain of Elohim.” If the “mountain of Elohim” mentioned by Ezekiel is the same location later revealed as Mount Sinai, which Scripture likewise calls “the mountain of Elohim,” this would suggest that the tree of the knowledge of good and evil once stood upon Mount Sinai. This would also provide another possible explanation for why Mount Sinai was regarded as set-apart ground and why Elohim commanded Moses to remove his sandals, for if the tree of the knowledge of good and evil once stood there, then Moses would have been standing upon the very ground where Elohim had planted the second most important tree on all the earth. From that place not only were Adam and Eve driven out of the Garden (Genesis 3:23–24), but Satan himself was cast out from the mountain of Elohim (Ezekiel 28:16–17).

This connection is particularly striking because it was upon Mount Sinai that Elohim later gave the Torah through Moses. The tree of the knowledge of good and evil revealed to Adam and Eve the knowledge of every act that is good and every act that is evil, knowledge that was subsequently preserved and transmitted orally through the generations. The Torah, by contrast, represents that same body of knowledge revealed in written form through the commandments that Elohim gave to Moses on Mount Sinai, possibly in the very same place where the tree of the knowledge of good and evil once stood. If so, the source of the knowledge of good and evil would have remained the same throughout history, first transmitted orally and later revealed in written form, originating from the “mountain of Elohim” in Eden that was later known as Mount Sinai. It is also noteworthy that the prophet Elijah later journeyed forty days and forty nights to Mount Horeb (Mount Sinai), which Scripture again identifies as “the mountain of Elohim,” where he likewise received divine revelation (1 Kings 19:8–18).

The text evidence suggests that the land of Eden was likely a much larger region than the Garden of Eden itself, extending westward into areas that are now submerged beneath the Mediterranean Sea. The Garden of Eden was planted “eastward in Eden” Genesis 2:8, indicating that the garden occupied only the eastern portion of the larger land of Eden. It is therefore possible that the Garden of Eden extended southward into what is now the Sinai Peninsula, containing the tree of the knowledge of good and evil upon the mountain of Elohim, now known as Mount Sinai, while extending northward as far as the Euphrates River. This proposal may also help explain why the promised land was later defined as extending “from the river of Egypt to the great river, the Euphrates” (Genesis 15:18). These boundaries may have been intended to encompass much of the territory once occupied by the ancient Garden of Eden.

The identity of the “river of Egypt” has long been debated. Some identify it with Wadi el-Arish, while others identify it with the Nile River itself. The identification with Wadi el-Arish is difficult because, by the time the children of Israel arrived at Mount Sinai following the crossing of the Red Sea, Scripture repeatedly describes them as having already been brought out of the land of Egypt (Exodus 19:1–4; 20:2; Leviticus 25:38). It therefore seems unlikely that a seasonal stream situated beyond the Red Sea and within the Sinai wilderness would have been described as the “river of Egypt.” On the other hand, the expression does not necessarily refer to the main Nile River itself, for if Moses had intended the Nile itself, he could have simply called it the Nile rather than “the river of Egypt.” More likely, the phrase referred to one of the eastern distributaries of the Nile Delta, a true river belonging to Egypt that naturally formed the eastern boundary of Egypt before the wilderness of Sinai. If this understanding is correct, these may have been the original boundaries of the Garden of Eden, situated on the eastern side of the larger ancient region called Eden, which was later established as the Promised Land of Israel.

This also helps explain why the region extending from the River of Egypt to the Euphrates, encompassing the modern land of Israel, occupies such a central place in Scripture and why it was chosen as the Promised Land. According to this understanding, this region lies within the very area where creation began. It was there that Adam and Eve were created. It was there that the animals were brought forth into existence. It was there that Elohim walked in the cool of the garden. It was there that the Tree of Life stood. It was there that the tree of

the knowledge of good and evil stood upon the mountain of Elohim in Eden. It was there that humanity first received the knowledge of good and evil in oral form. It was there that Adam received dominion over all the earth. It was from there that humanity was driven out of the Garden. It was there, upon that same mountain now known as Mount Sinai, that humanity later received the knowledge of good and evil in written form through the Torah. It was there that Israel entered and drove out the wicked nations that had defiled the land. It was there that the Temple of Elohim was built. It was there that Yeshua walked, preached the good news of the Kingdom, healed the sick, gave sight to the blind, and laid down His life for humanity. It is there that Yeshua will return in glory to establish His Kingdom. It is there that He will receive dominion over all the earth. It is there that those who are saved will be gathered from all the nations of the earth and brought to Him at His return. It is there that all humanity will stand before Him in judgment. It is there that all who refused to believe and obey will receive their final punishment in the lake of lava. From creation to redemption, the land of Israel stands at the very center of Elohim's plan for humanity, which began as the ancient Garden of Eden. It is where the story of this earth begins, and where it ends.

The Tree of Life was likely located in the vicinity of Hebron, which in the future appears destined to become the Mount Zion of prophecy, the highest mountain on the earth, from which Yeshua will reign and where He will build the Temple described by Ezekiel during His millennial kingdom. Mount Zion is likely to be situated in Hebron because, according to Ezekiel's vision, the river flowing from the Temple, situated upon a very high mountain (Mount Zion), descends eastward to the Dead Sea, passing between En Gedi and En Eglaim (Ezekiel 47:1–12), a course that naturally places the source of the river in the region of Hebron. At present, neither Hebron nor any other mountain in Israel is the highest mountain on the earth. At the return of Yeshua, however, Mount Zion will likely be exalted above every other mountain, becoming the highest mountain on the earth. It will even possess a snow-covered summit like Mount Hermon, as described in the Psalms (Psalm 133:3). Mount Zion will not only become the most set-apart place on the earth, where Yeshua will dwell among His people, but it will also be the mountain where death is swallowed up and immortality is bestowed (Isaiah 25:6–9; Psalm 133:3). This presents a remarkable parallel with the Tree of Life, from which immortality was once available in the Garden of Eden. It would likewise stand to reason that the very mountain from which Yeshua will one day rule the earth would also be the very mountain where the most important tree on all the earth once stood. If the Tree of Life originally stood in the region of the future Mount Zion, then the place where humanity first had access to immortality will become the very place where immortality is bestowed upon humanity in the Messianic Kingdom.

This parallel may extend even further. Ezekiel describes the river flowing from the future Temple on Mount Zion as producing trees whose leaves are for healing and which bear a fresh harvest every month, yielding 12 harvests each year (Ezekiel 47:12). Likewise, the Tree of Life in the New Jerusalem bears leaves “for the healing of the nations” and likewise yields 12 harvests, bearing its fruit every month (Revelation 22:2). It is even possible that remnants of the original Tree of Life, perhaps even portions of its ancient root system or the very soil in which it once grew, remain preserved beneath the region of Hebron, imparting some of their healing properties to the trees nourished by the river flowing from Mount Zion.

Such a vast and fertile Garden within the boundaries today known as the Promised Land would have provided Adam and Eve with an abundant land of diverse landscapes, climates, plants, trees, and animals in which to live and enjoy the abundance of Elohim's Garden. Although Adam was commissioned to cultivate and keep the Garden (Genesis 2:15), he did not labor for food as humanity does today. The Garden itself supplied an abundance of fruit from countless trees throughout the entire region where the Garden of Eden stood, providing continual nourishment with little effort and without the painful toil that followed the Fall. Only after Adam's disobedience was the ground cursed, requiring him to obtain food by the sweat of his face and through labor made painful by working among thorns and thistles (Genesis 3:17–19). Before the Fall, Adam's cultivation

of the Garden was neither a necessity for survival nor a source of pain, but rather a joyful stewardship exercised under the dominion Elohim had given him over the Garden and the entire earth. Stretching from one end of the Garden, at the River of Egypt, to the other, at the Euphrates River, this vast region would have offered an immense paradise to explore and enjoy. After the Flood, however, much of this region became arid wilderness, although it continued to receive the special care of Elohim.

Jerusalem also occupies another important place in biblical history. Situated within what was once the ancient Garden of Eden, it later acquired profound significance in its own right. It was there that Abraham tried to offer up Isaac upon Mount Moriah, which became the supreme act of belief that solidified the promises Elohim had made to him through an immovable oath, swearing by Himself that He would surely give the Promised Land to Abraham and his descendants (Genesis 22:16–17). That same Mount Moriah became the very place where the First and Second Temples would later stand. While the children of Israel journeyed through the wilderness, the identity of the place where Elohim would choose to put His name remained unknown to them. Throughout the Torah, He referred only to “the place which Yehovah your Elohim shall choose to cause His name to dwell” (Deuteronomy 12:5, 11; 14:23; 16:2, 6, 11), leaving its location a mystery until many generations later. After David conquered Jerusalem, he acquired the site of Mount Moriah and desired to build the house of Elohim there. Although David was not permitted to build the Temple, his son Solomon fulfilled that calling, constructing it upon the very mountain where Abraham had once tried to offer up Isaac. Thus, within the same ancient land that once contained the Garden of Eden, Elohim established the center of Israel’s Levitical worship, regulated by the Torah of Moses, which had been given upon the mountain of Elohim at Mount Sinai, the former location of the tree of the knowledge of good and evil. Jerusalem also became the place where the greatest act of love in all creation was manifested by Elohim through the death of Yeshua. The land of Israel is therefore not merely a geographical location, but the very stage upon which the major events of Scripture began and will ultimately reach their fulfillment.

Jerusalem therefore holds a special place in Elohim’s redemptive plan because of Abraham’s obedience, the Temple, and the sacrifice of Yeshua. Mount Sinai likewise holds a special place because of the tree of the knowledge of good and evil and the giving of the Torah of Moses. Mount Zion, however, occupies an even greater place because of the tree of life, the bestowal of immortality at the first resurrection, and because it will become the place from which Yeshua will reign during His millennial kingdom in the Temple described by Ezekiel. Above them all stands the heavenly Jerusalem, the most set-apart dwelling place in all creation, which will ultimately descend to the new earth.

The return of Yeshua will likewise be accompanied by another profound transformation of the earth and its atmosphere. Just as the collapse of the firmament fundamentally altered the postdiluvian world, the establishment of the Messianic Kingdom will introduce dramatic changes to the physical creation. The prophet Isaiah declares that “the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days” (Isaiah 30:26). The dramatic increase in light during the Millennial Kingdom will not necessarily produce the harmful effects associated with excessive exposure to sunlight in the present world. Since this transformation is brought about by Elohim Himself, it is reasonable to conclude that the increase in illumination will be perfectly suited to sustain and bless life upon the earth. The visible light reaching the earth may be greatly increased without a corresponding increase in the harmful portions of the sun’s radiation.

The appearance of both the daytime and nighttime sky during the Messianic Kingdom will differ dramatically from anything experienced in the present world. By day, the sun’s sevenfold increase in brightness would fill the atmosphere with an extraordinary brilliance, possibly producing a sky of deeper, richer blue than exists today, perhaps resembling a magnificent sapphire stretching from horizon to horizon. The air would appear exceptionally clear and vibrant, colors throughout the landscape would become more vivid and saturated, and

distant mountains would stand out with remarkable sharpness beneath the brilliant light. By night, the moon would shine with the brightness of the present-day sun, bathing the earth in a gentle yet abundant radiance. Rather than the darkness familiar to the present world, the night would likely resemble a luminous sapphire or indigo twilight, varying in brilliance according to the phases of the moon. During a full moon, the landscape would be illuminated almost as clearly as it is today during daylight, while even the darker phases would provide far more light than the brightest nights of the present age. Only when the moon is in its completely dark phase might the nighttime closely resemble that of the present world. The entire earth would possess an appearance of extraordinary beauty and serenity, where both day and night would be filled with light, revealing a world transformed under the glorious reign of Yeshua.

The timing of this great cosmic transformation may coincide with the final punishments described in the book of Revelation. The 4th bowl punishment records that the sun will scorch humanity with intense heat (Revelation 16:8–9), indicating that a dramatic change in solar radiation will occur after the return of Yeshua. Immediately afterward, the 5th bowl punishment plunges the world into darkness (Revelation 16:10–11). It is therefore possible that these events mark the beginning of the great transformation of the heavens described by Isaiah. Once the period of darkness has passed, the light of the sun may increase sevenfold, while the moon may shine with the brightness of the present-day sun.

This extraordinary increase in light will have profound consequences for life on earth. Plants depend upon light to carry out photosynthesis, the process by which they produce food and release oxygen into the atmosphere. A sevenfold increase in solar illumination would therefore be expected to greatly increase photosynthetic activity throughout the earth. Since the moon will also shine with the brightness of the present-day sun, photosynthesis may even continue during the nighttime hours. Depending upon the phase of the moon, the intensity of its illumination may vary throughout the month, potentially allowing varying degrees of photosynthetic activity even during the night and further increasing plant productivity.

The result would likely be a substantial increase in atmospheric oxygen compared to the present world, perhaps from the current 21% oxygen to approximately 25% oxygen. The earth possessed an oxygen-rich atmosphere before the Flood, perhaps containing about 25% oxygen at approximately 2.0 ATA. The Millennial Kingdom may therefore witness a partial restoration of similar atmospheric conditions. Although the firmament will no longer exist and atmospheric pressure will therefore likely not return to its antediluvian level, the increased oxygen alone would naturally promote healthier ecosystems, more abundant vegetation, and improved conditions for both animals and humanity.

This may also help explain the remarkable longevity described by Isaiah. The prophet declares that “the youth shall die one hundred years old” (Isaiah 65:20), indicating that a person one hundred years of age will still be considered young during the Messianic Kingdom. Human lifespans will therefore be greatly extended beyond those of the present aeon. While longevity may not return to the nearly 1,000-year lifespans that characterized the antediluvian world, since the earth will still exist in its postdiluvian state without the firmament, it is reasonable to expect lifespans of two or three centuries under the greatly improved conditions of the Millennial Kingdom. These extended yet still finite lifespans will pertain to those who remain mortal during that time, namely the remnant from among the nations who will be shown mercy and permitted to enter the Messianic Kingdom in mortal bodies (Micah 4:7; Revelation 7:9–17). They will continue to marry, bear children, and multiply, eventually repopulating the earth and becoming mighty nations under the righteous reign of Yeshua (Isaiah 2:2–4; Micah 4:1–7).

The Millennial Kingdom will also be unique in that immortal and mortal beings will coexist upon the earth. Yeshua will reign in His immortal, glorified body. The 144,000 chosen ones and the resurrected patriarchs, all



possessing immortal bodies, will likewise dwell among mortal humanity. Angels will also descend to the earth in immortal bodies to minister and carry out the will of Yeshua. Unlike mortal bodies, these immortal bodies will not be subject to aging, disease, or death. Although the atmospheric conditions of the Millennial Kingdom will be less favorable than those of the antediluvian world, though more favorable than those of the present world, they will have no effect upon the health, strength, or longevity of those who possess immortal bodies. Immortal bodies are designed to exist in perfect health, complete immunity, and endless life regardless of the oxygen content or atmospheric pressure of the air.

The animals will likewise be restored to a state of peace. Predatory behavior will cease, and animals will no longer attack either humanity or one another. Through the prophet Ezekiel, Elohim declared, “I will make with them a covenant of peace and banish wild beasts from the land, so that they may dwell securely in the wilderness and sleep in the woods” (Ezekiel 34:25). Likewise, through Hosea He promised, “In that day I will make for them a covenant with the beasts of the field, the birds of the heavens, and the creeping things of the ground” (Hosea 2:18). Isaiah further declares that “the wolf shall dwell with the lamb, the leopard shall lie down with the young goat, the lion shall eat straw like the ox,” and that “the nursing child shall play over the hole of the cobra, and the weaned child shall put his hand on the viper’s den” (Isaiah 11:6–8). Even the most remote forests, jungles, and wilderness regions will once again become completely safe for human habitation and exploration, restoring the peace and harmony that characterized creation before the Fall.

PREDESTINATION

The Scriptures teach that Elohim has predestined all things (Romans 8:29–30). Just as by His great power He created every galaxy, every star, every human, every animal, every living cell, every bacterium, every grain of sand, every strand of DNA, every atom, every proton, every neutron, every electron, and every photon of light, He continually sustains and causes the movement of every particle in creation according to His will and purpose. Nothing can exist or even move without His will. He causes the movement of all matter through the fundamental laws of physics that He established within His own creation. He likewise possesses the authority to bend those same laws by performing supernatural miracles and is able to create new matter from nothing and cause existing matter to cease to exist. No one else can create the earth and the sun from nothing, cause the earth and the sun to cease to exist at the conclusion of 7,000 years, slow the orbit of the earth from 360 days to 365¼ days, transform physical angels into winds or fire, recreate a human body in the resurrection, transform water into wine, multiply one fish into many, or cause a human to walk on water. Likewise, only Elohim could cause Yeshua to preexist from the first day of creation and transplant His soul into the zygote conceived in the womb of a virgin. The conception of Yeshua was nothing less than a miracle, because not only was His ancient soul transplanted into a newly conceived body, but even His new earthly body possessed the same DNA He had from the first day of creation, and it developed into the same physical appearance He had previously. He did not inherit the genes of Mary or Joseph because He was not conceived through ordinary sexual union. The genetic code of His DNA predated that of Mary and Joseph. Nevertheless, He was considered to be of the lineage of Abraham, Isaac, Jacob, and David because He was born into the household of Mary and Joseph. Yet His DNA was more ancient than that of even Abraham, because He is the firstborn of all creation. These are works of power only Elohim can do, and nothing is impossible for Him (Luke 1:37). Even the outcome of the casting of a lot, the ancient equivalent of rolling a die, is determined by Elohim (Proverbs 16:33). This is why the disciples cast lots to determine who would replace Judas as the twelfth apostle (Acts 1:23–26), trusting that whatever the outcome, it had been determined by Elohim. This is why the Scriptures declare, “in Him we live and move and exist” (Acts 17:28).

Elohim is the One who forms every baby in the womb (Psalm 139:13–16), causes the sun to rise upon the earth (Matthew 5:45), causes the grass to grow (Psalm 104:14), sends the rain (Psalm 147:8), and upholds all things (Colossians 1:17; Hebrews 1:3). Every heartbeat, every breath, every nerve impulse, every muscle contraction, every chemical reaction, every biological process, every force of gravity, every force of magnetism, and every movement of every particle ultimately occurs because Elohim causes it all to occur. Although creation operates according to the fundamental laws of physics that He established, nothing in creation moves independently. Rather, Elohim causes the movement of everything through those laws, thereby establishing the logical and mathematical relationships of cause and effect that give creation order and a certain degree of predictability.

Elohim precisely calculated and determined every aspect of creation. He determined the exact volume of the seas, the boundaries of the oceans, the extent of the dry land, the amount of dust upon the earth, the weight of the mountains and hills, the number of grains of sand, and the number of stars in the heavens (Isaiah 40:12; Job 38:8–11; Proverbs 8:27–29). He has even numbered the hairs of every person’s head (Matthew 10:30; Luke 12:7). Nothing in creation exists by chance or accident. Every detail of creation was established according to His purpose and infinite wisdom and knowledge.

Among all the works Elohim created, the greatest is life itself. Elohim did not merely create lifeless matter, but caused it to become living organic matter. He organized atoms and molecules into extraordinarily complex living cells capable of absorbing nutrients, metabolizing them, growing, repairing themselves, dividing, communicating, carrying out highly specialized functions, and excreting waste. He then organized countless

billions of those cells into complex living organisms. Among all the living creatures upon the earth, the human body stands as the greatest and most complex biological structure Elohim created. Its extraordinary complexity enables humanity to reason, understand, communicate, exercise judgment, create, and govern creation. For this reason, Elohim called humanity His very own “image” and representation within creation. Yet despite the extraordinary complexity and significance of humanity, each human being remains only a tiny speck upon the earth, and the earth itself is only a tiny speck within the vastness of the heavens.

Every living organism possesses free will by which it makes choices according to its own nature. Animals act according to their instincts, perceptions, and learned behavior. Human beings likewise make decisions according to their knowledge, understanding, desires, experiences, and reasoning. Every choice is genuinely their own. Yet none of these choices occurs outside the determination of Elohim. Every decision, every thought, every intention, every action, and every consequence has already been predestined by Him. This is why the apostle Paul declares, “for it is Elohim who works in you both to will and to do for His good pleasure” (Philippians 2:13). Likewise, the appearance of every human being, the family into which they are born, the city, nation, year, and even the century in which they are born were determined by Elohim. Nothing about the circumstances of our existence occurs by chance. Every aspect of our lives unfolds according to His determination, predestination, and aeonial purpose.

The Scriptures further teach that the present creation was not predestined to be permanent. From the very beginning, Elohim purposed that the present heavens and earth would exist only for a limited time before giving way to a new creation, only 7,000 years in duration, with the final 1,000 years set apart. This present world was subjected to futility, corruption, sin, suffering, and death according to the predetermined purpose of Elohim (Romans 8:20–21). Although creation was originally declared to be “very good” (Genesis 1:31), it was always destined to become temporary and imperfect so that Elohim might reveal specific aspects of His character throughout the aeons that would otherwise remain unrevealed. Sin was necessary to exist so that Elohim might express and reveal His forgiveness and His wrath. Guilt was necessary to exist so that Elohim might express and reveal His mercy and His punishment. Transgression was necessary to exist so that Elohim might express and reveal His judgment and His destruction. Sickness was necessary to exist so that Elohim might express and reveal His healing. Death was necessary to exist so that Elohim might express and reveal His power to resurrect the dead. This also explains why the apostle Paul speaks of “vessels of wrath prepared for destruction” and “vessels of mercy, which He had prepared beforehand for glory” (Romans 9:22–23). Through some, Elohim reveals His wrath, judgment, and power, while through others, He reveals His mercy, forgiveness, favor, and glory. In both cases, Elohim accomplishes His predetermined purpose and reveals the fullness of His character. When His aeonial purpose has been fully accomplished, the present creation will pass away along with all its imperfections, and Elohim will establish the new heavens and the new earth in perfection, where righteousness will dwell always. These specific aspects of His character, revealed through the imperfections of the first and present creation, will thereafter remain only as memories of a distant past, serving as an aeonial reminder throughout the second and perfect creation to always obey Elohim unconditionally and to remember the consequences that befell the inhabitants of the former earth who disobeyed Him (Matthew 24:35; Isaiah 65:17; 2 Peter 3:13; Revelation 21:1).

The present creation may be compared to a great movie directed by Elohim Himself. From the very beginning, He determined its beginning, every character, every event, every scene, its climax, and its conclusion according to His predetermined purpose. Everything was prepared beforehand and carefully arranged in successive stages for the unfolding of the story of this present creation. Even before the foundation of the world, the Kingdom had already been prepared for those who would inherit it (Matthew 25:34). Likewise, the places of honor within that Kingdom had already been prepared by the Father for those whom He had chosen (Matthew 20:23), and even the good works of His people had been prepared beforehand for them to walk in (Ephesians 2:10). Elohim

is therefore the supreme Director of this creation. He has chosen its protagonists, who obey Elohim, believe in Yeshua, and receive His favor. These are destined to continue into the new creation. This is why in the book of Acts it states that those who were appointed for aeonial life believed (Acts 13:48). Likewise, there are antagonists who disobey Elohim, remain in unbelief under Satan's deception and the slavery of sin, and do not receive His favor. They cease to exist in the lake of lava and do not continue into the second creation. Every scene unfolds exactly as Elohim intended from the foundation of the world. The great climax of this present creation arrives in the year 6,000, when Yeshua returns to establish His Kingdom upon the earth. During the final 1,000 years, those who believed and obeyed Him during the present aeon begin to receive their reward as they reign together with the Mashiach. When the movie reaches its predetermined conclusion, the present heavens and earth will pass away, and Elohim will bring forth the second and perfect creation, where the obedient will dwell throughout the future aeons, while the disobedient will cease to exist in the lake of lava.

Among the angels, two-thirds were chosen to remain obedient to Elohim and continue into the second and perfect creation, while the remaining third followed Satan in disobedience and were predestined for destruction in the lake of lava, where they will cease to exist (Revelation 12:4, 7–9; Matthew 25:41). Likewise, among humanity, Elohim chose only 144,000 people on the present earth to rule with Yeshua during the Millennial Kingdom (Revelation 7:3–8; 14:1–5; 20:4–6). Together with Abraham, Isaac, and Jacob, these chosen ones will occupy positions of rulership in the Kingdom of Yeshua (Matthew 8:11; Luke 13:28–29). No others from humanity were chosen to rule with Yeshua during those final 1,000 years. Yet many more will ultimately continue into the new heavens and the new earth. These include the righteous who lived before Abraham and those who will live after the return of Yeshua and remain obedient to Elohim under His millennial rulership. Thus, those chosen to rule with the Mashiach constitute a distinct, small, and privileged group, while the number of righteous who will ultimately continue into the second creation extends far beyond the 144,000. All aborted unborn babies will also be resurrected at the second and final resurrection and will automatically enter the new heavens and the new earth, since there will be no reason to destroy them in the lake of lava, for they committed no sins deserving of destruction.

AEONIAL TIME, THE LAKE OF LAVA, WHAT IS MOUNT ZION, AND THE MEANING OF THE RED HEIFER

In the Scriptures, time is never expressed according to the modern concept of “eternity,” an abstract duration without beginning or end. Rather, the Scriptures frequently describe time in great spans or segments called *aeons*, and anything that lasts for a long time is *aeonial*. The Greek word *aiōn* refers to an age, epoch, era, or extended span of time, and *aionios* is its adjective form. An aeon encompasses a long duration of time, yet the word itself does not inherently mean endless or without limit. The Greek *aiōn* closely corresponds to the Hebrew word *olam*, which likewise describes a prolonged duration of time. Yet *olam* also does not inherently mean that the period of time has no end. The English words “eternal,” “forever,” and “everlasting” are therefore mistranslations. Hills are *olam* in duration, enduring for thousands of years (Genesis 49:26; Deuteronomy 33:15; Habakkuk 3:6). Yet hills are not eternal, because they will cease to exist with the present earth. The moon is *olam* in duration, enduring for 7,000 years (Psalm 72:5; Psalm 89:37). Yet the moon is not eternal, because it will cease to exist with the present heavens and earth. A servant may serve his master for an extended *olam* period until the Yovel year (Exodus 21:6; Leviticus 25:10, 40–41). Yet a servant does not serve for all eternity, because humans are mortal. These durations of time are aeonial, enduring for aeons or long periods of time, yet they are not eternal. They eventually come to an end. A more precise translation of *olam* is “a long time,” a subjective expression that can refer to 50 years or 1,000 years.

Thus, Scripture presents history as unfolding through successive aeons, each appointed by Elohim with its own purpose, events, and conclusion. One aeon ends and another begins as the predetermined purpose of Elohim progressively unfolds throughout creation (Matthew 12:32; Matthew 13:39–40; Matthew 24:3; Ephesians 2:7; Hebrews 1:2). As the Psalm says, “from aeon to aeon you are Elohim” (Psalm 90:2). Yeshua Himself distinguished between “this aeon” and “the coming aeon” (Matthew 12:32), and repeatedly spoke of “the end of the aeon” (Matthew 13:39–40, 49; 24:3). This present aeon comes to its end with the return of Yeshua, giving way to the coming aeon of His 1,000-year rulership upon the earth (Revelation 20:4–6). This coming aeon is a special and set-apart epoch in the history of creation, the final 1,000 years of the first creation. Beyond the final millennium are the aeons appointed for the new heavens and the new earth, described in Scripture as “the aeons of the aeons,” because many successive epochs will unfold throughout the second and perfect creation (Revelation 11:15; 22:5).

The Scriptures repeatedly confirm that an aeon is a distinct period of time rather than an abstract eternity without end. Paul spoke of those considered wise “in this aeon” (1 Corinthians 3:18), of authorities and powers existing “not only in this aeon, but also in the one about to be” (Ephesians 1:21), of the rich “in the present aeon” (1 Timothy 6:17), and of living righteously and piously “in the present aeon” (Titus 2:12). He commanded believers not to be conformed “to this aeon” (Romans 12:2) and declared that Yeshua gave Himself to rescue His people “from the present evil aeon” (Galatians 1:4). And Paul spoke of a mystery that had remained hidden for “aeons and generations” before being revealed (Colossians 1:26), proving that multiple aeons had already elapsed. These expressions make little sense if an aeon inherently means an endless eternity. Rather, Scripture presents aeons

as successive periods of time, each possessing an appointed beginning, purpose, and conclusion. The present evil aeon will reach its end at the return of Yeshua, and the aeon about to come will then begin.

The aeons of the present earth may therefore be summarized according to the great periods identified in the Scriptures. The first was the Pre-Flood Aeon, extending from the creation of Adam until the Flood of Noah. This was followed by the Post-Flood Aeon, beginning with Noah and the repopulation of the earth. The Abrahamic Aeon began with the calling of Abraham and the establishment of the promises concerning his descendants and the inheritance of the land. The Mosaic Aeon began with the Exodus and the giving of the Torah through Moses, establishing Israel as a set-apart nation under the written Torah. This was followed by the *Brit Hadashah Aeon* (New Covenant Aeon), inaugurated through the death of Yeshua at His first coming. Finally, the present creation will enter the Millennial Aeon, the final and set-apart 1,000 years in which Yeshua will rule the earth with His chosen ones, beginning at His return. Thus, the history of this earth does not unfold as one undivided period of time called “eternity,” but through successive aeons, each appointed by Elohim with its own order, purpose, events, and conclusion.

In the new heavens and the new earth, there will likewise be aeons, and just as with the present earth, the new earth may be appointed to endure for a determined number of aeons before eventually reaching its own conclusion. Yet this remains a mystery. The only place never predestined to end is the heavenly Jerusalem, which functions like a tabernacle, passing from the present creation into the next creation. From there, it may possibly continue into a third creation or even further creations that have not yet been revealed. This remains speculative, yet it follows the logical pattern of creation described in Scripture, because any earth is like a garment that eventually wears out through use and must be replaced (Psalm 102:25–27; Hebrews 1:10–12). Even the present heavenly world, which may be regarded as a heavenly earth upon which the heavenly Jerusalem presently stands, will pass away, while the heavenly Jerusalem itself will descend from that heavenly world and continue upon the new earth (Revelation 21:1–3, 10). The new earth will then become the second world inhabited by both the angels and those from the present earth who are saved. From the new Jerusalem, they will venture forth to explore the second world. Since the heavenly Jerusalem has walls, gates, streets, and a river, it is reasonable to understand that it presently exists within a heavenly world rather than suspended in empty space, with its gates leading outward into the vacuum of space. It is therefore reasonable to conclude that it resides within a heavenly counterpart of the earth, complete with atmosphere, gravity, and lands extending beyond the city itself. The heavenly world is spherical, like the earth and the other celestial bodies in space.

The modern expression “eternal life” likewise gives rise to a misunderstanding. It conveys the idea that the life of angels, or of anyone possessing “eternal life”, can never end. Yet the Scriptures speak of *aeonial life*, life that continues from aeon to aeon through the gift of immortality. Immortality prevents aging and death, enabling one to continue living throughout the aeons appointed by Elohim. It does not, however, inherently imply that life can never come to an end, because the immortal body remains physical, capable of being destroyed, and continues to require air and food to sustain its life. Satan and his angels, for example, possess aeonial life. They do not age or die naturally, yet Scripture declares that they are ultimately appointed for the place where both body and soul are destroyed — the lake of lava (Matthew 25:41; Revelation 20:10). The Scriptures likewise declare that Satan and his angels will die like men (Psalm 82:7). Their lives therefore are aeonial rather than eternal, continuing from aeon to aeon until the appointed time when Elohim brings them to their end. By contrast, the aeonial life received by Yeshua in His resurrected body, and by those who receive glorified bodies at His return, will indeed never come to an end, because death is never again appointed for Yeshua (Romans 6:9), nor for those who partake in the first resurrection. For this reason, they are exempt from the second death in the lake of lava (Revelation 20:6). This, of course, assumes their continued perfect obedience throughout all the aeons. Otherwise, anyone who disobeys in the new heavens and the new earth will encounter the same fate of destruction.

The English translations “eternal fire” and “eternal punishment” likewise give rise to a misunderstanding. They convey the idea that the lake of lava and the punishment of the wicked continue forever without end. Yet the Scriptures speak of *aeonial fire* and *aeonial punishment*, referring to the fire and punishment appointed for the entire 1,000-year Millennial Aeon. The lake of lava will not be an ordinary fire that quickly extinguishes after consuming its combustible material. Rather, it will be a pool of lava in the Valley of Hinnom (Gehenna), continually supplied with fresh molten rock from Mount Zion, enabling it to burn throughout the entire 1,000-year aeon — hence the expression “aeonial fire” (Matthew 25:41). This is why the prophets indicate that the furnace of Elohim will be in Jerusalem, that is, the lake of lava in the Valley of Hinnom, and molten rock will flow to it from Mount Zion (Isaiah 31:9). Even people will walk out of the southern Dung Gate of Jerusalem to behold millions of dead bodies burning in the lake of lava, where the lava will not be quenched and maggots will continually feed upon the dead bodies without dying (Isaiah 66:24; Mark 9:48). The wicked are not screaming in torment for all eternity. They become “dead bodies,” just as Isaiah described, and eventually those dead bodies become mere



ashes (Malachi 4:3). Nor are the maggots immortal. Rather, they are specialized maggots capable of withstanding the high temperatures of the lake of lava while feeding upon the dead bodies.

Those judged at Yeshua's return will have "no rest day and night," not because their torment is eternal, but because, for up to 5 months (Revelation 9:5), they will endure the agony of the boils while awaiting their final judgment and eventual punishment in the lake of lava. During that time, their suffering will be so great that they will find no rest or sleep. Likewise, smoke will continually rise from the lake of lava throughout the 1,000-year Millennial Aeon because of the wicked in the Millennial Kingdom who are cast into it (Isaiah 65:20; Matthew 5:22). This explains why Scripture says that its smoke rises "to the aeons of the aeons," meaning until the aeons of the new heavens and the new earth begin, since those aeons are specifically called "the aeons of the aeons." At that time when the "aeons of the aeons" begin, the lake of lava, its smoke, and the present earth itself will cease to exist.

The ceremony of the red heifer likewise serves as a foreshadowing of the ultimate destruction in the lake of lava (Numbers 19:1–22). Just as the two goats of Yom Kippur represent those who are saved and gathered by the angels (the goat presented before Elohim and the grain harvest of Revelation; Leviticus 16:7–10; Matthew 24:31; Revelation 14:14–16) and those who are trampled outside Jerusalem like grapes by the seraphim (the goat sent outside the camp to Azazel and the grape harvest of Revelation; Leviticus 16:10, 21–22; Revelation 14:17–20; Isaiah 63:1–6; Isaiah 5:4–7; Joel 3:13), so the red heifer represents those who are cast into the lake of lava outside the city of Jerusalem to be reduced to ashes (Malachi 4:1–3). The red heifer was not burned on the altar of the temple like other sacrifices, but was burned entirely outside the camp, and its ashes were then used to purify anyone who had come into contact with a dead body (Numbers 19:9–19). In the same way, the lake of lava will serve as the means by which the entire earth is purified from all who practice evil (Matthew 13:41–43; Revelation 20:14–15). All the wicked will be reduced to mere ashes (Malachi 4:3; Psalm 91:13). Just as the priest dipped his



finger into the blood of the red heifer and sprinkled it toward the tabernacle 7 times, so likewise the destruction that takes place in the lake of lava will result in the destruction of the souls of all the wicked who lived throughout the 7,000 years appointed for this earth, in the Valley of Hinnom in front of the temple of Elohim in Jerusalem. The red color of the red heifer also represents the fullness of the sin of the wicked. The angels, serving as celestial priests, will carry out this punishment and purification ceremony by casting the wicked into the lake of lava (Matthew 13:41–42, 49–50; Revelation 14:17–20). In doing so, they will become unclean through their proximity with the dead and the putrefaction associated with the lake of lava (Numbers 19:11–13). As a result, they will be unable to ascend into the heavenly Jerusalem until they have washed themselves with water and become clean again at sundown, just as the Torah required of the Levitical priests after performing the red heifer ceremony (Numbers 19:7–10).

The Torah does not specify the exact location where the red heifer ceremony was to be performed, because when this *mitzvah* (commandment) was given only the tabernacle existed, and the sons of Israel had not yet entered the land or built the temple in Jerusalem. The only requirement was that it be performed outside the camp (Numbers 19:3). After the temple was built, however, the ceremony came to be performed on the Mount of Olives, east of Jerusalem, from where the priest could look directly toward the sanctuary while sprinkling the blood toward it. Yet at the return of Yeshua, the ultimate fulfillment of the meaning of the red heifer ceremony will take place outside Jerusalem in the Valley of Hinnom, where the wicked will be consumed in the lake of lava in front of the temple of Elohim. There they will be reduced to ashes, thereby purifying the entire earth. According to Jewish tradition, only nine red heifer ceremonies have been performed since the days of Moses, although this tradition cannot be confirmed from Scripture. It is likewise believed that the tenth red heifer ceremony will be performed at the beginning of the Millennial Kingdom, though this also is not stated in Scripture. Most recently, a practice red heifer ceremony was conducted in the land of Israel.

Moreover, the lake of lava place will be visible to all humanity living at that time and will be a horrifying sight, just as Isaiah describes. It is therefore not a hidden “spiritual” place in the center of the earth, as many people believe. Rather, it will be a literal place upon the surface of the earth in Jerusalem, visible to all humanity. Although it does not yet exist, it will begin to burn at the return of Yeshua. Furthermore, when Yeshua applied Isaiah’s prophecy concerning the place “where their worm does not die and the fire is not quenched” to Gehenna, He was also identifying the future location of the lake of lava, the Valley of Hinnom, situated on the southern side of Jerusalem outside the Dung Gate. In ancient times, this valley served as Jerusalem’s garbage dump, which is why that southern gate was called the “Dung Gate.”

The final judgment of the living at Yeshua’s return will take place in the Valley of Jehoshaphat, east of Jerusalem, where the prophet Joel declares that Elohim will gather all the nations to judge them there (Joel 3:2, 12). This valley lies outside the eastern gate of Jerusalem, traditionally known today as the Lions’ Gate. Although there are different legends regarding why it bears this name, it nevertheless serves as a fitting reminder of Yeshua, the Lion of the tribe of Judah. Today, the Valley of Jehoshaphat, between Jerusalem and the Mount of Olives, contains many cemeteries because many are aware of the prophecy concerning the final judgment that will take place there. Following the 7 trumpet blasts that begin on Yom Teruah, on Tishri 1, and the 7 plagues poured out beginning on Sukkot, on Tishri 15, Yeshua will send forth His angels to gather all humanity from the ends of the earth (Matthew 24:31). All humanity will be captured, bound in chains of iron, and confined in dungeons in the land of Israel to await judgment (Psalm 149:2–9; Isaiah 24:20–22; Matthew 13:41). Then each person will appear before a judge. Those who have been saved and given authority to rule with Yeshua will serve as judges and will help Him judge all humanity (1 Corinthians 6:2–4; Revelation 20:4), while Yeshua Himself will judge the most important cases, such as the judgment of Satan. They will sit upon thrones to judge the living, and then 1,000 years the dead. It will happen just as Moses chose judges to help him judge the people (Exodus 18:13–27; Deuteronomy 16:18–22).



Books will be opened, containing a record of every person's deeds (Daniel 7:9–10; Revelation 20:11–12). Based on what is written in those books, each judge will accuse the guilty of the acts they committed in transgression of the Torah of Moses (Psalm 50:3–21). Nothing will remain hidden, for every secret thing will be brought into judgment (Ecclesiastes 12:14). All who are judged will be forced to bow the knee before the righteous, who, as the image of Elohim, will radiate light from their skin while seated upon thrones of honor. By worshiping them, Elohim will be worshiped (Isaiah 45:23; Philippians 2:10–11; Isaiah 49:23; Revelation 3:9). The righteous will even be given authority to judge angels (1 Corinthians 6:3). All those who will be condemned will be put to shame by being stripped naked (Isaiah 41:11). Whoever utters even a single word of disrespect will have their teeth bashed by the angels presiding over the judgment (Psalm 58:6). Each judge will then condemn the guilty to be thrown into the lake of lava on the southern side of Jerusalem, where both body and soul will be destroyed. For those living at Yeshua's return, this will be their first and final death, and they will endure the agony of the 1st plague of Revelation for up to 5 months while awaiting judgment. Some will wait longer than others to face judgment. Yet for the dead who are resurrected 1,000 years later and are likewise condemned, it will be their second and final death (Matthew 25:41, 46; Revelation 20:14–15). In that time at the return of Yeshua, the Dome of the Rock will not exist, and the Third Temple will exist in its place, and it will be visible to all who are judged and condemned.

After the judgment and punishment of the living at the return of Yeshua, during that same aeon the lake of lava will also serve as the place of punishment for all who disobey during the Millennial Aeon of Yeshua, which is another reason why the Scriptures refer to it as “aeonial punishment” (Matthew 25:46). Yeshua will rule the nations with a rod of iron, and whoever so much as calls his brother “fool” will be thrown into the lake of lava (Revelation 2:27; Matthew 5:22). At the end of the 1,000 years, it will likewise serve as the place of punishment for the dead who are resurrected in the final resurrection and condemned to be cast into it for the destruction of both body and soul. This will constitute their second death. This is why the Scriptures state that He will judge the “living and the dead.” The living are those alive at His return, whereas the dead are those resurrected 1,000



years later to stand before His judgment. Whoever among the living or the dead is not found written in the Book of Life will be thrown into the lake of lava. Finally, Satan, his angels, and the demons will likewise be cast into that same lake of lava in physical bodies, so that they too may suffer during the final moments of their existence. Physical suffering requires a body with nerve endings capable of transmitting pain to the brain. A *ruach* (spirit, wind) cannot physically suffer because it is a body of air, whereas a human body can.

The Scriptures describe the place of punishment as a “lake of fire” (Revelation 20:14–15). The very expression suggests that it is not an ordinary fire, for a lake is a body of liquid, whereas ordinary fire is not. Molten lava uniquely possesses the characteristics of both a liquid and a fire, making it the most natural understanding of the biblical description. The lake of lava will be continually replenished with fresh molten rock, causing it to burn throughout the entire 1,000-year Millennial Aeon, unlike an ordinary fire, which is extinguished once it consumes its combustible material. This also explains why the Scriptures describe its fire as “unquenchable.” Molten lava also cannot easily be extinguished, even by large quantities of water, and it remains intensely hot for extended periods before finally cooling. Even as a hardened crust forms upon its surface, the molten lava beneath continues to radiate extreme heat, causing the surface itself to function like an enormous oven. Because cooled lava consists of hardened molten rock rich in minerals, its surface can also become razor-sharp, cutting like broken glass. Anyone cast upon such a lake would therefore be subjected to intense heat while also being

cut by its hardened surface, making it an instrument of complete destruction and extreme agony. Although death may come within only a few minutes, no amount of pleasure or sin enjoyed throughout the 7,000 years appointed for the first creation could ever justify such a terrifying and agonizing end.

Nevertheless, this present earth, together with the lake of lava prepared for the devil and his angels, belongs to the first creation and will ultimately pass away (Matthew 25:41; Revelation 20:10–15; 21:1). It would therefore be inconsistent with the picture presented in Scripture for the lake of lava and the punishment of the wicked to continue into the aeons of the new and perfect creation, where death, crying, and pain will no longer exist (Revelation 21:4). Moreover, the Scriptures declare that Elohim is able to destroy both body and soul in Gehenna (Matthew 10:28), indicating the complete destruction of the wicked rather than their eternal preservation in torment. Likewise, concerning Satan, the prophet Ezekiel declares that Elohim will bring forth fire in his midst, and he “shall be no more,” indicating that he will cease to exist rather than endure eternal torment (Ezekiel 28:18–19). The Psalms likewise declare that the wrath of Elohim is but for a moment, whereas His mercy endures for a lifetime (Psalm 30:5). Once the purpose of the lake of lava has been fulfilled, and all the wicked of the first creation have been destroyed, the lake of lava itself will likewise pass away together with the present heavens and earth.

Daniel describes a river of lava flowing from before the throne of the “Ancient of Days,” which is a title for Yeshua (Daniel 7:9–10), who has pre-existed from ancient times, since the first day of creation. Since the prophets consistently place the Mashiach’s rulership upon Mount Zion (Psalm 2:6; Isaiah 24:23; Joel 3:17; Psalm 132:13–14; Micah 4:6–7; Zechariah 8:3), it follows that this fiery river proceeds from His throne on Mount Zion and flows into the Valley of Hinnom on the southern side of Jerusalem. Isaiah alludes to this when he declares, “whose fire is in Zion, and whose furnace is in Jerusalem” (Isaiah 31:9). Mount Zion will be the first place



Yeshua sets His feet upon the earth at His return, which fits the pattern of Scripture, for the angel who spoke to Moses and gave him the Torah also descended upon a set-apart mountain, Mount Sinai. The prophets declare that Mount Zion will become the highest mountain on earth, exalted above every other mountain (Isaiah 2:2; Micah 4:1). Its summit will also be snow-covered, as the Psalmist compares it to Mount Hermon (Psalm 68:15–16). Yet Mount Zion will also become a volcanic region from which lava will flow. According to the prophet Ezekiel, it will flow southward and burn the forests of the Negev (Ezekiel 20:46–48), while to the north it will form the lake of lava in the Valley of Hinnom.

On the southern side of Mount Zion, the prophet Ezekiel describes a city that will be built during the Millennial Aeon (Ezekiel 40–48). This will be the City of Zion, where the righteous will dwell and where magnificent castles will be built for the saved throughout the 1,000-year reign of Yeshua (Psalm 48:12–14; Psalm 132:11–18; Joel 3:17; Isaiah 60:1–14; Isaiah 62:1–12). This explains why the 144,000 are seen standing with Yeshua upon Mount Zion (Revelation 14:1), for they will rule with Him from this set-apart mountain. This will also be the mountain where the feast of the Kingdom of Elohim will take place, which the prophet Isaiah describes, “on this mountain the Master of armies will prepare a feast of rich food for all peoples” (Isaiah 25:6–10). Likewise, Paul writes that we “have come to Mount Zion” (Hebrews 12:22), pointing to the future dwelling place of the set-apart ones during the Millennial Kingdom. Only after the 1,000 years are completed will we arrive at the heavenly Jerusalem as it descends from heaven to the new earth (Revelation 21:2), becoming the permanent dwelling place of the righteous in the aeons to come. The City of Zion will also be the “camp of the set-apart ones” that Gog and Magog surround at the end of the 1,000 years before their final destruction by fire from heaven (Revelation 20:7–9). They will also surround Jerusalem, the “beloved city.”

The prophet Ezekiel describes the Millennial Temple that will be constructed upon the summit of Mount Zion (Ezekiel 40–48). According to the 2,300-year prophecy of Daniel, this temple will not be built immediately after Yeshua’s return, but approximately 300 years into the Millennial Kingdom. Beginning with Yeshua’s anointing in 26 AD (the year 4000 YB from creation), the 2,300 years conclude in 2326 AD (the year 6300 YB from creation), which is approximately 300 years after Yeshua’s return in the year 6000 YB in 2026 AD. Ezekiel further describes a river of living water flowing from beneath the Millennial Temple down to the Dead Sea, entering it between En Gedi and En Eglaim, where its waters are transformed into fresh water and become filled with abundant life (Ezekiel 47:1–12). Along both banks of the river, trees will grow whose leaves will never wither and whose fruit will never fail. Their fruit will serve as food, and their leaves will be for the healing of the nations (Ezekiel 47:12). This geography places the future Mount Zion west of the Dead Sea in the mountains of Hebron, where the patriarchs Abraham, Isaac, Jacob, and their wives are buried. From this same mountain, a river of molten lava will also flow northward into Jerusalem, forming the lake of lava in the Valley of Hinnom, while another river of lava will flow southward, burning the forests of the Negev (Isaiah 31:9; Ezekiel 20:46–48).

WHY ISRAEL WAS SET APART FROM ALL OTHER NATIONS, THE DISPERSION OF ITS TRIBES, AND THE IDENTITY OF THE 144,000 CHOSEN

Elohim chose a man named Abraham through whom He would establish a nation set apart for Himself. Unlike every other nation, which arose through the will of man, Israel was brought into existence by Elohim. He promised Abraham that his descendants would become a great nation, chose the land they would inherit, and established its boundaries long before they possessed it (Genesis 12:1–3; Genesis 15:18–21; Genesis 17:1–8). Afterward, He delivered the descendants of Abraham from slavery in Egypt by mighty signs and wonders and entered into covenant with them at Mount Sinai, giving them His Torah so that they would become a set-apart nation and serve as an example to all the peoples of the earth (Exodus 19:5–6; Deuteronomy 4:5–8). Prophets also arose from the nation of Israel, foretelling the future of the world, the great tribulation, and the Millennial Kingdom. The Mashiach, who would become the Savior of all humanity, likewise came from the nation of Israel. Even the gospel of Yeshua originated in Jerusalem before it was proclaimed to all the other nations of the world. No other nation on earth was established by Elohim in this way, nor did any other nation possess all of these characteristics.

The nation itself likewise received a name chosen by Elohim. After Jacob prevailed in his struggle with the angel, he was given the new name *Israel*, replacing the name Jacob (Genesis 32:28). Unlike the names of the surrounding nations, which originated through the will of man, the name Israel was bestowed from heaven. The name is formed from the Hebrew verbal root *śarah*, meaning “to rule,” together with *El*, meaning “Elohim.” Thus, the name Israel may be understood as “he will rule as Elohim,” reflecting the prophetic destiny of the nation that would descend from him — a people who will receive authority like Elohim and will even prevail over angels who presently exercise authority like Elohim. This also explains why Jacob declared that he had seen Elohim face to face (Genesis 32:30), even though the one with whom he wrestled was an angel. Angels act as representations of Elohim, yet Israel is likewise destined to receive authority like Elohim, to be His image and representation, and ultimately to exercise authority over the angels. In remembrance of this pivotal event, during which Jacob received the name Israel, the people of Elohim do not eat the sciatic nerve (*gid ha-nasheh*), because the angel touched Jacob’s hip during their struggle (Genesis 32:25, 32). The prohibition has been carefully preserved in Jewish tradition, where the *gid ha-nasheh* is identified with the sciatic nerve and must be removed during the kosher preparation of meat (Mishnah Chullin 7:1–6; Babylonian Talmud, Chullin 89b–93b).

The destiny of the nation of Israel is to become greater even than the angels. Unlike the angels, who have always possessed immortality and have dwelt in the heavenly city from the beginning, the people of Elohim on the earth have had to endure suffering in order to attain salvation, persevering in belief and even striving against Satan and all other evil angels to receive the promised blessing. Because of this, Elohim has purposed to bestow greater honor upon Israel than upon the angels. This is reflected in the fact that the people of Elohim will even

judge angels (1 Corinthians 6:3), echoing Jacob's triumph over the angel. The twelve gates of the heavenly Jerusalem, where the angels have dwelt from the beginning, bear the names of the twelve tribes of Israel, while the twelve foundations of the city bear the names of the twelve apostles of Yeshua, who themselves were Israelites (Revelation 21:12–14).

The nation of Israel likewise holds a unique place in the purpose of Elohim because it was the first nation established by Him on the earth. Although many nations existed before Israel, they arose through the ordinary course of human history after the expulsion from the Garden of Eden and again after the Flood. Israel alone was deliberately formed by Elohim as His covenant nation when He called Abraham, multiplied his descendants, and redeemed them from Egypt to become His people. For this reason, Elohim declared, "Israel is My son, My firstborn" (Exodus 4:22).

The title "firstborn" signifies Israel's preeminent position among the nations established by Elohim. Just as the firstborn son received a place of honor within the family, so Israel was chosen to occupy the highest position among the nations. For this reason, the Torah declares that Israel is Elohim's treasured possession above all the nations of the earth (Exodus 19:5; Deuteronomy 7:6; 14:2; 26:18), and that if Israel remained obedient to His commandments, it would be made the head and not the tail, above all the nations (Deuteronomy 28:13). This unique status also explains why Elohim struck the firstborn of Egypt during the final plague. Pharaoh refused to release the firstborn nation that belonged to Elohim. Therefore, Elohim brought death upon the firstborn of Egypt (Exodus 11:4–7; 12:29–30).

In the aeons to come, the new heavens and the new earth will likewise be inhabited by new nations (Revelation 21:24–26). Yet Israel will always retain its place of honor as the first nation established by Elohim in the first creation. This distinction is reflected throughout Scripture, from Israel's designation as Elohim's firstborn nation to the twelve gates of the New Jerusalem bearing the names of the twelve tribes of Israel (Exodus 4:22; Revelation 21:12). Those born in the new heavens and the new earth will therefore recognize Israel as the honored firstborn nation that came forth from the first creation, whose name and the names of its tribes will always be memorialized in the New Jerusalem. The kings of those new nations will enter the New Jerusalem through gates bearing the names of the twelve tribes of Israel, acknowledging the aeonial honor bestowed upon Israel by Elohim (Revelation 21:24–26).

All the nations of the first creation will likewise eventually come to their end. This is why Satan is released after the completion of the 1,000 years, to deceive the final nations still existing upon the first earth, thereby giving Elohim a reason to destroy them (Revelation 20:7–10). After this, the first heaven and the first earth pass away, and with them the nations of the first creation (Revelation 21:1). The only nation that continues from the first creation into the second creation is the heavenly Israel in the New Jerusalem, into which all who are saved from the first creation are ultimately assimilated into, including the 144,000 chosen. This also explains why, after the destruction of the fourth beast at the return of Yeshua, the other beasts are permitted to continue for "a season and a time" before they likewise come to their end (Daniel 7:11–12). Their continued existence corresponds to the 1,000-year Millennial Kingdom, after which every earthly kingdom and nation of the first creation reaches its conclusion before the establishment of the new heavens and the new earth. At that time, the New Jerusalem will descend to the new earth and will become the first and only nation of the new earth, before new nations emerge upon the new earth.

All who enter the new heavens and the new earth will bear the full image of Elohim, having attained immortality and been perfected according to His purpose (Genesis 1:26–27; 1 Corinthians 15:49; 1 John 3:2), and will become citizens of the heavenly Israel in the New Jerusalem. Even Adam and Noah, who were not descendants of Abraham to be of the set-apart lineage of the earthly Israel, will become citizens of the heavenly Israel — not

during the Millennial Kingdom, but in the New Jerusalem, after the final resurrection. As sons and daughters of Elohim, they will each exercise authority to rule according to the measure appointed to them (Revelation 22:5). Yet Israel, as Elohim's firstborn nation, will first receive authority to rule first on this earth in glorified and immortal bodies during the Millennial Kingdom before all other peoples receive authority and immortal bodies in the New Jerusalem. This is why only the 144,000 are chosen from the twelve tribes of Israel to rule with Yeshua over the nations of this earth during that 1,000-year kingdom (Revelation 7:4–8; 14:1–5; 20:4–6). Their selection from Israel alone reflects the unique honor bestowed upon Elohim's firstborn nation.

This order is consistent with the pattern established throughout Scripture. Yeshua declared that “salvation is from the Jews” (John 4:22), affirming that Elohim's plan of redemption would come through Israel before extending it to the nations. Likewise, when approached by the Canaanite woman, He replied, “it is not good to take the children's bread and throw it to the dogs” (Matthew 15:26), because He had been sent only to the “lost sheep of the house of Israel”, even though the blessing of the gospel would later be extended to the nations through Israel. Even though the Gentile woman ultimately received mercy after she insisted because of her belief (Matthew 15:27–28), Yeshua nevertheless maintained the divine choice in which Israel receives the first honor before the blessings are extended to the nations through Israel. In the same way, the selection of the 144,000 from the tribes of Israel reflects this continuing order, according to which Elohim's firstborn nation receives the first authority to rule with Yeshua over the nations during the Millennial Kingdom before all the peoples who will later enter the new creation.

All the tribes of Israel have now been dispersed throughout the world since long ago. The dispersion occurred in three major stages. The first took place when the Assyrian Empire conquered the northern kingdom of Israel and carried its inhabitants into captivity (2 Kings 17:5–23). This northern kingdom, commonly called the house of Israel, consisted of ten tribes. It was also sometimes referred to as Ephraim because Ephraim became its predominant tribe. Although Ephraim was originally one of the two sons of Joseph, and therefore not one of the original twelve sons of Jacob, Jacob later adopted both Ephraim and Manasseh as his own sons, granting them tribal status alongside his other sons (Genesis 48:5–6). Unlike the later Babylonian captivity, the tribes of the house of Israel never returned to the land as a nation. Instead, they were scattered among the Gentile nations, where they gradually became assimilated into the surrounding peoples. It is these dispersed descendants of the northern kingdom whom the Scriptures refer to as the “lost sheep of the house of Israel” (Jeremiah 50:6; Matthew 10:6; Matthew 15:24; John 7:35). Through this dispersion, Ephraim fulfilled Jacob's prophecy that his descendants would become “a multitude of nations” (Genesis 48:19).

The English word “Gentile” is commonly understood to refer to someone who is not an Israelite. In the Hebrew Scriptures, however, the corresponding word is *goy*, which simply means “nation.” The plural, *goyim*, therefore means “nations.” All the nations of the world are *goyim*, including Israel itself. When Elohim called Abraham, He promised, “I will make you into a great nation (*goy*)” (Genesis 12:2). Israel is therefore a set-apart *goy*, distinguished by the promises made to Abraham and by its entrustment with the Torah. What is truly set apart is the lineage of Abraham through Isaac, then through Jacob, and finally through the twelve tribes of Israel. Through the dispersion of that set-apart lineage among the nations, the descendants of Abraham became scattered throughout the *goyim*. Thus, the hope promised to Abraham and to his lineage alone extended beyond the borders of the land of Israel, as the dispersed descendants of Israel carried that hope into all the other *goyim* of the world, making them candidate heirs of Abraham as well (Genesis 12:2–3; 17:4–6; John 11:51–52), if they believe and obey also.

The second stage of the Dispersion occurred around a century later, when the Babylonian Empire conquered the southern house of Judah and carried its inhabitants into exile (2 Kings 25:1–21). This kingdom consisted primarily of the tribes of Judah and Levi, which had long been centered in Jerusalem (2 Chronicles 11:13–17).

Unlike the ten northern tribes, a remnant of these exiles returned to the land after the decree of Cyrus and rebuilt the temple and the city of Jerusalem (Ezra 1:1–5; Nehemiah 2:1–8). Yet others became assimilated into Babylonian society and did not return.

Following the ministry, death, and resurrection of Yeshua, a third and final dispersion of the Jewish people occurred. In 70 AD the Roman armies destroyed Jerusalem and the Second Temple, scattering the remaining tribes among the nations (Luke 21:20–24). From that time onward, descendants of all the tribes of Israel were dispersed throughout the world.

This historical reality explains why the New Testament repeatedly speaks of “the Dispersion” (Greek: *diaspora*). James addressed his letter “to the twelve tribes in the Dispersion” (James 1:1), acknowledging that Israelites from every tribe were living among the nations. Likewise, Peter wrote to the “elect exiles of the Dispersion” scattered throughout Asia Minor (1 Peter 1:1). The dispersion of Israel therefore forms an essential backdrop to the message of the Gospel, that Yeshua came to die only for Israel, which at that time consisted of the house of Judah present in Jerusalem and the lost sheep of the house of Israel already scattered throughout the nations (John 11:51–52). The earthly ministry of Yeshua was therefore directed only to Israel, and only 144,000 from the tribes of Israel will rule with Yeshua during the Millennial Kingdom.

The dispersion of Israel, however, also served a greater purpose in the plan of Elohim. By scattering the descendants of Abraham throughout the nations, Elohim brought the set-apart lineage of Israel into every corner of the world. For this reason, Abraham was not merely destined to become the father of the nation of Israel, but the “father of many nations” (Genesis 17:4–6). Through the dispersion of Israel among the Gentiles, the descendants of Abraham became intermingled with the nations, extending the lineage of Israel throughout the world. In this way, the promises made to Abraham began to reach far beyond the borders of the land of Israel to the Gentiles as well (Genesis 12:2–3; Genesis 22:18). The hope that had belonged only to Israel likewise became the hope of the Gentiles. At His return, Yeshua will ultimately gather together the dispersed people of Judah and the exiles of Israel, who are now the Gentiles, in the 120th Yovel year, in the year 6,000 from creation — the year in which the Torah commands every citizen of Israel to return to his ancestral inheritance in the land of Israel (Isaiah 11:11–12; Leviticus 25:10, 13).

This is why Paul likewise teaches that through Yeshua the Gentiles are grafted into the cultivated olive tree, which is Israel, after having belonged to the wild olive tree among the nations (Romans 11:17–24). The olive tree of the Gentiles is wild because it is without Torah, whereas the olive tree of Israel is cultivated because it has the Torah. Thus, through Yeshua the Gentiles are not grafted into a new tree called the Church, but into Israel itself, becoming partakers of the cultivated olive tree that has Torah (Romans 11:17). The Gospel of Yeshua is therefore Israel-centered, for it proclaims the restoration and gathering of Israel, while the Gentiles are likewise included through the dispersion of Israel among them. Later theological systems, particularly Replacement Theology, have instead taught that Israel was replaced by the Church and no longer holds a unique place in the plan of Elohim. Such a view is contrary to the consistent testimony of Scripture, which declares that Elohim’s calling and promises to Israel are irrevocable and that He will yet restore all Israel according to His promises (Romans 11:1–2, 25–29; Acts 1:6; Isaiah 11:11–12; Ezekiel 37:21–28).

The 144,000, therefore, are not drawn solely from those who are known today as Jews, but from all twelve tribes of Israel, which have long been dispersed throughout the nations. Today, the Jewish people are generally identified with the tribes of Judah and Levi, the surviving tribes of the kingdom of Judah, whereas the remaining tribes of the house of Israel were scattered among the Gentile nations and gradually became assimilated into them. According to this understanding, many descendants of those lost tribes are now found among the Gentile believers in Yeshua. Thus, when the 144,000 emerge to be with Yeshua at His return, they are gathered from

the dispersed tribes of Israel wherever they are found throughout the world (Revelation 7:4–8). This interpretation also explains why the description of the 144,000 closely parallels the description of the believers in Yeshua. They have been purchased by His blood (Revelation 5:9), they are called firstfruits because they are the first to receive immortal bodies in the first resurrection at the return of Yeshua (Revelation 14:4; 20:4–6), they are sealed with the Ruach HaQodesh (Ephesians 1:13–14; 4:30), and they are described as virgins because, having attained immortality, they will become like the angels in the Millennial Kingdom, who neither marry nor are given in marriage (Matthew 22:30; Revelation 14:4).

The 144,000 chosen are therefore, in part, Gentile believers in Yeshua who also obey the Torah. Some of them will be alive at the return of Yeshua, while others will have already died. Thus, the 144,000 are chosen from both the living and the dead. This also explains the prophecy that Zion would suddenly become a nation in a single moment (Isaiah 66:8). According to this understanding, that moment will be the first resurrection and the gathering of the people of Elohim at the return of Yeshua on Yom Kippur, when the 144,000 chosen from the twelve tribes of Israel will suddenly appear in glorified and immortal bodies, on foot with Yeshua on Mount Zion. It will be a nation that will literally come into existence in a single day, consisting of 144,000 people.

The 144,000 chosen are not limited to believers in Yeshua who lived during the aeon of the Brit Hadashah. They also include sons of Israel from the twelve tribes who were perfectly obedient to the Torah through the millennia since the twelve tribes were established. The 144,000 are chosen exclusively from the twelve tribes of Israel, with 12,000 selected from each tribe (Revelation 7:4–8). In addition to the 144,000, the patriarchs Abraham, Isaac, and Jacob will also partake in the first resurrection and enter the Millennial Kingdom, although they are not counted among the 144,000 because they lived before the formation of the twelve tribes. This is why Abraham is also called the heir of the world (Romans 4:13), for he too will rule with Yeshua and the 144,000 during the Millennial Kingdom. He will likewise be seated with Yeshua, Isaac, Jacob, the 144,000, and invited guests at the great feast of the Kingdom (Matthew 8:11). Daniel will likewise awaken from the dust to receive his inheritance at the end of the days (Daniel 12:2, 13). According to this understanding, he will partake in the first resurrection and may be counted among the 12,000 chosen from the tribe of Judah, to which he probably belonged.

One notable exception to the 144,000 is the tribe of Dan. Although the 144,000 are chosen from the twelve tribes of Israel, the tribe of Dan is omitted from the list in Revelation and is replaced by the tribe of Manasseh (Revelation 7:4–8). According to this understanding, Dan will not rule with Yeshua during the Millennial Kingdom. Samson, for example, was from the tribe of Dan (Judges 13:2). He may therefore not partake in the first resurrection to rule with Yeshua. The tribe of Dan was also exceedingly wicked, and there may not have been enough righteous people within the tribe from whom 12,000 could be chosen, as there were from the other tribes. Yet Samson may still attain salvation in the second resurrection and enter the New Jerusalem. The omission of Dan from the 144,000 therefore concerns participation in the Millennial Kingdom, but it does not mean that the tribe becomes completely lost. This is why, when Ezekiel describes the distribution of the land during the Millennial Kingdom, the tribe of Dan receives a territorial inheritance, demonstrating that the tribe continues to exist and will have an inheritance among the people of Elohim (Ezekiel 48:1). Ezekiel likewise describes a set-apart district in the center of the land containing the Millennial Temple on Mount Zion, the inheritance of the priests and Levites, and the portion belonging to the Prince (Ezekiel 45:1–8; 48:8–22). According to this understanding, the priests serving in this set-apart district are the 144,000 chosen, who will be kings and priests according to Revelation (Revelation 5:10; 20:6), and the Prince is Yeshua. The tribe of Levi, among those who remain in mortal bodies, will likewise minister in support of the 144,000 priests and of Yeshua, the *Kohen Gadol* (High Priest).

Ephraim is likewise not mentioned by name among the tribes from which the 144,000 are chosen, even though Manasseh is listed as one of the 144,000, while Joseph himself is also listed (Revelation 7:4–8). Since Joseph had only two sons, Ephraim and Manasseh, anyone descended from Joseph who is not counted as Manasseh must necessarily belong to Ephraim (Genesis 48:5–6). The tribe of Joseph mentioned in Revelation therefore represents Ephraim, demonstrating that Ephraim will also rule with Yeshua during the Millennial Kingdom. This is especially significant because Ephraim became the predominant tribe of the house of Israel, the northern kingdom that was carried away into Assyrian captivity and later assimilated among the nations (2 Kings 17:5–23). Jacob had already prophesied that Ephraim’s descendants would become a multitude of nations, a prophecy fulfilled through the dispersion of the house of Israel throughout the Gentile world.

The dispersion of Judah throughout the world likewise gave rise to several major Jewish communities. Among the largest were the Ashkenazi Jews of Central and Eastern Europe and the Sephardic Jews of the Iberian Peninsula. During the Catholic Inquisitions, many Sephardic Jews fled Spain and Portugal, migrating to various parts of the world, including the Americas. Some eventually settled in what is now Colombia. For this reason, many families in Colombia, particularly in the *Antioquia* region, are believed to preserve ancient Sephardic ancestry tracing back to the tribe of Judah. It is therefore possible that some of the 12,000 chosen from Judah may come from Antioquia. Similar migrations have likewise occurred throughout the world over the course of the millennia, as the descendants of the twelve tribes spread among the nations. From every place where the tribes have been dispersed, Elohim is choosing people to become part of the 144,000. At the present time, perhaps only a handful — or at most a few dozen or a few hundred — of the 144,000 may still be alive. Yet at the return of Yeshua, all 144,000 chosen will suddenly appear, some from among the living and others from among the dead, and will be transformed into immortal bodies at the sound of the last instrument, the great shofar (1 Corinthians 15:51–52; 1 Thessalonians 4:16–17; Leviticus 25:9–10). Very few people will attain salvation at the return of Yeshua and will rule with Him during the Millennial Kingdom. This is why Yeshua declared, “many are called, but few are chosen” (Matthew 22:14). The 144,000 chosen represent only a tiny fraction of humanity throughout history.

Through the dispersion, Israel has literally become as numerous as the sand of the sea among the nations of the world, fulfilling the promises made to Abraham and Jacob (Genesis 22:17; 32:12; Hosea 1:10). Yet the Scriptures also declare that only a remnant of Israel will be saved (Isaiah 10:22; Romans 9:27). This reveals that although lineage has an important place in the plan of Elohim, what ultimately matters is obedience to the Torah and belief in Yeshua. Without obedience and belief, physical descent from Abraham alone does not secure participation in the Millennial Kingdom. This is why John the Baptist declared, “do not presume to say to yourselves, ‘we have Abraham as our father,’ for I tell you, Elohim is able from these stones to raise up children for Abraham” (Matthew 3:9). Likewise, during the Millennial Kingdom even Assyria and Egypt, once enemies of Israel, will be called the people of Elohim because they will finally live in obedience under the righteous rule of Yeshua, “blessed be Egypt My people, Assyria the work of My hands, and Israel My inheritance” (Isaiah 19:23–25). Yet there is a higher Israel to which all who obey and believe will ultimately belong, regardless of their physical descent from Abraham. That higher Israel is the heavenly Jerusalem, whose citizens, aside from the angels that are saved, are all the redeemed from the first earth who inherit the new heavens and the new earth (Galatians 4:26; Hebrews 12:22–24; Revelation 21:2, 12, 24–27). Participation in ruling with Yeshua during the Millennial Kingdom, however, belongs only to the descendants of Abraham through the twelve tribes of Israel, for that kingdom fulfills the covenant promises and rewards that Elohim gave to Abraham and his descendants. That benefit is only for Abraham and his physical descendants.

This principle is likewise demonstrated by the angels. Even angels, who were brought into existence in heaven, will eventually be destroyed because they disobeyed Elohim (Matthew 25:41; Ezekiel 28:18–19; Psalm 82:7; Revelation 20:10). It does not matter that they are angels or that they came from heaven. This reaffirms the

truth that although lineage has an important place in the plan of Elohim and it helps to be of that lineage, lineage is not what ultimately matters. What ultimately matters is obedience to the Torah and belief in Yeshua. Whether one belongs to the lineage of Abraham or to the nations, whether one was brought into existence on earth or in heaven, every human will ultimately be judged according to their works, whether they were obedient or disobedient (Revelation 20:12), works that also stem from belief or from a lack of belief.

PROPHETIC TIME VERSUS LITERAL TIME

Many prophetic periods of time in Scripture are expressed in *prophetic time*, in which 1 prophetic day represents 1 literal year. This principle is clearly demonstrated in the prophecy of the 70 weeks given to Daniel. Although the prophecy speaks of 70 weeks, each week is expressed in prophetic time, with each prophetic day representing 1 literal year. Consequently, 1 prophetic week represents 7 literal years, and the 70 prophetic weeks together represent 490 literal years (Daniel 9:24–27). Likewise, the 1,290 days and the 1,335 days of Daniel are also expressed in prophetic time, representing 1,290 literal years and 1,335 literal years, respectively (Daniel 12:11–12). Together, these two prophetic periods comprise a total of 2,625 literal years. Likewise, the 2,300 days of Daniel are expressed in prophetic time, representing 2,300 literal years (Daniel 8:13–14).

The book of Revelation likewise employs prophetic time, but it does so in a distinctive manner. Unlike the book of Daniel, where prophetic periods are consistently expressed in prophetic time, Revelation distinguishes between time expressed in months and time expressed in days. When a period is given in months, it is expressed in prophetic time, whereas when it is given in days, it is expressed in literal time.

An example of this distinction is found in the prophecy of the two witnesses. In the same passage, Jerusalem is trampled by the nations for 42 months, while the two witnesses prophesy for 1,260 days (Revelation 11:2–3). Although both periods correspond to 3 ½ years, they are expressed differently. The 42 months are given in prophetic time, representing 1,260 literal years, whereas the 1,260 days are already expressed in literal time and therefore represent 1,260 literal days, or 3 ½ literal years. This distinction is fundamental to understanding the chronological structure of the book of Revelation.

CONVERSIONS FROM PROPHETIC TIME TO LITERAL TIME

The book of Daniel and the book of Revelation both use prophetic and literal time. When Daniel mourned for 3 weeks (Daniel 10:2), it was literal time. Likewise, when the two witnesses prophesy for 1,260 days (Revelation 11:3), it is literal time. But when Daniel is given the prophecy of 70 weeks (Daniel 9:24–27), it is prophetic time equivalent to 490 literal years. In the same way, when Jerusalem is foretold to be trampled for 42 months (Revelation 11:2), it is prophetic time, equivalent to 1,260 literal years. This is why, in the same passage that mentions both the two witnesses and Jerusalem, the same 3 and 1/2 year period is expressed in different ways: in one instance as days, and in the other as months. The difference in expression signals a difference in meaning. One is literal time, and the other is prophetic time. All prophetic time is based on the original time measures of the earth, in which 1 year equals 360 days, consisting of 12 lunations of 30 days each.



- ✓ 1/2 prophetic hour
- ✓ 1 prophetic hour
- ✓ 1 prophetic day
- ✓ 1 prophetic week
- ✓ 1 prophetic month
- ✓ 70 prophetic weeks
- ✓ 1 prophetic year
- ✓ 3 1/2 prophetic years
- ✓ 42 prophetic months
- ✓ Time, times, and half a time (prophetic)



- 7 and 1/2 literal days
- 15 literal days
- 1 literal year
- 7 literal years
- 30 literal years
- 490 literal years
- 360 literal years
- 1,260 literal years
- 1,260 literal years
- 1,260 literal years



The book of Daniel also expresses prophetic time using the expression “a time, times, and half a time” (Daniel 7:25; 12:7). A “time” represents 1 prophetic year, “times,” being plural, represents 2 prophetic years, and “half a time” represents $\frac{1}{2}$ prophetic year. Consequently, “a time, times, and half a time” totals $3\frac{1}{2}$ prophetic years, which are equivalent to 1,260 literal years. That a “time” corresponds to 1 year is evident from the account of King Nebuchadnezzar, who was driven away from humanity in lunacy until 7 times had passed over him (Daniel 4:16, 23, 25, 32). In the context of the narrative, these 7 times are understood to be 7 literal years, establishing that 1 “time” corresponds to 1 year. Yet, in the context of the “time, times, and half a time” during which the people of Elohim would be persecuted, the expression refers to prophetic time, representing 1,260 literal years. This same prophetic period is repeated in the book of Revelation as 42 prophetic months during which the beast persecutes the people of Elohim, likewise representing 1,260 literal years (Revelation 13:5–7).

Likewise, the woman clothed with the sun is nourished during two corresponding periods in the book of Revelation. She represents Israel. One passage states that she is nourished for “a time, times, and half a time,” while another states that she is nourished for 1,260 days (Revelation 12:6, 14). Once again, the same period is expressed both in prophetic time and in literal time. The “time, times, and half a time” represent $3\frac{1}{2}$ prophetic years, which are equivalent to 1,260 literal years during which the people of Elohim are persecuted. While the believers in Yeshua endure persecution throughout the Roman Catholic inquisitions, the dispersed tribes of Israel are nourished throughout the world during those same 1,260 literal years. By contrast, the 1,260 days are already expressed in literal time and therefore represent 1,260 literal days, corresponding to the period during which the Gospel was first proclaimed in Jerusalem following the death and resurrection of Yeshua.

The book of Revelation likewise expresses prophetic time using an hour and half an hour. The destruction of Babylon the Great takes place in 1 prophetic hour, which is equivalent to 15 literal days (Revelation 18:10, 17, 19). Likewise, the silence in heaven for about $\frac{1}{2}$ an hour between the descension of Yeshua and the sounding of the first trumpet corresponds to $\frac{1}{2}$ prophetic hour, which is equivalent to $7\frac{1}{2}$ literal days (Revelation 8:1). Once again, the book of Revelation expresses the same prophetic principle by using smaller units of prophetic time. Just as a literal day is divided into 24 hours, a prophetic day may likewise be divided into 24 prophetic hours. Since 1 prophetic day represents 1 literal year, and a literal year consists of 360 literal days, each prophetic hour represents $\frac{1}{24}$ of a literal year. Dividing 360 literal days by 24 yields 15 literal days. Therefore, 1 prophetic hour is equivalent to 15 literal days, while $\frac{1}{2}$ prophetic hour is equivalent to $7\frac{1}{2}$ literal days.

THE FOUR TEMPLES, WHAT THE TABERNACLE REPRESENTS, AND THE THREE ABOMINATION OF DESOLATIONS

Before the days of Moses, the worship of Elohim was not centralized in a single location. The righteous were free to worship Elohim wherever they lived by building altars and offering sacrifices unto Him throughout the world. Noah, Abraham, Isaac, Jacob, and others each built altars at various locations where Elohim appeared to them or where they desired to worship Him (Genesis 8:20; 12:7–8; 26:25; 35:1–7). Likewise, priests of Elohim existed before the establishment of the Levitical *kehuna* (priesthood). Melchizedek, king of Salem, was a priest of Elohim (Genesis 14:18), and Jethro, the father-in-law of Moses, was also a priest of Elohim in the land of Midian (Exodus 2:16; 3:1; 18:1, 10–12). Worship, therefore, was not confined to a single sanctuary or administered by a single priesthood.

This changed with the Torah given through Moses. Elohim centralized His worship in the tabernacle, establishing it as the only authorized place where He was to be worshiped through sacrifices on its altar. Israel, and even foreigners who desired to worship Elohim, were to come to the tabernacle and to its altar, where the Levitical priesthood alone was appointed to minister according to the commands of the Torah (Exodus 27:1–8; Leviticus 17:8–9; Deuteronomy 12:5–14). The Levitical priesthood likewise became the only authorized priesthood of Elohim. The tabernacle became the earthly dwelling place of the presence of Elohim among His people and the center of all sacrificial worship.

The tabernacle likewise served as a model of the celestial city that presently exists in the third heaven and will one day descend to the new earth (Hebrews 8:5; 9:23–24; Revelation 21:2, 10). Unlike the tabernacle and the temples that have existed on the earth, there is no temple within this celestial city (Revelation 21:22), because the entire city itself serves as the temple. The visible presence of the Father dwells within it, filling the whole city with His glorious light (Revelation 21:23). The new earth will not need the light of the sun, because the glory of Elohim will illuminate it entirely (Revelation 21:23; 22:5). Just as the tabernacle was designed to be mobile and accompanied the people of Israel throughout their wilderness journey, so also the celestial city is mobile. It presently resides in the third heaven during the first creation, but at the consummation of the 7,000 years appointed for the first creation, it will descend from heaven to the new earth of the second creation (Revelation 21:2–3). This is why Revelation declares, “behold, the tabernacle of Elohim is with humanity” (Revelation 21:3). The heavenly Jerusalem functions as the ultimate tabernacle of Elohim, moving from the first creation to the second creation, where Elohim will dwell with humanity.

Throughout the present creation, no human being has ever seen the Father Himself. Scripture declares, “no one has ever seen God” (John 1:18), and again, “no one has seen or can see” Him, for He dwells in unapproachable



light (1 Timothy 6:16). The angel also declared to Moses, “no man shall see Me and live” (Exodus 33:20). Thus, whenever Elohim visibly appeared to humanity throughout the Scriptures, it was through His angel, who represented Him and spoke with the authority of Elohim (Exodus 3:2–6; Judges 2:1–5). Even Moses did not behold the unveiled presence of the Father but witnessed only the glory of the angel representing Elohim (Exodus 33:18–23). Once the 7,000 years appointed for the present creation have been completed and humanity has been clothed with immortality, the redeemed will dwell in the New Jerusalem and will at last behold the Father Himself, for “they shall see His face” (Revelation 22:3–4), and “they shall see Elohim” (Matthew 5:8).

More specifically, it is the Tent of Meeting within the tabernacle courtyard that serves as the model of the heavenly Jerusalem. Within the Tent of Meeting, the more set-apart kohanim (priests) minister before the presence of Elohim by tending the *menorah* (candelabrum) and arranging the Bread of the Presence upon the *Shulchan Lechem haPanim* (Table of the Bread of the Presence). These kohanim foreshadow the set-apart angels who dwell within the heavenly Jerusalem and continually minister before the throne of Elohim. This is why, in the book of Revelation, the angels emerge from the heavenly sanctuary clothed like kohanim, because they serve as the heavenly kehuna (Revelation 15:5–8).

On the earth, however, those who are setting themselves apart to Elohim correspond to the kohanim serving in the outer courtyard of the tabernacle. They remain outside the Tent of Meeting, offering figurative sacrifices upon the altar and continually washing themselves with water before drawing near to Elohim. This is why the epistles describe believers as a priesthood and exhort them to offer *aeolian* (of the ruach, of the breath) sacrifices acceptable to Elohim through Yeshua (Romans 12:1; Hebrews 13:15–16; 1 Peter 2:5, 9). The altar represents the continual offering of ourselves as living sacrifices, together with our sacrifices of praise and thanksgiving (Leviticus 7:11–15; Romans 12:1; Hebrews 13:15–16), while the bronze basin represents our continual cleansing



through the water of the Word. All who serve within the tabernacle are clothed in white linen, representing obedience to Elohim, whereas those outside the tabernacle wear rags, representing disobedience. This is why the book of Revelation declares that the fine white linen represents the righteous works of the set-apart ones (Revelation 19:8). Outside the tabernacle courtyard are all those who remain outside the Torah and therefore are not in service to Elohim.

The *Kohen Gadol* (High Priest) likewise represents Yeshua, our great Kohen Gadol, who alone has entered the most set-apart place in all creation, the very presence of the Father at His right hand (Hebrews 4:14–16; 8:1–2; 9:11–12, 24). Just as the Kohen Gadol alone was permitted to pass behind the veil into the Most Set-Apart Place of the tabernacle, where the ark of the covenant and the invisible presence of the angel of Elohim dwelt (Leviticus 16:2, 29–34), so also Yeshua alone has sat at the right hand of the Father. There is no greater intimacy with the Father than sitting at His right hand, which is what the Most Set-Apart Place in the Tent of Meeting represents. Yeshua Himself said He would sit at the right hand of “the Power” (Matthew 26:64), and Scripture describes the Father as dwelling in unapproachable light, whom no one has seen or can see (1 Timothy 6:16). His presence is therefore likely not a visible human form but an overwhelming manifestation of divine light accompanied by His voice. This is similar to the manner in which Moses encountered the angel representing Elohim, the presence of the angel remained unseen in the form of *ruach* (spirit, wind), yet Moses heard the voice speaking to him from above the ark, between the two cherubim (Exodus 25:22; Numbers 7:89). Even the *ephod* (breastpiece) of the Kohen Gadol points to the heavenly reality. Its 12 precious stones correspond to the 12 precious-stone foundations of the heavenly Jerusalem (Exodus 28:15–21; Revelation 21:14, 19–20). From that heavenly place of intimacy, our Kohen Gadol, Yeshua, offers incense before Elohim, representing the sweet-smelling prayers of the set-apart ones on the earth (Revelation 8:3–4).

The furnishings of the Tent of Meeting likewise point to the heavenly realities fulfilled through Yeshua. The menorah represents the 7 kehillot of Yeshua throughout the 2,000 years from His first coming until His return. Just as the 7 lamps of the menorah continually gave light within the Tent of Meeting, so the 7 kehillot continually bear the light of Yeshua in the world throughout this present aeon (Revelation 1:12–13, 20; 2–3). There are only ever 7 true kehillot belonging to Elohim throughout the world, represented by the 7 lampstands before His presence mentioned in the book of Revelation (Revelation 1:20).

The golden altar of incense likewise represents the continual prayers of the set-apart ones ascending before Elohim. Just as the incense continually filled the Tent of Meeting with a sweet-smelling aroma, so the prayers of the set-apart ones continually ascend before Elohim in the heavenly Jerusalem (Exodus 30:7–8; Revelation 5:8; 8:3–4).



The Table of the Bread of the Presence likewise represents the continual provision of Yeshua for His people. The Bread of the Presence foreshadows the bread of Yeshua, representing His body, which is continually available to His people and gives life to all who partake of it (John 6:35, 48–58). Upon the table also stood vessels containing wine for the drink offerings (Exodus 25:29; Numbers 4:7), foreshadowing the blood of Yeshua, which is likewise continually available to the people of Elohim. Together, the bread and the wine constitute the two elements of the *Brit Hadashah* (New Covenant) established through Yeshua, and both elements must be received by those who enter into covenant with Him (Matthew 26:26–28; 1 Corinthians 11:23–26).

This is also why Melchizedek brought out bread and wine to Abraham (Genesis 14:18). Long before the tabernacle was established, these two elements already foreshadowed set-apart supper of Yeshua. Their later placement within the Tent of Meeting demonstrates that the bread and the wine have always pointed to the aeonial covenant that Elohim would establish through His Son.

Later, Elohim chose the city of Jerusalem as the place where He would put His name, and there the permanent temple was constructed (1 Kings 8:29; 9:3; 2 Chronicles 6:6). Worship therefore was centralized at the temple and its altar, in Jerusalem. This is why, in the days of Yeshua, the Jews maintained that Jerusalem was the only place where Elohim was to be worshiped. As the Samaritan woman said to Yeshua, “our fathers worshiped on this mountain, but you Jews say that in Jerusalem is the place where people must worship” (John 4:20).

This progression is likewise prophetic. Although Israel wandered in the wilderness for 40 years, representing 40 Yovel years, or 2,000 years, and eventually crossed the Jordan into the Promised Land, they did not reach the permanent city of Jerusalem or worship in the permanent temple until centuries later. In the same way, after Yeshua returns and gathers His people into the Millennial Kingdom, humanity must still await another 1,000 years before entering the permanent city of the New Jerusalem. Like the tabernacle in the wilderness, the heavenly Jerusalem is portable, moving from one creation to the next. Yet like the earthly temple in Jerusalem, it is also a permanent structure, built of precious stones and descending from heaven to the new earth completely intact with its 12 foundations (Revelation 21:2, 10–21).

The first permanent temple in Jerusalem was constructed on Mount Moriah, the very mountain where Abraham was commanded to offer his son Isaac as a burnt offering before Elohim provided a ram in his place (Genesis 22:2, 9–14). Centuries later, David acquired that site as the location where the temple of Elohim was to be built (2 Samuel 24:18–25; 1 Chronicles 21:18–30; 22:1). Solomon, David’s son, then constructed the first temple on that very mountain, establishing it as the permanent place where Elohim chose to put His name and where the centralized worship prescribed by the Torah was to be conducted (2 Chronicles 3:1; 1 Kings 8:29).

The *moedim* (appointed times) of the Torah were likewise centered upon the tabernacle and, later, upon the temple in Jerusalem. Although certain aspects of the feasts were observed in the homes of the people, their central acts of worship could only be carried out at the temple that Elohim had chosen. The annual cycle of the moedim therefore revolved around the altar, the priesthood, and the house of Elohim.

Pesach (Passover), for example, could not be celebrated by slaughtering the Passover lamb in whatever city one



AI-generated artistic reconstruction of Solomon's First Temple based on the biblical descriptions and the best available historical, archaeological, and architectural evidence.

desired (Deuteronomy 16:2–7). After the worship of Elohim had been centralized, the Passover lamb had to be brought to the sanctuary where Elohim had placed His name. There it was slaughtered, its blood was presented at the altar through the Levitical priesthood, and afterward the lamb was taken to be roasted and eaten by each household (2 Chronicles 35:10–13). Likewise, the offering of the firstfruits of the barley harvest, presented during *Hag HaMatzot* (Feast of Unleavened Bread), could only be brought before Elohim at the sanctuary through the priests (Leviticus 23:9–14). It could not be offered upon private altars elsewhere in the land.

Hag Shavuot (Feast of Weeks) was likewise centered upon the sanctuary. On that day, the firstfruits of the wheat harvest were brought before Elohim, together with the sacrifices prescribed by the Torah, through the ministry of the Levitical priesthood (Leviticus 23:15–21).

Hag Sukkot (Feast of Tabernacles) was also inseparably connected with the sanctuary. During this feast, Israel was commanded to appear before Elohim at the place He had chosen, where the sacrifices of the festival were offered upon His altar with great rejoicing (Deuteronomy 16:13–17; Numbers 29:12–38). Together with Pesach and Shavuot, Sukkot is one of the three pilgrimage festivals of the Torah. They are called the pilgrimage feasts because all the males of Israel were commanded to journey to the place where Elohim had chosen to put His name three times each year to appear before Him (Deuteronomy 16:16). Thus, the three pilgrimage feasts — Pesach, Shavuot, and Sukkot — drew the nation to the dwelling place of Elohim, making the tabernacle, and later the temple in Jerusalem, the center of Israel's worship throughout the year.

The Torah likewise established a continual sacrificial service that centered upon the tabernacle and, later, upon the temple. Every morning and every evening, a lamb was to be offered as a continual *olah* (ascending) offering



AI-generated artistic reconstruction of the destruction of Solomon's First Temple by the Babylonian army under King Nebuchadnezzar in 600 BC, according to my chronology presented in this book, which dates the event approximately 14 years earlier than the chronology adopted by many historians.

before Elohim upon His altar (Exodus 29:38–42; Numbers 28:3–8). On the Shabbat, this continual offering was doubled by the addition of two more lambs, making four lambs in total for that day (Numbers 28:9–10). These daily sacrifices formed the continual ministry of the sanctuary, ensuring that offerings continually ascended before Elohim on behalf of His people.

This continual ascending offering began with Moses after the tabernacle was erected within one year after the Exodus in the year 2510 YB (1465 BC), and continued without interruption, day after day, morning and evening, for 865 years as the center of Israel's worship. After Solomon built the temple in Jerusalem, the continual offering was transferred there and remained an unbroken part of the temple service until it finally ceased in the year 3375 YB (600 BC) during the Babylonian conquest, when the First Temple was destroyed (2 Kings 25:8–10; 2 Chronicles 36:17–19). This marked the first time in 865 years of uninterrupted daily offerings that the continual olah offering ceased.

The first cessation of the continual olah offering marked the beginning of the 1,290 years of Daniel, culminating in the establishment of the abomination of desolation spoken of in Daniel 12:11, "from the time that the *tamid* (continual) is taken away and the abomination of desolation is set up, there shall be 1,290 days." This abomination is identified as the Dome of the Rock, built in 4665 YB (691 AD), exactly 1,290 years after the destruction of the First Temple in 3375 YB (600 BC). It is a structure erected upon the Temple Mount, on the very site where the temple of Elohim once stood on Mount Moriah. It constitutes a profanation of the temple because it is a building other than the temple that was established upon the site chosen by Elohim for His sanctuary in Jerusalem. Furthermore, the inscriptions adorning the Dome of the Rock explicitly deny that



View of the Dome of the Rock from the eastern wall of the Temple Mount, which stands between Mount Moriah and the Valley of Jehoshaphat. The Dome of the Rock is the building with the golden dome that currently stands exactly where the temple once stood, on Mount Moriah. It therefore constitutes the third and final abomination of desolation of Daniel, built by the Arabs. An inscription upon the building itself records its construction in the year 72 AH (Anno Hegirae), corresponding to 691 AD (4665 YB), from which the final 1,335 prophetic years of Daniel are counted.

Elohim has a Son, declaring the opposite of the testimony of the Scriptures, which proclaim that Yeshua is the Son of Elohim (Psalm 2:7, 12; Matthew 3:17; 16:16; John 3:16–18; 20:31). For these reasons, the Dome of the Rock is an abomination of desolation. The expression “abomination of desolation,” found in the book of Daniel, describes a profanation of the temple during a time of desolation. Daniel mentions an abomination of desolation in three separate passages (Daniel 8:13; 9:27; 12:11). These are not three references to the same event, but three distinct instances in which the temple is profaned, each occurring at a different point in history.

From the establishment of the abomination of desolation in 4665 YB (691 AD), another 1,335 years are counted, bringing us to 6000 YB (2026 AD), the completion of 6,000 years from creation and the expected year of the return of Yeshua. This is why the prophecy concludes by declaring, “blessed is he who waits and attains the 1,335 days” (Daniel 12:12). Those who attain the completion of the 1,335 prophetic days (1,335 literal years) after the establishment of the abomination of desolation (Dome of the Rock) are blessed because they live to witness the return of Yeshua, the resurrection of the righteous, and the inauguration of the Millennial Kingdom.

The tabernacle and the temple are therefore central to biblical prophecy. They are the only place of worship on earth that Elohim specifically commanded to be built according to a revealed heavenly pattern, beginning with the mobile tabernacle in the wilderness and later the permanent temple in Jerusalem (Exodus 25:8–9, 40; Hebrews 8:5). For this reason, the major prophetic timelines of the book of Daniel revolve around the temple, its continual olah offering, its profanation, its desolation, and its restoration (Daniel 8:13–14; 9:27; 12:11–12). Understanding the tabernacle and the temple is therefore essential for understanding biblical prophecy, for the temple stands at the center of Elohim’s prophetic plan from the days of Moses until the establishment of the New Jerusalem in the new heavens and the new earth, where the city itself replaces the temple of the first creation, itself serving as the temple of Elohim on the new earth, with the presence of the Father dwelling within it (Revelation 21:22).



AI-generated artistic reconstruction of the Second Temple (also known as Herod's Temple), based on the biblical record and the best available historical, archaeological, and architectural evidence.

The destruction of the First Temple occurred during the second deportation of Judah to Babylon in 3375 YB (600 BC), when the temple was burned and Jerusalem was left desolate (2 Kings 25:8–10; 2 Chronicles 36:17–21). The first deportation to Babylon had taken place approximately 11 years earlier, in 3364 YB (611 BC). From this first deportation, the 70 years of Judah's captivity are counted, just as Jeremiah had prophesied (Jeremiah 25:11–12; 29:10). At the completion of those 70 years, in approximately 3434 YB (541 BC), King Cyrus issued the decree permitting the Jewish exiles to return and rebuild the temple (Ezra 1:1–5).

Several decades later, in 3517 YB (458 BC), King Artaxerxes issued the decree for the restoration of Jerusalem and its walls (Ezra 7:11–26; Nehemiah 2:1–8). From this decree begins the prophecy of the 70 weeks of Daniel (Daniel 9:24–27). After 69 prophetic weeks, or 483 literal years, the prophecy reaches the anointing of Yeshua in 4000 YB (26 AD), marking the beginning of His public ministry and the final week of Daniel. By this time, the Second Temple, originally built under the decree of Cyrus, had been greatly expanded and beautified by Herod, which is why it is commonly referred to as Herod's Temple.

The three abominations of desolation were brought about by 3 of the 7 kingdoms that ruled over the land of Israel, corresponding to three of the 7 heads of the 1st beast in the book of Revelation. Each of these kingdoms profaned the temple of Elohim in a distinct way. The first abomination of desolation occurred under the Greek kingdom, the 5th head of the 1st beast of Revelation and the 3rd beast of Daniel, when Antiochus IV Epiphanes desecrated the temple around 168 BC by offering swine on the altar of the continual olah offering (Daniel 11:31; 1 Maccabees 1:54–59).

The second abomination of desolation occurred under the Roman kingdom, the 6th head of the 1st beast of Revelation and the 4th beast of Daniel, when the Romans destroyed the Second Temple around 70 AD. According to Flavius Josephus, after the temple had been burned, the Roman soldiers brought their military ensigns into the temple precincts and set them up opposite the Eastern Gate, where they “offered sacrifices to them” and there “made Titus imperator” with great acclamations (The Wars of the Jews, 6.6.1). This location

AI-generated artistic reconstruction of Antiochus IV Epiphanes committing the first abomination of desolation at the Second Temple by sacrificing a pig upon the altar, based on the biblical record and the account preserved in 1 Maccabees.





AI-generated artistic depictions illustrating the Roman siege of Jerusalem and the destruction of the Second Temple. The illustrations also depict the offering of sacrifices to the Roman military ensigns bearing the image of Caesar, presented as a god above all other gods, at the Eastern Gate, and the veneration of Titus as Imperator. They further portray the later construction of the Temple of Divus Titus (Templum Divi Titi), where Titus was likewise presented as a god above all other gods with his image set up within it. These artistic reconstructions are based on the writings of Josephus and other ancient historical sources.

corresponds to the eastern wing of the temple, which is the precise location of the abomination of desolation foretold by Daniel to be set “on the wing” (Daniel 9:27). Earlier, Josephus also records that the Roman standards bearing the images of Caesar were regarded by the Jews as a violation of the Torah because they introduced forbidden images that were worshiped into Jerusalem (The Wars of the Jews, 2.9.2; Antiquities, 18.3.1).

The early Christian writer Tertullian likewise observed that the Romans “worship their ensigns” and “pay greater respects to their ensigns than to any other god whatsoever,” describing the religious significance of the Roman military standards (Apologetic, Chapter 16). The *Roman Imperial Cult*, in which the emperors were venerated as gods above all other gods, constituted the antichrist authority expected by the early believers (1 John 2:18). The image of Caesar at the Eastern Gate, together with the veneration of Titus and the sacrifices offered before the Roman military ensigns bearing the image of Caesar, fulfilled what the apostle Paul foretold concerning the man of *anomia* (without Torah), who would tarry in the temple of Elohim, displaying himself as though he were God (2 Thessalonians 2:3–4). Unlike any previous desecration of the temple, this abomination of desolation openly exalted the Roman emperor as a god within the precincts of the temple of Elohim. This was the abomination of desolation that Yeshua warned the inhabitants of Jerusalem and Judea to watch for. Once they saw it, He instructed them to flee immediately, because the destruction of Jerusalem and the temple foretold by the prophet Daniel was at hand (Matthew 24:15–21; Luke 21:20–24). The succession of that Roman authority ultimately continued into the Roman papacy, which represents the final manifestation of the antichrist.

The third and final abomination of desolation is the Dome of the Rock, erected by the Arabs, the 7th and final kingdom to rule over the land of Israel. It is the longest-enduring profanation of the temple site, remaining there for 1,335 years until its destruction in the final year before the year 6,000. These three events are distinct from



AI-generated artistic depiction of the prophet Jeremiah concealing the Tabernacle, the ark of the covenant, and the altar of incense in a cave on the mountain where Moses beheld the Promised Land before his death, traditionally identified as Mount Nebo in present-day Jordan, according to the account preserved in 2 Maccabees.

one another and together fulfill the three separate references to the abomination of desolation found in the book of Daniel.

Unlike the Tabernacle and Solomon's Temple, the Second Temple that Yeshua knew did not contain the ark of the covenant within the Most Set-Apart Place. According to the account preserved in 2 Maccabees, the prophet Jeremiah concealed the ark of the covenant before the destruction of Solomon's Temple, declaring that it would remain hidden until Elohim gathers His people again and shows them mercy (2 Maccabees 2:4–8), which happens at the return of Yeshua. This expectation is consistent with the book of Revelation. After Yeshua begins to rule the earth at the sounding of the 7th trumpet, the heavenly temple is opened, referring to the heavenly Jerusalem (which has no temple because the entire city is the temple of Elohim). The same vision also mentions the earthly temple that earlier in the chapter John was commanded to measure. Because both the heavenly and earthly temples appear within the same vision and even in the same verse (Revelation 11:1–2, 19), many assume that the ark of the covenant John sees is in heaven. However, the ark of the covenant exists only on the earth. John therefore sees the ark of the covenant in the earthly temple, not in the heavenly temple. The only ark of the covenant in existence is the one that Jeremiah concealed, which remains hidden until Elohim gathers His people again at the return of Yeshua.

According to the account preserved in 2 Maccabees, Jeremiah not only concealed the ark of the covenant, but also the Tabernacle and the altar of incense. This is significant because, if the ark of the covenant is to be revealed at the return of Yeshua, then so likewise are the Tabernacle and the altar of incense. The prophet



AI-generated artistic depiction of the Tabernacle of Moses erected upon the Temple Mount on Mount Moriah, serving as the Third Temple at the return of Yeshua, with the ark of the covenant once again within the Most Set-Apart Place, while the Al-Aqsa Mosque remains standing on the southern side of the Temple Mount, where the outer court of the Second Temple once stood.

Malachi foretells that “the Messenger of the Covenant,” identified as Yeshua, will suddenly come to His temple (Malachi 3:1). The book of Revelation also places the two witnesses within the context of the temple (Revelation 11:1–13), immediately before the sounding of the 7th trumpet. Therefore, both passages indicate that a Third Temple will exist at the time of Yeshua’s return.

The Jews have already made extensive preparations for the rebuilding of a Third Temple, including the construction of a golden menorah, the preparation of priestly garments, architectural plans, set-apart vessels, the altar, and many other furnishings necessary for temple service. Even politicians in Israel are now calling for the construction of the Third Temple. However, the reestablishment of the Third Temple may not occur in the manner that many expect. Scripture does not explicitly state that the temple present at the return of Yeshua must be a permanent structure like Solomon’s Temple or the Second Temple. It could instead be the original Tabernacle erected upon the Temple Mount on Mount Moriah, serving as a functional temple. Even the book of Revelation refers to the heavenly temple also as the tabernacle of Elohim, perhaps alluding to the possibility that the Third Temple may simply be the original Tabernacle of Moses.

The establishment of this Third Temple would also require the destruction of the Dome of the Rock. This event

AI-generated artistic depiction of the destruction of the Dome of the Rock, representing the third and final abomination of desolation described by Daniel, immediately preceding the establishment of the Third Temple at the return of Yeshua.



would likely become one of the principal causes of the nations gathering against Jerusalem, in fulfillment of the prophecy of Zechariah, who foretold that all the nations of the earth would assemble against the city in the last days (Zechariah 12:2–3; 14:2). The Al-Aqsa Mosque, however, would remain standing. This may explain why John was instructed not to measure the outer court of the temple, because it “has been given to the nations” (Revelation 11:1–2). Unlike the Dome of the Rock, Al-Aqsa is a separate structure with a dark lead-colored dome and stands on the southern portion of the Temple Mount, in the area traditionally identified with the outer court of the Second Temple.

Whatever form the Third Temple takes, whether a permanent structure or the Tabernacle of Moses, it will contain the greatest object on earth that the Second Temple did not possess, the ark of the covenant. Together with the ark of the covenant, the altar already constructed by the Temple Institute, and the remaining furnishings they have prepared, temple service could be reinstituted almost immediately. Because the Tabernacle was designed to be assembled and disassembled, its erection could be accomplished in as little as a single day, allowing temple service to begin at the commencement of Yeshua’s reign. This would certainly come as a shock to many who fully expect the Third Temple to require a prolonged period of construction.

During the Millennial Kingdom of Yeshua, a Fourth Temple will eventually be constructed. According to the vision of Ezekiel (Ezekiel 40–48), this temple will stand upon a very high mountain, which will be Mount Zion, the set-apart mountain exalted above all the mountains of the earth (Isaiah 2:2–3; Micah 4:1–2). Based on the 2,300-year prophecy of Daniel, the Millennial Temple will be built 2,300 years after the anointing of Yeshua in 4000 YB (26 AD), placing its construction in 6300 YB (2326 AD), approximately 300 years after His return. Unlike the Third Temple, which will serve during the initial years of His reign, this immense sanctuary will be designed for all humanity under His aeonial government. Because the population of the earth will be greatly reduced at the return of Yeshua, it is fitting that 3 generations pass before such a monumental structure is erected. By that time, the earth will have been repopulated sufficiently to justify a temple of such extraordinary magnitude. Thus, Yeshua will first govern from the Third Temple in Jerusalem and, approximately 3 generations later, will establish His reign from the magnificent Millennial Temple on Mount Zion. This is also why the prophet Isaiah declares that the Master will reign “on Mount Zion and in Jerusalem” (Isaiah 24:23), distinguishing these as two separate locations from which Yeshua will govern during different stages of His Millennial Kingdom.

The 2,300-year timeline of Daniel relates to the vision of the ram and the male goat in Daniel 8. The ram explicitly represents the kingdoms of Media and Persia, while the male goat represents the kingdom of Greece (Daniel 8:20–21). The prophecy, however, does not conclude with the Greek Empire. From the Greek kingdom emerges the little horn, which, from one verse to the next, quickly points forward to the Roman emperor, who grew exceedingly great toward the south, toward the east, and toward the Beautiful Land, that is, Israel (Daniel 8:9). Thus, although the vision begins with Medo-Persia and Greece, it ultimately advances to the Roman Empire. During the reign of the Roman emperors, after Yeshua had ascended into heaven, Satan and his angels fought against Michael, the prince of the host, and his angels. As a result, one-third of Satan’s angels were cast down to the earth and became mere ruach, which is the host of heaven that was cast down and trampled (Daniel 8:10; Revelation 12:4, 7–9). Although this was the work of Satan, the little horn is credited with accomplishing it because Satan was ruling through the Roman emperors since that time. Through the Roman emperors, Satan then destroyed Jerusalem and the Second Temple, thereby overthrowing the sanctuary and bringing the continual olah offering to an end (Daniel 8:11). The “transgression that makes desolate” was Israel’s rejection of Yeshua the Mashiach, for Yeshua Himself declared that because they had rejected Him, wrath would come upon that generation, culminating in the destruction of Jerusalem and the temple (Luke 19:41–44; 21:20–24; 23:28–31).



AI-generated artistic depiction of Ezekiel's Millennial Temple upon Mount Zion during the Millennial Kingdom of Yeshua. The summit of Mount Zion is depicted as snow-covered because the Psalms compare Mount Zion to Mount Hermon, whose summit is covered with snow (Psalm 133:3). The temple is also decorated with palm trees, representing the Feast of Sukkot, in accordance with Ezekiel's vision of the Millennial Temple (Ezekiel 40:16, 22, 26, 31, 34, 37; 41:18–20, 25–26).

Consequently, the 2,300 days of Daniel, understood as 2,300 literal years, begin with the anointing of Yeshua in 4000 YB (26 AD) and conclude when the sanctuary is finally restored to its rightful permanent state with the construction of Ezekiel's Millennial Temple, the Fourth Temple. This also explains why Ezekiel's Millennial Temple is richly decorated with palm trees (Ezekiel 40:16, 22, 26, 31, 34, 37; 41:18–20, 25–26). The palm branches symbolize the *Hag Sukkot* (Feast of Tabernacles), which all the nations will celebrate during the Millennial Kingdom (Zechariah 14:16–19), and correspond to the palm branches held by the great multitude in Revelation after coming out of the great tribulation (Revelation 7:9–17). This further confirms that the Third Temple will not be the sanctuary restored to its rightful permanent state, as the previous two temples were. Rather, it will be the Tabernacle of Moses temporarily erected upon the Temple Mount at the beginning of Yeshua's reign, serving as the Third Temple until the magnificent Fourth Temple is built upon Mount Zion approximately 300 years later. Only then will the sanctuary finally be restored to its rightful permanent state.

From this Millennial Temple on Mount Zion will flow the river of life described by Ezekiel (Ezekiel 47:1–12). Proceeding eastward from beneath the sanctuary, it will descend to the Dead Sea, transforming its salty waters into fresh water filled with an abundance of fish. Fishermen will spread their nets along its shores, and the once-barren sea will teem with life. Along both banks of the river will grow every kind of fruit tree, whose leaves will

never wither and whose fruit will never fail. Because their water flows from the Millennial Temple, they will bear fresh fruit every month, just as the tree of life in the New Jerusalem bears fruit every month (Revelation 22:1–2). Their fruit will serve for food, and their leaves will serve for the healing of the nations (Ezekiel 47:12). Thus, Mount Zion and the Millennial Temple upon it will become the source of life and restoration, bringing healing not only to the land of Israel but also to the nations under the righteous reign of Yeshua.

Many believers do not understand why there will be a temple during the Millennial Kingdom of Yeshua. Some assume that because the body of the believer is figuratively called the temple of Elohim, in which the *Ruach HaQodesh* (Holy Spirit, Set-Apart Airflow) dwells (1 Corinthians 3:16–17; 6:19), a physical temple is no longer necessary. Yet this is not the case. Although for nearly 2,000 years since the death of Yeshua sacrifices and offerings have not been accepted by Elohim as a means of atonement, because Elohim provided the ultimate sacrifice through His Son, the temple itself has not lost its purpose. During the Millennial Kingdom, sacrifices, offerings, tithes, and firstfruits will once again be brought to the temple to sustain the priestly administration of Yeshua and the 144,000 who will reign with Him (Isaiah 56:6–7; 60:5–11; 66:20–23; Ezekiel 40–48; Zechariah 14:16–21; Malachi 3:3–4). Just as the Kohen Gadol received a tenth of the tithes under the Levitical priesthood (Numbers 18:25–32), so also a tenth of the tithes brought to the Third and Fourth Temples will be given to Yeshua, while the remaining nine-tenths of the tithes brought annually by the nations will remain with the 144,000. The mortal Levites in Jerusalem who are granted mercy to continue living into the Millennial Kingdom, however, will serve in the outer parts of the sanctuary (Ezekiel 44:10–16; 45:3–5; 48:10–14). In this way, the Levitical priesthood foreshadowed the priesthood of Yeshua and the 144,000 during the Millennial Kingdom, who will minister before Elohim and govern the nations throughout His Kingdom (Revelation 7:4–8; 14:1–5; 20:4–6).

All humanity will once again be required to make pilgrimage to Jerusalem three times each year to appear before Yeshua, just as Israel was commanded to do under the Torah (Exodus 23:14–17; Deuteronomy 16:16). All the nations will be required to bring their tithes, firstfruits, offerings, and sacrifices to the temple, where Yeshua and the 144,000 will administer the worship of Elohim. They will also celebrate the three pilgrimage feasts of the Torah — Pesach, Shavuot, and Sukkot — in Jerusalem. The prophet Zechariah specifically declares that any nation that refuses to go up to Jerusalem to worship the King, Yeshua, and to celebrate the Feast of Sukkot will receive no rain, and if they persist in their disobedience, they will be struck with destruction (Zechariah 14:16–19). Thus, the Millennial Temple will once again become the center of worship for all humanity, just as the tabernacle and the temple were the center of Israel's worship under the Torah. This is also why the Scriptures declare, “come, let us go up to the mountain of the Master... that He may teach us His ways” (Isaiah 2:3; Micah 4:2). People from all over the world will make pilgrimage to Mount Zion to receive instruction directly from Yeshua and the 144,000 chosen from Israel, who will teach the Torah to the nations under His righteous reign. This is likewise why the book of Revelation declares that Yeshua will shepherd the great multitude from His throne (Revelation 7:17), for He will personally govern and instruct the nations from Mount Zion throughout the Millennial Kingdom.

Circumcision will likewise once again be required during the Millennial Kingdom. This is why Ezekiel declares that no one who is uncircumcised in flesh and uncircumcised in inner mind may enter the sanctuary (Ezekiel 44:9). This corresponds to what happened when the second generation of the sons of Israel finally entered the Promised Land. Although they had remained uncircumcised during Israel's 40 years in the wilderness, they were circumcised before entering the land and before celebrating Pesach (Joshua 5:2–10). Likewise, the prophet Amos declares that Israel did not bring sacrifices and offerings during those 40 years in the wilderness (Amos 5:25). Those 40 years foreshadow the 40 Yovel years, or 2,000 years, during which sacrifices and offerings at the temple have ceased because Elohim provided the ultimate sacrifice through Yeshua. During this same period, circumcision has likewise not been required under the Brit Hadashah of Yeshua. However, when the Millennial

Kingdom begins, the requirements of the earthly sanctuary will once again be in force. Sacrifices, offerings, tithes, firstfruits, and circumcision will again be required of all humanity. This is also why the prophet Ezekiel prescribes the sacrifices and offerings to be brought to the Millennial Temple of Yeshua (Ezekiel 40–48). It is likewise the reason that the Scriptures declare, “for out of Zion shall go forth the Torah, and the word of the Master from Jerusalem” (Isaiah 2:3; Micah 4:2). During the Millennial Kingdom, the Torah will proceed from Mount Zion to all humanity under the righteous reign of Yeshua.

Even so, the set-apart supper of Yeshua will continue to be observed during the Millennial Kingdom. Although the olah offerings of animals will once again be available at the Millennial Temple for the atonement of sin, the blood of Yeshua will still remain available so that people may receive the Ruach HaQodesh and be freed from sin. The mortals living during the Millennial Kingdom will still need to be freed from sin because they will continue to inherit Adam’s original sin, making it necessary for them to receive the Ruach HaQodesh. The blood of Yeshua currently provides freedom from sin in the context of Pesach, the reception of the Ruach HaQodesh in the context of Shavuot, and atonement for the sins of the 144,000 before His return in the context of Yom Kippur, which pertains only to the 144,000 chosen from Israel to govern with Him during the Millennial Kingdom. Once Yeshua returns, however, His blood will no longer provide atonement from sin in that same Yom Kippur context, because that privilege will already have been dispensed to the 144,000 and the patriarchs at His return. Yet His blood will continue to provide freedom from sin in the context of Pesach, and through it the Ruach HaQodesh will continue to be given to them, just as it was given to the prophets before the first coming of Yeshua. This is also why there is a Pesach Sheni, or Second Pesach, foreshadowing those who live long after the death of Yeshua in the Millennial Kingdom. They will participate in the set-apart supper of Yeshua in order to be freed from sin through His blood. This also explains why the great multitude in the book of Revelation are nevertheless described as washing their robes and making them white in the blood of the Lamb (Revelation 7:14). Once the 1,000 years have passed, they too will receive immortal bodies and will rule in the new heavens and the new earth together with the 144,000 chosen from Israel.

The celebration of the moedim of the Torah during the Millennial Kingdom will also serve as a continual reminder to humanity of Elohim’s plan of salvation. Yet once the 1,000 years have been completed, all the moedim will have been fulfilled by Yeshua. Then the first heaven and the first earth will pass away, together with the written Torah of Moses. In the New Jerusalem, Pesach, Shavuot, and Sukkot will no longer be celebrated, for they will have fulfilled their purpose and will pass away together with the first creation.

THERE IS NO FUTURE 7-YEAR GREAT TRIBULATION BECAUSE DANIEL'S PROPHECY OF THE 70 WEEKS HAS ALREADY BEEN COMPLETELY FULFILLED

One of the most misunderstood prophecies in Scripture is the prophecy of the 70 weeks of Daniel. Many believe that the 70th week is not consecutive with the first 69 weeks, but is instead separated by nearly 2,000 years and reserved for fulfillment in the future. According to this view, the final week is a “floating” or “gap” week that will unfold immediately before the return of Yeshua. This interpretation was popularized by John Nelson Darby in the 19th century and later became a central doctrine of dispensational theology through the widespread influence of the Scofield Reference Bible. However, this interpretation is both incorrect and illogical because it divides a timeline that was intended to be consecutive — hence, “70 weeks,” not “69 weeks and then another week in the future.” The 70th week is the very week in which Yeshua the Mashiach carried out His earthly ministry, confirmed the New Covenant with many in the midst of the final week, and brought an end to sacrifices and offerings through His atoning death. The 70 weeks of Daniel therefore constitute one continuous, uninterrupted prophetic timeline.

This understanding is also consistent with every other major prophetic chronology found in Scripture. The biblical timelines of 430 years from the calling of Abraham to the Exodus, 400 years from the birth of Isaac to the Exodus, 1,260 years of Roman papal persecution beginning with the issuance of the Justinian Code, 1,290 years from the destruction of the First Temple to the construction of the Dome of the Rock, and 1,335 years from the construction of the Dome of the Rock to the year 6,000 all progress consecutively from their respective starting points to their appointed conclusions. Even the 1,290-year and 1,335-year prophecies of Daniel, although they are two distinct prophetic periods, run continuously without interruption from their respective points of beginning. Nowhere does Scripture present a prophetic period that begins, pauses for centuries or millennia, and then resumes. Consequently, there is no biblical basis for inserting a gap between the 69th and 70th weeks of Daniel. Rather, the entire prophecy unfolds as 70 consecutive weeks, culminating in the final week with the ministry of Yeshua the Mashiach.

The context of the prophecy of the 70 weeks is clearly defined from the outset. Daniel is told that the prophecy concerns “your people,” referring to the Jewish people, and “your set-apart city,” referring to Jerusalem (Daniel 9:24). The prophecy then declares that from the issuing of the decree to restore and rebuild Jerusalem until *Mashiach* (Anointed) the Prince would be 69 prophetic weeks, or 483 literal years (Daniel 9:25). This timeline begins with the decree of Artaxerxes in 458 BC (3517 YB). Although Cyrus had previously issued a decree authorizing the rebuilding of the temple (Ezra 1:1–4; 6:3–5), it was Artaxerxes’ decree that specifically authorized

the restoration and rebuilding of Jerusalem (Ezra 7:11–26; Nehemiah 2:1–8), which is the very context of Daniel’s prophecy. Daniel further emphasizes this by stating that “the street shall be built again, and the wall,” confirming that the prophecy concerns the rebuilding of the city itself, not merely the temple. Counting 483 literal years from the decree of Artaxerxes in 458 BC brings us to 26 AD, the very year in which Yeshua, having been born in 5 BC shortly before the death of Herod in 4 BC, was anointed at 30 years of age, precisely as Daniel had foretold, “unto the Mashiach” (Daniel 9:25). This was also exactly the year 4000 YB, the 4,000th year from creation, and the 80th Yovel. For this reason, shortly after being anointed with the *Ruach HaQodesh* (Holy Spirit, Set-Apart Airflow) and baptized in water, Yeshua read the passage from Isaiah proclaiming “liberty to the captives” and “the acceptable year of the Master,” identifying His anointing with the Yovel year in which liberty is proclaimed throughout the land according to the Torah (Leviticus 25:10; Isaiah 61:1–2; Luke 4:16–21).

During His ministry, Yeshua in part fulfilled the prophetic significance of the Yovel by proclaiming liberty to those held captive by demons, restoring sight to the blind, healing the sick, cleansing lepers, and setting the oppressed free. Yet the Yovel year was always preceded by the seventh-year *Shemitah* (release), the Shabbath year, during which debts were to be released (Deuteronomy 15:1–2). Yeshua likewise fulfilled the greater meaning of the Shemitah year by proclaiming the forgiveness of sins, canceling the debt that humanity owed before Elohim through His atoning sacrifice. Thus, His ministry fulfilled both the Shabbath year and the Yovel year of the Torah. First the release from the debt of sin, and then the proclamation of liberty, healing, restoration, and redemption.

Daniel further divides the first 69 prophetic weeks into two distinct periods: “7 weeks, and 62 weeks” (Daniel 9:25). Although presented as two distinct periods, they still form one continuous timeline. The first 7 prophetic weeks, or 49 literal years, were allotted for the restoration and rebuilding of Jerusalem following the decree of Artaxerxes. During this period, the city was rebuilt “with street and wall, even in troublesome times,” exactly as Daniel had foretold. After the completion of Jerusalem’s restoration, the remaining 62 prophetic weeks, or 434 literal years, extended to the appearance of Mashiach the Prince. Adding these two periods together — 7 weeks plus 62 weeks — produces the total of 69 prophetic weeks, or 483 literal years, extending from the decree of Artaxerxes in 458 BC to the anointing of Yeshua in 26 AD.

After the completion of the 69th week, consisting of the 7 weeks and the 62 weeks, only 1 prophetic week remained. In the midst of that final week, 3 ½ years after His anointing, Yeshua the Mashiach was “cut off, but not for Himself” (Daniel 9:26). At His crucifixion, He brought an end to the sacrificial system by offering Himself as the perfect and final sacrifice for sin, thereby causing “the sacrifice and the offering to cease” (Daniel 9:27; Hebrews 10:1–18). Through His atoning death, He also confirmed the covenant with many, establishing the *Brit Hadashah* (New Covenant), promised through the prophet Jeremiah (Jeremiah 31:31–34; Matthew 26:28; Hebrews 8:6–13). Thus, the covenant confirmed with many in Daniel’s prophecy is not a future 7-year treaty made by an antichrist, as is commonly taught, but the *aeonial* (long lasting) covenant established by Yeshua through His own blood.

Following the death and resurrection of Yeshua, the remaining 3 ½ years of the 70th week were devoted exclusively to the Jewish people and Jerusalem, thereby completing the original purpose of Daniel’s prophecy. The 70 weeks had been “determined upon your people and upon your set-apart city” (Daniel 9:24), and therefore the proclamation of the gospel also began with the Jews in Jerusalem. During His earthly ministry, Yeshua instructed the twelve, “go nowhere among the Gentiles and enter no town of the Samaritans” (Matthew 10:5), but to minister instead to the Jews in Jerusalem only. After His resurrection, He declared that “repentance for the forgiveness of sins should be proclaimed in His name to all nations, beginning from Jerusalem” (Luke 24:47). Thus, the apostles first proclaimed the gospel to the inhabitants of Jerusalem, fulfilling the final 3 ½ years of the 70th week before the message was then extended to the Gentiles. These final 3 ½ years also correspond, to the 1,260 days during which the woman in Revelation was nourished (Revelation 12:6). The woman represents

Israel, who was figuratively nourished through the preaching of the gospel by the apostles during the closing half of the 70th week.

The 70th week of Daniel also fulfilled the six purposes for which the prophecy was given, many of which have long been misunderstood. Through His atoning death, Yeshua made “reconciliation for iniquity”, atoning for the torahlessness of humanity (Daniel 9:24; Hebrews 9:11–14; 10:1–18). His death also brought an end to transgression and sin for those who believe in Him and receive the Ruach HaQodesh. The end of transgression and sin unfolds in three stages. It began with the few who received the Ruach HaQodesh through belief in Yeshua before His return. It will continue during the Millennial Kingdom, when the nations will live under the righteous government of Yeshua and sin will become exceedingly rare (Isaiah 65:20; Matthew 5:22). Finally, at the completion of the 7,000 years, sin and death themselves will be abolished completely in the new heavens and the new earth (2 Peter 3:13).

The death of Yeshua also brought in “aeonial righteousness”. Through the indwelling of the Ruach HaQodesh inside the body, believers are freed from sin and are caused to walk in perfect obedience to the Torah (Romans 8:4; Ezekiel 36:26–27; Romans 5:17; Romans 3:21; Romans 10:3; Philippians 3:9). Thus, the aeonial righteousness spoken of by Daniel was first received by those who believed in Yeshua between His first coming and His return, and will then be received by the vast majority of humanity under His righteous reign after His return (Habakkuk 2:14).

Daniel likewise declared that the 70 weeks would seal up the vision and prophecy. This was fulfilled through the coming of Yeshua. As Yeshua Himself declared, “the Torah and the Prophets were until John” (Luke 16:16). With the coming of the Mashiach, the *aeon* (era, epoch) of prophetic declarations by the prophets concerning the last days came to an end, and through the Revelation given by Yeshua to John on Patmos, every prophecy in the Tanakh concerning the last days was gathered together, arranged in its proper chronological order, and further expanded upon.

Finally, Daniel declared that the Most Set-Apart One would be anointed. This was fulfilled at the end of the 69th week, when Yeshua was anointed with the Ruach HaQodesh at His baptism, marking the beginning of His ministry as Mashiach the Prince (Matthew 3:16–17; Acts 10:38). 3 ½ years later, in the midst of the 70th week, He was cut off by his crucifixion, confirmed the Brit Hadashah with many through His own blood and resurrection, caused sacrifice and offering to cease through His once-for-all atoning sacrifice, and fulfilled every purpose for which the prophecy of the 70 weeks had been given.

After the prophecy of the 70 weeks had been fulfilled, Daniel declared that “the people of the prince who is to come shall destroy the city and the sanctuary” (Daniel 9:26). This prophecy was fulfilled when the Roman armies under Titus destroyed Jerusalem and the Second Temple in 70 AD. Following the destruction of the temple, the Roman soldiers brought their military standards bearing the deified images of Caesar, the Roman emperor, into the temple precincts and set them up at the Eastern Gate, the eastern wing of the temple. As Flavius Josephus records, they “brought their ensigns to the Temple, and set them over against its eastern gate, and there did they offer sacrifices to them, and there did they make Titus imperator, with the greatest acclamations of joy” (The Wars of the Jews, Book 6, Chapter 6, Section 1). Josephus likewise confirms that these military standards bore images of Caesar, writing, “so he introduced effigies of Caesar, which were upon the ensigns, and brought them into the city, whereas our law forbids us the very making of images” (The Antiquities of the Jews, Book 18, Chapter 3, Section 1). These eyewitness accounts confirm that the Roman soldiers offered sacrifices to the deified image of Caesar, proclaimed Titus as Imperator, and thereby fulfilled the abomination of desolation that was set up upon the wing of the temple. In the years that followed, Titus himself was likewise deified after his death, and the Romans constructed the *Templum Divi Titi* (Temple of the Divine Titus), where he too was honored as a god.

This was also the abomination of desolation spoken of by Yeshua, who explicitly referred to the prophecy of Daniel when He warned, “when you see the abomination of desolation spoken of by Daniel the prophet” (Matthew 24:15; Mark 13:14), then “let those who are in Judea flee to the mountains.” Luke records the same event, likewise instructing those in Judea to flee to the mountains, but adds an important detail not mentioned by Matthew and Mark: “when you see Jerusalem surrounded by armies, then know that its desolation has come near” (Luke 21:20–24). This additional detail reveals that the abomination of desolation was directly associated with the destruction of Jerusalem and the temple by the Roman armies, exactly as the prophet Daniel had foretold would occur after the prophecy of the 70 weeks had been fulfilled. This is why Yeshua instructed those in Judea to flee to the mountains when they saw the abomination of desolation at the temple, because the destruction of Jerusalem was at hand. This was likewise the exaltation of the antichrist in the temple of Elohim described by the apostle Paul (2 Thessalonians 2:3–4), for the deified image of Caesar was set up in the temple precincts, sacrifices were offered to it, Titus was proclaimed Emperor with great acclamations of joy, and later Titus himself became Roman emperor and was likewise deified as a god, just as his predecessor Caesar had been. The Roman succession of emperors continued and eventually became what we now know as the Roman papacy, the final manifestation of the antichrist. Finally, at the return of Yeshua, the last Roman pope in the Roman succession will receive the “decreed end” spoken of by Daniel. This is the same event described by the apostle Paul, who declares that the antichrist will be slain by the breath of Yeshua’s mouth and brought to nothing by the appearance of His coming (2 Thessalonians 2:8).

Since the prophecy of the 70 weeks of Daniel has already been fulfilled in its entirety, there can be no future 7-year Great Tribulation or future 7-year covenant established by an antichrist. Both of these teachings are founded upon the mistaken assumption that the 70th week of Daniel remains unfulfilled. The Great Tribulation described in the Scriptures and in the book of Revelation is, in reality, far shorter. According to Revelation, plague, death, mourning, and famine come upon Mystery Babylon “in one day” (Revelation 18:8). In prophetic time, 1 day represents 1 literal year. Thus, the Great Tribulation consists of the prophetic day in which the return of Yeshua takes place, during which punishment is poured out upon Babylon the Great, which is Vatican City in Rome. The fall of Babylon brings catastrophic consequences for the entire world, culminating in the establishment of Yeshua’s Kingdom.

INTERPRETING THE VISIONS OF REVELATION

INTERPRETATION OF THE WOMAN CLOTHED WITH THE SUN AND THE RED DRAGON

One of the most common misunderstandings concerning the book of Revelation is the identity of the woman clothed with the sun. Many within Roman Catholicism identify this woman as the Virgin Mary. However, the symbolism of the vision reveals that the woman represents the nation of Israel. This is evident from the crown of 12 stars upon her head, which represent the 12 tribes of Israel. It was the nation of Israel that gave birth to the male child who was destined to rule all the nations with a rod of iron, namely Yeshua the Mashiach (Revelation 12:5; Psalm 2:7–9). After completing His earthly ministry, Yeshua was caught up to heaven, where He ascended to sit at the right hand of the Father, exactly as the vision declares that the male child “was caught up unto God, and to His throne” (Revelation 12:5; Acts 1:9–11; Hebrews 8:1). When she gave birth to Yeshua, the nation of Israel had already endured centuries of birth pains under the rule of successive kingdoms that had oppressed, afflicted, and persecuted her. From Egypt to Rome, Israel suffered repeatedly while awaiting the birth of the promised Mashiach.

The woman also has an enemy, a great red dragon with 7 heads and 10 horns (Revelation 12:3). The dragon represents *Satan* (enemy), who throughout history has sought to oppress and destroy the nation of Israel by ruling over it through 7 successive kingdoms, represented by the 7 heads of the dragon. Each head bears a crown, signifying that each kingdom possessed royal authority. The first head was Egypt, the first kingdom to





rule over and enslave Israel. The second was Assyria, which conquered the house of Israel and carried the ten northern tribes into captivity. The third was Babylon, which destroyed Jerusalem and the First Temple and carried the house of Judah into exile. The fourth was Medo-Persia, which ruled over the land of Israel after Babylon. The fifth was Greece, under whose rule Antiochus IV Epiphanes established the first abomination of desolation by sacrificing swine upon the altar of the Second Temple. The sixth was Rome, which crucified Israel's Mashiach, destroyed Jerusalem and the Second Temple, and established the second abomination of desolation by setting up the deified images of Caesar upon the Roman military standards in the temple precincts, where sacrifices were offered to them and Titus was proclaimed Emperor. Titus later became Roman emperor and was likewise deified as a god. Following the decline of the Roman Empire, 10 kingdoms emerged, represented by the 10 horns of the dragon. Rome is the greatest manifestation of the dragon, distinguished by possessing 10 horns, which none of the other six heads possess. The seventh head is the Arab kingdom, which established the third abomination of desolation upon the Temple Mount with the construction of the Dome of the Rock. These 7 kingdoms constitute the 7 heads of the dragon through which Satan has continually sought to oppress and destroy the nation of Israel.

After Yeshua ascended to heaven, the nation of Israel entered into a figurative wilderness. Having rejected her Mashiach, Israel no longer enjoyed the same favor that she had previously received from Elohim. Yet Elohim did not abandon Israel completely. As the apostle Paul explains, Elohim did not reject His people whom He foreknew (Romans 11:1–2). Rather, a partial hardening came upon Israel until the fullness of the Gentiles should come in (Romans 11:25). During the final 1,260 days of the 70th week of Daniel, corresponding to the remaining 3 ½ years after the death and resurrection of Yeshua, the woman was figuratively nourished through the preaching of the gospel by the apostles in Jerusalem (Revelation 12:6). This fulfilled the original purpose of the 70 weeks, which had been determined for the Jewish people and for Jerusalem (Daniel 9:24). Only after this period had been completed did the gospel begin to go forth more broadly to the Gentile nations.

Satan also sought repeatedly to destroy the male child before He could accomplish His mission. His first attempt came while Yeshua was still an infant, when he worked through Herod the Great to slaughter the male children of Bethlehem in an effort to kill the promised Mashiach. Yet this attempt failed because Joseph and Mary fled with the child to Egypt until the death of Herod (Matthew 2:13–18). Satan next sought to cause Yeshua to sin by tempting Him three times in the wilderness, hoping to lead Him into disobedience and thereby disqualify Him as the perfect Lamb of Elohim. Yet Yeshua overcame every temptation through perfect obedience to the Torah (Matthew 4:1–11). Satan then entered Judas Iscariot and brought about Yeshua's betrayal, suffering, and crucifixion (Luke 22:3; John 13:27). Yet this attempt also failed, for Yeshua rose from the dead after 3 days and 3 nights and ascended into heaven to sit at the right hand of the Father (Acts 1:9–11; Hebrews 1:3).

After the ascension of Yeshua, Satan made one final attempt to overthrow the newly enthroned Mashiach. War broke out in heaven as Michael and his angels fought against Satan and his angels (Revelation 12:7–9). Once again, Satan failed. He and his angels were defeated and cast out of heaven, never again to stand in the presence of Elohim. 1/3 of the angels who followed him were cast down to the earth and became mere ruach upon the earth (Revelation 12:4, 9). From that time forward, Satan no longer had access to heaven to accuse the servants of Elohim, as he had previously done in the days of Job (Job 1:6–12; 2:1–7). Nor could he bring any accusation against the servants of Yeshua, for they had been freed from sin by the blood of the Lamb. Instead, having been cast down to the earth, he turned his wrath against the woman, the nation of Israel (Revelation 12:13–17).

The dragon is also identified as “that ancient serpent,” revealing a deeper truth about the serpent in the Garden of Eden (Revelation 12:9). The serpent that deceived Eve was not merely an ordinary snake, but a serpentine dragon through whom Satan manifested himself. Just as Satan has repeatedly worked through earthly kingdoms throughout history, he will once again manifest himself through that ancient dragon at the return of Yeshua. It



is likely that this ancient dragon has been preserved in the depths of the sea, awaiting the appointed time when it will emerge once more. At the return of Yeshua, Satan may likely again possess this ancient serpent, only to be destroyed by the Mashiach, fulfilling the prophecies concerning Leviathan, the fleeing serpent, the twisting serpent, whom Yeshua will slay (Isaiah 27:1).

After the ascension of Yeshua and the war in heaven, Satan, having been cast down to the earth, waged war against the nation of Israel through the Roman kingdom. Revelation describes the dragon casting water out of his mouth like a river in an attempt to sweep the woman away (Revelation 12:15). This imagery corresponds precisely with the prophecy of Daniel, who likewise describes the destruction of Jerusalem by the Roman armies as coming “like a flood” (Daniel 9:26). The Roman legions surrounded Jerusalem, overwhelmed the city, and swept it into destruction like a flood, bringing about the destruction and desolation of Jerusalem and the Second Temple. This was Satan’s great attempt to destroy the nation of Israel through the Roman Empire.

Satan hates the nation of Israel because it is the nation that Elohim chose to receive the Torah and entrusted with His commandments (Romans 3:1–2). Through Israel came the covenants, the promises, the prophets, the Mashiach, and the Scriptures to be revealed to humanity (Romans 9:4–5). Satan knows that those who believe in Yeshua, receive the Ruach HaQodesh, and walk in obedience to the Torah will one day rule with the Mashiach, judge the angels, and even trample Satan under their feet (1 Corinthians 6:2–3; Romans 16:20; Revelation 20:4–6). For this reason, throughout history he has continually sought to destroy the nation through whom Elohim chose to reveal His Torah and His plan of salvation.

Even in modern history, Satan made another great attempt to destroy the woman by working through Nazi Germany to murder millions of Jews during the Holocaust. Yet this attempt also failed. Shortly thereafter, in 1948 AD, the modern State of Israel was established, and the Jewish people once again returned to the land of Israel after nearly two millennia of dispersion. In 1967 AD, during the Six-Day War, Israel also regained control of Jerusalem. Once again, Satan's attempt to destroy the woman proved unsuccessful, for Elohim preserved His people according to His promises.

When Satan sought to destroy the nation of Israel through the Roman invasion, Israel was scattered among the nations and lived in exile for many centuries. Although dispersed throughout the world, Elohim preserved His people exactly as He had promised through the prophets. Having failed to destroy the woman, Satan then turned his attention to "the rest of her offspring," those who keep the commandments of Elohim and hold to the testimony of Yeshua (Revelation 12:17). These are the believers in Yeshua, whom Satan sought to destroy through the persecutions of the Roman papacy.

This persecution corresponds to the woman's second period of nourishment, during which she was nourished for "a time, times, and half a time" (Revelation 12:14). This unique expression originates in the book of Daniel, where it describes the persecution of the set-apart ones under the little horn (Daniel 7:25; 12:7). The little horn of Daniel's fourth beast represents the Roman popes under the Roman kingdom. Three and one-half prophetic years correspond to 1,260 literal years. This period extends from 538 AD, when the Justinian Code granted the Roman papacy authority to suppress heresy, until approximately 1798 AD, when the Roman papacy was taken captive by the French and its authority came to an end.

During those 1,260 years, while believers in Yeshua endured persecution at the hands of the Roman papacy, the scattered tribes of Israel throughout the nations continued to be figuratively nourished through the preaching of the gospel by those very believers. This marks the second time that the woman is nourished in Revelation, but for a far longer period than the first. The first nourishment lasted 1,260 prophetic days, or 3 ½ literal years, during the completion of Daniel's 70th week. The second lasted "a time, times, and half a time," or 3 ½ prophetic years, corresponding to 1,260 literal years. In both cases, the woman was nourished by Elohim through the proclamation of the gospel while Satan sought unsuccessfully to destroy her.

Finally, the sun with which the woman is clothed and the moon beneath her feet symbolize the two covenants through which Elohim has revealed His righteousness. The moon represents the Old Covenant, through which the Torah was given (Exodus 19–24; Hebrews 8:6–13). The Torah revealed the righteousness of Elohim through His commandments, yet it freed no one from sin. Instead, it exposed sin and condemned humanity to death (Romans 3:20; 7:7–13; Galatians 3:10–13). The woman stands firmly upon the moon because the nation of Israel was founded upon the Torah given through the Old Covenant (Exodus 19:5–6). Yet the moon gives only lesser light, illustrating that the Old Covenant possessed a lesser glory and brought forth a lesser manifestation of righteousness than that revealed through the New Covenant established by Yeshua, for before His coming all remained slaves to sin because His blood had not yet been shed (2 Corinthians 3:7–11; Hebrews 10:1–18). Under the New Covenant, however, those who believe are freed from sin by receiving the *Ruach HaQodesh* (Holy Spirit, Set-Apart Airflow) and are finally caused to obey the Torah perfectly. Consequently, the righteousness manifested in them is greater than that of those under the Old Covenant, who remained enslaved to sin. This is also why the apostle Paul compares Sarah and Hagar as representing two covenants (Galatians 4:21–31). Hagar represents the Old Covenant and the present earthly Jerusalem, whose inhabitants remain slaves to sin, just as Hagar herself was a slave. Sarah, on the other hand, represents the New Covenant and the heavenly Jerusalem, whose citizens are all who believe in Yeshua, obey the Torah, and receive the *Ruach HaQodesh* (Hebrews 12:22–24; Philippians 3:20). Having been set free from sin through His blood, they no longer belong to the present earthly Jerusalem but have become citizens of the heavenly Jerusalem, just as Sarah herself was free (John 8:34–36; Romans 6:17–18; Ephesians 2:19).

This distinction was foreshadowed in the ministry of Moses. After receiving the Torah, the skin of Moses' face shone with glory, manifesting the lesser glory of the Old Covenant. Yet even that lesser glory was enough to cause the people of Israel to fear, so Moses placed a veil over his face (Exodus 34:29–35; 2 Corinthians 3:7–13). The reflected lesser light of the moon therefore serves as a fitting symbol of the lesser glory of the Old Covenant. The woman, however, is clothed with the sun, representing the New Covenant and the far greater glory revealed through Yeshua. Through the Ruach HaQodesh, believers are finally set free from sin and are being transformed into the image of the Mashiach (2 Corinthians 3:18). At the first resurrection, at the return of Yeshua, the 144,000 chosen from Israel and the patriarchs will emerge, shining like the brightness of the sun (Daniel 12:3; Matthew 13:43). At that time, the woman, that is, the nation of Israel, will shine with the brightness of the sun in perfect righteousness and immortal bodies while standing firmly upon the lesser light of the Old Covenant through which the Torah was given.

INTERPRETATION OF THE FIRST BEAST OF REVELATION

One of the most widespread misunderstandings concerning the book of Revelation is the identity of the 1st beast that rises out of the sea. Many immediately identify this beast as the antichrist, failing to recognize that, throughout the prophetic Scriptures, beasts consistently symbolize kingdoms rather than individual people (Daniel 7:3, 17, 23). The 1st beast of Revelation is the most complex beast found anywhere in the Scriptures, for it possesses 7 heads and 10 horns (Revelation 13:1). The 7 heads reveal that this beast represents 7 successive kingdoms united together into a single beast. They are portrayed as one beast because they all share the same purpose. Throughout history, each ruled over, oppressed, and sought to destroy the nation of Israel. These 7 heads are the very same 7 heads borne by the dragon in the previous vision of Revelation, where Satan wages war against the woman, who represents the nation of Israel (Revelation 12:3–17). The beast, therefore, is the earthly manifestation of the dragon in the form of 7 successive governments, through which Satan exercised his authority over Israel by means of these successive kingdoms.

When the book of Revelation was given, the Roman kingdom was still in authority, representing the 6th head of the beast. By that time, the previous 5 heads had already fallen, exactly as the angel declared (Revelation 17:10). Each head, representing a successive kingdom, arose one after another throughout history, beginning with the first great kingdom to emerge after the Flood of Noah and continuing until the final kingdom that will be ruling at the return of Yeshua.

The 1st beast of Revelation also incorporates 4 of the beasts seen by Daniel, demonstrating that John's vision builds directly upon the earlier prophecies of Daniel. John describes the beast as having “the mouth of a lion, the feet of a bear, and the appearance of a leopard” (Revelation 13:2). These features are not arbitrary. The mouth of the lion of the 1st beast of Revelation corresponds to the 1st beast of Daniel, representing Babylon, which appears as a lion in Daniel (Daniel 7:4). The feet of the bear of the 1st beast of Revelation correspond to the 2nd beast of Daniel, representing Medo-Persia, which appears as a bear in Daniel (Daniel 7:5). The appearance of the leopard of the 1st beast of Revelation corresponds to the 3rd beast of Daniel, representing Greece, which appears as a leopard in Daniel (Daniel 7:6). Finally, the 10 horns of the 1st beast of Revelation correspond to the 10 horns of Daniel's 4th beast, representing the Roman kingdom, which likewise has 10 horns in Daniel (Daniel 7:7–8, 23–24).

The characteristics of each beast likewise reflect the characteristics of the kingdom it represents. The lion is majestic, powerful, and regal, appropriately symbolizing the greatness and splendor of the Babylonian Empire. The bear is slower in its movements but possesses tremendous strength, reflecting the powerful yet less majestic character of the Medo-Persian Empire. The leopard is swift and agile, representing the extraordinary speed with which the Greek Empire under Alexander the Great conquered the known world. The 4th beast, however, is unlike any of the others. Daniel describes it as “dreadful and terrible, and exceedingly strong,” emphasizing the uniquely fearsome and destructive nature of the Roman Empire, which surpassed all the kingdoms that came before it (Daniel 7:7). The fact that these kingdoms are portrayed as beasts is likewise significant. They are called beasts because they are wild, governing according to the ways of men rather than according to the Torah of Elohim. Just as wild beasts are untamed, so these kingdoms exercised their authority apart from the righteousness and order established by the Torah. This symbolism is consistent with the apostle Paul's illustration of the wild olive tree, which represents the Gentile nations that were without the Torah and therefore wild by nature (Romans 11:17–24). By contrast, Israel is represented by the cultivated olive tree, having been





The four beasts of Daniel correspond directly to the first beast of Revelation. The mouth of the lion corresponds to Babylon, the feet of the bear to Medo-Persia, the appearance of the leopard to Greece, and the ten horns to the Roman kingdom. Thus, the 1st beast of Revelation incorporates the principal characteristics of Daniel's four beasts into a single composite beast (Daniel 7; Revelation 13:1–2).

pruned and instructed through the Torah.

The visions of Daniel and Revelation begin from different historical contexts. Daniel's vision begins with Babylon because Daniel himself received the vision while living in exile during the Babylonian captivity. Consequently, the sequence of beasts begins with the kingdom that ruled over him at that time. John's vision in Revelation, however, spans a much broader period of history. Rather than beginning with Babylon, it begins with the first great kingdom that ruled over and oppressed the nation of Israel, namely Egypt. From there, the vision follows the successive kingdoms that exercised authority over Israel until the final kingdom that will be ruling at the return of Yeshua.

For this reason, the first beast of Revelation encompasses a far greater span of history than any of Daniel's individual beasts. It represents thousands of years during which these 7 successive kingdoms exercised authority over "every tribe and people and tongue and nation" (Revelation 13:7). This is also why the beast is seen rising out of the sea, for the sea represents the many peoples, multitudes, nations, and tongues over whom these kingdoms ruled (Revelation 13:1; 17:15). Although the beast appears as a single creature, it is in fact the collective manifestation of these 7 kingdoms throughout history.

Throughout this long period of history, every person who willingly gave allegiance to these kingdoms and approved of governments operating in rebellion against the Torah of Elohim participated in the worship of the beast, and therefore also in the worship of Satan, who gave his authority to the beast to rule over the whole world through these 7 great empires (Revelation 13:2–4, 7–8). Behind each of these kingdoms stood Satan himself, exercising his authority through earthly governments that opposed the chosen nation of Elohim, Israel, and the Torah entrusted to it by Elohim. Thus, throughout history, the worship of the beast has not been limited to a single future ruler but has been expressed through allegiance to the successive kingdoms by which Satan ruled over and oppressed the nation of Israel. The beast has, in fact, existed for thousands of years, manifesting itself through 7 successive kingdoms, each of which was also an empire that exercised dominion over many other kingdoms.

These 7 heads also represent the places where Satan established his throne throughout history. Satan chose the most powerful earthly rulers and kingdoms through which he exercised his authority. He also did likewise in the Garden, operating through the greatest creature that Elohim had created, the dragon. As ruach, he entered the dragon and later these rulers, dwelling within them, influencing their decisions, speaking through them, and even receiving through them the admiration and worship that he desired. After the Garden of Eden, Satan established his throne within the greatest empires of the earth, each in its appointed time, exercising his authority through their rulers. Throughout the Scriptures, we can trace where Satan's throne was located during each successive kingdom. This is why, in Revelation, Satan's throne is said to be in Pergamum (Revelation 2:13), corresponding to the Greek kingdom, the 5th head of the 1st beast of Revelation and the 3rd beast of Daniel. When Revelation was given, Satan had not yet transferred his throne to the final place he would rule the earth from, Vatican City in Rome.

The Scriptures likewise reveal the rulers through whom Satan operated, dwelling within them. When the prophet Isaiah addressed the king of Babylon, the prophecy ultimately spoke to Satan dwelling within the Babylonian ruler (Isaiah 14:4–15). At that time, Babylon was the 3rd head of the 1st beast of Revelation and the 1st beast of Daniel, the kingdom in which Satan had established his throne. Likewise, during the same Babylonian period, the prophet Ezekiel addressed the king of Tyre, yet the prophecy likewise extends beyond the human ruler to Satan dwelling within him (Ezekiel 28:11–19). Although Tyre was not itself one of the 7 heads, it existed under the dominion of the Babylonian Empire, demonstrating that while Satan established his throne in one kingdom at a time, he could also manifest himself through other rulers subject to that kingdom.

This influence of evil ruach over earthly rulers continues until the very end of the present aeon. At the return of Yeshua, evil ruach will proceed from Satan, from the final kingdom represented by the 1st beast of Revelation, and from the kingdom represented by the 2nd beast of Revelation, going out to the kings of the whole world to deceive them and gather them together for war against Yeshua (Revelation 16:13–16). This demonstrates once again that earthly rulers and kingdoms are influenced by unseen *aeolian* (of the ruach, of the wind) authorities that seek to oppose the Kingdom of Elohim.

The same principle is revealed in the book of Daniel. When the angel was sent to Daniel, he declared that he had been opposed for 21 days by the prince of the kingdom of Persia until Michael came to assist him (Daniel 10:12–13). The prince of the kingdom of Persia was an angel assigned over Persia. Later, the angel also spoke of the prince of Greece who would arise after him (Daniel 10:20). The prince of Greece likewise was an angel assigned over Greece. These princes were not human rulers but celestial authorities exercising influence over earthly kingdoms. Throughout the Scriptures, the nations are shown to be subject to heavenly authorities, both righteous angels sent by Elohim and evil ruach under the authority of Satan. The kingdoms of this world therefore operate under the influence of unseen aeonial authorities working behind them.

The 1st head of the 1st beast of Revelation is Egypt, the first great kingdom to rule over the nation of Israel. There, the nation of Israel was enslaved by the Egyptians until Elohim brought them out of Egypt with great power, signs, and wonders. Egypt was a mighty empire, renowned for its advanced mathematics, astronomy, architecture, and engineering. Its influence extended over many surrounding nations, making it the dominant world power of its time. Like the other heads of the beast, Egypt possessed its own religion, gods, priesthood, and system of worship, all of which stood in opposition to the worship of Elohim. It was through this first great empire that Satan began his long campaign of oppressing the nation of Israel through successive world kingdoms.

The 2nd head of the 1st beast of Revelation is Assyria, the kingdom that conquered the house of Israel and carried the ten northern tribes into captivity. Assyria was one of the greatest military empires of the ancient world, renowned for its disciplined armies, advanced siege warfare, and ruthless methods of conquest. Through fear and terror, the Assyrian kings subdued nation after nation, extending their dominion throughout the Near East. Like the other heads of the beast, Assyria possessed its own religion, gods, priesthood, and system of worship, all of which stood in opposition to the worship of Elohim. It was through this empire that Satan continued his campaign against the nation of Israel by removing the ten tribes from their land and scattering them among the nations (2 Kings 17:5–23).

The 3rd head of the 1st beast of Revelation is Babylon, which also corresponds to the 1st beast of Daniel, represented by a lion. This is why the 1st beast of Revelation possesses the mouth of a lion. Babylon was one of the most magnificent empires of the ancient world, renowned for its wealth, imposing architecture, fortified cities, hanging gardens, and advances in science, mathematics, and astronomy. It exercised dominion over many nations and became the greatest imperial power of its time. Like the other heads of the beast, Babylon possessed its own religion, gods, priesthood, and system of worship, all of which stood in opposition to the worship of Elohim. It was through the Babylonian Empire that Satan destroyed Jerusalem and the First Temple and carried the house of Judah into exile. During this period, Satan established his throne in Babylon, which is why the prophet Isaiah, when addressing the king of Babylon, ultimately spoke to Satan dwelling within the Babylonian ruler (Isaiah 14:4–15).

The 4th head of the 1st beast of Revelation is Medo-Persia, which also corresponds to the 2nd beast of Daniel, represented by a bear. This is why the 1st beast of Revelation possesses the feet of a bear. After conquering Babylon, the Medo-Persian Empire became the dominant world power, ruling over a vast territory that stretched from India to Ethiopia. Renowned for its efficient administration, extensive road system, provincial government, and vast imperial organization, it became one of the largest and best-organized empires of the ancient world. Like the other heads of the beast, Medo-Persia possessed its own religion, priesthood, and system of worship, all of which stood in opposition to the worship of Elohim. Although the Persian kings permitted the Jewish exiles to return to their land and rebuild Jerusalem and the Second Temple, Israel nevertheless remained under Gentile dominion. It was during this empire that the decree of Artaxerxes was issued to restore and rebuild Jerusalem, marking the beginning of Daniel’s prophecy of the 70 weeks (Ezra 7:11–26; Nehemiah 2:1–8; Daniel 9:25). Thus, although Medo-Persia showed greater favor toward Israel than Babylon had, it still formed another head of the beast through which Satan exercised authority over the chosen nation.

Daniel further describes the bear as being “raised up on one side,” with “three ribs in the mouth of it between the teeth of it” (Daniel 7:5). The bear being raised up on one side represents the unequal nature of the Medo-Persian Empire. Although it was a dual kingdom composed of the Medes and the Persians, Persia eventually became the stronger of the two powers, just as Daniel had already foretold in the vision of the ram, where one horn became higher than the other (Daniel 8:3, 20). The three ribs in the bear’s mouth symbolize the principal kingdoms devoured by Medo-Persia as it established its empire, namely Lydia to the west, Babylon to the east, and Egypt to the south. Having conquered these great powers, the Medo-Persian Empire became the dominant



AI-generated artistic depictions of the 7 great kingdoms that successively ruled over the nation of Israel, representing the seven heads of the first beast of Revelation. First row (left to right): Egypt and Assyria. Second row (left to right): Babylon and Medo-Persia. Third row (left to right): Greece and Rome. Fourth row: the Arab kingdom.

kingdom of its time, exactly as Daniel's vision portrays the bear rising to great strength after devouring its prey.

The 5th head of the 1st beast of Revelation is Greece, which also corresponds to the 3rd beast of Daniel, represented by a leopard. This is why the 1st beast of Revelation has the appearance of a leopard. Daniel describes this beast as “a leopard, which had upon the back of it four wings of a bird, and the beast had also four heads” (Daniel 7:6). The leopard symbolizes the extraordinary speed with which Alexander the Great conquered the known world. The four wings further emphasize not only the remarkable swiftness of his conquests but also the vast reach of the Greek Empire as it rapidly extended its dominion across the ancient world. The four wings further emphasize the extraordinary speed and far-reaching extent of the Greek Empire. Corresponding to the four heads, they likewise symbolize the rapid expansion and vast reach of the four successor kingdoms that emerged after Alexander's death. Beyond its military conquests, Greece spread its language, philosophy, science, culture, and religion throughout the ancient world, profoundly influencing nearly every civilization that followed. Like the other heads of the beast, Greece possessed its own gods, temples, priesthood, and system of worship, all of which stood in opposition to the worship of Elohim.

After the death of Alexander the Great, the Greek Empire was divided among four of his generals, exactly as Daniel had foretold. Cassander received Macedonia and Greece, Lysimachus ruled Thrace and much of Asia Minor, Seleucus established the Seleucid kingdom in Syria and Mesopotamia, and Ptolemy ruled Egypt. Daniel then focuses upon two of these successor kingdoms, the king of the South, representing the Ptolemaic kingdom centered in Egypt, and the king of the North, representing the Seleucid kingdom centered in Syria. For more than a century these two Greek kingdoms fought one another for control of the land of Israel, exactly as Daniel had prophesied (Daniel 11:5–20).

The prophecy ultimately reaches Antiochus IV Epiphanes, the Seleucid king of the North, who fulfilled Daniel's prophecy by invading Jerusalem, profaning the sanctuary, removing the continual olah offering, and establishing the first abomination of desolation by sacrificing swine upon the altar of the Second Temple (Daniel 11:21–31). He also attempted to eradicate the worship of Elohim by forbidding circumcision, Shabbat observance, and the reading of the Torah, replacing them with Greek religion and customs. Through Antiochus, Satan made one of his greatest attempts to destroy the belief and Torah of Israel and assimilate the chosen nation into the Greek world.

It was also during the Greek period that Satan established his throne in Pergamum, the center of pagan worship in Asia Minor, as Yeshua later declared in Revelation (Revelation 2:13). Thus, through the Greek kingdom, Satan continued his long campaign against the nation of Israel, not only through military conquest but also through religious corruption and cultural assimilation. The Greek rulers also sought divine honors. Antiochus IV adopted the title *Epiphanes*, meaning “God Manifest.” He identified himself with Zeus and attempted to replace the worship of Elohim with the worship of himself and the Greek gods.

The vision of the ram and the male goat in Daniel 8 further confirms that the leopard represents the Greek kingdom. Daniel saw a male goat coming from the west “without touching the ground,” emphasizing the extraordinary speed with which Alexander the Great conquered the known world (Daniel 8:5). Between the goat's eyes was a notable horn, which the angel Gabriel explicitly identifies as the first king of Greece (Daniel 8:21), namely Alexander the Great. Daniel then saw the goat charge furiously against the ram, representing Medo-Persia, breaking its two horns and casting it to the ground so that “there was no power in the ram to stand before him” (Daniel 8:6–7). This was fulfilled when Alexander completely defeated the Medo-Persian



AI-generated artistic depiction of the male goat with one horn, representing Greece, charging against the ram with two horns, representing Medo-Persia (Daniel 8:5–7).

Empire and established Greek dominion over the ancient world. Yet, at the very height of his power, the great horn was broken (Daniel 8:8), corresponding to Alexander's unexpected death at only thirty-two years of age. In its place arose four notable horns toward the four winds of heaven, corresponding to the four heads of the leopard in Daniel 7 and representing the division of Alexander's empire among his four generals.

The vision of the male goat, however, does not conclude with the four Greek kingdoms. Daniel next sees another horn arise from the context of the Greek Empire, one that grows exceedingly great toward the south, toward the east, and toward the Beautiful Land (Daniel 8:9). The Beautiful Land is Israel. Although the vision begins with Medo-Persia and Greece, it now advances to the Roman kingdom, which emerged from the Greek world and eventually surpassed all the kingdoms that came before it. Unlike Antiochus IV Epiphanes, this horn magnified itself even to the Prince of the host (Daniel 8:10). This corresponds to Michael and the war in heaven, during which 1/3 of Satan's angels were cast down to the earth and trampled by becoming mere ruach (Revelation 12:4, 7–9). Because Satan dwelt within the ruler of Rome, the Roman horn is credited with magnifying itself unto heaven, just as the prophet Isaiah addressed Satan while speaking to the king of Babylon

(Isaiah 14:12–15). Likewise, the prophet Ezekiel addressed Satan while speaking to the king of Tyre, describing him as having been in Eden, the garden of God (Ezekiel 28:11–19). This Roman horn also removed the continual olah offering and cast down the place of the sanctuary (Daniel 8:11–12). These events were fulfilled through the Roman Empire, which destroyed Jerusalem and the Second Temple and brought the continual olah offering to an end in 70 AD. Thus, the little horn of Daniel 8 marks the transition from the Greek kingdom to the Roman kingdom.

The 6th head of the beast of Revelation is Rome, which also corresponds to the 4th beast of Daniel, the dreadful and terrible beast with iron teeth and 10 horns. This is why the 1st beast of Revelation has 10 horns. Unlike the previous three beasts, Daniel could compare this kingdom to no known animal because of its unparalleled power, cruelty, and military might (Daniel 7:7). Rome became the greatest manifestation of the beast, for it alone possessed the 10 horns, representing the 10 kingdoms that later emerged from the Roman Empire. No previous kingdom exercised such enduring influence over the entire world. Even after the fall of the Western Roman Empire, its political, legal, religious, and cultural influence continued through the Holy Roman Empire and later extended to the Americas as European nations colonized the New World.

Rome established the greatest empire of the ancient world, renowned for its disciplined armies, engineering, roads, legal system, architecture, and administrative organization. Its dominion extended throughout the Mediterranean world and far beyond, subjugating countless nations under its authority. Like the other heads of the beast, Rome possessed its own religion, priesthood, temples, and system of worship, all of which stood in opposition to the worship of Elohim. Central to Roman religion was the Imperial Cult, through which the emperors were deified and venerated as divine rulers. Temples were erected in their honor, priests officiated their worship, incense and sacrifices were offered before their images, and the emperors received titles and honors belonging only to deity. Through the *Imperial Cult*, the Roman emperors became the highest objects of worship throughout the empire, exalting themselves above all other gods. It was through the Roman Empire that Satan crucified Israel's Mashiah, destroyed Jerusalem and the Second Temple, brought the continual olah offering to an end, and established the second abomination of desolation by placing the deified images of Caesar upon the Roman military standards in the temple precincts, where sacrifices were offered to them and Titus was proclaimed Emperor.

Rome inherited the Greek custom of granting divine honors to its rulers but transformed it into something far greater. Under the Roman Empire, emperor worship became institutionalized through what became known as the Imperial Cult. Temples were erected in honor of the emperors, priests officiated their worship, sacrifices and incense were offered before their images, and festivals were celebrated throughout the empire in their honor. Many emperors were officially deified after their deaths, while others accepted divine honors during their lifetimes. Thus, the Roman emperors became the highest human objects of worship throughout the empire, exalting themselves above all other gods and receiving honors that belonged to Elohim alone, fulfilling the blasphemous exaltation described by the apostle Paul (Thessalonians 2:4). This progression from the Greek ruler cults to the Roman Imperial Cult demonstrates the increasing exaltation of human rulers as gods and prepared the way for the final manifestation of the antichrist through the Roman kingdom.

In Rome, this progression began with Julius Caesar, the first Roman ruler to be officially deified. From that time onward, the Roman emperors were increasingly exalted as divine rulers. The images of Caesar were displayed upon the Roman military standards that entered Jerusalem and were brought to the Eastern Gate of the Temple, where sacrifices were offered to them after the destruction of the Second Temple in 70 AD, and Titus was proclaimed Emperor (Josephus, *The Wars of the Jews*, Book 6, Chapter 6:1). Titus later became Roman emperor, was officially deified after his death, and was honored with the *Templum Divi Titi* (Temple of the Divine Titus), dedicated in Rome by Emperor Domitian. The succession later continued through the Roman papacy,

in which the exaltation of human rulers assumed a different form while preserving the same underlying principle of elevating men to honors that belong to Elohim alone.

After the decline of the Western Roman Empire, the Roman kingdom was divided into 10 kingdoms, corresponding to the 10 horns of Daniel's 4th beast and the 1st beast of Revelation (Daniel 7:24; Revelation 13:1). According to the traditional Protestant historicist interpretation, these kingdoms were the Heruli, the Ostrogoths, the Visigoths, the Vandals, the Suevi, the Burgundians, the Franks, the Anglo-Saxons, the Alemanni, and the Lombards. Each of these was a royal kingdom, ruled by its own king. This is why, in John's vision of the beast, each of the 10 horns bears a crown, signifying that each horn represents a kingdom possessing royal authority. Sir Isaac Newton likewise proposed a historical identification of the 10 kingdoms, although his list differs somewhat from the traditional Protestant interpretation.

Among these 10 rulers arose another ruler, the little horn described by Daniel, representing the Roman papacy (Daniel 7:8, 24). As the little horn rose to prominence, it subdued 3 of the 10 kingdoms, which may be identified as the Heruli, the Vandals, and the Ostrogoths. These three kingdoms adhered to Arian Christianity and opposed the growing authority of the bishop of Rome. Emperor Justinian, a supporter of the bishop of Rome and the Nicene doctrine of the Trinity, sought to restore imperial authority in the West while establishing the bishop of Rome as the supreme ecclesiastical authority. The Heruli were first removed as an independent kingdom around 493 AD under the Eastern Roman emperor Zeno. Later, through the military campaigns of Emperor Justinian's general Belisarius, the Vandals were defeated around 534 AD and the Ostrogoths around 538 AD. Although these kingdoms were subdued through the authority of the Eastern Roman emperors and the military campaigns of their generals, their subjugation is attributed to the little horn because the Roman papacy was the authority that benefited from their removal. Their defeat eliminated the principal Arian opposition to the bishop of Rome and enabled the Roman papacy to rise to the supremacy attributed to the little horn. From that point, it exercised authority for "a time, times, and half a time," corresponding to 1,260 literal years, from 538 AD, when the Justinian Code recognized the bishop of Rome as the supreme ecclesiastical authority, until 1798 AD, when the Roman pope was taken captive by the French. These are the 42 prophetic months during which the 1st beast of Revelation was permitted to persecute the people of Elohim. This was the period of the Roman Catholic inquisitions. Thus, the Roman Empire transitioned from the succession of pagan emperors to the succession of Roman popes. After the decline of the imperial kingdom, the Roman papacy continued the Roman succession under a different form of government and under a different title for its rulers. Separate from the line of the Roman emperors, the Roman pope became the highest ruler in Rome, and the Roman succession of authority continued through the Roman papacy.

The continuation of the Roman kingdom through the Roman papacy also explains the healing of the mortal wound described in Revelation. Unlike the previous 5 heads, the Roman kingdom did not permanently decline as a world power after the fall of the Western Roman Empire. Instead, it continued under a different form of government through the Roman papacy in what became known as the *Holy Roman Empire*. While the line of the Roman emperors came to an end, the succession of Roman authority continued through the Roman popes, who ruled from the same city and inherited much of Rome's religious, political, and cultural influence. This continuation constitutes the healing of the mortal wound of the 6th head of the beast (Revelation 13:3).

The previous heads of the beast — Egypt, Assyria, Babylon, Medo-Persia, and Greece—each rose to power, declined, and never again emerged as world empires. Rome alone persisted beyond the fall of its imperial government. Through the Roman Catholic Church, the Roman kingdom continued to exercise worldwide religious, political, and cultural influence long after the empire itself had declined. Thus, the Roman head was wounded but not destroyed. Its wound was healed through the continuation of Roman authority in the Roman papacy, causing "all the world" once again to marvel after the beast and follow it (Revelation 13:3).



This also explains why the 1st beast of Revelation is described as having “a mouth speaking great things and blasphemies” (Revelation 13:5–6). Through the Roman papacy, the Roman kingdom continued not only its political influence but also its religious authority, promulgating teachings that stand contrary to the Scriptures. Among these are the doctrine of the Trinity, the veneration of Mary as the Queen of Heaven and the mother of God, the teaching that the dead immediately go to heaven rather than sleeping until the resurrection, the belief that hell presently exists as a place of eternal conscious torment, and the practice of praying to Mary and the departed saints. Thus, the Roman papacy continued to add false teaching upon false teaching and blasphemy upon blasphemy.

The Roman popes have likewise spoken the “great things” described by Daniel and Revelation by claiming for themselves titles and authority that belong to Elohim alone. They have presented themselves as the supreme authority in the world and as the earthly representative of Elohim. Even the title “Pope” derives from the Greek *pappas*, meaning “father,” while one of the pope’s official titles is “Holy Father.” Yet Yeshua instructed His disciples, “call no man your father upon the earth, for one is your Father, which is in heaven” (Matthew 23:9). Such claims constitute the arrogant words spoken by the little horn and the blasphemies uttered by the beast, for they attribute to a human ruler titles, authority, and honor that belong to Elohim alone (Daniel 7:8, 20, 25; Revelation 13:5–6).

Each of the seven heads likewise bears a blasphemous name (Revelation 13:1). This is because every one of these kingdoms promoted religions, gods, titles, beliefs, and practices that stood in opposition to the Torah of Elohim and the teachings of the Scriptures. Egypt worshiped its many gods and Pharaoh as divine. Assyria, Babylon, Medo-Persia, Greece, Rome, and the Arab kingdom likewise promoted false gods, false worship, and

religious systems contrary to the worship of Elohim. Thus, every head of the beast bears a blasphemous name because every kingdom through which Satan exercised authority exalted false religion and blasphemed Elohim.

Those whose names are not written in the Book of Life ultimately marvel after the beast and worship it by giving their allegiance to the kingdoms through which Satan has exercised his authority throughout history (Revelation 13:3, 8). They approve of the governments, religions, and ways of life established by these kingdoms, all of which stand in opposition to the Torah of Elohim. Throughout history, each of these kingdoms has, in one way or another, oppressed those who obey the commandments of Elohim and remain loyal to Him. This is why Revelation declares, “If anyone is to be taken captive, to captivity he goes; if anyone is to be slain with the sword, with the sword must he be slain” (Revelation 13:10). Through these kingdoms, suffering, captivity, and death have continually come upon the people of Elohim, reaching their greatest expression during the 1,260 years of persecution under the Roman papacy. This is why the vision concludes, “here is the endurance and the faith of the set-apart ones” (Revelation 13:10).

The 7th head of the 1st beast of Revelation is the Arab kingdom, from which the religion of Islam later arose. Arabia had long been inhabited by Arab tribes, each with its own gods, idols, and religious practices. At the center of Arabian religion stood Mecca and the *Kaaba* (a cube-shaped sanctuary that today is traditionally believed by Muslims to have been built by Abraham), which, before the rise of Islam, housed numerous idols worshiped by the Arab tribes. It was from this kingdom that Muhammad arose during the 7th century, proclaiming himself to be a prophet and establishing the religion of Islam, which gradually replaced the polytheistic religions that had long dominated Arabia and established monotheism as the dominant religion throughout the Arabian Peninsula. Following his death, the Arab caliphates rapidly expanded through military conquest, establishing an empire that stretched from Spain in the west to the borders of India in the east. Through these conquests, the Arab kingdom spread both the Arabic language and the religion of Islam throughout the Middle East, North Africa, and beyond. Today, the majority of Muslims living in the land of Israel, including most Palestinians, belong to this broader Arab and Islamic heritage. Like the other heads of the beast, the Arab kingdom possessed its own religion and system of worship, all of which stood in opposition to the worship of Elohim.

It was through this Arab kingdom that the third and final abomination of desolation was established. In 691 AD, the Umayyad caliph Abd al-Malik completed the construction of the Dome of the Rock upon the site of the Most Set-Apart Place of the Temple. By erecting an Islamic shrine upon the place where Elohim had chosen to place His name, the Arab kingdom continued Satan’s long campaign against the nation of Israel. Thus, the three kingdoms associated with the three abominations of desolation are Greece, Rome, and the Arab kingdom. Just as the Greek kingdom established the first abomination of desolation through Antiochus IV Epiphanes, and just as the Roman kingdom established the second abomination of desolation by bringing the deified images of Caesar into the Temple and offering sacrifices to them, so the Arab kingdom established the third and final abomination of desolation by erecting the Dome of the Rock upon the site of the Most Set-Apart Place of the Temple, where it remains until the return of Yeshua.

The four beasts of Daniel and the 1st beast of Revelation also correspond to the great statue seen by King Nebuchadnezzar in his dream (Daniel 2). Although the visions employ different symbols, they reveal the same succession of Gentile kingdoms that would rule over the nation of Israel until the establishment of the Kingdom of Yeshua. Together, the two visions provide complementary perspectives of the same prophetic timeline.

The head of gold represents Babylon, corresponding to the 3rd head of the 1st beast of Revelation and the 1st beast of Daniel (Daniel 2:37–38). The breast and arms of silver represent Medo-Persia, corresponding to the 4th head of the 1st beast of Revelation and the 2nd beast of Daniel (Daniel 2:39). The belly and thighs of bronze represent Greece, corresponding to the 5th head of the 1st beast of Revelation and the 3rd beast of Daniel (Daniel





2:39). The legs of iron represent Rome, corresponding to the 6th head of the 1st beast of Revelation and the 4th beast of Daniel (Daniel 2:40). Finally, the feet and toes of iron mixed with clay correspond to the divided Roman kingdom after the decline of the empire, represented by the 10 horns of Daniel's 4th beast and of the 1st beast of Revelation (Daniel 2:41–43; Daniel 7:24; Revelation 13:1).

The vision of Nebuchadnezzar's great statue also reveals an important detail that is not explained in Daniel's vision of the four beasts. Whereas Daniel 7 emphasizes the rise of the little horn among the 10 horns of the Roman kingdom, Daniel 2 reveals what ultimately becomes of the Roman kingdom, which is the final kingdom of Daniel. The feet and ten toes of iron mixed with clay represent the final stage of the Roman kingdom, showing that the descendants of the original kingdoms represented by the 10 horns will one day unite once again, although some will be weak and others strong, and do not mix with one another.

The 10 horns therefore represent not only the kingdoms into which the Roman Empire was originally divided, but also their future offspring, nations that will once again unite in the last days. These will be European nations descending from the ancient Roman Empire. Revelation later reveals that these 10 kings will “receive authority as kings 1 hour with the beast” and “give their power and authority unto the beast” (Revelation 17:12–13). Their union gives authority to the final manifestation of the Roman kingdom in the time of the end. This is the final revival of the Roman Empire, when the descendants of the original 10 kingdoms once again unite under a single authority, forming a unified Europe of 10 distinct nations that nevertheless do not mix with one another, just as a Spaniard will never become French, even though both descend from the same ancient Roman Empire. These 10 nations will likely emerge from within the existing European Union and form a deeper political and military integration under the existing European Union treaties, with only 10 nations granting the European Union authority over their armed forces.

This also explains why Revelation declares that the beast “was, and is not, and shall ascend out of the abyss” before going to destruction (Revelation 17:8), and why it is later described as “an 8th” while still belonging to the 7 (Revelation 17:11). The Roman kingdom previously existed as the 6th head of the beast. It then ceased to exist as an imperial world power during the period of the 7th head. Finally, it re-emerges in its last form as the revived Roman kingdom, becoming the final manifestation of the beast before its destruction — the 8th and final head — a European federation of 10 nation-states, a *United States of Europe*. It is not counted among the 7 heads because it does not last long enough to be a head, because once it appears, then the end will suddenly come. This is also the healing of the mortal wound of the Roman head described earlier in Revelation (Revelation 13:3). The beast is said to ascend out of the abyss because it rises, as it were, from the realm of the dead. The Roman Empire, long thought to have passed away, is brought back to life in its final form before Yeshua destroys it at His return. It is also said to be “of the 7” because it also borrows the ideologies, religions, and practices of the previous 7 kingdoms through which Satan exercised his dominion.



It is at this point that Nebuchadnezzar's vision reaches its conclusion. Daniel saw a stone "cut out without hands" strike the statue upon its feet of iron and clay, causing the entire statue to collapse and be blown away like the chaff of the summer threshing floors (Daniel 2:34–35, 44–45). The stone represents Yeshua at His return, while the mountain from which it was cut represents Mount Zion, the mountain of Elohim. After destroying the kingdoms of this world, the stone becomes a great mountain that fills the whole earth, representing the aeonial Kingdom of Yeshua. Just as Isaiah and Micah foretold, Mount Zion will be established as the highest mountain in the world, and from it Yeshua will reign over all the nations for 1,000 years (Isaiah 2:2–4; Micah 4:1–3).

At that time, the Roman kingdom, represented by Daniel's 4th beast and the 6th head of the 1st beast of Revelation, will be destroyed completely and will never again arise as a world empire. Revelation likewise declares that the great city of Rome will be divided into three parts during the final plague (Revelation 16:19), bringing the Roman kingdom to its final end. During the Millennial Kingdom, it will become a dwelling place for unclean ruach, imprisoned there throughout the 1,000 years (Revelation 18:2; 20:1–3). Rome will never be rebuilt again and will remain in ruins, whereas the other ancient cities of the world will be rebuilt (Isaiah 61:4; Ezekiel 36:33–36).

The other kingdoms, however, receive a different outcome. Daniel declares that although their dominion is taken away, "their lives were prolonged for a season and time" (Daniel 7:12). This indicates that, unlike the Roman kingdom, the nations represented by the previous beasts continue to exist after the return of Yeshua,

though they no longer oppress the people of Elohim. Their continued existence corresponds to the nations that remain under the righteous government of Yeshua during the 1,000-year Kingdom. Isaiah likewise foretells that during the Millennial Kingdom, Egypt, Assyria, and Israel will together be a blessing in the earth, with Elohim declaring, “blessed be Egypt My people, and Assyria the work of My hands, and Israel Mine inheritance” (Isaiah 19:23–25). Thus, the kingdoms represented by the previous beasts and the earlier heads of the 1st beast of Revelation continue to exist as nations under the righteous reign of Yeshua, no longer oppressing the people of Elohim or governing contrary to the Torah of Elohim. Rome alone receives a different punishment. Represented by Daniel’s 4th beast and the 6th head of the 1st beast of Revelation, it is completely destroyed and never again restored as a kingdom.

INTERPRETATION OF THE SECOND BEAST OF REVELATION, THE FALSE PROPHET

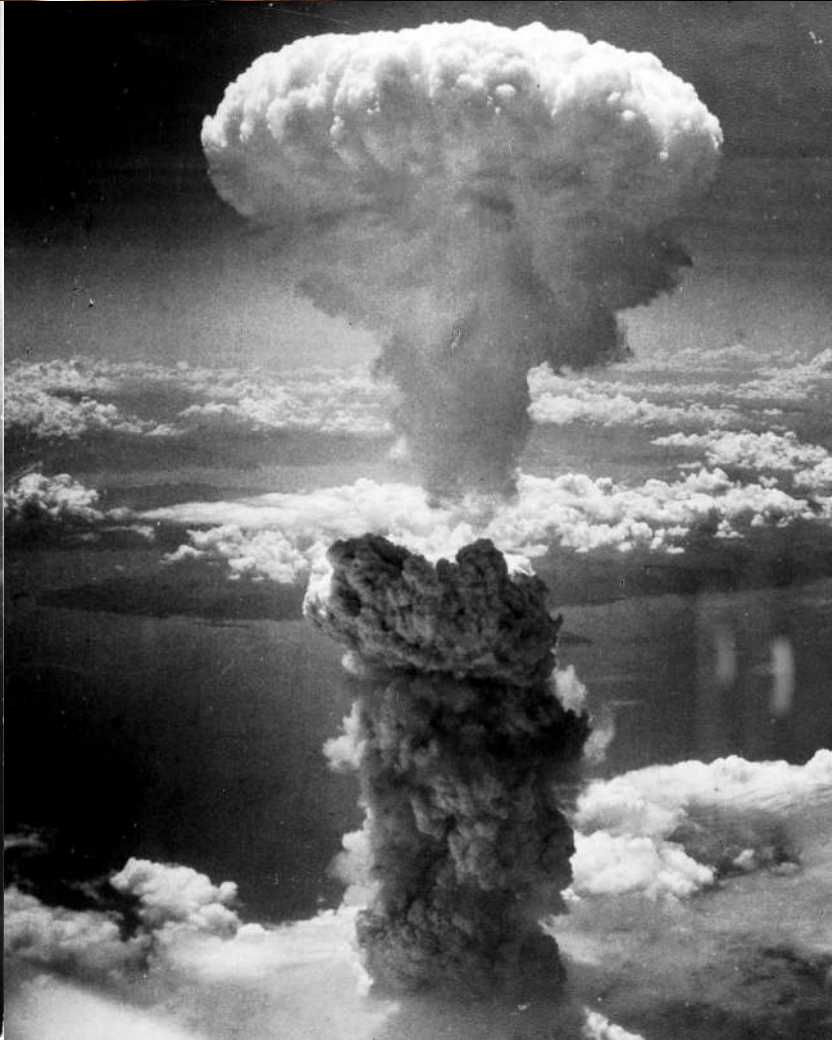
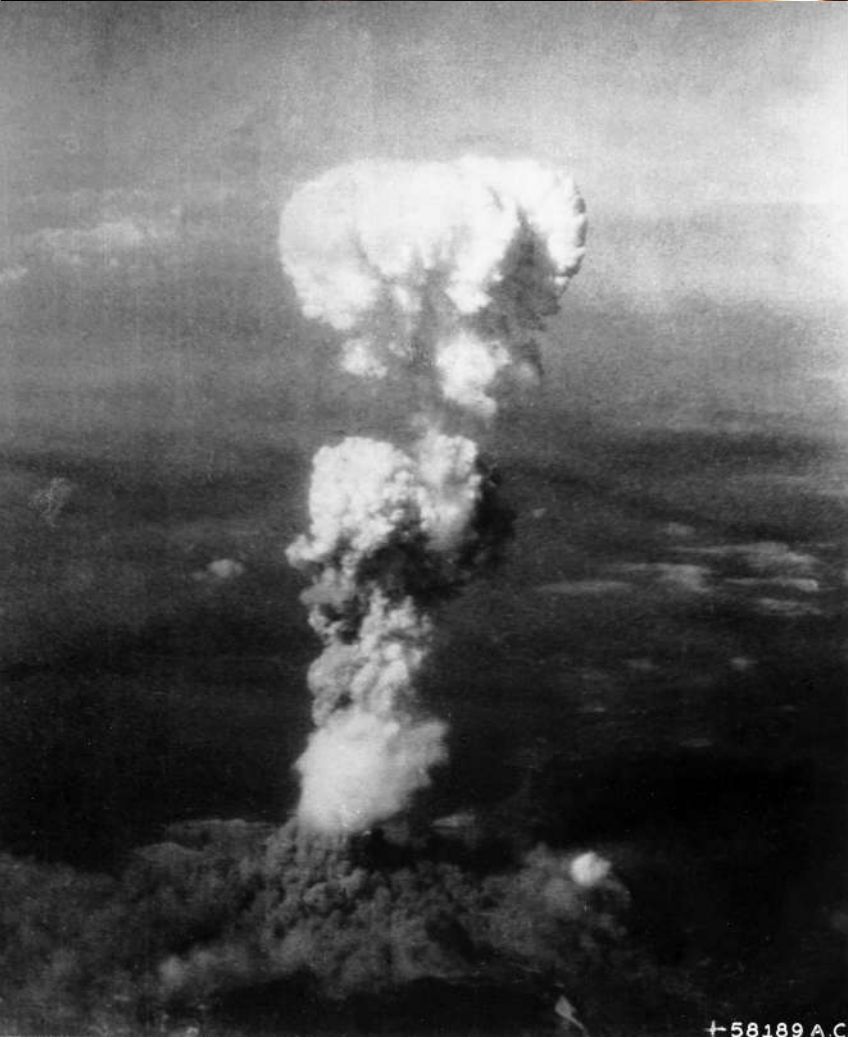
One of the most widespread misunderstandings concerning the book of Revelation is the identity of the 2nd beast, also called the false prophet. Many believe that the false prophet will be a single individual who will arise in the future alongside the antichrist and personally fulfill all the prophecies concerning the 2nd beast. The prophetic Scriptures, however, present a different picture. Just as the 1st beast of Revelation represents 7 kingdoms rather than a single man, so the 2nd beast likewise represents a kingdom rather than an individual. Unlike the 1st beast, however, which possesses 7 heads and represents 7 successive world kingdoms, the 2nd beast possesses only one head, revealing that it represents a single great kingdom. It is not merely any nation, but one that exercises extraordinary authority over the whole earth alongside the 1st beast of Revelation.

By the time the 2nd beast of Revelation emerges, the 1st beast is no longer portrayed by itself but is shown in a later vision as being ridden by a woman (Revelation 17:3). The woman is a prostitute who represents Vatican City in Rome. The 2nd beast emerges toward the end of the 1,260 years of Roman papal persecution, shortly before the Roman pope was taken captive by the French in 1798 AD.

Revelation describes this 2nd beast as performing great signs, even making fire come down from heaven in the sight of men (Revelation 13:13). This imagery portrays a kingdom possessing overwhelming military and technological power. No nation in history has exercised greater military influence over the entire world than the *United States of America*. It maintains military bases across the globe, projects military power on every continent, and, through its advanced weapons systems, has literally caused fire to rain from the sky upon nations. It also remains the only nation in history to have used nuclear weapons in war, annihilating the cities of Hiroshima and Nagasaki in Japan in 1945 AD. For this reason, it has become the most feared and influential nation on the earth. No other nation in history has manifested military and technological power comparable to that of the United States, not even Rome. This explains why the 2nd beast is the one that exercises both power and authority, while the 1st beast exercises authority alone, even though the authority of both ultimately extends over the whole world.

The history of the United States also corresponds remarkably well to the prophetic description of the 2nd beast. Unlike the 1st beast, which manifested throughout history as 7 successive kingdoms and is therefore depicted as rising from the sea, representing many peoples, multitudes, nations, and tongues (Revelation 17:15), the 2nd beast rises from the earth (Revelation 13:11). This imagery reflects the emergence of the United States in the New World, a land that was comparatively sparsely populated when European settlers first arrived.

The territory that would later become the United States was colonized primarily by European nations whose civilizations descended from the ancient Roman Empire. These settlers brought with them the political, legal, religious, and cultural traditions that had developed throughout Europe following the decline of Rome. Thus,



+58189 A.C





First page top row: AI-generated artistic depiction of the White House (left), the United States Capitol (right), and the Washington Monument (center), with the American flag in the background. The Washington Monument is an Egyptian-style obelisk, corresponding to the ancient obelisk preserved in Vatican City, Rome. First Page Second row: Public-domain historical photographs from Wikimedia Commons showing the atomic bombings of Hiroshima (left) and Nagasaki (right), illustrating the United States as the only nation in history to have employed nuclear weapons in war. Second page first row: Public-domain photograph of a United States Air Force B-21 Raider strategic bomber in flight, representing the global military reach and technological power of the United States. Second page second row: AI-generated artistic depiction of the continental United States covered by the American flag. Third page full page spread: AI-generated artistic depiction of the 2nd beast of Revelation with interpretive details added beyond the biblical description to aid in understanding, including two horns, the mouth of a dragon, fire descending from heaven, and the emission of paper money and fiat currency, representing the mark of the beast according to the interpretation presented in this book.

although the United States emerged in a new land, it inherited many of the institutions, customs, and ideals that had been shaped by the long history of the Roman world. In 1776 AD, toward the end of the 1,260 years of Roman papal supremacy, the thirteen British colonies declared their independence from England and became known as the United States of America. From this point onward, the nation rapidly grew in territory, population, military strength, technological innovation, and worldwide influence, eventually becoming the most powerful nation on earth.

When the framers of the Constitution of the United States established its form of government, they adopted many principles that had characterized the ancient Roman Republic. Like Rome, the United States was founded as a constitutional republic in which representatives are chosen by the people to enact the laws under which the nation is governed. It is an indirect democracy in which representatives are chosen by the people to enact the laws under which the nation is governed. In this system, the ultimate standard for legislation is not the Torah of Elohim but the will of the majority expressed through elected representatives. Yet the Torah commands, “you shall not follow a multitude to do evil” (Exodus 23:2). The standard of righteousness is therefore not determined by popular opinion but by the commandments of Elohim. In this sense, the United States was established after the pattern of Rome, reproducing the political model of the beast in its greatest historical manifestation. This, in turn, explains the “image of the beast.” The image is not a literal idolatrous statue erected throughout the world, but a governmental system fashioned after the beast itself, reflecting the political structure of the Roman Republic and perpetuating its principles under a new nation.

As the United States grew into the world’s dominant authority, it promoted and defended the republican form of government throughout much of the world. Throughout the 19th, 20th, and 21st centuries, the United States became directly and indirectly involved in numerous instances of regime change, supporting or helping establish governments patterned after Western constitutional republics and, ultimately, the Roman Republic. These interventions occurred both overtly and covertly in many regions of the world. As a result, the political image of the Roman Republic — the image of the beast — spread far beyond Europe as nations increasingly adopted representative forms of government modeled after the same republican principles. In this sense, the image of the beast was reproduced among the nations, for the political structure of the Roman Republic became the governmental model that all nations sought to imitate.

Documented examples of the United States participating directly or indirectly in attempts to overthrow, replace, influence, or preserve foreign governments include Hawaii, Honduras, Nicaragua, Haiti, the Dominican Republic, Mexico, Cuba, Iran, Guatemala, South Vietnam, Laos, Cambodia, the Congo, Brazil, Indonesia, Chile, Bolivia, Grenada, Panama, Afghanistan, Iraq, Libya, and many others. These interventions took many forms, including military invasions, occupations, covert intelligence operations, support for coups, the financing and arming of opposition movements, economic pressure, political intervention, and support for governments favorable to American interests. Among the best-known examples are the CIA-backed overthrow of Iran’s government in 1953 AD, the overthrow of Guatemala’s Jacobo Árbenz in 1954 AD, United States support for forces opposing the Sandinista government in Nicaragua during the 1980s, the invasion of Grenada in 1983

AD, the invasion of Panama and the removal of Manuel Noriega in 1989 AD, and the overthrow of the governments of Afghanistan in 2001 AD and Iraq in 2003 AD.

Through this extraordinary worldwide political influence, the republican model of the Roman Republic spread throughout much of the world. Some nations became constitutional republics modeled after the United States, while others retained their monarchies but incorporated representative institutions beneath the crown. The United Kingdom, Spain, Sweden, Norway, Denmark, the Netherlands, Belgium, and Japan, for example, continue to maintain hereditary monarchs while entrusting the day-to-day government of the nation to elected parliaments and prime ministers. Even governments that differ radically from Western liberal democracy adopted some form of representative or electoral process. China conducts elections within its party-state system, Cuba conducts elections under its socialist constitutional order, North Korea formally conducts elections for its Supreme People's Assembly despite political power remaining concentrated in the ruling Workers' Party, and even Saudi Arabia, an absolute monarchy, has historically permitted limited municipal elections. Thus, although the forms of government differ, the concept of representative government and electoral participation has spread throughout nearly the entire world, all in the image of the Roman Republic.

The concept of democracy first developed among the Greek city-states, where citizens participated directly in the legislative process. The Romans took this Greek concept and expanded it by developing the representative republic. Rather than requiring citizens to vote directly on every matter, the Roman Republic established elected magistrates and representative assemblies to govern on behalf of the people. This Roman adaptation of the Greek democratic model later became the constitutional pattern adopted by the United States and, through its worldwide influence, spread throughout much of the world. Thus, the political image of the Roman Republic was reproduced among the nations, fulfilling what Revelation describes as the image of the beast.

These republics throughout the world therefore became the “image of the beast” that the 2nd beast of Revelation commands the earth to make (Revelation 13:14–15). The image is not a literal physical idol but a political image, a governmental system fashioned after the Roman Republic, the greatest historical manifestation of the 1st beast of Revelation. Revelation declares that the 2nd beast “gave breath to the image of the beast, that the image of the beast should both speak” (Revelation 13:15). The giving of breath signifies that these republics possess independent national sovereignty, each having its own government capable of speaking through its own laws, constitutions, and rulers. Yet, despite their apparent independence, they remain under the political, military, and economic influence of the United States, the 2nd beast. Ultimately, they also remain subject to the authority of the 1st beast, for in the final stage of prophecy the prostitute mounts the beast, and Vatican City in Rome becomes the global financial authority that rules even over the 2nd beast. Revelation further declares that those who refused to submit to the image of the beast would be put to death (Revelation 13:15). Throughout the modern era, opposition to governments established or supported through these interventions has, in many instances, resulted in imprisonment, armed conflict, political repression, or death.

The fundamental difference between the government of the beast and the government of Elohim lies in the source of authority. In a representative republic, laws are ultimately established according to the will of the majority expressed through elected representatives. The standard of good and evil therefore becomes whatever the majority approves. If the majority approves practices contrary to the Torah, such as abortion or other violations of the commandments of Elohim, those practices become law. The government of Elohim, however, is theocratic. Its standard of righteousness is not determined by popular opinion but by the commandments that Elohim revealed in the Torah. Those who knowingly approve governments and leaders that reject the Torah and legislate contrary to the commandments of Elohim participate in the worship of the image of the beast. They give their allegiance to a system of government that derives its authority from the will of men rather than from the authority of Elohim. Revelation therefore warns that those who worship the beast and its image will receive the punishment of the lake of lava (Revelation 14:9–11; 20:15). The apostle Paul likewise declares

that those who practice unrighteousness are worthy of death, and that those who not only practice such things but also approve of those who do them share in the same guilt (Romans 1:32). Thus, knowingly giving approval to, and voting for, rulers who govern contrary to the Torah expresses allegiance to a governmental system that stands in opposition to the Kingdom of Elohim and therefore constitutes participation in the worship of the beast and its image. For this reason, I encourage believers to refrain from approving the governments of this world and from voting for leaders who do not govern according to the Torah. Simply refusing to approve of, or participate in, the electoral systems of the nations removes one's participation in the worship of the beast and its image.

The only Kingdom that believers should approve of is the Kingdom of Yeshua. Unlike the kingdoms of this world, whose laws are ultimately established according to the will of men expressed through popular vote, the Kingdom of Yeshua is theocratic, governed entirely by the Torah of Elohim. Its King is Yeshua, its capital is first Jerusalem and later Mount Zion, and its laws are the commandments that Elohim revealed through Moses. It is this Kingdom alone that believers are called to seek first, proclaim, and await (Matthew 6:33; Isaiah 2:2–4; Micah 4:1–3). While the governments of this world derive their authority from men, the Kingdom of Elohim derives its authority from Elohim Himself. Therefore, it is this Kingdom alone that deserves the allegiance, approval, vote, and hope of all who follow Yeshua.

When the 2nd beast commands those who dwell on the earth "to make an image to the beast" Revelation also adds, "who was wounded by the sword and yet lived" (Revelation 13:14). This is prophetically significant. Unlike the previous world empires, which rose, declined, and disappeared, Rome never truly vanished. Although the Western Roman Empire fell around 476 AD, it persisted through the Roman papacy and Holy Roman Empire, and its civilization, legal system, political institutions, language, religion, and culture continued to influence the world.

For this reason, Rome came to be regarded as the most successful and enduring model of government in history. Its republican institutions, legal traditions, concepts of citizenship, and political structures were studied and imitated by later nations. Rather than becoming merely another kingdom of the past, Rome became a governmental model that other nations sought to reproduce, it was the head that was wounded yet healed, and persisted, that the nations of the world then mimicked.

Yet democracies inevitably decline when law is ultimately determined by the will of the majority rather than by the unchanging standard of good and evil established in the Torah. When popular opinion becomes the highest authority, the standard of good and evil becomes corrupted. A majority can legalize what Elohim forbids and condemn what He commands. In this way, government becomes subject to the passions of the multitude, producing increasing disorder, division, and disharmony until the nation eventually weakens and collapses from within. The world has been taught the lie that democracy is good. Yet it is evil because it derives its authority from popular opinion rather than from the Torah of Elohim. It ultimately traces its origin to Rome, the 6th head of the 1st beast of Revelation, and therefore stands in opposition to the theocratic government established by Elohim.

Revelation describes the 2nd beast as having "two horns" (Revelation 13:11). These two horns correspond to the two highest offices of the United States, the President and the Vice President. The President serves as the nation's chief executive, while the Vice President is constitutionally designated as President of the Senate in Congress and ranks immediately below the President in the constitutional order of precedence. Together, these two offices occupy the highest positions within the federal government through the Executive and Legislative Branches. Although the United States also possesses a Judicial Branch, the justices of the Supreme Court are nominated by the President and confirmed by the Senate, demonstrating that these two highest offices of the federal government exercise decisive influence over the composition of the nation's highest court. Every



The current two horns of the 2nd beast of Revelation, President Donald John Trump and Vice President James David Vance.

presidential election also identifies the two horns that will govern the nation for the next term. At the time this book was written, the two horns ruling the United States are President Donald John Trump and Vice President James David Vance. Thus, the governmental leadership of the United States is prophetically represented by the two horns of the 2nd beast.

The connection between the United States and the Roman Republic is also reflected in the structure of Congress itself. The Senate of the United States was modeled in part after the Roman Senate, adopting the concept of a deliberative body composed of distinguished representatives responsible for debating legislation, advising the executive, and providing stability in government. Like the Roman Senate, the United States Senate was designed to be a governing body exercising significant authority over legislation, foreign policy, appointments, and the confirmation of the nation's highest officials. Even the name "Senate" is inherited directly from the Roman Republic, where the *Senatus* served as one of the principal governing institutions of Rome. Thus, the governmental institutions of the United States preserve not only the republican form of government but also many of the political structures and terminology of ancient Rome.

This Roman influence extends beyond the institutions of government to the very architecture of the nation's capital. The United States Capitol, from which Congress governs the nation, was deliberately designed in the neoclassical style, drawing its inspiration from the public buildings of ancient Greece and Rome. Even its name, *Capitol*, is derived from Rome's *Capitoline Hill*, the political and religious center of the ancient Roman Republic. Likewise, many of the principal government buildings in Washington, D.C., including the Supreme Court and

numerous federal buildings, were constructed in the same classical style. Thus, both the governmental system and the architecture of the United States consciously reflect the enduring legacy of Rome.

Another remarkable connection between Rome and the United States is found in one of their most prominent monuments. In the center of Vatican City in Rome stands an ancient Egyptian obelisk, while in the center of Washington, D.C., stands the Washington Monument, likewise constructed in the form of an Egyptian obelisk. These monuments originated in ancient Egypt, the 1st head of the 1st beast of Revelation, the first great empire through which Satan exercised his authority over the nation of Israel. That ancient Egyptian obelisk was later transferred to Rome, the 6th head of the 1st beast of Revelation, and now stands in Vatican City in Rome, which is the prostitute of Babylon described in Revelation. These kingdoms preserve the same symbols because they all operate under the same authority, Satan.

The obelisk originated in ancient Egyptian religion, where it was associated with the worship of the sun and dedicated to the Egyptian gods. In addition, many historians and Egyptologists recognize the obelisk as an ancient phallic symbol representing masculine generative power. These pagan pillars resemble the standing stones that the Torah forbids, for Elohim commanded Israel, “neither shall you set up for yourself a sacred pillar, which the Master your Elohim hates” (Deuteronomy 16:22). Likewise, “you shall make no idols nor graven image, neither rear up a standing pillar” (Leviticus 26:1).

Thus, one of the oldest religious symbols of Egypt continues to stand prominently in both Vatican City in Rome and the capital of the United States. This continuity is significant. Throughout history, each successive kingdom inherited elements of the civilizations that preceded it. Just as the Roman kingdom inherited and preserved many aspects of Greek civilization, so both Rome and the United States continue to display symbols whose origins reach back to ancient Egypt. Since these kingdoms represent the successive manifestations of the same earthly authority of Satan, they preserve remnants of the earlier kingdoms as a testimony to the continual development of the same worldly system, passing from one kingdom to the next under the same satanic authority until its final destruction at the return of Yeshua.

The 2nd beast is also described as being “like a lamb” (Revelation 13:11). A lamb is commonly associated in Scripture with innocence and, above all, with Yeshua, “the Lamb of Elohim” (John 1:29). The United States has long been regarded as a nation founded upon biblical principles and has often identified itself as a Christian nation. It is widely perceived as a defender of liberty, “the land of the free,” and an example for other nations. In this sense, it has the appearance of a lamb, projecting an image of righteousness, justice, and moral leadership before the world.

Yet the same verse declares that “it spoke like a dragon.” Although it appears gentle and righteous, its voice and authority reflect the character of the dragon, who is Satan (Revelation 12:9). Rather than governing according to the Torah of Elohim, the United States, like the Roman Republic before it, is governed by the will of the majority. Human opinion, rather than the commandments of Elohim, becomes the ultimate standard by which laws are established.

As a result, practices that the Torah condemns, including abortion, homosexual behavior, and other forms of sexual immorality, have been legalized and protected by civil law. In this way, the nation figuratively speaks like a dragon, calling good evil and evil good. Moreover, through its political influence, entertainment industry, music, and popular culture, the United States exports its values and way of life throughout the world, spreading ideas and practices that increasingly stand in opposition to the commandments of Elohim. At the same time, it has promoted democratic forms of government throughout the world, encouraging nations to adopt political systems modeled after the Roman Republic, thereby making an image of the beast whose mortal wound was healed.



Finally, the United States also became the nation that brought the mark of the beast to the entire world. Although paper money had existed in various forms for centuries, the establishment of the Federal Reserve in 1913 AD marked the beginning of the modern fiat monetary system. Over the following decades, gold and silver, which had served as money for thousands of years, were progressively replaced by paper money and fiat currency. Through the economic influence of the United States, especially following its own abandonment of the gold standard, virtually every nation adopted a fiat monetary system modeled after that of the United States. Just as the United States encouraged the nations to imitate the Roman model of government, it also led the world into a monetary system no longer founded upon the intrinsic value of gold and silver by weight, but upon paper currency whose value exists only by government decree — an imaginary value. Thus, alongside the image of the Roman Republic, the nations also embraced what truly constitutes the mark of the beast — paper money and fiat currency. This subject will be examined in depth in the second-to-last chapter of this book, “The Mark of the Beast Is Money,” where the biblical and historical evidence for this interpretation will be presented in detail.

This also explains why the 2nd beast is called the “false prophet.” It is not because the false prophet is a single individual who will one day arise alongside the antichrist. Rather, the false prophet is a kingdom that, through its extraordinary military, political, economic, and technological power, has influenced the nations of the earth



to adopt its own form of government, modeled after Rome. Through the worldwide influence of the United States, the republican model of the Roman Republic spread throughout the nations as the image of the beast. Likewise, through the economic influence of the United States, the modern fiat monetary system was adopted by virtually every nation on earth after the abandonment of the gold standard. Thus, both the governmental system and the monetary system promoted by the 2nd beast ultimately trace their origins back to the Roman kingdom and, in its final manifestation, to Vatican City within Rome. Vatican City is the prostitute that in a latter vision of Revelation rides the beast. In this sense, the United States has functioned as the false prophet, persuading the nations of the earth to adopt both the political model of the Roman head of the beast, its greatest historical manifestation, and the monetary system of the prostitute of Babylon, represented by Vatican City in Rome.

The United States also occupied a unique geographical position that contributed greatly to its rise as a global superpower. As the nation expanded westward, it came to possess one of the largest and most resource-rich territories in the world, with vast reserves of fertile farmland, timber, coal, oil, natural gas, iron, precious metals, navigable rivers, and other natural resources. These abundant resources enabled the United States to become an industrial, economic, technological, and military giant. At the same time, its location between the Atlantic and Pacific Oceans largely separated it from the great powers of Europe and Asia, providing a natural defense against foreign invasion and allowing the nation to develop in relative security while projecting its power abroad.

This unique land became the providential home of the 2nd beast of Revelation. From this comparatively isolated territory, protected by two great oceans and enriched with extraordinary natural resources, the United States developed the military and technological capabilities necessary to exercise its power and authority over the whole earth. Through long-range aviation, naval power, satellites, communications, missiles, and nuclear weapons, it has been able to project its power and authority across every continent while remaining separated from the ancient centers of world civilization.

INTERPRETATION OF THE 7 LAMPSTANDS OF REVELATION

All the *moedim* (appointed times) of the Torah are prophetic, pointing to events fulfilled at the first and second comings of Yeshua. Likewise, the objects of the Tabernacle were not merely furnishings for worship but prophetic shadows that pointed forward to the person and work of Yeshua. Every detail of the Tabernacle was designed by Elohim to reveal deeper realities that would later be unveiled in the Yeshua *HaMasbiach* (The Anointed) and in the book of Revelation.

Among the set-apart furnishings of the Tent of Meeting stood the menorah with its 7 lampstands (Exodus 25:31–40). These 7 lampstands reappear in the opening vision of the book of Revelation, where Yeshua is seen walking in the midst of 7 golden lampstands (Revelation 1:12–13). The book of Revelation explains their meaning, “the 7 lampstands are the 7 *kehillot* (assemblies)” (Revelation 1:20). These assemblies were located in Asia Minor, Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, and Laodicea.

This reveals a profound prophetic truth. Just as there was only one menorah with 7 lampstands in the Tabernacle, so there are only 7 lampstands recognized by Yeshua in Revelation. These 7 lampstands represent only 7 *kehillot* that belong to Elohim. Among the countless churches, denominations, and religious organizations that exist throughout the world, only 7 *kehillot* truly belong to Elohim. The remainder, regardless of their size, history, or influence, do not form part of the 7 lampstands that stand before Him.

The first *kehillah* (assembly) of Yeshua emerged in Jerusalem immediately after His resurrection and ascension, where the apostles proclaimed the gospel beginning at the Shavuot (Acts 2). As the gospel spread, additional *kehillot* were established throughout the Roman world. A *kehillah* arose in Rome, to which Paul later addressed his Epistle to the Romans. Another arose in Corinth, giving rise to Paul’s two Epistles to the Corinthians.

By the time the book of Revelation was given, around 95 AD, Yeshua directed His message specifically to only 7 *kehillot* located in the Roman province of Asia (Revelation 1:4, 11). The earlier *kehillot* established in cities such as Jerusalem, Corinth, and Rome no longer appear among the lampstands recognized by Yeshua. The lampstand of Jerusalem had already been removed following the destruction of Jerusalem and the Temple around 70 AD, which explains why no special message was addressed to that city in Revelation. Likewise, no special message was given to Corinth or Rome because false teaching and disobedience had infiltrated those *kehillot*, causing their lampstands to be removed. Although Christian communities continued to exist in those cities, they were no longer recognized as true *kehillot* of Elohim. This also explains why Yeshua repeatedly warned some of the *kehillot* that, unless they repented and fully obeyed His commandments, He would remove their lampstand from its place (Revelation 2:5). A lampstand only remains if there is perfect obedience. When a *kehillah* departs from the truth and persists in disobedience, its lampstand is removed, and another lampstand is established in another city. Thus, there have always remained 7 lampstands upon the earth throughout the 2,000 years between the first coming of Yeshua and His return.

As the apostles had already warned, many departed from the truth, proclaiming “another Yeshua” and “another gospel” (2 Corinthians 11:4), while others “went out from us, but they were not of us” (1 John 2:19). Paul likewise warned believers not to be shaken “by ruach, or by word, or by letter as though from us” (2



Thessalonians 2:2), revealing that forged apostolic letters were already circulating during the apostolic time. In the decades that followed, numerous apocryphal writings, false epistles, Gnostic gospels, and other counterfeit teachings likewise appeared, corrupting the belief once delivered to the set-apart ones. As false teaching spread, the truth was increasingly suppressed, and many assemblies departed from the Torah of Elohim. Their lampstands were therefore removed because of apostasy and disobedience.

Yet the light of Elohim was never extinguished. Whenever one lampstand was removed because of disobedience, another was established in another city. The original 7 kehillot of Asia to which Revelation was addressed no longer exist as the lampstands recognized by Yeshua. Some of those ancient cities now lie in ruins, while others continue to exist under different names, yet their original lampstands have long since been removed. Those seven lampstands have been established in other cities throughout the world. Thus, throughout the 2,000 years between the first coming of Yeshua and His return, there have always remained 7 true kehillot upon the earth. The true light of the gospel of Yeshua, founded upon the Torah of Moses, has continued to shine from city to city and from generation to generation through these 7 kehillot. They are the true 7 assemblies of Elohim preserved throughout history, despite the continual rise of false religions, false assemblies, false teachers, false gospels, and apostasy.

This also explains why Zechariah describes the seven lamps of the menorah as “the eyes of the Master, which roam throughout the whole earth” (Zechariah 4:10), and why Revelation likewise describes the Lamb as having “7 eyes, which are the seven *Rujot* (Spirits, Winds) of Elohim sent out into all the earth” (Revelation 5:6). As lampstands are removed from one city and established in another, the 7 eyes of the Elohim continue to roam throughout the whole earth during the two millennia between the first coming of Yeshua and His return.

These 7 eyes are the seven *Rujot HaQodesh* that Yeshua sends to His 7 true kehillot. Each *Ruach HaQodesh* acts as an eye through which Yeshua watches over that kehillah and the world around it. When a lampstand is removed because of disobedience, that same *Ruach HaQodesh* is sent to another city to establish a new kehillah, allowing the 7 eyes to continue roaming throughout the earth from generation to generation.

Although Yeshua presently reigns over heaven and earth from the right hand of the Father, He is not physically dwelling upon the earth. Wherever one of the seven *Rujot HaQodesh* is sent in His name, that *Ruach* acts as His eye upon the earth, watching over the kehillah to which it has been sent. Those within these true kehillot become known to Yeshua through His *Ruach*. This also explains why, at the final judgment, He will say to many, “I never knew you” (Matthew 7:23), because not everyone upon the earth is known to Yeshua. Only those who belong to His 7 true kehillot, who obey Him and believe in Him, are truly known to Him.

These 7 kehillot also correspond to the 7 horns of the Lamb (Revelation 5:6). Throughout prophecy, a horn represents authority (Daniel 7:24; 8:3–9; Revelation 5:6). When Yeshua sends one of the 7 *Rujot HaQodesh* (Holy Spirits, Set-Apart Winds) to a kehillah, He establishes His authority over that assembly through His *Ruach* (Revelation 5:6). As long as the kehillah remains perfectly obedient, it continues to shine as one of the 7 lampstands, and the believers within that kehillah also receive authority through the *Ruach* to prophesy, perform signs and wonders, and cast out demons (Mark 16:15–18; Matthew 10:1, 7–8).

However, when disobedience, unbelief, or false teaching enters the kehillah, the *Ruach* disciplines it with suffering and may even bring death upon those who persist in rebellion. This is why Ananias and Sapphira died after lying to the *Ruach HaQodesh* (Acts 5:1–11). Likewise, Yeshua warns that He will cast believers who persist in the sexual immorality of Jezebel upon a sickbed, kill their children with death, and afflict those who persist in disobedience (Revelation 2:20–23). The apostle Paul similarly warns that sickness and even death had already come upon some believers because they partook of the Master’s Supper in an unworthy manner (1 Corinthians 11:27–30).

If a kehillah refuses to repent, the Ruach dwelling within that kehillah continues to discipline it. If there is still no repentance, Yeshua ultimately removes its lampstand (Revelation 2:5). The Ruach HaQodesh is then removed from that city and sent to another city, where a new kehillah emerges, so that the 7 lampstands, the 7 eyes, and the 7 horns of the Lamb continue to remain upon the earth until the return of Yeshua. Throughout the 2,000 years between the first coming of Yeshua and His return, His Kingdom upon the earth has been manifested by these 7 kehillot. Through them, Yeshua exercises His authority upon the earth by the power of His Ruach HaQodesh. It is through 7 kehillot that the gospel is truly proclaimed, demons are cast out, signs and wonders are performed, and the Kingdom of Elohim advances among the nations (Mark 16:15–18; Matthew 10:1, 7–8; Luke 10:17–20). They constitute the obedient remnant through whom the authority of the Lamb is presently manifested in the world. This is why Yeshua said, “many are called, but few are chosen” (Matthew 22:14). These few chosen ones constitute the small remnant organized as 7 kehillot scattered throughout the world.

At the return of Yeshua, however, this order will come to an end. Yeshua Himself will dwell upon the earth and exercise direct authority over all the nations (Zechariah 14:9, 16–17; Revelation 20:4–6). There will no longer be merely a remnant of 7 kehillot scattered among seven cities of the world. Instead, all the nations will come under His righteous government, and every city will live in obedience to Yeshua and to the Torah of Moses (Isaiah 2:2–4; Micah 4:1–3). The authority presently exercised through the 7 horns of the Lamb will then be exercised directly by the Lamb Himself as King over all the earth (Revelation 11:15; 19:11–16).

Of all the kehillot founded during the ministry of the apostle Paul, only the kehillah in Ephesus continued to be recognized by Yeshua as one of the 7 lampstands when the book of Revelation was given. Paul had earlier addressed this assembly in his Epistle to the Ephesians, and several decades later Yeshua Himself addressed it once again in Revelation (Ephesians 1:1; Revelation 2:1–7). Yet even the lampstand of Ephesus was not permanent. Yeshua warned that unless the kehillah repented, He would remove its lampstand from its place (Revelation 2:5). Today, ancient Ephesus lies in ruins, and its original lampstand no longer remains there. That lampstand was removed, and another was established in a different city. This illustrates the continual movement of the 7 lampstands throughout history as the 7 kehillot of Yeshua continue to persist throughout the world.

The kehillot of Galatia likewise illustrate how a lampstand may eventually be removed. Paul addressed his Epistle not to a single assembly but “to the kehillot of Galatia” (Galatians 1:2). Yet even during his lifetime, false teachers had already infiltrated those kehillot, leading many believers away from the truth. For this reason Paul rebuked them, saying, “O foolish Galatians, who has bewitched you?” (Galatians 3:1). They were abandoning the true gospel for “a different gospel,” prompting Paul’s severe warning that anyone preaching another gospel was to be accursed (Galatians 1:6–9). Today, the ancient cities of the province of Galatia lie in ruins, and those original kehillot no longer remain. Their lampstands were eventually removed, while new lampstands were established elsewhere, preserving the 7 true kehillot throughout the world.

This understanding is further confirmed by the prophecy of the two witnesses. Revelation identifies the two witnesses as “the two lampstands” (Revelation 11:3–4). These two lampstands represent two new kehillot that will be established through the ministry of the two witnesses in two different cities during the final 3½ years before the return of Yeshua. This confirms that the lampstands of Yeshua are not confined to only the 7 mentioned in Revelation, but continue to exist throughout the world wherever He establishes a true kehillah by His Ruach HaQodesh. From the first coming of Yeshua until His return, the light of the gospel has never been extinguished. The 7 lampstands have continually moved from one city to another as Yeshua has preserved His faithful remnant throughout every generation. When the two witnesses emerge, they will establish 2 kehillot in 2 different cities alongside the other 5 kehillot located in 5 other cities, completing the 7 lampstands of Yeshua upon the earth until His return.

A new kehillah begins when the first believer in a city receives the Ruach HaQodesh. From that believer, others likewise receive the Ruach HaQodesh, and the kehillah gradually grows as additional believers are added to it. As the years pass, however, circumstances change. Some believers move to other cities, others die, false teaching may arise, and the kehillah may gradually grow cold in its love and obedience to Yeshua. If it refuses to repent, its lampstand is eventually removed, and that kehillah ceases to be recognized by Yeshua as one of His 7 lampstands. The Ruach HaQodesh is then removed from that city and sent to another city, where another believer initially receives the anointing, a new kehillah is established, and the light of the gospel continues to shine in a different city.

Not everyone within a kehillah immediately receives the Ruach HaQodesh. Those who have received the Ruach have been perfected, set free from sin, and established in perfect obedience to Yeshua. Others, however, remain in a period of instruction, repentance, and growth in understanding as they learn the Torah and the teachings of Yeshua. The goal of every believer is to receive the Ruach HaQodesh and thereby become part of the light of the lampstand of that kehillah. Some persevere in belief and obedience until they receive the Ruach, while others abandon the belief, return to the world, or embrace false teaching before reaching that goal. Thus, within most true kehillot there exists both a perfected remnant who have received the Ruach HaQodesh and others who are still being prepared to receive the anointing, whereas in a few kehillot all the believers have received the Ruach HaQodesh and have been perfected.

The 1st kehillah addressed by Yeshua is the kehillah in Ephesus (Revelation 2:1–7). Although this kehillah had labored diligently in good works, persevered under trial, and rejected false apostles, Yeshua declared, “I have this against you, that you have left your first love” (Revelation 2:4). This first love is not merely an emotion or affection toward Elohim but the active practice of love through obedience and good works. The Torah repeatedly commands Israel to care for the poor, the widow, the orphan, and the stranger by opening one’s hand generously to those in need (Deuteronomy 15:7–11), leaving the gleanings of the harvest for the poor (Leviticus 19:9–10; 23:22), and showing mercy and kindness to others.

When we cease doing evil, we must also begin doing good. Repentance is not merely turning away from sin but also producing the good fruit that Elohim requires. This is why John the Baptist instructed the people to “bear fruits worthy of repentance” (Matthew 3:8; Luke 3:8). Likewise, Yeshua warned that every tree that does not bear good fruit is cut down and thrown into the fire (Matthew 7:19). Believers are therefore called not only to abstain from evil but also to abound in good works, for “we are His workmanship, created in the Mashiach Yeshua for good works” (Ephesians 2:10).

These acts of mercy, generosity, and righteousness are the practical expression of love. These were the works that the kehillah in Ephesus had begun to neglect. Their teaching remained sound, but their love was no longer being demonstrated through the good works commanded in the Torah. For this reason, Yeshua warned them to remember from where they had fallen, repent, and do the first works once again. Otherwise, He would remove their lampstand from its place (Revelation 2:5).

Yeshua also commended the kehillah in Ephesus because they hated “the works of the Nicolaitans,” which He Himself likewise hated (Revelation 2:6). Although Revelation does not explicitly identify the Nicolaitans, their teachings are closely associated with those of Balaam in the message to the kehillah in Pergamum. There, Yeshua rebukes those who held “the teaching of Balaam,” who led Israel into idolatry and sexual immorality, and immediately afterward rebukes those who held “the teaching of the Nicolaitans” (Revelation 2:14–15). This close parallel strongly suggests that the Nicolaitans promoted compromise with pagan society, encouraging believers to participate in idolatrous practices and sexual immorality. Their doctrine stood in direct opposition to the obedience required by the Torah. The warning given to the kehillah in Ephesus is likewise a warning to all believers today.

To those who conquer, Yeshua promises the reward of access to the tree of life (Revelation 2:7). This promise ultimately finds its fulfillment at the end of the 1,000-year Kingdom, when the New Jerusalem descends from heaven to the new earth and the tree of life within it is once again made accessible to the saved (Revelation 21:1–2; 22:2, 14). Only those who persevere until the end and remain perfectly obedient to Yeshua will enter the New Jerusalem and receive the right to eat from the tree of life.

The 2nd kehillah addressed by Yeshua is the kehillah in Smyrna (Revelation 2:8–11). Unlike the kehillah in Ephesus, Yeshua offers no rebuke to Smyrna. Instead, He commends them for their loyalty amid poverty, tribulation, and persecution. Although materially poor, He declares that they are rich (Revelation 2:9). They were rich because they possessed the true riches of the Kingdom of Elohim, the wisdom, knowledge, and understanding that come from the Scriptures, treasures far more valuable than silver or gold (Proverbs 3:13–15; 8:10–11).

Yeshua also warns the believers in Smyrna that greater persecution is yet to come. “The devil is about to cast some of you into prison, that you may be tested, and you will have tribulation ten days” (Revelation 2:10). Throughout the Scriptures, periods of testing are intended to refine the righteous, proving the sincerity of their faith and producing perseverance (James 1:2–4; 1 Peter 1:6–7). Yeshua therefore exhorts them, “be faithful unto death, and I will give you the crown of life” (Revelation 2:10). The crown of life is the immortal life received at the first resurrection, when the righteous receive their new immortal bodies (Revelation 20:4–6; 1 Corinthians 15:51–54). Whoever remains perfectly obedient to Yeshua will participate in this set-apart resurrection of the dead. This message is not limited to the believers who lived in ancient Smyrna. It applies equally to every believer today. All believers must be prepared to endure suffering, persecution, imprisonment, and even death rather than deny Yeshua or compromise the commandments of Elohim. To those who conquer, Yeshua promises that they “will not be hurt by the second death” (Revelation 2:11), which is carried out in the lake of lava (Revelation 20:14–15). Whoever is perfectly obedient will not be condemned to the lake of lava and will so be saved from the second death (Revelation 20:6, 14–15; 21:8).

The period of suffering assigned to every believer is temporary. To the believers in Smyrna, Yeshua appointed “ten days” of tribulation (Revelation 2:10). Likewise, throughout the Scriptures, Elohim appoints different periods of testing and suffering to different individuals according to His purpose. Yeshua Himself endured one day of extreme suffering and crucifixion appointed to Him before entering into His glory (Luke 24:26; Hebrews 2:10; 12:2). In the same way, every believer is given a different measure of testing and tribulation so that the sincerity of his belief and obedience may be proven (James 1:2–4; 1 Peter 1:6–7). Some are tested only briefly, while others endure suffering for many years, but never beyond what they are able to endure (1 Corinthians 10:13). Yet in every case, the testing is temporary, whereas the reward is aeonial life. Before entering the Promised Land, the sons of Israel first had to pass through the desert, where they were tested and afflicted before receiving their inheritance.

Yeshua also mentions, “those who say they are Jews and are not, but are a synagogue of Satan” (Revelation 2:9). These were Jews who rejected Yeshua as the promised Mashiach and opposed those who believed in Him. Although they were physically descended from Israel, they rejected the One to whom the Torah, the Prophets, and the Writings all pointed. By persecuting the followers of Yeshua, they were no longer acting as the assembly of Elohim but had become, in Yeshua’s own words, “a synagogue of Satan.” Their opposition illustrates that true membership among the people of Elohim is not determined merely by physical descent from Abraham but also by belief in Yeshua and obedience to the Torah.

The 3rd kehillah addressed by Yeshua is the kehillah in Pergamum (Revelation 2:12–17). Yeshua first identifies Himself as “he who has the sharp two-edged sword” (Revelation 2:12), symbolizing the power of His own Word (Hebrews 4:12; Revelation 19:15). Unlike Smyrna, which received no rebuke, the kehillah in Pergamum is

commended for remaining faithful to Yeshua despite dwelling “where Satan's throne is” (Revelation 2:13). Pergamum was the capital of the Hellenistic Kingdom of Pergamon, one of the successor kingdoms of Greece, the 5th head of the 1st beast of Revelation. Even after the martyrdom of Antipas, whom Yeshua calls “my faithful witness,” they continued to hold fast to His name and did not deny the belief.

Yet despite their faithfulness under persecution, Yeshua rebukes them for tolerating false doctrine within the kehillah. Some held “the teaching of Balaam,” who taught Balak to place a stumbling block before the sons of Israel, leading them into idolatry and sexual immorality (Revelation 2:14; Numbers 25:1–3; 31:16). Others held “the teaching of the Nicolaitans,” which Yeshua likewise hated (Revelation 2:15). Together, these two doctrines represent compromise with the surrounding pagan world. Rather than remaining completely separated unto Elohim according to the Torah, some believers accepted idolatrous practices and sexual immorality, seeking to unite the worship of Elohim with the customs of the nations.

This warning remains just as relevant today. Throughout history, many who profess to follow Yeshua have likewise compromised with the world, adopting traditions, practices, and teachings that stand contrary to the Torah of Elohim. Whenever believers tolerate false doctrine or compromise with sin, they repeat the error of Balaam and the Nicolaitans. For this reason, Yeshua commands the kehillah, “repent, or else I will come to you quickly and fight against them with the sword of My mouth” (Revelation 2:16). Judgment begins with His own house (1 Peter 4:17), and He will not permit false teaching or sin to remain among His people.

To those who conquer, Yeshua promises hidden manna and a white stone bearing a new name known only to the one who receives it (Revelation 2:17). The hidden manna is the manna that will once again rain down from heaven during the early part of the Millennial Kingdom. Because the earth will have just experienced the catastrophic destruction accompanying the return of Yeshua, it will be necessary for Elohim to provide heavenly food for those who are saved until the cities have been rebuilt and agriculture has once again been established throughout the earth. Just as Elohim fed the sons of Israel with manna in the wilderness until they entered the Promised Land (Exodus 16:35; Joshua 5:12), so He will once again feed the righteous with manna until the earth has been restored.

Ancient Jewish tradition also anticipated the return of manna in the days of the Mashiach. Ecclesiastes Rabbah 1:9 declares, “just as the initial redeemer caused manna to descend, so the ultimate Redeemer will also cause manna to descend.” The initial redeemer was Moses, and the ultimate Redeemer is Yeshua. Midrash Ruth Rabbah 5:6 similarly states, “ultimately, the Set-Apart One, blessed be He, will appear to them and rain down manna for them.” The Set-Apart One spoken of in this passage is Yeshua HaMashiach.

The white stone likewise represents the new name that will be given to each believer, revealing the unique role and responsibility that Elohim has predestined for that individual during the Millennial Kingdom. Throughout the Scriptures, whenever Elohim gives a new name to one of His servants, that name carries prophetic significance, revealing the person's calling, mission, and future destiny. Thus, Abram became Abraham, “father of a multitude of nations” (Genesis 17:5). Sarai became Sarah, “princess,” because she will become a princess in the Millennial Kingdom (Genesis 17:15–16), and through her kings will come. Jacob became Israel because the nation that would come through him will rule like Elohim in the Millennial Kingdom (Genesis 32:28). Hoshea was renamed *Yehoshua* (Joshua) by Moses, foreshadowing Yeshua, who will bring the chosen into the Promised Land at His return (Numbers 13:16). Simon became Peter (Cephas), “a stone,” signifying the fundamental role he would fulfill among the apostles and the universal kehillah of Yeshua of 144,000 chosen (John 1:42; Matthew 16:18). Likewise, every believer who overcomes will receive a new name from Elohim, revealing the unique purpose, authority, and responsibility prepared for that individual in the Millennial Kingdom.

The 4th kehillah addressed by Yeshua is the kehillah in Thyatira (Revelation 2:18–29). Yeshua identifies Himself as “the Son of Elohim, who has eyes like a flame of fire, and whose feet are like fine bronze” (Revelation 2:18). His eyes of fire signify that whatever comes under His gaze is subject either to purification or to destruction by the fire that proceeds from Him. Nothing remains hidden before His eyes. He searches the minds and hearts of every believer (Revelation 2:23), purifying those who repent and destroying those who persist in rebellion. His feet, like fine bronze refined in a furnace, symbolize the unshakable firmness of His rule. He stands immovable upon righteousness and the Torah of Elohim, and no opposition can overturn His authority.

Yet despite these commendable qualities, the kehillah figuratively tolerated a woman whom Yeshua calls “Jezebel,” who claimed to be a prophetess and taught His servants to commit sexual immorality and to eat things sacrificed to idols (Revelation 2:20). Jezebel was a wicked queen of Israel, who promoted the worship of Baal, persecuted the prophets of Elohim, and led the nation into idolatry through her influence over King Ahab (1 Kings 16:31–33; 18:4; 21:25). In the same way, false prophets had arisen within the kehillah, like this woman called Jezebel, claiming to speak for Elohim while teaching and practicing idolatry and sexual immorality, thereby leading believers away from obedience to the Torah. Yeshua then warns that unless those believers repent, He will cast those who follow Jezebel into a sickbed, bring great tribulation upon those who commit sexual immorality, and kill their children with death, so that all the kehillot may know that He searches the minds and hearts and repays each person according to his works (Revelation 2:21–23).

Yet not everyone in the kehillah had been corrupted by these false teachings. Yeshua acknowledges that there remained believers in Thyatira who had not embraced the doctrine of Jezebel or learned what He calls “the depths of Satan” (Revelation 2:24). To these faithful believers He lays no further burden, but simply commands them, “hold fast what you have until I come” (Revelation 2:25). Even within a corrupt kehillah, Elohim always preserves a faithful remnant that refuses to compromise with false doctrine and remains obedient to His commandments.

To those who conquer, Yeshua promises authority over the nations, declaring that they will rule them with a rod of iron, just as He Himself received authority from the Father (Revelation 2:26–27). This promise will be fulfilled at the first resurrection, when the righteous receive immortal bodies and reign with Yeshua throughout the 1,000-year Kingdom (Revelation 20:4–6). They will sit upon thrones, exercising righteous judgment over the nations under the authority of the Mashiach (Daniel 7:27; Matthew 19:28; Luke 22:29–30).

Yeshua also promises to give those who conquer “the morning star” (Revelation 2:28). Later in Revelation, Yeshua identifies Himself as “the bright Morning Star” (Revelation 22:16). The morning star therefore represents Yeshua Himself, who is received by His set-apart ones at His return in the year 6,000. It is at that time that He will establish them as rulers over the nations, sharing with them the authority that He Himself received from the Father.

Unlike the kehillah in Ephesus, whose first works of love had begun to diminish, the kehillah in Thyatira is commended because its latter works of love exceeded its first. They were growing in mercy, generosity, service, and other good works commanded by the Torah. This demonstrates that true repentance does not merely consist of turning away from evil but also of increasing in righteousness and in acts of love toward others. Elohim desires that believers continually abound in good works, becoming ever more fruitful as they mature in the belief.

The 5th kehillah addressed by Yeshua is the kehillah in Sardis (Revelation 3:1–6). Unlike the previous kehillot, Sardis receives almost no commendation. Instead, Yeshua immediately declares, “I know your works, that you have a name that you are alive, but you are dead” (Revelation 3:1). Their works were not complete before Elohim because they lacked good works. Just as every sacrifice offered upon the altar had to be accompanied with salt

(Leviticus 2:13), so our obedience must likewise be accompanied by good works. Salt represents the good works that give flavor to our obedience. This is why Yeshua commands us to be the salt of the earth (Matthew 5:13), for it is through good works that believers become a blessing to the world and glorify the Father (Matthew 5:16). The problem in Sardis was not the toleration of false prophets as in Thyatira, but complacency. Their outward confession of belief concealed an inward condition of death. They had ceased to grow in obedience by not doing good works, and their works remained incomplete before Elohim. Yeshua therefore calls them to remember what they had received and heard, to keep it, and to repent (Revelation 3:3). Unless they awakened from their inward sleep, He warned that He would come upon them like a thief, and they would not know the hour of His coming. This warning extends to believers today.

To those who conquer, Yeshua promises that they “shall be clothed in white garments” (Revelation 3:5). Throughout the Scriptures, white garments symbolize righteousness (Revelation 7:13–14; 19:8). This promise is both symbolic and literal, for the righteous in the Millennial Kingdom will also be clothed in white garments, like priests. Yeshua also declares, “I will never blot his name out of the Book of Life” (Revelation 3:5). This promise implies that a person's name can indeed be removed from the Book of Life through disobedience and apostasy. Finally, Yeshua promises, “I will confess his name before My Father and before His angels” (Revelation 3:5). This fulfills His earlier promise, “whoever confesses Me before men, him I will also confess before My Father who is in heaven” (Matthew 10:32; Luke 12:8). At the final judgment, those who have remained faithful to Yeshua will be publicly acknowledged by Him before the Father and the set-apart angels. Their names will remain written in the Book of Life, and they will enter the New Jerusalem to live in the new heavens and the new earth.

The 6th kehillah addressed by Yeshua is the kehillah in Philadelphia (Revelation 3:7–13). Like the kehillah in Smyrna, Philadelphia receives no rebuke from Yeshua. Instead, He commends them for their faithfulness, declaring, “you have a little power, have kept My word, and have not denied My name” (Revelation 3:8). Although they possessed little power to perform signs and wonders, they remained steadfast in their obedience to Yeshua. This demonstrates that the strength of a kehillah is not measured by its power, but by its obedience to the commands of Elohim and belief in Yeshua.

Yeshua identifies Himself as “he who is set-apart, He who is true, He who has the key of David, He who opens and no one shuts, and shuts and no one opens” (Revelation 3:7). The key of David symbolizes His royal authority in the Davidic dynasty, because he is from the line of David. He also alone possesses the authority to open and close the entrance into the Kingdom (Isaiah 22:22). He therefore declares, “behold, I have set before you an open door, and no one can shut it” (Revelation 3:8). This open door represents the opportunity to enter the Kingdom of Elohim through perfect obedience to Yeshua. No earthly authority can close the door that Yeshua has opened, and no one can open the door once He has shut it.

Yeshua also repeats the warning concerning “those who say they are Jews and are not, but lie” (Revelation 3:9). These were Jews who rejected Yeshua as the promised Mashiach while opposing those who believed in Him. Yeshua promises that they will ultimately come and bow before the feet of those who are saved and given authority to judge, acknowledging that He has loved His obedient people (Revelation 3:9). He then promises that those who conquer will become pillars in the temple of Elohim (Revelation 3:12). The temple of Elohim is the New Jerusalem. Becoming a pillar there symbolizes becoming a permanent citizen of that city. Likewise, having the name of Elohim and of the New Jerusalem written upon one's forehead symbolizes belonging to Elohim and to the New Jerusalem. These promises likewise belong to all believers today who persevere in belief and obedience.

The 7th kehillah addressed by Yeshua is the kehillah in Laodicea (Revelation 3:14–22). Unlike the kehillot in Smyrna and Philadelphia, which received no rebuke, the kehillah in Laodicea receives no commendation. Yeshua

identifies Himself as "the Amen, the faithful and true Witness, the Beginning of the creation of Elohim" (Revelation 3:14). Yeshua is the Beginning of the creation of Elohim because He is the Firstborn of creation, the first to be created by the Father on the first day of creation (Colossians 1:15; Revelation 3:14). He is the Amen because He was the One who declared, "let there be," during the first six days of creation, bringing the world and all life into existence through His own Word (Genesis 1:3–31; John 1:1–3; Colossians 1:16; Hebrews 1:2). He is also the faithful and true Witness because He proceeds forth from the Father, perfectly revealing His will and declaring His truth to humanity (John 1:18; 8:26; 12:49–50; 14:24; Revelation 1:5; 3:14).

Yeshua then declares, "I know your works, that you are neither cold nor hot. I wish that you were cold or hot. So then, because you are lukewarm, and neither cold nor hot, I will vomit you out of My mouth" (Revelation 3:15–16). Lukewarmness describes believers who attempt to live between obedience and disobedience, unwilling to devote themselves completely and perfectly to the commandments of Elohim. Such believers profess belief in Yeshua with their mouths, yet their actions do not fully reflect obedience to the Torah of Elohim. Yeshua prefers that a person either reject Him altogether and remain cold or fully devote himself to Him and become hot, rather than profess belief in Him while remaining lukewarm. Whoever remains lukewarm will ultimately be vomited out by Yeshua.

The believers in Laodicea considered themselves rich, prosperous, and in need of nothing. Yet Yeshua declares that they were "wretched, miserable, poor, blind, and naked" (Revelation 3:17). Their problem was not material poverty but a lack of knowledge, wisdom, and understanding of the Scriptures. For this reason, Yeshua counsels them to buy from Him "gold refined in the fire," which represents the wisdom found in the Scriptures, making a believer truly rich (Proverbs 3:13–15; 8:10–11). The Word of Elohim is likewise compared to gold refined in the fire seven times (Psalm 12:6). He also counsels them to put on white garments, representing righteousness accompanied by good works (Revelation 19:8). Finally, He counsels them to anoint their eyes with eye salve so that they may see clearly. This eye salve represents the understanding that comes through the diligent study of the Scriptures, which are a lamp to our feet and a light to our path (Psalm 119:105).

To those who conquer, Yeshua promises that they will sit with Him on His throne during the Millennial Kingdom, just as He sat with His Father on His throne (Revelation 3:21). These admonitions and promises are not limited to the believers who lived in ancient Laodicea but likewise apply to all believers today.

Of the 7 kehillot addressed by Yeshua, 5 receive rebukes for specific sins or shortcomings, while only 2 — Smyrna and Philadelphia — receive no rebuke whatsoever. These 2 kehillot indicate that the believers within them had attained perfection in obedience before Elohim. The remaining 5 kehillot contained a mixture of believers who had reached perfection and others who had not. Those who had not were called to repent, correct their deficiencies, and overcome. Otherwise, their lampstand would be removed, or they would be vomited out by Yeshua. This demonstrates that, although all 7 kehillot belonged to Yeshua, not all their members had attained the same degree of maturity and obedience. Yet to every kehillah, Yeshua extends promises to those who conquer.

INTERPRETATION OF THE 24 ELDERS AND THE 4 CREATURES OF REVELATION

Revelation reveals that around the throne of Elohim sit 24 elders clothed in white garments and seated upon thrones (Revelation 4:4). These 24 elders are angels who serve as the heavenly council surrounding the throne of the Father. They each have authority, which is why they are wearing crowns. They are the highest-ranking angels in the heavenly Jerusalem, and above them are only the Father and Yeshua. Just as the kingdoms of the earth have counselors and governing officials who assist their kings, so the heavenly Jerusalem likewise possesses a divine council that assists in administering the affairs of the heavenly city and carrying out Elohim's government over the earth.

The heavenly Jerusalem is the greatest city in all creation. Revelation describes it as measuring 12,000 stadia in length, width, and height (Revelation 21:16). A *stadium* is approximately 185 meters, making the city about 2,220 kilometers (about 1,380 miles) on each side. Its footprint alone would cover nearly 4.9 million square kilometers, making it larger than the entire country of India (about 3.29 million square kilometers) and nearly half the size of the entire United States. The largest cities of the world occupy only a small fraction of a nation's territory, but the heavenly Jerusalem is itself a single city of astonishing proportions, larger than many countries on the earth.

Such a city is not merely a collection of streets and houses, but a vast civilization. It contains everything one would expect of the capital of the Kingdom of Elohim, such as countless mansions, magnificent buildings, libraries, centers of administration, even buildings for entertainment, and every other structure necessary for the government and life of the greatest civilization in all creation. It is the heavenly capital from which Elohim governs all creation.

Within this heavenly city dwell all the set-apart angels, Yeshua *HaMashiach* (The Anointed), and the visible presence of the Father upon His throne (Revelation 21:22–23; 22:1–5). The angels are all male, because female angels were not created for them. Two-thirds of the angels remain obedient to Elohim and dwell in the heavenly Jerusalem, while one-third fell with Satan (Revelation 12:4). Revelation later describes an army of 200 million fallen angels that kills one-third of humanity under the 6th trumpet (Revelation 9:16–18). This indicates a total angelic host of approximately 600 million, of whom about 400 million remain set apart before Elohim. The parallel is striking, 1/3 of the angels fell from heaven, and those same fallen angels later kill 1/3 of humanity. Around the throne of the Father in the heavenly city sit 24 elders, who are 24 angels constituting the heavenly council.

There are also 4 living creatures around the central throne of the Father. One has the head of a lion, another the head of an ox, another the head of an eagle, and the fourth the face of a man (Revelation 4:6–8). They are full of eyes in front and behind, and each possesses 6 wings covered with eyes. These are the same living creatures seen by the prophet Ezekiel (Ezekiel 1:5–14; 10:14–22), although they appear differently in his vision while retaining the same fundamental characteristics. In Ezekiel, each creature stands upright like a man but possesses all 4 faces — the lion, the ox, the eagle, and the man — and each has 4 wings. In Revelation, however, each living creature is distinguished by a single face and possesses 6 wings. These living creatures do not literally exist, but represent all the heavenly angels, in 4 distinct roles.



The living creature with the head of a lion represents the *archangels*. The word “archangel” literally means “chief angel” or “ruling angel,” indicating that not all angels possess the same degree of authority. The lion is considered the king of the animals, symbolizing majesty, dominion, and royal authority. This is why the kingdom of Babylon is itself represented as a lion in Daniel’s vision (Daniel 7:4). Just as there are rulers and governors among the kingdoms of the earth, so there are angels entrusted with authority over other angels in the heavenly Kingdom. They function as the heavenly rulers of the angelic host. Michael is explicitly called “the archangel” (Jude 9) and is also described as “one of the chief princes” and “the great prince” (Daniel 10:13, 21; 12:1), demonstrating that certain angels exercise authority over others. Even Yeshua Himself will return accompanied by the archangels. Paul declares that “the Master Himself will descend from heaven with a shout, with the voice of the archangel, and with the trumpet of Elohim” (1 Thessalonians 4:16).

The 24 angels who constitute the heavenly council around the throne of the Father hold a higher rank than the archangels represented by the living creature with the head of a lion. The 24 elders may likewise be regarded as archangels, but they occupy the highest rank among all the chief angels of heaven. They serve immediately before the throne of the Father, assisting in the government of the heavenly Jerusalem, while the other archangels carry out their rule under the authority of the Father and His council of the 24 highest-ranking angels.

The distinction between archangels and other angels is also seen in the prophecy of the 6th trumpet. Revelation speaks of 4 angels bound at the great river Euphrates who are released at the appointed time (Revelation 9:14–15). These 4 are chief archangels who command the army of 200 million lesser-ranked angels that carries out the punishment of killing 1/3 of humanity (Revelation 9:16–18). Just as earthly kingdoms possess military commanders who direct vast armies, so the heavenly Kingdom likewise possesses archangels entrusted with command over the angelic host.

The living creature with the head of an ox represents the working angels of the heavenly Jerusalem. In the ancient world, the ox was the principal animal of labor, used for plowing fields, pulling heavy loads, transporting goods, and threshing grain. It therefore symbolizes service and faithful labor. Just as every earthly civilization requires not only rulers but also a working class to sustain its cities, so the heavenly Jerusalem likewise possesses countless angels entrusted with carrying out the work necessary for the sustainment of the heavenly city.

These angels do not labor under the curse that came upon humanity after the fall of Adam. They do not toil in pain or by the sweat of their face (Genesis 3:17–19). Rather, they carry out their service with ease, joy, and freedom, accomplishing every task assigned to them without weariness, suffering, or pain. They continually minister before Elohim and faithfully perform whatever work is necessary for the government and operation of the greatest civilization in all creation.

Manna is a type of heavenly grain that the working angels, represented by the ox, cultivate through heavenly agriculture to sustain the food needs of all the angels in the heavenly city. This same food was later rained down upon the sons of Israel in the wilderness to sustain them as well. For this reason, the Scriptures call it “the bread of angels” (Psalm 78:24–25). What became known on the earth as manna is literally grown in the heavenly world, most likely outside the heavenly Jerusalem itself, and then brought into the city to sustain its inhabitants. There are likewise many other kinds of plants and foods that are cultivated in the heavenly world for the sustenance and enjoyment of the angels in the heavenly Jerusalem. These heavenly foods differ from those found upon the earth, just as the earth also possesses foods that do not presently exist in the heavenly city. One example is wine. At His final supper, Yeshua drank wine for the last time upon the earth and declared that He would not drink of the fruit of the vine again until the Kingdom of Elohim (Matthew 26:29; Mark 14:25; Luke 22:18). This indicates that wine is not presently served in the heavenly Jerusalem but will once again be served at the Messianic banquet upon Mount Zion, in fulfillment of Isaiah’s prophecy of a feast with well-aged wines (Isaiah 25:6).

Elohim also commanded Aaron and his sons not to drink wine or strong drink whenever they entered the Tent of Meeting, “that you may distinguish between the set-apart and the common” and rightly teach His commandments (Leviticus 10:8–11). This suggests that those who live and minister continually in the immediate presence of Elohim in the heavenly Jerusalem must remain free from anything that could alter judgment or diminish discernment. The citizens of the heavenly Jerusalem therefore do not drink wine in the heavenly city. Outside the Tent of Meeting, however, the drinking of wine was permitted. Likewise, upon the earth, wine will once again be permitted to Yeshua, and His set-apart ones will likewise enjoy drinking wine, though never in drunken excess.

The working angels, represented by the ox, are therefore entrusted with the labor necessary to sustain the heavenly city. Just as agriculture sustains life upon the earth, so the heavenly Kingdom likewise possesses its own means of producing food for the inhabitants of the heavenly Jerusalem.

The living creature with the head of an eagle represents the *cherubim*. Unlike the archangels, who exercise authority over other angels, and the working angels, who sustain the heavenly city through their service, the cherubim are angels entrusted with flight. Their wings enable them to travel swiftly throughout the heavenly Jerusalem and also the earth, carrying out tasks assigned to them by Elohim. At the end of the *aeon* (epoch, era), the people of Elohim will be gathered by angels (Matthew 24:31), who will specifically be cherubim. With their wings they will carry the people of Elohim through the sky to meet Yeshua in the air (1 Thessalonians 4:17). This also explains why one Scripture describes Yeshua as mounting a cherub and flying upon the wind (Psalm 18:10; 2 Samuel 22:11).

Cherubim also serve in the protection and security of the heavenly Kingdom whenever such duties are required. This role first appears immediately after the expulsion from the Garden of Eden, when Elohim stationed cherubim at the east of the garden to guard the way to the tree of life, armed with swords turned to fire, preventing humanity from eating from the tree (Genesis 3:24). Thus, from the very beginning of the Scriptures, cherubim are portrayed as guardians entrusted with protecting what Elohim has declared to be set apart. Likewise, the Ark of the Covenant was made with two cherubim overshadowing the mercy seat with their wings (Exodus 25:18–22), representing the cherubim of the heavenly city. Satan himself was an “anointed cherub” before his rebellion (Ezekiel 28:14, 16).

Wings are likewise not a permanent feature of every angel. Since angels are actually human, wings are not the ideal form for the human body, especially when sitting, reclining, or carrying out ordinary duties within the heavenly city. Rather, wings are given whenever flight is required for a particular task and are removed once that task has been completed. They are not detachable appendages but become part of the angel’s body by the power of Elohim, completely controlled by the body during flight. When they are no longer needed, they are likewise removed by the power of Elohim.

The living creature with the face of a man represents the angels who minister directly among humanity upon the earth. Throughout the Scriptures, angels are repeatedly sent to men as messengers, protectors, ministers, and witnesses of the affairs of humanity. According to the Book of Enoch, these angels are called the “Watchers” because they continually watch over humanity and report what they observe before the heavenly council. Their ministry is centered upon the earth, where they observe the actions of men and carry out the assignments entrusted to them by Elohim. At times these angels appear visibly as ordinary men, allowing them to interact directly with people without immediately revealing their heavenly nature (Genesis 18–19; Hebrews 13:2). At other times they carry out their ministry invisibly in the form of *ruach* (spirit, wind), observing humanity without being seen.

Although the prophet Ezekiel saw the same four faces later seen by John in Revelation, the living creatures in his vision possessed only four wings (Ezekiel 1:6, 11, 23), whereas in Revelation they possess six wings (Revelation 4:8), corresponding to the seraphim seen by Isaiah, each of whom likewise has six wings (Isaiah 6:2). Angels do not literally have four or six wings, for such a number of wings would be impractical, just as no living bird on the earth has more than two wings. Rather, these passages intentionally use the number of wings as symbolic language, connecting one vision with another. Thus, the four living creatures of Revelation intentionally combine the characteristics of both Ezekiel's 4 living creatures and Isaiah's seraphim. This is significant.

The 4 wings, consisting of 2 pairs of wings, represent the 2 forms into which angels can transform in order to sustain flight. One is the winged cherub form, which is visible, and the other is the form of *ruach*, which is invisible. This explains why, in Ezekiel's vision, one pair of wings covers the body, symbolizing the invisible form of *ruach* into which angels can transform while sustaining flight. The other pair of wings does not cover the body, symbolizing the visible cherub form. The wings that cover the body are positioned lower than the wings used for flight, representing the lower form of *ruach*, in which nothing can be seen. By contrast, the winged cherub is a higher form, visible to those who behold it and inspiring admiration in those who see the cherub.

Yet Isaiah sees seraphim with 6 wings (Isaiah 6:2). Here a third pair of wings appears. One pair covers the head, another pair covers the feet, and the remaining pair is used for flight. In this vision, 3 forms into which angels can transform in order to sustain flight are symbolically expressed. One is visible, while the other two conceal their true human form. One form of invisibility is greater than the other form of invisibility, which is why one pair of wings covers the head, whereas the other pair covers the feet.

In Isaiah's vision, the pair of wings covering the feet represents the form of *ruach* into which angels transform, completely concealing their true human form while still being able to sustain flight in the air. It is the lowest form of invisibility, attracting no admiration because it cannot be seen. The next level is the cherub form, which figuratively does not cover the body because it is a visible form. Unlike the form of *ruach*, a cherub can be seen, admired, and is likewise able to sustain flight. Finally, the third and highest form, represented by the pair of wings covering the head, is the form of fire, in which angels conceal their true human appearance while manifesting themselves visibly as fire. This is the most glorious form into which an angel can transform, attracting the greatest admiration. It is likewise able to sustain flight as a winged seraph, like the flying seraph that is sent to kill the people of Philistia (Isaiah 14:29), corresponding to modern-day Gaza, which will be punished at the trampling of the winepress of Elohim described in Revelation. The land of Israel will likewise be trampled by those winged seraphim carrying swords. In this form the angel appears entirely as fire while retaining the ability to fly, yet hiding his true human form.

The Hebrew word *saraph* means "to burn" or "burning one." This was the form in which the angel named Yehovah appeared to Moses in the burning bush (Exodus 3:2). This was a very important archangel, and he appeared to Moses in the highest form into which an angel can transform, as a saraph. Seraphim may appear in different fiery forms, such as horses of fire (2 Kings 2:11; 6:17), flying seraphim (Isaiah 14:29), or simply as fire itself (Exodus 3:2). Joel likewise describes an army whose appearance is "like the appearance of horses," advancing upon a city and bringing destruction with fire (Joel 2:4–11), corresponding to the army of 200 million described in Revelation that kills 1/3 of humanity by fire (Revelation 9:16–19), manifesting themselves in a form similar to the horses of fire seen by the prophets Elijah and Elisha. This is why the Scriptures likewise declare, "he makes His angels winds, and His ministers a flaming fire" (Psalm 104:4; Hebrews 1:7). Yet even in the form of a saraph of fire, though visible, their true human form remains concealed.

These 4 roles in Revelation are not permanently assigned to individual angels. An angel serving as a cherub may later be appointed as an archangel, while an archangel may later be assigned as a working angel within the heavenly Kingdom. The 4 living creatures therefore do not represent 4 different species of angels but 4 principal functions that all the angels of heaven are capable of fulfilling according to the will of Elohim. A working angel, or even an archangel, may likewise be given wings, which explains why all 4 living creatures are depicted with wings, even though only one has the head of an eagle, representing the specific role of the cherub.

This also explains why, in Ezekiel's vision, each of the 4 living creatures possesses all four faces. Every angel is capable of fulfilling each of these 4 roles whenever Elohim appoints him to do so. Yet in both Ezekiel and Revelation they are portrayed as 4 separate living creatures not only because they represent 4 distinct roles, but also because these angelic functions are present everywhere throughout creation in all four directions. They likewise symbolize that the government of Elohim extends throughout the whole creation. Rabbinic commentators have long associated the four living creatures with the four cardinal directions — north, south, east, and west — indicating that the heavenly host of Elohim reaches everywhere. Even the archangels are at times present upon the earth, as the Scriptures testify concerning Michael (Daniel 10:13, 21; 12:1; Jude 9) and the archangels who come with Yeshua at His return (1 Thessalonians 4:16). This also explains why the living creatures are described as being full of eyes, in front and behind, and even upon their wings (Ezekiel 1:18; Revelation 4:6–8). Their many eyes symbolize that the heavenly government sees in every direction and that nothing escapes its observation. Through the ministry of all angels in 4 different roles, the 24 elders are able to observe the entire heavenly city, and also observe what is taking place upon the earth.

All angels can likewise transform into seraphim. This explains why the 4 living creatures in Revelation, which have the same faces as the four-winged living creatures in Ezekiel's vision, also possess the same six wings as the seraphim in Isaiah's vision. The visions have been intentionally combined because all angels are capable of transforming into any of the 3 forms that sustain flight. This is further demonstrated by the fact that the 200 million angels, comprising 1/3 of the angelic host, will transform into seraphim in order to kill 1/3 of humanity (Revelation 9:16–19). Thus, every angel is capable of becoming a seraph whenever such a form is required to accomplish a particular task. Once that task has been completed, the angel may return to his true human form. In the case of the evil angels sent to kill 1/3 of humanity, however, they will afterward transform into the form of ruach and be imprisoned upon the earth for 1,000 years.

Proceeding from the throne are lightnings, thunderings, and voices (Revelation 4:5). These symbolize the immeasurable power that proceeds from the throne of the Father. The heavenly government possesses authority not only to sustain all creation but also to bring judgment upon it. The power that proceeds from the throne is sufficient to destroy the entire earth. This will ultimately be demonstrated at the return of Yeshua, when the present heavens and earth are shaken, plagues are poured upon all humanity, the wicked are judged, and the kingdoms of this world come to an end (Haggai 2:6–7; Hebrews 12:26–29; Revelation 11:15–19; 16:18–21). Thus, the lightnings and thunderings continually proceeding from the throne serve as a visible expression of the unlimited power and authority of Elohim's heavenly government.

Amidst the 24 elders and the throne of the Father stand 7 torches. They are the 7 Rujot HaQodesh of Elohim that stand before His throne (Revelation 4:5) and are “sent out into all the earth” (Revelation 5:6). From this heavenly council, Yeshua sends the 7 Rujot HaQodesh to His 7 kehillot upon the earth. The Father and the council of the 24 angels participate in Yeshua's decision to send a Ruach HaQodesh to a city to dwell within a believer and thereby establish a kehillah there. Thus, at any given time, there are always only 7 kehillot upon the earth that truly belong to Yeshua and truly possess the Ruach HaQodesh. Unlike the elders and the living creatures, the 7 Rujot HaQodesh have neither human nor animal form, because they are invisible as ruach. Their torches, however, illuminate the 7 kehillot upon the earth, the 7 lampstands lit with fire, when they descend to dwell within believers, shining the light of Elohim through them.

INTERPRETATION OF THE 7 SEALS OF REVELATION

Much misunderstanding exists regarding the 7 seals of Revelation. Some have even interpreted the 4 horsemen as literal horsemen who will one day be released upon the earth. Yet the book of Revelation is a book of figurative language that must be interpreted through the knowledge already revealed in the Torah and the *Neviim* (Prophets). The symbols of Revelation do not stand alone. Rather, they build upon the language, imagery, and prophetic patterns already established throughout the earlier Scriptures. Once the Torah and the *Neviim* are properly understood, the meaning of Revelation can likewise be deciphered.

The scroll sealed with 7 seals is itself figurative language. There is no literal scroll in heaven secured by 7 physical seals. Rather, the scroll represents the prophetic plan of Elohim that Yeshua began to unfold after His ascension and enthronement at the right hand of the Father. As each seal is opened, a prophetic sign is revealed on the earth, leading ultimately to the opening of the 7th seal, when Yeshua begins to rule the earth in His Millennial Kingdom. Thus, the 7 seals span the entire period from the first coming of Yeshua until His return, progressively revealing 7 major prophetic events that lead to the establishment of His Kingdom upon the earth.

In the ancient world, a scroll was commonly sealed in order to keep its contents hidden until the proper time for them to be revealed. A seal prevented the scroll from being opened by anyone who lacked the authority to break it. Only the one authorized by the owner could remove the seal and reveal what had previously been concealed.

When Yeshua ascended to heaven, He was figuratively given the scroll with the 7 seals from the right hand of the Father (Revelation 5:1–7). The right hand represents authority, because Yeshua began to act as the right hand of Elohim (Psalm 110:1; Mark 16:19; Acts 2:33–36; Hebrews 1:3; 10:12). In this unique role, not given to any other angel — not even to the 24 elders — He was given authority to open the 7 seals and ultimately open the scroll itself (Revelation 5:2–7). No one else in all creation was found worthy by Elohim to open the 7 seals and the scroll except Yeshua (Revelation 5:2–5), because He was the Firstborn of Elohim (Colossians 1:15; Revelation 3:14) and, though perfect (Hebrews 4:15; 1 Peter 2:22), willingly chose to die even though He did not deserve death, so that others might be saved (John 10:17–18; Philippians 2:8–11; Romans 5:6–11). Because of this supreme act of love, which not even the angels performed, Yeshua was found worthy above all creation to open the 7 seals and the scroll (Revelation 5:9–12). This honor belongs to Yeshua alone.

The scroll in Revelation is unique because it is sealed not with one seal, but with 7 seals (Revelation 5:1). Before the scroll itself can be opened, each of the 7 seals must first be broken. The contents of the scroll represents the Kingdom of Elohim upon the earth. At the present time, that Kingdom remains hidden from the world. The scroll is therefore figuratively closed. Yeshua presently rules from heaven, so His reign is not yet visible upon the earth. His Kingdom is presently entered invisibly through belief in Him and obedience to His commandments. As Yeshua Himself declared, “the Kingdom of Elohim does not come with observation, nor will they say, ‘look here’ or ‘look there,’ for behold, the Kingdom of Elohim is within you” (Luke 17:20–21). The nations of the world do not yet see the visible government of the Kingdom of Elohim upon the earth. His Kingdom will not always remain invisible, but at His return it will finally become visible to all humanity.

For almost 2,000 years, during Yeshua’s reign from heaven, the Kingdom of Elohim has remained invisible upon the earth. Although Yeshua reigns from the right hand of the Father, His government has not yet been visibly established among the nations. That will change at His return. When Yeshua comes to dwell upon the



earth and begins His 1,000-year reign from the land of Israel, the Kingdom of Elohim will no longer remain hidden but will become visible to all humanity. At that time, the scroll will finally be opened, and its contents — the visible Kingdom of Elohim upon the earth — will be fully revealed before the nations.

As Yeshua successively opens each of the 7 seals, He progressively reveals the signs leading to the visible manifestation of His Kingdom upon the earth. Only after the 7th seal has been opened is the scroll itself finally opened, signifying that the Kingdom of Elohim is no longer hidden but openly revealed before all humanity. This is why the 7th seal consists of the 7 trumpets of Revelation, which inaugurate the visible reign of Yeshua upon the earth. Unlike the scroll and its seals, which are figurative, the 7 trumpets are literal trumpets that will be sounded by the angels of Yeshua at His return. They will be blown over the course of 7 consecutive days, beginning on Yom Teruah in the Torah, which typically falls on the 1st day of the month of Tishri in the Jewish Babylonian calendar. Only after the sounding of the 7th and final trumpet does the 1,000-year reign of Yeshua upon the earth officially begin.

The first 4 seals of Revelation, commonly known as the 4 horsemen, are based upon the vision of the 4 chariots seen by the prophet Zechariah (Zechariah 6:1–8). Zechariah explicitly identifies these 4 chariots as the 4 *rujot* (spirits, winds) of heaven that are sent out into all the earth (Zechariah 6:5). The 4 horsemen of Revelation are therefore *rujot* sent throughout the earth to carry out 4 distinct tasks. They are not righteous *rujot*, but the 1/3 of the angels who were cast out of heaven with Satan (Revelation 12:4, 7–9). Having been cast down to the earth, they now operate as invisible *rujot* throughout the earth, carrying out the assignments given to them under the authority of Yeshua throughout the present aeon.

Just as Yeshua commands the set-apart angels, He also exercises authority over the evil angels. Throughout the Scriptures, Elohim repeatedly assigns evil angels to carry out His punishments and accomplish His purposes. Satan was permitted by Elohim to afflict Job (Job 1:12; 2:6). An angel of Satan was assigned by Yeshua to afflict the apostle Paul (2 Corinthians 12:7–9). Evil angels were sent by Elohim to carry out the plague upon Egypt (Psalm 78:49). An angel was likewise sent to bring a plague upon Israel after David's transgression in numbering the people, and David himself saw the destroying angel stretching out his hand over Jerusalem (2 Samuel 24:15–17; 1 Chronicles 21:14–16). A lying *ruach* was also sent by Elohim to deceive the prophets of Ahab (1 Kings 22:19–23). These examples demonstrate that even the evil angels remain under the sovereign authority of Elohim. When Yeshua assumed authority as the right hand of Elohim, He was likewise given authority to rule over all the evil *rujot*, constituting the 1/3 of the angels who fell from heaven, and to send them throughout the earth to accomplish 4 distinct tasks.

The earlier seals are less obvious than the later ones. This is expected, since as each seal is broken, the scroll can be opened a little farther, allowing only a partial glimpse of its contents. The first seals therefore reveal prophetic signs that are not immediately recognized by the world and unfold gradually over centuries. As additional seals are opened, however, the signs become increasingly evident and dramatic. Finally, when the 7th seal is opened with the sounding of the 7 trumpets over 7 days at the return of Yeshua, the scroll itself is completely opened, and its contents are fully revealed. At that time, the Kingdom of Elohim will no longer remain hidden but will become openly visible before all humanity as Yeshua begins His Millennial reign upon the earth. The 7th seal is therefore the clearest and most evident of all the seals.

The 1st seal of Revelation is the white horse (Revelation 6:1–2). According to Zechariah's vision, the white horses are sent toward the north country (Zechariah 6:6). Throughout biblical prophecy, the cardinal directions are understood from the perspective of the land of Israel. This is why Daniel speaks of the “king of the north” and the “king of the south” in relation to the land of Israel (Daniel 11). The king of the north belonged to the Seleucid Kingdom of Syria, one of the successor kingdoms of the Greek Empire established after the death of Alexander the Great, while the king of the south belonged to the Ptolemaic Kingdom of Egypt (Daniel 11:5).



Although Egypt actually lies southwest of the land of Israel, it is simply designated as the southern kingdom. Likewise, the Greek kingdoms and later Rome lie to the northwest of Israel, yet in prophecy they are designated as the northern kingdoms. The first horseman of Revelation therefore proceeds toward the northern imperial kingdom in relation to the land of Israel, which would ultimately become the 4th beast of Daniel and the kingdom from which the antichrist would later emerge, namely Rome.

The first horseman therefore represents evil ruhot sent to the Roman kingdom to bring about its success in conquest and expansion throughout the world. Revelation declares that the rider "went out conquering and to conquer" (Revelation 6:2), indicating that his mission was the continual expansion of Roman dominion. This corresponds to Daniel's prophecy that the 4th beast would ultimately "devour the whole earth" (Daniel 7:23). The evil ruhot represented by the first seal were therefore sent to ensure the success of Rome's global expansion, preparing the way for the final manifestation of the 4th beast at the end of the aeon. This also explains why the horseman carries a bow (Revelation 6:2). The bow symbolizes long-range conquest, representing the ability of the Roman Empire to extend its dominion far beyond its own borders.

Today, the influence of the Roman kingdom has spread throughout virtually the entire world. The Roman form of government, the republic, has become the model adopted by the nations. This is later expressed in the vision of the 2nd beast of Revelation, which causes the inhabitants of the earth to make an image of the 1st beast (Revelation 13:14–15). The image of the beast represents the worldwide adoption of the Roman form of government, the republic. As nation after nation adopts the Roman political system, the image of the Roman beast spreads throughout the world. Thus, the evil ruhot of the 1st seal continue their mission of global conquest, not only through military expansion but also through the worldwide spread of Rome's governmental system. The Roman alphabet is likewise used by much of the world, the Roman calendar has become the international civil standard, and the Roman Catholic religion has spread to every nation on the earth. Thus, the reach and influence of the Roman kingdom have become global. Its governmental system, language, writing, calendar, and religion have expanded throughout the world, fulfilling Daniel's prophecy that the 4th beast would ultimately devour the whole earth (Daniel 7:23).

The 1st seal also points forward to the antichrist, the little horn that emerges from the 4th beast of Daniel (Daniel 7:8, 20–26). The antichrist represents the succession of Roman authority that has continued throughout history. In the early centuries, this authority was exercised by the Roman emperors. Later, after the decline of the Roman Empire, it continued through the Roman popes. Through this continual succession of Roman rulers, the influence of the Roman kingdom has expanded throughout the world. The rider who "went out conquering and to conquer" (Revelation 6:2) therefore represents not only the military expansion of Rome, but also the worldwide expansion of its governmental and religious systems, ultimately fulfilling Daniel's prophecy that the 4th beast would devour the whole earth by the time of Yeshua's return (Daniel 7:23).

The worldwide expansion of the Roman system likewise serves as a warning to humanity that the return of Yeshua and the establishment of His Millennial Kingdom are drawing near. Yet this is the least obvious of all the 7 signs of Revelation. Most of humanity does not realize that its governments, traditions, holidays, political institutions, calendar, alphabet, and even much of its religious system have been Romanized.

The 2nd seal of Revelation is the red horse (Revelation 6:3–4). Unlike the white horses in Zechariah's vision, which are specifically sent toward the north country (Zechariah 6:6), no cardinal direction is assigned to the red horses. Instead, they are simply commanded, "go, walk to and fro through the earth," and they go throughout all the earth (Zechariah 6:7). The 2nd horseman of Revelation therefore represents evil ruhot sent throughout the entire earth rather than to a specific kingdom. Revelation declares that this rider "was granted to take peace from the earth, and that people should kill one another, and there was given to him a great sword" (Revelation 6:4).



The task of these evil rujot is therefore to stir up warfare, violence, bloodshed, and conflict throughout the nations of the earth. Yeshua Himself explained that wars and rumors of wars would characterize the present aeon, yet warned, “see that you are not troubled, for all these things must come to pass, but the end is not yet” (Matthew 24:6–8). Wars have continually occurred since the ascension of Yeshua nearly 2,000 years ago. They are not themselves the end, but only “the beginning of sorrows,” marking the continuing work of the 2nd seal throughout the present aeon. The red horse has therefore remained active from the first coming of Yeshua until the present day, continually taking peace from the earth and stirring up conflict among the nations. Yet the 2nd seal also serves as a continual warning to humanity that the return of Yeshua and the revelation of His Millennial Kingdom upon the earth are drawing near.

The 3rd seal of Revelation is the black horse (Revelation 6:5–6). John writes, “and I looked, and behold, a black horse, and he who sat on it had a pair of scales in his hand. And I heard a voice in the midst of the four living creatures saying, ‘a quart of wheat for a denarius, and three quarts of barley for a denarius, and do not harm the oil and the wine’” (Revelation 6:5–6).

A denarius was approximately the wage earned by a laborer for one full day’s work (Matthew 20:2). The prophecy therefore describes a time of extreme inflation and economic hardship, when an entire day’s wages purchase only a small quantity of wheat or a slightly larger quantity of barley, enough to sustain life for only a short time. The black horse therefore represents evil rujot sent throughout the earth to bring about high inflation, famine, scarcity, and economic distress.

The instruction, “do not harm the oil and the wine,” indicates that since the basic necessities of wheat and barley have become so expensive, then products such as oil and wine have become even more difficult to obtain, placing them beyond the reach of many people. The prophecy therefore portrays a period in which the necessities of life become increasingly unaffordable, producing widespread poverty and economic hardship throughout the earth.

The black horses in Zechariah’s vision are likewise sent toward the north country (Zechariah 6:6), because they are directed toward the same Roman kingdom as the white horses. Their mission, however, is entirely different. Whereas the white horse represents the global conquest and expansion of the Roman kingdom, the black horse represents its economic influence and oppression. These evil rujot are likewise sent into the Roman kingdom to bring about economic hardship, inflation, and the continual increase in the cost of living throughout the world. Yet they operate from another city within Rome, namely Vatican City. From Vatican City in Rome, these evil rujot exert their economic oppression over the entire world, since all the central banks of the world trace back to one bank, the Vatican Bank. This is why, in a later vision of Revelation, the prostitute of Babylon is seen riding the beast (Revelation 17:3), directing its course and reigning over the kings of the earth (Revelation 17:18; 18:3, 9). She represents Vatican City. She is the place from which the evil rujot of the black horse exert their economic oppression over the entire world within the context of the Roman kingdom.

The use of the denarius in the 3rd seal also confirms that the black horse is sent to the Roman kingdom, for the denarius was the principal silver coin of the Roman Empire. Over time, however, the Roman government repeatedly debased the denarius by reducing its silver content until very little silver remained in the coin. As the value of the currency declined, prices increased throughout the Roman kingdom, contributing to its economic decline and eventual collapse.

In the present era of the prostitute of Babylon, however, the black horse operates on a global scale. The debasement of money has reached an even greater level. Money is no longer primarily gold and silver, as it had been for thousands of years, but paper money, fiat currency, and digital numbers without intrinsic backing. Through this continual debasement of money, the evil rujot represented by the black horse bring about



INFLATION

1,000,000+
900,000+
800,000+
700,000+
600,000+
500,000+
400,000+

BREAD
\$3,500,000
PER LOAF
TODAY ONLY

worldwide inflation, and eventually hyperinflation, producing the extraordinary increase in prices foretold by the 3rd seal of Revelation.

When first introduced around 211 BC, the denarius was about 95–98% silver. Under Nero (around AD 54–68), its purity was reduced to about 94%. Under Trajan (around AD 98–117), it fell to about 90%. Under Antoninus Pius (around AD 138–161), it declined to about 84%. Under Commodus (around AD 177–192), it fell further to about 71%. Under Septimius Severus (around AD 193–211), it was reduced to approximately 50–57% silver. During the Third-Century Crisis (around AD 235–284), the debasement accelerated dramatically, falling to about 15% under Valerian (around AD 253–260) and eventually to as little as 2–5% under Gallienus (around AD 253–268). As the silver content of the currency continually declined, prices increased throughout the Roman Empire, contributing to its economic decline and eventual collapse.

This is the root cause by which the evil rujot sent to the Roman kingdom bring about inflation in prices, the continual debasement of money. This process began in ancient Rome through the gradual reduction of the silver content of the denarius, producing increasing inflation and contributing to the eventual collapse of the Roman Empire. In the present era, however, the debasement of money has reached an even greater level. Money is no longer primarily gold, silver, or any other precious metal, but paper money, fiat currency, and digital numbers without intrinsic value. This is an even greater debasement than the continual reduction of the silver content of the Roman denarius, and it has enabled the evil rujot represented by the black horse to bring about worldwide inflation and, ultimately, hyperinflation.

History repeatedly demonstrates the devastating consequences of inflation and hyperinflation resulting from the debasement of money through paper money and fiat currency. In Weimar Germany, the continual printing of paper money caused prices to rise so rapidly that, by November 1923 AD, a single loaf of bread cost approximately 80 to 200 billion marks, whereas before the inflationary collapse it had cost less than one mark. During the final months of 1923 AD alone, prices increased at an astonishing pace. Cooking oil, wine, meat, milk, and every other necessity likewise increased astronomically in price, while workers rushed to spend their wages immediately because their purchasing power could decline within hours. Savings accumulated over a lifetime became virtually worthless.

Zimbabwe experienced a similar catastrophe in 2008 AD – 2009 AD. The government continually printed larger and larger denominations of currency until it eventually issued a 100-trillion-dollar banknote in January 2009 AD. During the final months of the hyperinflation, a loaf of bread rose from hundreds of thousands of Zimbabwe dollars to hundreds of billions, and eventually to trillions of Zimbabwe dollars. Although the 100-trillion-dollar note could initially purchase several loaves of bread, its purchasing power rapidly disappeared within weeks as prices continued exploding. Cooking oil, flour, fuel, meat, milk, and nearly every other necessity likewise reached astronomical prices that placed them beyond the reach of ordinary workers. Prices doubled approximately every twenty-four hours, and businesses often changed their prices several times within a single day.

The same pattern has likewise appeared in many other nations, where the rising prices of ordinary food reveal how quickly purchasing power can collapse. Venezuela experienced one of the worst episodes of hyperinflation in modern history during 2018 AD – 2019 AD. The prices of bread, eggs, cooking oil, meat, milk, and every other necessity multiplied within weeks as the bolívar rapidly lost its purchasing power. The government repeatedly removed zeros from the currency through successive redenominations, yet prices continued accelerating while wages failed to keep pace.

Lebanon experienced a similarly devastating collapse beginning in 2019 AD. In early 2021 AD, a standard package of bread weighing about 930 – 960 grams cost approximately 2,500 – 3,000 Lebanese pounds. By the

following years, the price had risen many times higher as the pound collapsed. More dramatically, 1.5 liters of cooking oil that had cost about 2,000 Lebanese pounds before the crisis rose to approximately 73,750 pounds by 2021 AD — a roughly 37-fold increase. Overall food prices increased by well over 500% between 2019 AD and 2021 AD. Wine and other imported products likewise became dramatically more expensive as the currency lost most of its value.

Turkey has likewise experienced severe inflation and currency depreciation. During 2022 AD, annual inflation surpassed 85%, while food prices rose dramatically. In Istanbul in March 2022 AD, a 5-liter bottle of cooking oil reached about 200 Turkish lira after rising roughly 35% in only three days. Ordinary bread, depending on size and location, rose into the several-lira range and continued climbing as food inflation accelerated. Wine and other nonessential foods increased even more sharply because of both general inflation and heavy taxation. These increases occurred while food and nonalcoholic beverage prices were rising dramatically year over year.

Argentina has suffered recurring monetary crises and chronic inflation for decades. By 2023 AD – 2024 AD, annual inflation exceeded 100% and eventually approached 300%. Retail food prices changed continually. In Buenos Aires during 2024 AD, half a liter of olive oil averaged about 15 U.S. dollars in peso equivalent, with some brands reaching approximately 26 dollars, while ordinary bread, meat, wine, and other foods rose continually as businesses adjusted prices almost daily. Retail snapshots from the same period placed 500 milliliters of olive oil at around 16,000 Argentine pesos, while ordinary bottles of wine commonly ranged from several thousand pesos upward depending on quality. These were not merely luxury-price increases; staple foods were being repriced constantly as the peso deteriorated.

Iran has likewise experienced severe currency depreciation and rapid increases in food prices. In May 2022 AD, the removal of food subsidies caused prices of flour-based foods to rise by as much as 300%, while cooking oil, chicken, eggs, and milk also increased sharply. In later periods the increases became even greater. By early 2026 AD, reported market prices placed a small bottle of cooking oil at approximately 300,000 to 700,000 tomans (3 to 7 million rials), while larger containers exceeded 1 million tomans (10 million rials). Bread and cereal prices likewise surged as the rial continued losing purchasing power. Wine is not legally sold in ordinary Iranian markets because of Islamic law, but imported and black-market alcoholic products command extremely high prices and therefore cannot be compared directly with ordinary food prices.

The worst hyperinflation ever recorded occurred in Hungary in 1945 AD – 1946 AD. Prices doubled approximately every 15 hours, producing the highest monthly inflation rate in recorded history. A loaf of bread that cost about 6 pengő in August 1945 AD rose to approximately 8 million pengő by May 1946 AD and about 5.85 billion pengő by June 1946 AD. Flour, potatoes, meat, cooking oil, wine, and every other necessity likewise increased astronomically as the pengő became virtually worthless. By the end of the crisis, the pengő had become virtually worthless. Enormous quantities of banknotes littered the streets, and the currency had effectively ceased to function as money.

These examples demonstrate the recurring pattern of the black horse throughout history. Whenever governments continually debase money, whether by reducing the precious-metal content of coinage or by replacing gold and silver with unbacked paper money and fiat currency, the purchasing power of money collapses, prices rise to extraordinary levels, and the necessities of life become increasingly unattainable. Bread, cooking oil, wine, and every other essential commodity eventually reach prices that ordinary laborers can no longer afford.

Even in countries that have not experienced hyperinflation, continual inflation over many decades has dramatically reduced the purchasing power of wages. Housing, food, healthcare, education, transportation, and countless other necessities have become progressively more expensive relative to ordinary incomes. Goods and

services that once required only a few years of labor to obtain now often require decades of work and long-term debt for many households, illustrating the long-term effects of continual monetary debasement. This is precisely the work of the black horse. Through the continual debasement of money, the evil rujot represented by the 3rd seal steadily increase the cost of living throughout the world, producing ever-greater economic hardship until the return of Yeshua.

The continual rise of inflation and the recurring outbreaks of hyperinflation throughout the world likewise serve as a warning to humanity that the return of Yeshua and the establishment of His Millennial Kingdom are drawing near. Since His ascension nearly 2,000 years ago, the black horse has continually increased the cost of living through the debasement of money. What began with the gradual reduction of the silver content of the Roman denarius has now reached its greatest expression through paper money and fiat currency. As the purchasing power of money continues to decline, the prices of food, housing, energy, healthcare, education, and every other necessity of life continue to rise, making daily life increasingly burdensome for ordinary people. These economic curses are not random events of history, but the continuing work of the evil rujot represented by the 3rd seal of Revelation, serving as a prophetic warning that the visible Kingdom of Elohim is soon to be revealed upon the earth.

The 4th seal of Revelation is the pale green horse (Revelation 6:7–8). The dappled horses of Zechariah correspond to the pale green horse of Revelation. Although Zechariah describes them as dappled rather than explicitly green, John reveals the fuller symbolism by describing them as pale green, the color of sickness, disease, decay, and death. According to Zechariah's vision, these horses are sent toward the south country (Zechariah 6:6). Throughout biblical prophecy, the cardinal directions are understood from the perspective of the land of Israel. The south country therefore points to the great southern continent of Africa, which comprises approximately 1/4 of the earth's inhabited dry land.

Revelation declares that the rider of the pale green horse is Death, and Hades follows after him. Authority is given to these evil rujot over 1/4 of the earth to kill with the sword, with hunger, with disease, and by the wild beasts of the earth (Revelation 6:8). The mission of these evil rujot is therefore to bring widespread death through warfare, famine, disease, and attacks by wild animals in the entire content of Africa.

Throughout the present aeon, the African continent has become widely known for precisely these curses. Wars, civil conflicts, poverty, famine, hunger, epidemics, and attacks by dangerous wild animals have repeatedly afflicted many regions of Africa. Some of the deadliest diseases in modern history, including Ebola and malaria, have claimed millions of lives across the continent. Numerous civil wars, genocides, and armed conflicts have likewise devastated many African nations, while prolonged famines and chronic hunger have left millions dependent upon humanitarian aid. Lions, crocodiles, hippopotamuses, elephants, snakes, and other dangerous wild animals also kill thousands of people each year throughout Africa. These calamities have become so familiar that they are often regarded merely as humanitarian crises, yet they correspond remarkably to the curses described under the 4th seal of Revelation. The continual affliction of Africa therefore stands as a prophetic warning to the entire world that the return of Yeshua is drawing near.

The first 4 seals have been progressively unfolding since the first coming of Yeshua and continue to express themselves even in the present day. The evil rujot represented by the 4 horsemen have remained active throughout the entire present aeon, continually carrying out the assignments given to them by Yeshua. Roman conquest and economic expansion, inflation, hyperinflation, war, famine, disease, death, and the attacks of wild beasts in Africa have characterized the history of the world for the past 2,000 years. Yet these are the least obvious of all the 7 signs of Revelation. Like the first few seals of a scroll that has only been partially opened, they reveal only a small glimpse of the Kingdom that is yet to come. As the remaining seals are opened, the prophetic signs



become progressively more evident until the 7th seal, when the scroll is finally opened and the Kingdom of Elohim is openly revealed before all humanity.

The 5th seal of Revelation is more obvious than the previous four seals because it describes a specific period of persecution suffered by the people of Elohim (Revelation 6:9–11). Like the earlier seals, however, its language is figurative and must be interpreted. John sees “under the altar the souls of those who had been slain for the word of Elohim and for the testimony which they held” (Revelation 6:9). The altar is not a literal heavenly or earthly altar but represents the earth, while those beneath the altar represent the righteous who have died and now rest in Sheol, the place of the dead, awaiting the resurrection.

The souls beneath the altar are the prophets of Israel and the righteous of former generations who were martyred before the first coming of Yeshua. They are figuratively portrayed as crying out, “how long, O Master, set-apart and true, until You judge and avenge our blood on those who dwell on the earth?” (Revelation 6:10). This does not mean that the dead are literally speaking, for the dead know nothing (Ecclesiastes 9:5). Rather, their cry in the vision symbolizes the cries they uttered in the final moments of their lives as they were being martyred, cries that still resonate before Elohim. In the same way, the blood of Abel was said to cry out to Elohim from the ground after he was murdered by Cain (Genesis 4:10). Abel’s blood was not literally speaking, but his innocent death remained before Elohim, who fully intended to avenge him. Likewise, the ancient cries of the martyrs remain before Elohim, who fully intends to avenge them — but only after a little while longer, at the return of Yeshua.

These righteous martyrs have now waited for thousands of years in the sleep of death. Beginning with Abel, the prophets and righteous of former generations have remained in Sheol awaiting the first resurrection. Even John the Baptist, the last prophet of Israel before the death and resurrection of Yeshua, was martyred around 4000 YB (26 AD) and has now waited nearly 2,000 years for the fulfillment of this promise. Their figurative cry therefore spans not merely years, but millennia, awaiting the day when Yeshua returns to raise the righteous from the dead. At His return, the vengeance of Elohim will first be carried out against the living who have remained disobedient. Then, after the 1,000-year Kingdom has ended, His vengeance will also be carried out against the dead who remained disobedient at the Great White Throne Judgment (Revelation 20:11–15).

The figurative answer given to them is that they must “rest yet a little while longer” until the full number of their fellow servants and brethren who are likewise to be killed has been completed (Revelation 6:11). White robes are then given to them, symbolizing the righteousness that has been credited to them as they continue to await the first resurrection of the dead at the return of Yeshua.

Those who were still to be martyred after the righteous martyrs before the first coming of Yeshua were the believers in Yeshua who suffered under the persecutions of the Roman papacy. This period began in 538 AD, when the Roman bishop received civil authority to act as the corrector of heretics, and continued until 1798 AD, when the Roman papacy received its deadly wound after the capture of Pope Pius VI by the French. This period of 1,260 literal years corresponds to the “time, times, and half a time” (3½ prophetic years) and the 42 prophetic months spoken of throughout Daniel and Revelation (Daniel 7:25; 12:7; Revelation 11:2; 12:14; 13:5). Both prophetic expressions correspond to 1,260 literal years of Roman persecution. During this prophetic period, countless believers were persecuted and martyred because of their belief in Yeshua and their obedience to the commandments of Elohim.

During this 1,260-year period, countless believers suffered persecution under the authority of the Roman papacy. Those who refused to submit to its religious authority or whom it judged to be heretics were subjected to imprisonment, confiscation of property, exile, torture, and, in many cases, execution. Various methods of execution were employed throughout different regions and centuries, including burning at the stake, hanging,





HERETIQUE
INFAME
APOTASTE IDOLATRE







beheading, drowning, and other forms of capital punishment. Torture was likewise used in an effort to force confessions, recantations, or to compel the accused to identify other believers. Families were separated, entire communities were destroyed, and many believers were forced to flee their homes in order to preserve their lives.

The exact number of those who perished during the centuries of Roman persecution remains the subject of historical debate. Estimates range from hundreds of thousands to many millions, depending upon which persecutions, crusades, inquisitions, executions, and judicial actions are included. Conservative modern historians generally estimate the number in the hundreds of thousands, whereas some older Protestant writers estimated the total as high as 50 million when the entire 1,260-year period of Roman persecution is considered. Regardless of the precise number, the period stands as the longest sustained religious persecution in history, spanning 1,260 literal years. It is this prolonged shedding of the blood of the set-apart ones that is later symbolized in Revelation when John sees the prostitute of Babylon “drunk with the blood of the set-apart ones and with the blood of the witnesses of Yeshua” (Revelation 17:6). She represents Vatican City in Rome. The blood with which Vatican City is drunk is the blood it shed during the centuries of Roman persecution.

The 5th seal therefore reveals the long period of Roman persecution that had to be completed before the return of Yeshua and the establishment of His Millennial Kingdom. Yet, like the previous seals, it also serves as a prophetic warning to the world that the visible Kingdom of Elohim is drawing near.

Many believers today continue to expect a future persecution carried out by the antichrist immediately before the return of Yeshua. However, that great period of persecution has already been fulfilled through the 1,260 literal years of Roman papal persecution between 538 AD and 1798 AD. The signs that follow the Roman persecution are in the 6th and 7th seals of Revelation.

The 6th seal is far more obvious than the previous 5 seals because it consists of literal historical events that each occur within a single day, progressively fulfilling the signs of the 6th seal in the exact order prescribed by the vision (Revelation 6:12–17). Unlike the first 5 seals, which are largely symbolic and unfold gradually over long periods of history, the events of the 6th seal are brief, literal one-day signs that occur one after another over a period of less than 3 centuries. Together, they constitute the final visible signs leading to the return of Yeshua at the end of the 6th seal.

The events of the 6th seal begin toward the end of the 1,260-year period represented by the 5th seal. That prophetic period concludes in 1798 AD, when Pope Pius VI is captured by the French. The first sign of the 6th seal is, “there was a great earthquake” (Revelation 6:12). This was fulfilled by the Great Lisbon earthquake of 1755 AD, one of the most devastating earthquakes in recorded history. Occurring on the morning of November 1, 1755 AD, the earthquake is estimated to have reached a magnitude of approximately 8.5–9.0. Contemporary reports state that the violent shaking lasted between three and a half and six minutes, opening fissures up to 5 meters (16 feet) wide in the streets of Lisbon. Thousands of terrified survivors fled toward the harbor for safety, only to witness the sea suddenly recede, exposing the seabed and numerous shipwrecks. About 40 minutes later, an enormous tsunami struck the city, sweeping across the harbor and surging up the Tagus River with tremendous force. Many who had escaped the collapsing buildings were carried away by the waves. The destruction was compounded by massive fires that burned for days, leaving much of Lisbon in ruins. Estimates place the death toll between 10,000 and 100,000 people, making it one of the deadliest earthquakes in human history. The effects of the disaster were felt across much of Europe, North Africa, and the Atlantic Ocean, marking the beginning of the literal events of the 6th seal.

The second sign of the 6th seal is that “the sun became black as sackcloth of hair, and the whole moon became as blood” (Revelation 6:12). This was fulfilled by the Great Dark Day of May 19, 1780 AD, one of the most remarkable atmospheric phenomena in recorded history. On that day, an extraordinary darkness covered much





of New England and portions of the northeastern United States during the middle of the day. The darkness became so intense that candles were required for ordinary activities, farm animals returned to their shelters as though night had fallen, roosters crowed, frogs began their nightly calls, and nocturnal birds emerged. When the darkness finally began to lift during the evening, the moon appeared an unusually deep red, fulfilling the second part of the prophecy that “the whole moon became as blood.”

The event made such a profound impression upon those who witnessed it that many believed the Day of Judgment had arrived. A contemporary report published in the *Continental Journal and Weekly Advertiser* only days later stated, “the darkness which happened on the last Friday was unusual, and to many people surprising. The Moon appeared unusually red... there was the appearance of midnight at noon-day.” The report also records that poultry went to roost, roosters crowed, frogs peeped, and night birds behaved as though darkness had fallen.

Many years later, the American poet John Greenleaf Whittier described the event in similar language, “twas on a May-day of the far old year seventeen hundred eighty... there fell over the bloom and sweet life of the spring... a horror of great darkness. Men prayed, and women wept.” Likewise, the Revolutionary War soldier Joseph Plumb Martin wrote, “the people had to light candles in their houses to enable them to see to carry on their usual business. The night was as uncommonly dark as the day was.”

These independent contemporary and historical testimonies demonstrate that the event was extraordinary and widely recognized throughout the affected region. It likewise fulfilled Joel’s prophecy, “the sun will be turned to darkness and the moon to blood before the coming of the great and dreadful day of the Master” (Joel 2:31; Acts 2:20). Occurring only twenty-five years after the Lisbon earthquake, it continued the succession of literal signs of the 6th seal as the 1,260 years of Roman persecution were drawing to their close and the return of Yeshua at the end of the 6th seal was drawing near.

The third sign of the 6th seal is that “the stars of heaven fell to the earth, as a fig tree drops its unripe figs when shaken by a mighty wind” (Revelation 6:13). This was fulfilled by the Great Meteor Storm of November 13, 1833 AD, the most spectacular astronomical events ever witnessed. Modern estimates suggest that the meteor shower may have reached 100,000 meteors per hour, making it the greatest meteor storm in recorded history. To observers, it appeared as though the entire heavens were filled with falling stars. The meteors radiated outward from a single point in the sky, shooting toward the north, south, east, and west, exactly as the prophet described when he compared them to unripe figs shaken from a fig tree.

The event made such a profound impression upon those who witnessed it that contemporary newspapers, scientists, and ministers alike regarded it as the most extraordinary natural phenomena ever seen. F. Reed wrote in the *Christian Advocate and Journal* on December 13, 1833 AD, “no language, indeed, can come up to the splendor of that magnificent display, no one who did not witness it can form an adequate conception of its glory. It seemed as if the whole starry heavens had congregated at one point near the zenith and were simultaneously shooting forth, with the velocity of lightning, to every part of the horizon... thousands swiftly followed in the track of thousands, as if created for the occasion.”

The *New York Journal of Commerce* of November 14, 1833 AD, likewise observed, “no philosopher or scholar has told or recorded an event, I suppose, like that of yesterday morning. A prophet eighteen hundred years ago foretold it exactly, if we will be at the trouble of understanding ‘stars falling’ to mean falling stars, in the only sense in which it is possible to be literally true.” In ancient times, the expression “falling stars” was the common term for what are today called shooting stars or meteors.



The American Journal of Science (1834 AD) likewise described the meteor storm as “probably more extensive and magnificent than any similar one hitherto recorded,” adding that “probably no celestial phenomenon has ever occurred in this country... which was viewed with so much admiration and delight by one class of spectators, or with so much astonishment and fear by another class.” For some time afterward, the meteoric phenomenon remained the principal topic of conversation throughout the nation. Uriah Smith later observed the remarkable precision of John’s prophecy, noting that the meteors radiated outward from a single point in the heavens toward every direction, just as unripe figs are shaken from a tree by a mighty wind.

The Great Meteor Storm of 1833 AD also fulfilled Isaiah’s prophecy, “the stars will fall from the sky like withered leaves from a grapevine, or shriveled figs from a fig tree” (Isaiah 34:4). The manner in which the meteors fell during the storm was especially remarkable. Rather than appearing to descend randomly from different parts of the sky, they radiated outward from a single central point near the zenith, shooting toward the north, south, east, and west. Contemporary observers repeatedly described this unique pattern, noting that the meteors flew outward in every direction from one central location, just as figs are shaken from a single fig tree by a mighty wind. Thus, it was not merely the immense number of meteors that fulfilled the prophecy, but the very manner in which they fell. The stars fell exactly as both Isaiah and John had described, like figs falling from a fig tree. This was the final historical sign before the return of Yeshua, unmistakably fulfilled in 1833 AD, and it marks where we are in the prophetic timeline of the 7 seals of Revelation. Yet this is understood only by those who diligently study biblical prophecy.

These independent contemporary and historical testimonies demonstrate that the event was extraordinary and widely recognized throughout the affected region. The Great Lisbon earthquake fulfilled the first sign of the 6th seal in 1755 AD, and the Great Dark Day fulfilled the second in 1780 AD, the Great Meteor Storm of 1833 AD fulfilled the third. Occurring only fifty-three years after the Great Dark Day, it completed the third of the four historical signs of the 6th seal, following the close of the 1,260 years of Roman persecution. The only remaining event under the 6th seal is the visible return of Yeshua and the establishment of His Millennial Kingdom upon the earth at the 7th seal.

The final event of the 6th seal is the visible return of Yeshua from heaven (Revelation 6:14–17). On that day, Yeshua will descend to the earth accompanied by 400 million set-apart angels, representing the 2/3 of the angelic host that remained obedient to Elohim. As He descends, “the sky departed as a scroll when it is rolled together” (Revelation 6:14). This, too, is figurative language requiring interpretation.

Just as the opening of the scroll with the 7 seals signifies the revealing of its contents — the hidden Kingdom of Elohim — the rolling up of the sky like a scroll signifies the opposite, the covering of the heavens with an immense canopy of dark storm clouds. The clear sky will disappear from view as the entire earth becomes covered by the greatest storm in human history. This fulfills the many prophecies that describe the Day of the Master as “a day of clouds and thick darkness,” “a day of darkness and gloominess,” “a day of clouds and dense darkness,” and “a day of whirlwind and storm” (Joel 2:2; Zephaniah 1:15; Ezekiel 30:3; Nahum 1:3). Never before has the entire earth been covered by such a worldwide storm.

This great day will resemble the third day at Mount Sinai, when the angel descended upon the mountain. At that time there were thunderings, lightnings, a thick cloud upon the mountain, the sound of the shofar, and the whole mountain quaked violently, causing the people to tremble with fear (Exodus 19:16–19). Yet the return of Yeshua will be far more glorious. Rather than a single mountain being covered with storm clouds, the entire earth will be covered with thunderstorms. Rather than one mountain quaking, the whole earth will shake before Him. Just as Israel trembled before the angel at Mount Sinai, so all the nations of the earth will tremble before Yeshua at His return.







**SECRET
SERVICE**



On that same day, mountains and islands will be moved from their places as the nations tremble before the appearing of Yeshua (Revelation 6:14). The kings of the earth, rulers, commanders, the rich, the mighty, and people of every social class will hide themselves in caves and underground shelters, crying out for the mountains and rocks to fall upon them and hide them “from the face of Him who sits on the throne and from the wrath of the Lamb” (Revelation 6:15–17). The terror of that day will be unlike anything the world has ever experienced.

Yet even then, the end has not yet come. After His descent to the earth at the conclusion of the 6th seal, Yeshua opens the 7th seal. Between the 6th and 7th seals there is silence in heaven for $\frac{1}{2}$ prophetic hour (Revelation 8:1). This represents 7½ literal days between the descent of Yeshua to the earth and the sounding of the 7 trumpets in the 7th seal. Heaven is left in silence because all the angels have descended to the earth with Yeshua. Yeshua and His angels establish themselves upon Mount Zion in Israel. During this intermediate period, a gift will be brought to Yeshua from “a people tall and smooth, from a people feared far and wide, a mighty and conquering nation, whose land the rivers divide” (Isaiah 18:7). This prophecy most likely refers to the United States of America, whose people are generally tall and smooth-faced — that is, clean-shaven and without beards — whose nation has become the world’s dominant military power, and whose land is divided by many great rivers.

The 7th seal consists of the 7 trumpets of Revelation, which are sounded over the course of 7 consecutive days, inaugurating His visible reign upon the earth. Unlike the scroll and its seals, which are figurative, the 7 trumpets are literal trumpets that will be sounded by the angels of Yeshua at His return. They begin to sound on the 7th new moon appointed in the Torah, on the 1st day of that new moon, which typically falls in the month of Tishri in the Jewish Babylonian calendar. Only after the sounding of the 7th and final trumpet does the Millennial Kingdom officially begin, and the contents of the scroll — the Kingdom of Elohim that has remained hidden for nearly 2,000 years — are fully revealed before all humanity. The 7th and final sign of the 7 seals of Revelation is the most evident of them all.

INTERPRETATION OF THE 7 TRUMPETS OF REVELATION

There is much confusion regarding the 7 trumpets of Revelation. Some have interpreted one trumpet or another as referring to isolated historical events of the past. Yet they fail to recognize that the 7 trumpets are not figurative, symbolic, or “spiritual” trumpets, but 7 literal trumpets that will be sounded by the angels of Yeshua at His return. This is why the return of Yeshua is repeatedly associated throughout the Scriptures with the sounding of trumpets (Matthew 24:31; 1 Corinthians 15:52; 1 Thessalonians 4:16). The trumpet sounded at His return is not a single isolated trumpet but the series of 7 trumpets described in Revelation, culminating in the 7th and final trumpet, when Yeshua officially begins His Millennial reign upon the earth.

These 7 trumpets are directly connected with *Yom Teruah* (Day of Blast), the *moed* (appointed time) of trumpet blasts appointed in the Torah (Leviticus 23:23–25; Numbers 29:1). It is commonly called the “Feast of Trumpets,” but, strictly speaking, this designation is inaccurate because Yom Teruah is not a “feast” involving a set-apart meal, like Pesach, Shavuot, and Sukkot. Rather, it is an appointed time for the blasting of trumpets. On this appointed day, it was not the shofar that was prescribed to be sounded, as is commonly assumed, but the two silver trumpets that Elohim commanded Moses to make (Numbers 10:1–10).

The Torah distinguishes between two trumpet calls for these silver trumpets. The *tekiah* is a long, sustained blast, while the *teruah* is an alarm blast (Numbers 10:3–9). These trumpet calls were used for several distinct purposes. A *tekiah* summoned the entire congregation to assemble before the Tent of Meeting (Numbers 10:3). A single *tekiah* gathered only the tribal leaders (Numbers 10:4). A *teruah* signaled the eastern camp to break camp and begin its journey (Numbers 10:5), while a second *teruah* signaled the southern camp to depart (Numbers 10:6). The trumpets were likewise sounded as an alarm in times of war so that Elohim would



remember Israel and save them from their enemies (Numbers 10:9). Finally, they were sounded over the olah (ascending) offerings and peace offerings on days of rejoicing, the *moedim* (appointed times), and on *Rosh Chodesh* (Head of the Month, Beginning of the New Moon) as a memorial before Elohim (Numbers 10:10).

The trumpet blast specifically associated with Yom Teruah is the teruah, the alarm blast. Thus, the 7 trumpets of Revelation are 7 literal teruah blasts sounded by the angels of Yeshua over the course of 7 consecutive days, beginning on Yom Teruah.

The 7 trumpets of Revelation also correspond to the 7 days during which 7 *kohanim* (priests) sounded the shofar while marching around Jericho (Joshua 6:1–20). Jericho was the first city conquered by the sons of Israel as they began to inherit the Promised Land. This was itself prophetic. Just as the inheritance of the earthly Promised Land began with 7 days of shofar blasts culminating in the fall of Jericho on the 7th day, so the inheritance of the whole earth by Yeshua begins with the 7 trumpets of Revelation. These 7 trumpet blasts constitute the grand inauguration of His visible reign over the earth. The first 6 trumpet blasts manifest the great power of Elohim before all the nations, while the 7th and final trumpet officially marks the commencement of Yeshua's Millennial Kingdom.

The sounding of the 7 trumpets was likewise foreshadowed at Mount Sinai. On the third day, when the angel descended upon the mountain, there were thunders, lightnings, a thick cloud, violent quaking, and the sound of the shofar growing louder and louder (Exodus 19:16–19). That event foreshadowed the far greater descent of Yeshua from heaven at the beginning of the third millennium after His first coming. Just as the descent upon Mount Sinai was accompanied by the sound of shofar, thunderstorms, and an earthquake, so the return of Yeshua will likewise be accompanied by the sounding of the 7 trumpets, worldwide thunderstorms, and the shaking of the whole earth. Mount Sinai was therefore a prophetic pattern of the much greater inauguration of the Kingdom of Elohim that will occur at the return of Yeshua.

The 7 trumpets will not be heard only in the land of Israel, but throughout the entire world. The angels of Yeshua will position themselves throughout the skies of the earth, above nations, regions, and great cities, so that all humanity will both see and hear them. For 7 consecutive days, beginning on Yom Teruah, 1 trumpet will be sounded each day by the angels of Yeshua. As they sound the trumpets, the angels will appear in the heavens clothed in white garments and radiating the glory of Elohim. Every eye will behold them, and every ear will hear the trumpet blasts.

Great fear will then fall upon all humanity. Never before in the history of the world have millions of glorious angels appeared openly in the skies over the nations of the earth, nor have literal trumpet blasts from heaven been heard simultaneously throughout the world. These are manifestations of the power and glory of Elohim that no human being will be able to deny. The kingdoms of the earth will immediately recognize that the heavenly Kingdom has come, and that Yeshua has returned to take possession of the earth.

These 7 trumpet blasts constitute the 7th seal of Revelation. As each trumpet is sounded, the great power and glory of Elohim are progressively revealed before all humanity. Then, with the sounding of the 7th and final trumpet, the scroll that had the 7 seals is finally opened figuratively, and its contents are fully revealed. What had remained hidden for nearly 2,000 years — the rulership of Yeshua — will then be openly and visibly manifested before all nations as He officially begins His Millennial reign.

At the 1st trumpet blast, sounded on the 1st day of the 7th new moon appointed in the Torah — Yom Teruah, which typically falls on the 1st day of the month of Tishri in the Jewish Babylonian calendar — the first visible sign of the 7th seal begins. Revelation declares, “hail and fire, mingled with blood, were thrown to the earth. And a third of the earth was burned up, a third of the trees were burned up, and all the green grass was burned up” (Revelation 8:7).







This will be the first great manifestation of Elohim's power witnessed by the nations after the descent of Yeshua to the earth. Hail, fire, and blood will rain down upon humanity, igniting enormous wildfires across the earth. One-third of the earth will be consumed by fire, one-third of the trees will be burned, and all the green grass of the earth will be consumed. The resulting fires will produce an immense volume of smoke that will spread throughout the world, darkening the skies and leaving vast regions devastated.

The 1st trumpet blast itself will likewise astonish humanity. As the angels of Yeshua stand in the heavens above the nations sounding their trumpets, the whole world will hear the alarm blast. Many will not understand what is happening. Confusion, terror, and astonishment will spread throughout the nations as people witness events unlike anything that has ever occurred in human history. These are acts of power and glory that only Elohim can perform, inaugurating the visible Kingdom of Yeshua before all humanity.

At the 2nd trumpet blast, sounded on the 2nd day of the 7th new moon, John sees “something like a great mountain burning with fire” cast into the sea (Revelation 8:8–9). This represents a gigantic fiery meteor striking the seas of the earth. As a result, 1/3 of the sea is turned to blood, 1/3 of the living creatures in the sea die, and 1/3 of the ships are destroyed.

The destruction of 1/3 of the ships will most likely result from the enormous tsunami generated by the impact of the meteor upon the ocean. The impact will probably occur in the Atlantic Ocean, which constitutes approximately 1/3 of the oceanic waters of the earth. Consequently, the waters along the coasts of Europe, the eastern coasts of North and South America, and the western coasts of Africa will be turned to blood. The resulting tsunami will devastate coastlines, destroy ports, and sink countless ships throughout the affected region. Like the 1st trumpet, this sign will be witnessed by the entire world. Humanity will recognize that these are not ordinary natural disasters, but acts of divine power accompanying the visible inauguration of the Kingdom of Yeshua.

At the 3rd trumpet blast, sounded on the 3rd day of the 7th new moon, John sees “a great star from heaven, burning like a torch,” falling upon 1/3 of the rivers and the springs of waters (Revelation 8:10–11). This represents a great comet striking the earth. Its impact introduces bitter and poisonous material into 1/3 of the rivers and springs of fresh water, causing many people to die after drinking the contaminated water. On that day, it will be wise to avoid drinking water from faucets.

The comet may likely strike the great freshwater region of Asia. Asia contains approximately 1/3 of the world's renewable freshwater resources and is home to some of the greatest river systems on earth, including the Ob, Yenisei, Lena, Amur, Yangtze, Yellow, Ganges, Brahmaputra, Mekong, and many others. The impact of the burning star upon this immense freshwater region would fulfill the prophecy that 1/3 of the rivers and springs of waters become bitter (Revelation 8:10–11).

The contamination of these freshwater systems will create an unprecedented humanitarian catastrophe. Rivers, lakes, springs, and reservoirs supplying drinking water to hundreds of millions of people will become poisonous, causing widespread sickness and death. Never before in human history has such a large portion of the earth's freshwater supply been contaminated in a single event. Like the previous trumpet punishments, this will be another worldwide manifestation of the power of Elohim, causing great fear to fall upon the nations.

The fiery mountain of the 2nd trumpet and the burning star of the 3rd trumpet also fulfill the words of Yeshua concerning the signs that would immediately precede His return. Yeshua declared, “the stars will fall from heaven, and the powers of the heavens will be shaken” (Matthew 24:29; Mark 13:25). The two burning heavenly bodies seen by John — the fiery mountain cast into the sea and the burning star called Wormwood falling upon the rivers and springs of water — constitute the fulfillment of this prophecy. Never before in human history have such heavenly objects struck the earth in this way.















The 3rd trumpet likewise fulfills the prophecy of Jeremiah, where Elohim declared, “behold, I will feed them with wormwood, and give them poisoned water to drink” (Jeremiah 9:15; 23:15). John identifies the burning star as “Wormwood” because it fulfills this ancient prophecy. Jeremiah foretold that Elohim would give His people wormwood and poisoned water as a punishment, and this is fulfilled by the 3rd trumpet of Revelation, when the burning star called Wormwood falls upon the rivers and springs of water, causing many to die from the contaminated waters (Revelation 8:10–11).

At the 4th trumpet blast, sounded on the 4th day of the 7th new moon, 1/3 of the sun, 1/3 of the moon, and 1/3 of the stars will be darkened (Revelation 8:12). Unlike the darkening of the sun and moon that fulfilled the second sign of the 6th seal in 1780 AD, known as New England’s Dark Day, which occurred only over a limited region of the earth and whose immediate physical cause remains uncertain, the darkening at the 4th trumpet will be a worldwide event.

The prophecy declares that 1/3 of the heavenly lights are darkened. This is fulfilled by approximately 8 hours of complete darkness over the entire earth, causing 1/3 of the 24-hour day to pass without any celestial light overhead. On the side of the earth experiencing daytime, the sky will become pitch black, even darker than midnight, with no visible sun overhead. On the opposite side of the earth, where it is nighttime, the sky will likewise become pitch black, with neither the moon nor the stars visible. Thus, the entire earth will simultaneously experience the darkening of its heavenly lights, each hemisphere according to its own time of day.

This supernatural darkness will continue for approximately 8 hours before gradually passing away. It will be a celestial sign unlike anything witnessed in human history, surpassing the Great Dark Day of New England in 1780 AD and far exceeding any solar eclipse, lunar eclipse, or other natural astronomical phenomenon ever observed. As with the previous trumpet signs, this will be another manifestation of the power and glory of Elohim, causing the nations to stand in fear and awe.

The darkness that will befall the earth at the 4th trumpet blast will come suddenly. The prophet Amos likewise foretold this event, declaring, “it shall come to pass in that day... that I will make the sun go down at noon, and I will darken the earth in broad daylight” (Amos 8:9). Amos places this sign in the context of the great shaking of the earth (Amos 8:8), corresponding to the return of Yeshua. Thus, the sudden darkening of the sun at midday foretold by Amos is fulfilled by the worldwide darkening of the heavenly lights at the 4th trumpet.

Yeshua likewise declared that in association to His appearing, “the sun will be darkened, and the moon will not give its light” (Matthew 24:29; Mark 13:24–25). The darkening of the sun, moon, and stars is fulfilled by the 4th trumpet. Together these trumpet signs constitute the celestial signs that Yeshua said would come with His visible return in glory.

The final 3 trumpets are distinguished from the first 4 by being called the three *woes* (Revelation 8:13). After the 4th trumpet has sounded, John sees an angel flying through the midst of heaven, proclaiming with a loud voice, “woe, woe, woe to those who dwell on the earth, because of the remaining blasts of the trumpet of the three angels who are about to sound” (Revelation 8:13).

Like the first 4 seals of Revelation, however, the 5th and 6th trumpets employ figurative language that must be interpreted. Their visions are not describing literal locusts, horses with serpent-headed tails, or other symbolic creatures, but prophetic realities conveyed through symbolism. Only after their figurative language is correctly interpreted can the true meaning of these trumpet signs be understood.

At the 5th trumpet blast, sounded on the 5th day of the 7th new moon, John sees locusts emerging from the smoke of the abyss (Revelation 9:1–11). These are not literal locusts, but figurative locusts representing angels.





They are the angels who are presently imprisoned in the dark caverns of the earth, where they remain confined in the form of *ruach* (spirit, wind).

These are the very *rujot* to whom Yeshua proclaimed His victory after His resurrection (1 Peter 3:18–20). They are also the angels who abandoned their own heavenly dwelling and descended to the earth to take wives from among the daughters of men before the Flood (Genesis 6:1–4; Jude 6; 2 Peter 2:4). Because of this specific sin, they received a far more severe punishment than the other fallen angels. Rather than being permitted to roam the earth as *rujot*, they have remained imprisoned in gloomy caverns of the earth for thousands of years, awaiting the time appointed for their temporary release.

That appointed time is the 5th trumpet. They are released only briefly to carry out the punishment assigned to them by Elohim. After fulfilling their task, they will once again be imprisoned, this time for another 1,000 years, until the final judgment (Revelation 20:1–3). At the conclusion of the Millennium, they will be brought before the judgment of Elohim and cast into the lake of lava. There they will be destroyed both in body and soul (Matthew 10:28). At that judgment they will no longer exist as *rujot*, but will appear once again in their true human form so that they may experience the full agony of the punishment of their rebellion when they are destroyed over the lake of lava.

These angels are figuratively described as locusts because they spread throughout the entire earth, just as an immense swarm of locusts covers the land wherever it goes. Yet they are specifically commanded not to harm the grass of the earth, nor any green thing, nor any tree (Revelation 9:4). This immediately shows that they are not literal locusts, which ordinarily consume grass and crops for sustenance, but angels acting under the authority of Elohim.

John next describes them as wearing “something like crowns of gold” upon their heads (Revelation 9:7), further confirming that they are angels, for all angels have authority. Their faces are human and they have wings because they will manifest themselves as cherubim when they are released, that is, as winged human-like angels. Their long hair symbolizes the thousands of years they have remained imprisoned in the dark caverns of the earth.

Their teeth are described as the teeth of lions (Revelation 9:8). Teeth are used to seize and crush. These imprisoned angels are released to seek out those whom they have been appointed to crush with their sting. Yet they are expressly commanded not to harm those who possess the seal of Elohim, that is, those who have the *Ruach HaQodesh* dwelling within them (Revelation 9:4).

John also sees them wearing breastplates like breastplates of iron (Revelation 9:9). The iron breastplates symbolize that they are fully protected while carrying out their mission. No human weapon will be able to hinder or destroy them during the period appointed for their work.

The king over them is identified as the angel of the abyss, whose Hebrew name is *Abaddon* and whose Greek name is *Apollyon*, both meaning “Destroyer” (Revelation 9:11). This is the same destroying angel associated with *Pesach* (Passover) in Egypt, who passed over the houses marked with the blood of the lamb while bringing death upon the firstborn of Egypt (Exodus 12:23). Just as destroying angels were released to execute punishment upon Egypt, these imprisoned angels are likewise released at the 5th trumpet to carry out the punishment assigned to them by Elohim.

Finally, John describes them as having tails like scorpions with stings in their tails (Revelation 9:10). This, too, is figurative language. The sting in their tails represents a punishment that follows their release several days later. Just as a scorpion’s sting comes behind it in its tail, so the agonizing punishment associated with these angels comes after their release. 10 days later, on the 15th day of the 7th new moon, at the beginning of Sukkot, the 1st









bowl plague of Revelation is poured out upon those who bear the mark of the beast and worship its image (Revelation 16:2). That plague of agonizing boils constitutes the figurative sting on tails of these angels, which follows 10 days after their release. The agony of the boils will be like the agony of the sting of a scorpion, and will endure for up to 5 months until each is judged and condemned over the lake of lava. Before that sting is inflicted, their immediate task is to prevent humanity from committing suicide, so that no one who is alive and appointed for wrath because of disobedience may escape the punishment of the plagues of Revelation by committing suicide. This explains why “in those days men will seek death and will not find it, they will desire to die, and death will flee from them” (Revelation 9:6).

This likewise fulfills the prophecy of Isaiah concerning those who have made a covenant with death and an agreement with Sheol, meaning those who have determined to bring death upon themselves. Elohim declared, “your covenant with death shall be annulled, and your agreement with Sheol shall not stand, when the overflowing scourge passes through, then you shall be trampled down by it” (Isaiah 28:15–18). Those who seek death to escape the punishments of Elohim will not be permitted to die. These cherubim will fly throughout the entire earth, watching for anyone who attempts to commit suicide, and will simply heal or resurrect them. They will endure the pain of suicide, yet it will be futile, for they will remain alive. Thus, their covenant with death and their agreement with Sheol will be annulled. In this way, they will be forced to endure the 7 plagues of Revelation, beginning with the 1st plague, the agonizing boils. This is terrifying, because there will be no escape from the punishment of Elohim, not even through death.

Because of the descent of Yeshua and the terrifying signs already unleashed by the previous trumpet blasts, many people will seek to commit suicide, yet death will not be granted to them. Instead, these cherubim will heal or resurrect anyone who attempts to take his own life, preventing all escape from the punishments of Elohim. They will first be forced to endure the 7 plagues of Revelation, followed by the judgment of the living, and finally the condemnation over the lake of lava. They will be cast into the lake of lava, where they will be destroyed both body and soul, and will cease to exist (Matthew 10:28). Their final moments of existence will be filled with unbearable torment and agony, after having already endured the agony of the 7 plagues of Revelation — the figurative sting inflicted by the angels of the 5th trumpet blast.

At the 6th trumpet blast, sounded on the 6th day of the 7th new moon, four angels who have been bound at the great river Euphrates are released (Revelation 9:14–15). These are not ordinary angels, but four powerful archangels given authority over an immense army of 200 million angels. Like the imprisoned angels released at the 5th trumpet, these four archangels had likewise abandoned their heavenly dwelling and committed sexual immorality on the earth by marrying women and therefore received a more severe punishment than the rest of the fallen angels. Yet they have remained confined in a separate cavern near the Euphrates because Elohim appointed them to be released separately from the angels of the 5th trumpet in order to carry out a different punishment that will be assigned to them.

Their release is likewise temporary. After carrying out the punishment assigned to them at the 6th trumpet, they will again be imprisoned for another 1,000 years, together with the other evil angels, until the final judgment after the Millennial Kingdom. At that time they will receive their final punishment in the lake of lava, where they will be destroyed both body and soul.

The army of 200 million is not a human army but an angelic army (Revelation 9:16). These are the 1/3 of the angels who were cast out of heaven with Satan (Revelation 12:4, 7–9). Throughout the present aeon they have carried out the 4 hidden tasks represented by the 4 horsemen of the first 4 seals while existing in the invisible form of ruach. At the 6th trumpet, however, they are transformed into a visible form in order to carry out a new assignment. Under the authority of the 4 evil archangels released from the Euphrates, they are commissioned to kill 1/3 of all humanity (Revelation 9:15).







陆家嘴
Lujiazui
延安东路
Yan'an Rd E

上海市商业中



Because these 4 archangels are released at the great river Euphrates, it is likewise probable that the punishment carried out by the army of 200 million angels will be concentrated in the nations of Asia. The Euphrates has long marked the gateway to the great civilizations of Asia, and today that continent contains approximately 1/3 of the world's population. The punishment will most likely begin from the region of the Euphrates and extend throughout the densely populated nations of Asia under the authority of the 4 archangels released from their imprisonment.

This army of 200 million angels is the same army seen by the prophet Joel. Joel begins his prophecy with the sounding of the trumpet in Mount Zion, declaring, "blow the trumpet in Zion... for the day of the Master is coming" (Joel 2:1). He then describes an immense army advancing across the land whose appearance is like "the appearance of horses, and they gallop just like steeds" (Joel 2:4). This corresponds to the army of 200 million angels released at the 6th trumpet of Revelation. They do not appear in their ordinary human form, but are transformed into horses of fire, like the horses of fire seen by the prophets Elijah and Elisha (2 Kings 2:11; 6:17). In this fiery form they gallop swiftly across entire regions, entering cities to carry out the punishment assigned to them.

John likewise describes this army as horses from whose mouths proceed fire, smoke, and sulfur, by which one-third of humanity is killed (Revelation 9:17–18). Joel also declares that before them the land is like the Garden of Eden, but behind them lies a desolate wilderness consumed by fire (Joel 2:3). Thus, the fire that proceeds from these horses of fire brings widespread destruction wherever they go. This is not a human army employing earthly weapons, but an angelic army transformed into horses of fire under the authority of the 4 imprisoned archangels released at the Euphrates, carrying out the punishment appointed by Elohim at the 6th trumpet.

Those who die at the 6th trumpet receive a lesser punishment than those who survive. Although they are killed by the army of 200 million angels, they do not experience the 7 plagues of Revelation that are afterward poured out upon the living. Those who remain alive must first endure the full outpouring of Elohim's wrath through the 7 plagues before finally being cast into the lake of lava. By contrast, those who die at the 6th trumpet are spared the punishment of the 7 plagues. They remain in the sleep of death until they are resurrected 1,000 years later, when they are judged and then condemned to be thrown into the lake of lava. Thus, the final punishment is the same for both groups, but those who survive the 6th trumpet endure a greater measure of Elohim's wrath before their final condemnation.

The heads of lions symbolize the terror they will inspire among those who behold them. From their mouths proceed fire, smoke, and sulfur (Revelation 9:17–18). As these angels gallop throughout the nations in the form of fiery horses, fire, smoke, and sulfur proceed from them, by which 1/3 of humanity is killed. Their bodies appear as horses in the vision because that is the form into which these angels transform in order to carry out their mission. Like the horses of fire seen by Elijah and Elisha (2 Kings 2:11; 6:17), these angels manifest themselves as horses of fire, enabling them to move swiftly throughout entire regions of the earth while carrying out the punishment of the 6th trumpet. They have 1 day to kill 1/3 of humanity, therefore they must gallop swiftly as horses of fire.

John also describes them as wearing breastplates of fiery red, dark blue, and sulfur yellow (Revelation 9:17). These colors correspond to the fire, smoke, and sulfur that proceed from them. The fire, smoke, and sulfur that proceed from these angels also serve as their protection against anyone who attempts to harm them as they gallop throughout the regions of the earth where they will kill. Cities and nations will undoubtedly be placed on alert because of their destruction and will attempt to stop them, but no human power will be able to resist them.

Finally, John describes these horses as having tails like serpents, with heads by which they do harm (Revelation 9:19). Like the tails of the locusts at the 5th trumpet, these tails are likewise figurative. Here, however, the tails

do not end in scorpion stings but in serpent heads. To understand this symbolism, it is necessary to understand both biblical prophecy and the lexical meaning of certain Hebrew words. The serpent is closely associated with the *saraph*, for the Hebrew word *saraph* is also used of the "fiery serpents" in the wilderness (Numbers 21:6, 8; Deuteronomy 8:15), and Isaiah likewise speaks of the "flying saraph" (Isaiah 14:29), which refers to winged fiery seraphim angels. The prophecy therefore indicates that after their first manifestation as horses of fire at the 6th trumpet, these same angels later manifest themselves in the form of winged seraphim.

These are the fiery seraphim who later carry out the punishment upon the land of Israel and Gaza. At the 6th trumpet they kill by fire, smoke, and sulfur, appearing as horses of fire. Later, however, they execute a different punishment, not with fire but with the sword, so that the inhabitants of the land of Israel and Gaza bleed like grapes trampled in the winepress of the wrath of Elohim. This is why Isaiah prophesied, "do not rejoice, all you of Philistia... for from the serpent's root will come forth a viper, and its offspring will be a flying saraph" (Isaiah 14:29). The serpent-headed tails of the horses therefore point forward to their later manifestation as winged seraphim of fire, revealing another form into which these angels transform in order to carry out the punishment appointed to them. The trampling of the land of Israel happens 4 days after they are released, on *Yom Kippur* (Day of Atonement).

During the trumpet blasts, the people of Elohim have not yet been gathered to Yeshua, but they will nevertheless be protected from the harm of these plagues. This is already indicated at the 5th trumpet, where the imprisoned angels are specifically commanded not to harm those who have the seal of Elohim upon their foreheads (Revelation 9:4).

This same pattern is found throughout the Scriptures. When Elohim poured out His plagues upon Egypt, He protected His own people dwelling in the land of Goshen (Exodus 8:22–23; 9:4–7, 26; 10:23; 11:7; 12:23). Likewise, the psalmist declared, "a thousand may fall at your side, and ten thousand at your right hand, but it shall not come near you" (Psalm 91:7). Just as Elohim protected Israel while Egypt was being punished, He will likewise protect those who truly believe in Yeshua and obey the commandments of Elohim while the trumpet punishments are poured out upon the earth.

The nations will experience the wrath of Elohim, but those who bear the seal of Elohim — the Ruach HaQodesh — will be preserved through these manifestations of His power and punishments. Their protection will stand as a testimony that Elohim does indeed make a distinction between those who belong to Him and those who do not, just as He declared in Egypt, "that you may know that the Master makes a distinction between Egypt and Israel" (Exodus 11:7; Exodus 8:22–23; 9:4–7, 26; 10:23; 12:23).

The gathering of the people of Elohim does not occur during the trumpet blasts. Throughout the sounding of the 7 trumpets, those who bear the seal of Elohim remain upon the earth, preserved from the trumpet blasts just as Israel was preserved in the land of Goshen while Egypt was struck with plagues. Their gathering takes place only after the 7th trumpet has been sounded.

Three days after the 7th trumpet, on the 10th day of the 7th new moon, on *Yom Kippur* (Day of Atonement), the final instrument is sounded — the great shofar, in Yovel 120. Unlike the 7 silver trumpets sounded by the angels during Yom Teruah, this final instrument is the sounding of the shofar, announcing the gathering of the people of Yeshua. At that time, Yeshua sends His angels "with a great sound of an instrument" to gather His chosen ones from the four winds, from one end of heaven to the other (Matthew 24:31). This is the fulfillment of the great shofar spoken of by the prophets (Isaiah 27:13), when the people of Elohim are finally gathered to their King.





At the 7th trumpet blast, sounded on the 7th day of the 7th new moon, Yeshua officially begins His visible reign over the earth. This is the climax of the 7 trumpets of Revelation, for “the kingdom of the world has become the Kingdom of our Master and of His Mashiach, and He shall reign to the aeons of the aeons” (Revelation 11:15). The sounding of the 7th trumpet therefore marks the official inauguration of the Millennial Kingdom. It is also at this moment that the 7th seal of Revelation is completely removed, allowing the scroll to be finally opened and its contents fully revealed. The opened scroll represents the visible manifestation of the Kingdom of Yeshua upon the earth, no longer hidden from the nations but openly revealed before all humanity.

This is the greatest and most awesome of all the trumpet blasts. From this moment forward, Yeshua governs the nations with a rod of iron, just as the prophets foretold (Psalm 2:8–9; Revelation 2:26–27; 12:5; 19:15). He will rule the nations with a rod of iron and break them to pieces like a potter’s vessel (Psalm 2:9). Through the 7 plagues of Revelation, He will shatter the kingdoms of the world and establish His righteous government over the earth. He will judge all the living during His reign, and then, 1,000 years later, He will judge the dead before the Great White Throne (Revelation 20:11–15). All who refused to repent of their evil deeds will ultimately be cast into the lake of lava, where they will be destroyed both body and soul (Matthew 10:28).

Each of the 7 trumpet blasts will be sounded at sunset in Jerusalem, according to the biblical reckoning of the day. The prophetic clock of Elohim is centered in the land of Israel. Each trumpet will be sounded at the beginning of its respective day of the 7th new moon, beginning with Yom Teruah and continuing for 7 consecutive days. Because the earth is a sphere and is divided into many time zones, the trumpet blasts will be heard throughout the world at different local times. When the angels sound the trumpets at sunset in Jerusalem, it will be daytime in some nations, nighttime in others, and morning or afternoon in still others. Nevertheless, each trumpet blast will be sounded simultaneously throughout the earth, with every region hearing it according to its own local time.

INTERPRETATION OF THE TWO WITNESSES

There is much confusion regarding the two witnesses of Revelation. Some have interpreted them figuratively, claiming that they represent the Old Testament and the New Testament, the Law and the Gospel, Israel and the Church, or other symbolic entities. Yet the vision itself describes two literal prophets (Revelation 11:10), not symbolic institutions or abstract concepts.

The two witnesses are two literal prophets who will be anointed with the *Ruach HaQodesh* (Holy Spirit, Set-Apart Airflow) by Elohim 3½ years before the visible return of Yeshua (Revelation 11:3–12). They are the two forerunners of His second coming, just as John the Baptist was the forerunner of His first coming. Before Yeshua first appeared publicly, Elohim sent John to prepare the way before Him (Isaiah 40:3; Malachi 3:1; Matthew 3:1–3; Mark 1:2–4; Luke 3:3–6). Likewise, before Yeshua returns to establish His Millennial Kingdom, Elohim will again send two prophets to warn the world of His imminent return. That is why they are clothed in sackcloth, a coarse garment traditionally worn by prophets and the righteous during times of mourning, repentance, and impending judgment, serving as a testimony to the mourning and suffering that are about to come upon the world after their ministry.

Many likewise believe that the two witnesses will be Moses and Elijah returned from the dead. Yet this cannot be the case. Moses already died once (Deuteronomy 34:5–6), whereas the two witnesses are destined to be martyred (Revelation 11:7–10). If Moses were one of the two witnesses, he would have to die a second time. On the other hand, Elijah is often assumed never to have died because he was taken away in a whirlwind (2 Kings 2:11). However, Elijah was not taken into the third heaven but was removed to another location upon the earth. This is confirmed by the fact that, years later, a letter from Elijah was delivered to King Jehoram (2 Chronicles 21:12–15), demonstrating that he was still on the earth after his departure in the whirlwind. Elijah therefore eventually died a normal death like the other prophets. And just like Moses, he is not appointed to die a second time.

The two witnesses will not be resurrected prophets from previous generations, but two men chosen from the final generation and anointed by Elohim with the *Ruach HaQodesh* to serve as His prophets. Just as Elohim has always raised up prophets from among the people of their own generation, so He will again raise up two prophets from the final generation to prepare the way for the visible return of Yeshua.

Their ministry lasts 1,260 literal days, that is, 3½ literal years, immediately preceding the return of Yeshua (Revelation 11:3). The 1,260 days of their prophesying expire in the morning, according to Jerusalem time, between the 6th and 7th trumpet blasts. This explains why the account of the two witnesses is placed between the 6th and 7th trumpets in Revelation. Their placement at this point in the vision is both deliberate and significant. They are killed in the middle of the 6th day of the 7th new moon, which will most likely be Tishri 6. They are the final two martyrs for Yeshua. Their martyrdom occurs after the descent of Yeshua to the earth at the conclusion of the 6th seal, yet before He officially begins His visible reign at the sounding of the 7th trumpet. Their deaths therefore complete the full number of the martyrs spoken of under the 5th seal, after which the Kingdom of Yeshua is inaugurated. They are literally the final warning to the world before Yeshua officially begins His visible reign over the earth at the sounding of the 7th trumpet.

Throughout most of the 1,260 days of their ministry, the two witnesses are establishing two independent *kehillot* (assemblies). This is why Revelation identifies them as “two lampstands” (Revelation 11:4). The two lampstands



represent the two set-apart kehillot that they establish during their ministry. Each witness establishes a *kehillah* (assembly) in a different city, independently gathering together those in their respective cities who believe in Yeshua and obey the commandments of Elohim. The other 5 kehillot remain scattered throughout the world in five other cities. There are always only 7 kehillot that truly belong to Elohim anywhere in the world, and the two witnesses establish 2 of those 7 kehillot.

There is a common misconception that the two witnesses spend their entire 1,260-day ministry prophesying side by side. Yet the symbolism of the two lampstands indicates otherwise. Since each lampstand represents a different kehillah located in a different city, the two witnesses likewise carry out most of their ministries independently, each laboring among his own assembly in two different cities. Only toward the end of their ministry do they finally appear together in Jerusalem before all humanity as the world's last prophetic warning immediately before the commencement of the Millennial Kingdom of Yeshua.

The two witnesses are also called “the two olive trees” (Revelation 11:4). This symbolism comes directly from the vision of the prophet Zechariah, who saw two olive trees standing on either side of a golden menorah (Zechariah 4:2–3). The menorah represents the 7 kehillot of Yeshua, while the two olive trees represent the two peoples from whom those kehillot are gathered, Israel and the Gentiles.

These are the same two olive trees to which the apostle Paul later refers (Romans 11:17–24). The cultivated olive tree represents Israel because Israel was entrusted with the Torah and has therefore been cultivated, pruned, and cared for by Elohim. The wild olive tree represents the Gentiles because, apart from Israel, they

were without the Torah and therefore remained wild and unpruned. Yet Elohim choses a remnant to become His people as 7 kehillot from both olive trees.

In Zechariah's vision, oil continually flows from the two olive trees into a central bowl above the menorah, and from that bowl it flows through seven channels to the seven lamps, enabling them to shine continually (Zechariah 4:2–3, 11–14). The oil represents the Ruach HaQodesh, who continually supplies each lampstand with freedom from sin, enabling it to truly be a light to the world. Thus, the two witnesses are called “the two olive trees” because each comes from one of the two peoples of Elohim, Israel and the Gentiles. One witness will be a son of Israel, whereas the other will be a Gentile.

When Zechariah sees the two olive branches, each attached to one of the two olive trees, he asks what they represent. The angel replies, “these are the two anointed ones who stand beside the Master of the whole earth” (Zechariah 4:11–14). These two anointed ones are the two witnesses of Revelation. They are called the two olive trees because each proceeds from one of the two peoples of Elohim, Israel and the Gentiles.

Within the menorah, the two lampstands corresponding to the two witnesses are the two outer lampstands. Being nearest to the two olive trees and to the two olive branches, they receive extra oil that drips on them directly. This also explains why, among the 7 kehillot to which Yeshua addressed messages in Revelation 2–3, only 2 kehillot received no rebuke. The remaining 5 kehillot were each corrected for various shortcomings, but these 2 were found to be perfect. These 2 kehillot correspond prophetically to the two outer lampstands in Zechariah's vision, which receive additional oil dripping directly from the two olive branches, beyond the oil already supplied to all 7 lampstands through the central bowl.

The two witnesses will therefore each establish one of these two perfect kehillot during their 1,260-day ministry. Because they are founded directly by the two greatest prophets the world will ever witness, these two kehillot will be fully mature and blameless, shining brightly through the extra supply of Ruach HaQodesh present within the two witnesses. The other 5 kehillot throughout the world will likewise have the Ruach HaQodesh, but the Ruach HaQodesh will be manifested to a lesser degree in them than in these 2 perfect kehillot. Consequently, they will still have imperfections.

Throughout most of their 1,260-day ministry, the two witnesses devote themselves primarily to establishing their two kehillot and instructing the believers within those assemblies. During the latter portion of their ministry, however, they finally reveal themselves openly before all humanity. At that time they begin exercising the extraordinary authority granted to them by Elohim. They strike the earth with plagues as often as they desire, they turn the waters into blood, and they shut the heavens so that no rain falls during the days of their prophecy (Revelation 11:5–6). The result will be a worldwide drought of unprecedented severity. Although droughts are already increasing in many parts of the world, what the two witnesses will bring upon the earth will be far more severe, affecting the nations on a global scale.

The consequences of such a global drought will be catastrophic. Only a few weeks of sustained worldwide drought will be sufficient to trigger an unprecedented humanitarian catastrophe. Rivers, reservoirs, and lakes will rapidly decline, causing hydroelectric power stations around the world to cease operating. Nuclear power plants, which depend upon enormous quantities of fresh water for cooling, will likewise be forced to shut down or drastically reduce their output. The resulting collapse of electrical generation will produce widespread power outages across entire nations. Entire cities will be left without water, and strict water rationing will become necessary.

Agriculture will also be devastated. Crops will wither for lack of rain, livestock will perish from the scarcity of water and pasture, and food production will collapse. The interruption of agriculture will quickly spread throughout the global economy as supply chains begin to fail. Supermarket shelves will become increasingly

empty, essential goods will become scarce, and famine will spread across many nations. Humanity will witness an economic and humanitarian crisis unlike anything previously experienced.

The two witnesses will most likely reveal themselves to all humanity only during the final weeks of their ministry. The punishments they bring upon the world, together with the events surrounding the visible return of Yeshua, will be so severe that the period during which they openly strike the world with plagues and bring about a global drought must necessarily be brief. Yeshua Himself declared that “unless those days were shortened, no flesh would be saved, but for the elect’s sake those days will be shortened” (Matthew 24:22). Thus, the public ministry of the two witnesses reaches its climax only a few weeks before their death, after which the final events surrounding the return of Yeshua unfold in rapid succession.

Many people assume that because the two witnesses prophesy for 1,260 days, they will be publicly known throughout the world for that entire period. Yet this assumption is not necessarily correct. The Scriptures simply state that they prophesy for 1,260 days (Revelation 11:3), but they do not say that their worldwide public ministry occupies the entire duration of those days.

The ministry of Yeshua Himself shows this same pattern. After He was anointed, He did not immediately reveal Himself publicly, but first withdrew into the wilderness to fast for 40 days (Matthew 4:1–2; Luke 4:1–2). Even afterward, His public recognition grew gradually as His ministry expanded throughout Judea, Galilee, and the surrounding regions. In the same way, the ministry of the two witnesses will develop progressively rather than appearing suddenly before the entire world from the first day they are anointed.

This understanding is likewise supported by biblical chronology. The 1,290 years of Daniel (Daniel 12:11–12), counted from the destruction of the First Temple in 600 BC to the beginning of the construction of the Dome of the Rock in 691 AD, the 1,335 years of Daniel, counted from the Dome of the Rock in 691 AD to the year 6000 YB (2026 AD), the 2,000 years of Hosea (Hosea 6:2), counted from the anointing of Yeshua in 26 AD (4000 YB, Yovel 80) to His return in 2026 AD (6000 YB, Yovel 120), and the completion of the 6,000th year of creation all converge upon Yom Kippur in 2026 AD. Yet the two witnesses have not appeared publicly before all humanity, even though they would already have had to be anointed since the spring of 2023 AD. This indicates that their worldwide public ministry is reserved for the very end of their 1,260-day ministry. They will most likely reveal themselves to the nations only during the final weeks before the return of Yeshua, serving as the last warning to the world immediately before His visible reign begins — a warning that will be exceedingly brief.

This will come as a shock and a surprise to many and is not what most believers expect. Yet this is often how Elohim works, accomplishing His purposes in ways that people do not anticipate. Even John the Baptist did not expect the Mashiach of Israel to come in the manner that Yeshua came — in humility and as the suffering Servant who was predestined to die. Indeed, John himself later doubted and questioned whether Yeshua was the promised One of Israel (Matthew 11:2–6; Luke 7:18–23).

Throughout most of their 1,260-day ministry, the two witnesses devote themselves primarily to establishing their two kehillot. Building communities, teaching the commandments of Elohim, instructing disciples, correcting sin, appointing leadership, and strengthening believers all require considerable time. Even Yeshua spent 3½ years building up His own disciples, and yet one of them became a traitor, while others repeatedly struggled with lack of belief and understanding. The formation of obedient disciples therefore requires patience, instruction, correction, and growth in understanding over time. Likewise, the first years of the ministry of the two witnesses will be devoted primarily to building up the believers within their two kehillot before turning their attention to the nations. Their prophetic ministry therefore begins by preparing the people of Elohim before proclaiming their final warning to the world.

Only toward the end of their 1,260 days will they reveal themselves openly before all humanity. At that time they direct their message to the entire world and begin striking the nations with plagues as often as they desire (Revelation 11:5–6). Their public ministry therefore serves as the final warning before the visible return of Yeshua, but that warning will most likely be very brief, perhaps lasting only a matter of weeks.

The Scriptures do not specify every plague that the two witnesses will bring upon the earth. Their punishments will probably resemble the great acts of power previously carried out through Moses, Elijah, and the other prophets. They may call down fire from heaven upon entire cities, turn seas, rivers, and springs of water into blood, strike humanity with diseases and agonizing boils, bring swarms of destructive insects upon the land, cause darkness so intense that it can be felt, bring earthquakes, destructive hail, and many other devastating punishments. They will be the two most powerful prophets the world has ever seen, surpassing even Moses, because their ministry will extend to the entire world, whereas the ministry of Moses was confined primarily to Egypt and the wilderness through which Israel traveled.

The plagues brought upon the world by the two witnesses will be so severe that the nations will come to hate them. Rather than repenting, humanity will blame the two witnesses for its suffering and will long for their death. When the beast as the 8th head, which is the United States of Europe with its 10 nation states, finally overcomes them and kills them, the peoples of the world will rejoice that they are dead (Revelation 11:7–10).

Their bodies will lie exposed in the street of Jerusalem, “the great city” where their Master was crucified (Revelation 11:8). They will not be buried, but their bodies will remain in public view for 3½ days. The inhabitants of the earth will celebrate their deaths, exchange gifts with one another, and rejoice because “these two prophets tormented those who dwell on the earth” (Revelation 11:10).

Yet in celebrating and approving the murder of the two witnesses, humanity will unknowingly bring upon itself the guilt of shedding the blood of the final two prophets of Elohim. Instead of recognizing them as His messengers, the nations will reject them just as they rejected the prophets before them and, ultimately, Yeshua Himself.

Nor will humanity understand that the two witnesses were only the final warning. Their ministry constituted the last call to repentance before the fullness of the wrath of Elohim. By celebrating their deaths, the nations will imagine that their torment has ended, when in reality something far more dreadful is already unfolding and is about to intensify. The punishments inflicted by the two witnesses are followed and accompanied by the far greater punishments associated with the 7 trumpet blasts of Revelation, culminating in the 7th trumpet and the official beginning of the visible reign of Yeshua. Afterward come the 7 plagues of Revelation, and ultimately the punishment of the lake of lava. Thus, humanity will celebrate the death of the two witnesses without realizing that their plagues were only a warning of punishments far greater than anything they themselves had inflicted.

The resurrection of the two witnesses 3½ days after their martyrdom is likewise deliberate. They are killed during the morning of the 6th day of the 7th new moon, most likely Tishri 6. 3½ days later brings us to the 10th day of the 7th new moon, *Yom Kippur*, the Day of Atonement appointed in the Torah (most likely Tishri 10). Their resurrection therefore coincides with the sounding of the great shofar on Yom Kippur in Yovel 120.

The two witnesses do not receive a separate resurrection from the rest of the righteous. Rather, they participate in the same first resurrection as all the set-apart people of Elohim. At the sounding of the great shofar, they are raised together with all the righteous who have died in belief, fulfilling the first resurrection spoken of throughout the Scriptures (Isaiah 27:13; Matthew 24:31; 1 Corinthians 15:52; 1 Thessalonians 4:16–17; Revelation 20:4–6).

Immediately after their resurrection, they are caught up by the cherubim to meet Yeshua in the clouds together with the rest of the resurrected and gathered people of Elohim. Thus, the resurrection of the two witnesses is not an isolated event, but the same first resurrection that takes place on Yom Kippur at the sounding of the great shofar.

During the days the prophesy, humanity will quickly discover that no government, military, police force, or scientific power can stop them. Anyone who attempts to harm them before the appointed time of their martyrdom will be incinerated by fire. As Revelation declares, "if anyone wants to harm them, fire proceeds from their mouth and devours their enemies, if anyone wants to harm them, he must be killed in this manner" (Revelation 11:5). They will therefore be unstoppable while carrying out the mission entrusted to them by Elohim. Every plague they unleash will stand as undeniable evidence that they have been sent by Elohim.

Yet, despite witnessing these extraordinary signs, the majority of humanity will still refuse to repent, just as Pharaoh repeatedly hardened his heart despite the plagues that struck Egypt. Thus, the ministry of the two witnesses becomes the world's final call to repentance before the visible return of Yeshua.

Many believers will foolishly assume that the public appearance of the two witnesses marks the beginning of another 3½ years or even 7 years before the return of Yeshua. Yet very little time will actually remain. The final events surrounding the return of Yeshua will come upon them suddenly, just as Yeshua warned that His coming would overtake many like a thief (Matthew 24:42–44; Luke 12:39–40; 1 Thessalonians 5:2–3). Many who profess to believe in Yeshua will be found to be among the foolish virgins because they assumed that much more time remained and therefore failed to prepare themselves for His imminent return (Matthew 25:1–13). They will also be found bearing the mark of the beast through their continued use of paper money and fiat currency, and therefore will not escape the punishments that follow.

In the same vision, the Temple of Elohim is mentioned immediately before the two witnesses. Before introducing them, John is first instructed to measure the Temple of Elohim, the altar, and those who worship there (Revelation 11:1–2). This is both deliberate and significant. The vision first establishes the existence of the Temple before the Millennial Kingdom begins at the 7th trumpet and then immediately introduces the ministry of the two witnesses.

This first indicates the rebuilding of the Temple in Jerusalem before Yeshua begins to rule the earth. When the book of Revelation was given, the Temple in Jerusalem had already been destroyed by the Romans in 70 AD. Therefore, the fact that Revelation speaks of the Temple implies that it will be rebuilt before Yeshua begins His visible reign upon the earth. This is likewise confirmed by the prophet Malachi, who declares that "the Messenger of the covenant" — that is, Yeshua — "will suddenly come to His Temple" (Malachi 3:1). The Temple must therefore already be standing when Yeshua returns. Yet its placement immediately before the ministry of the two witnesses also points to another subtle truth, the two witnesses will be the builders of the Third Temple, thereby preparing the way for the visible return of Yeshua.

This understanding is likewise confirmed by the vision of Zechariah. In the same vision that presents the two olive trees, the menorah, and the two olive branches — which Zechariah identifies as "the two anointed ones" and which are later identified in Revelation as "the two witnesses" (Zechariah 4; Revelation 11:4) — Zechariah also speaks of Zerubbabel and Joshua the *Kohen Gadol* (High Priest), the two leaders who rebuilt the Second Temple after the Babylonian exile (Zechariah 3–4; Ezra 3–6; Haggai 1–2). The rebuilding of the Second Temple and its two builders are deliberately placed alongside the vision of the two olive trees, the two olive branches, and the menorah.

This reveals a deeper prophetic pattern. Zerubbabel and Joshua the Kohen Gadol serve as prophetic prototypes of the two witnesses. Just as Zerubbabel and Joshua were raised up to rebuild the Second Temple, so the two

witnesses will rebuild the Third Temple before the visible return of Yeshua. The earlier builders foreshadow the later builders.

Even the name Zerubbabel is significant. His name means “born in Babylon” or “seed of Babylon,” making him a fitting prototype of the Gentile witness. The Gentile witness is born under the worldwide system of the prostitute of Babylon before being called by Elohim. Joshua the Kohen Gadol, by contrast, serves as the prototype of the other witness, who is a son of Israel. Thus, the two builders of the Second Temple foreshadow the two builders of the Third Temple — one representing the Gentiles and the other representing Israel.

This typology is further confirmed by the prophecies addressed to Zerubbabel that extend far beyond his own lifetime. Elohim declared to Zerubbabel, "I am about to shake the heavens and the earth" and, "The treasures of all nations shall come in, and I will fill this house with glory" (Haggai 2:6–9, 21–23). These events did not occur in the days of Zerubbabel. The heavens and the earth were not shaken in his day, nor were the treasures of all nations brought into the Temple. Those prophecies instead point beyond Zerubbabel himself to one of the two witnesses whom he prophetically represents. During the ministry of the two witnesses, the heavens and the earth will indeed be shaken, and the wealth of the nations will ultimately be brought into the Third Temple, from which Yeshua will rule, fulfilling the prophecy in its complete sense.

Elohim likewise declared to Zerubbabel, "I will shake heaven and earth... in that day... I will take you, O Zerubbabel... and will make you like a signet ring, for I have chosen you" (Haggai 2:23). A signet ring represents delegated authority, for it bears the seal by which a king exercises his rule. Yet Zerubbabel himself never received such great authority in a time when Elohim shook the heavens and the earth. Rather, this prophecy points to the Gentile witness whom Zerubbabel prophetically represents. During the final 1,260 days, he will receive extraordinary authority from Elohim to strike the earth with plagues as often as he desires, and shortly afterward Elohim will indeed shake the heavens and the earth in the days of the two witnesses. Thus, in this sense, the Gentile witness becomes the signet ring of Elohim, exercising His authority to bring plagues upon all humanity. The authority of the two witnesses will go far beyond than just constructing the Third Temple.

Another remarkable detail confirms this typology. In the same vision, the angel declares, “these 7 are the eyes of the Master, which range throughout the whole earth,” and says that they “will rejoice when they see the plumb line in the hand of Zerubbabel” (Zechariah 4:10). Yet the 7 eyes of Elohim belong distinctly to the Messianic era, beginning when Yeshua ascended into heaven. Revelation identifies the 7 eyes of Elohim as the 7 Rujot HaQodesh sent out by Yeshua into all the earth (Revelation 5:6). These are given only to the 7 kehillot upon the earth — the only 7 true kehillot that belong to Yeshua and truly receive the Ruach HaQodesh during the 2,000 years of His heavenly reign between His first coming and His return.

This reality of the 7 kehillot did not exist in the days of Zerubbabel, but came into existence only after Yeshua began to rule from heaven, as revealed in the book of Revelation. Until then, the meaning of the menorah in the Tabernacle remained a mystery. Nor was it understood what the 7 eyes of Elohim represented. Only after the book of Revelation was given — a distinctly Messianic-era book — was it revealed that the menorah represents the 7 kehillot of the *Brit Hadashah* (New Covenant), and that the 7 eyes of Elohim are the 7 Rujot HaQodesh sent by Yeshua to each of these 7 kehillot. When Zerubbabel rebuilt the Second Temple, the 7 kehillot had not yet been established, Yeshua had not yet ascended to the right hand of the Father, and the 7 eyes of Elohim had not yet been sent into all the earth. The appearance of these distinctly Messianic symbols alongside Zerubbabel therefore reveals that the prophecy extends beyond his own lifetime to the days of the two witnesses, when the 7 kehillot and the 7 eyes of Elohim both exist upon the earth during the 2,000-year Messianic reign of Yeshua from heaven.

Zerubbabel therefore serves as a prophetic prototype of one of the two witnesses. Just as Zerubbabel held the plumb line while rebuilding the Second Temple, so one of the two witnesses will hold the plumb line while rebuilding the Third Temple. At that time, the 7 eyes of Elohim — that is, the 7 kehillot of Yeshua throughout the world that truly have the Ruach HaQodesh — will rejoice when they see the reconstruction of the Temple begin, knowing that the Millennial Kingdom of Yeshua is drawing near. Thus, the vision of Zechariah unites the rebuilding of the Temple, the two olive trees, the two olive branches representing the two witnesses in Revelation, the menorah with its 7 lampstands representing the 7 kehillot of Yeshua, the 7 eyes of Elohim representing the 7 Rujot HaQodesh sent by Yeshua to the 7 kehillot in Revelation, and Zerubbabel together with Joshua the Kohen Gadol as prophetic prototypes of the two witnesses, into a single prophetic picture pointing to the final construction of the Third Temple by the two witnesses before the visible return of the Mashiach.

The roles of Zerubbabel and Joshua the Kohen Gadol likewise point to the future roles of the two witnesses in relation to the Third Temple. Zerubbabel was a son of Israel who was born in the Gentile land of Babylon during the exile. He later returned to the land of Israel and became its governor, overseeing the rebuilding of the Second Temple. This foreshadows the Gentile witness, who will likewise be born outside the land of Israel under the worldwide system of the prostitute of Babylon, but will later establish himself in Israel. Like Zerubbabel, he will likely occupy a position of governmental authority in Israel during that time.

Joshua the Kohen Gadol points to the other witness. As the Kohen Gadol, Joshua's ministry centered upon the priesthood, the altar, the sacrifices, and the worship of Elohim in the Temple. He therefore foreshadows the Israeli witness, who will most likely serve as the Kohen Gadol of the Third Temple, restoring the sacrificial service and directing the worship of Elohim according to the Torah.

The two witnesses will therefore rebuild the Third Temple from two complementary roles. The Gentile witness will likely oversee its physical reconstruction and governmental establishment, while the Israelite witness will oversee its priesthood, sacrifices, and sacred service. Just as Zerubbabel and Joshua together rebuilt and restored the Second Temple, so the two witnesses will together establish the Third Temple in preparation for the visible return of Yeshua.

This being so, one of the two kehillot established by the witnesses will most likely be located in Jerusalem. It will be the kehillah established by the Israeli witness. Since his ministry is closely connected with the Third Temple and the restoration of the priesthood, Jerusalem would naturally serve as the center of his work.

The location of the other kehillah of the Gentile witness, however, remains unknown. It will most likely be established in another city, perhaps Tel Aviv, which today serves as the principal political and administrative center of the State of Israel. If the Gentile witness fulfills the governmental role foreshadowed by Zerubbabel, such a location would naturally correspond to his ministry. Nevertheless, the Scriptures do not reveal the location of this second kehillah, and it therefore remains a mystery until the appointed time.

Like Zerubbabel, the Gentile witness will most likely also be from the tribe of Judah. He will likely be a Jew who has migrated from a Gentile nation, as is the case with many Jews living in Israel today. By contrast, the other witness will most likely be a son of Levi and a descendant of Aaron, enabling him to serve as the Kohen Gadol of the Third Temple. These characteristics will help identify the two witnesses once they emerge.

Their ministry therefore extends beyond proclaiming repentance and warning the nations. They will also oversee the restoration of the worship of Elohim in Jerusalem by establishing the Third Temple before the return of Yeshua. This explains why the Temple and the two witnesses appear together in the same vision, for their ministries are inseparably connected. During their 1,260-day ministry, the two witnesses will begin and complete the construction of the Third Temple, thereby preparing the way for the return of Yeshua to His Temple and

the establishment of His Millennial Kingdom. Just as Elohim declared concerning Zerubbabel, “the hands of Zerubbabel have laid the foundation of this house, and his hands shall also finish it” (Zechariah 4:9), so the hands of the two witnesses will both begin and complete the construction of the Third Temple.

It is also possible that only one of the two witnesses will be given authority to strike the world with plagues. This possibility is suggested by the fact that only Zerubbabel is told that Elohim will make him “like a signet ring” (Haggai 2:23), a symbol of delegated authority. The other witness will likewise hold an exceedingly honored position as the Kohen Gadol of the Third Temple, yet the greater authority to bring plagues upon the world may be entrusted only to the Gentile witness. This would explain why the prophecies concerning Zerubbabel emphasize the shaking of the heavens and the earth, and why the authority symbolized by the signet ring is given only to him during those specific days immediately preceding the return of Yeshua, in the days of the two witnesses. This being the case, then only one of the two witnesses will serve as the signet ring of Elohim, expressing the greater authority entrusted to him to strike the world with plagues.

Joshua the Kohen Gadol likewise points beyond his own lifetime. A crown is placed upon his head, and he is told, “behold, the man whose name is Branch” (Zechariah 6:11–12). This prophetically connects Joshua to one of the two olive branches in Zechariah's earlier vision, namely the branch belonging to the cultivated olive tree that represents Israel. These two olive branches are the two witnesses. Like a branch growing out of the cultivated olive tree, the Israeli witness will arise from the people of Israel to help rebuild the Third Temple.

The prophecy then declares that “he shall build the Temple of the Master” (Zechariah 6:12–13). This prophecy has both a past and future fulfillment, referring first to Joshua the Kohen Gadol and ultimately to the future Israeli witness whom he foreshadows. Just as the prophecies concerning Zerubbabel point beyond his own lifetime to the Gentile witness, so this prophecy concerning Joshua likewise points beyond his own lifetime to the Israeli witness. Both were builders of the Second Temple, foreshadowing the latter two builders of the Third Temple. Together, the two witnesses will fulfill what Zerubbabel and Joshua foreshadowed by rebuilding the Third Temple before the visible return of Yeshua.

The prophecy continues, “and shall sit and rule upon His throne. He shall also be a priest upon His throne, and the counsel of peace shall be between them both” (Zechariah 6:13). Joshua the Kohen Gadol never sat upon a royal throne, nor did Zerubbabel serve as Kohen Gadol. Yet in Yeshua, the two offices are perfectly united. He alone will reign both as King and as Kohen Gadol on the earth in the Millennial Kingdom, bringing the royal and priestly offices into complete harmony. Thus, this passage once again confirms that, just as the prophecies concerning Zerubbabel point forward to the days of the two witnesses and the return of Yeshua, so also the prophecies concerning Joshua point forward to those same future events. Together, Zerubbabel and Joshua serve as prophetic prototypes of the two witnesses without a doubt.

Before the construction of the Third Temple begins, the Gentile witness will first remove the present abomination of desolation that stands upon the Temple Mount, namely the Dome of the Rock. This is likewise foreshadowed in the prophecies concerning Zerubbabel. The angel declares, “who are you, O great mountain? Before Zerubbabel you shall become a plain” (Zechariah 4:7). The great mountain represents Mount Moriah with the abomination of desolation standing upon it. Before the Gentile witness, whom Zerubbabel prophetically represents, that mountain will become a plain, preparing the way for the rebuilding of the Third Temple.

The destruction of the Dome of the Rock will shock the entire world, especially the Arab and Islamic nations. It will become one of the principal reasons why the nations gather themselves against Jerusalem, just as Zechariah prophesied (Zechariah 12:2–3; 14:2). The Gentile witness will not accomplish this through conventional military force or human weapons. Rather, it will be accomplished through the power of the

anointing bestowed upon him by Elohim. This is why the same prophecy declares, "not by might, nor by power, but by My Ruach" (Zechariah 4:6). The removal of the Dome of the Rock will occur by means of a supernatural miracle and will therefore be a direct manifestation of the power of the Ruach HaQodesh working through the Gentile witness.

During the rebuilding of the Third Temple, many people will mistakenly conclude that it is the temple of the antichrist. Others may even claim that the two witnesses are the antichrist and the false prophet. Every kind of false interpretation, misinformation, and conspiracy theory will quickly spread across the Internet, social media, television, and other forms of mass communication. Yet the world will fail to recognize that the Third Temple belongs to Elohim. This is why Revelation deliberately calls it "the Temple of Elohim" (Revelation 11:1), not the temple of the antichrist.

The abomination of desolation associated with the antichrist was committed long ago, when Titus set up the image of Caesar at the Eastern Gate after the destruction of Jerusalem and the Temple in 70 AD. There the Roman soldiers offered worship to the image of Caesar. Titus later became emperor of Rome and was subsequently deified, with a temple being built in his honor as a god. From that time forward, the Roman succession continued through history until its final manifestation in what is now known as the Roman papacy, the final form of the antichrist.

Therefore, the Third Temple will not be built for the antichrist, but for Yeshua. It is His Temple, to which He will suddenly come, just as Malachi prophesied (Malachi 3:1). From that Third Temple in Jerusalem, Yeshua will begin His visible reign over the earth before later establishing the Millennial Temple described by Ezekiel.

The two witnesses will not be false prophets but true prophets of Elohim. They will be anointed with the Ruach HaQodesh and will walk in complete obedience to the Torah of Moses, believing in Yeshua as the promised Mashiach and living under the Brit Hadashah. Their lives will bear every mark of the set-apartness established in the Torah. They will not disobey the Torah, idolatry, or the traditions of men, but will call the world to repentance and obedience to the commandments of Elohim revealed in the Torah of Moses. Yet the world will simply not understand and will instead perceive them to be evil.

They will likewise reject the mark of the beast. They will not possess or use paper money or fiat currency, but will stand completely separated from the economic system of the prostitute of Babylon that they denounce. Their lives, their message, and their works will all testify that they have been sent by Elohim. Yet despite these unmistakable signs, the majority of humanity will reject them, choosing instead to believe false reports and to hate the very prophets whom Elohim has sent to warn them of the punishments that are about to come upon the world. The world has also become increasingly hostile toward Israel and increasingly affected by antisemitism, particularly in the wake of the war in Gaza. Therefore, when the two witnesses appear in Israel as the destroyers of the Dome of the Rock and the builders of the Third Temple, they will be hated even more by the nations.

The prophet Haggai likewise provides another prophetic foreshadowing of the two witnesses. During the days when Zerubbabel and Joshua the Kohen Gadol began rebuilding the Second Temple, Elohim called for a drought upon the land (Haggai 1:9–11). As a result, grain, wine, oil, and every kind of agricultural produce became scarce, and the harvests yielded far less than expected (Haggai 1:6, 9–11).

This foreshadows the ministry of the two witnesses. As they begin the reconstruction of the Third Temple, the world will likewise be struck by a global drought. Crops throughout the earth will rapidly fail, reservoirs will decline, and food supplies will begin to disappear. Markets around the world will quickly experience severe shortages as agricultural production collapses. Thus, just as drought accompanied the rebuilding of the Second

Temple in the days of Zerubbabel, an even greater global drought will accompany the rebuilding of the Third Temple by the two witnesses, bringing with it worldwide famine.

Yet Elohim also encouraged Zerubbabel, Joshua the Kohen Gadol, and the remnant of Israel during that time of drought. He declared, "I am with you" (Haggai 1:13), and later promised, "from this day I will bless you" (Haggai 2:19). Although the land suffered under drought and agricultural hardship, the rebuilding of the Second Temple continued under the blessing and protection of Elohim.

In the same way, although the rebuilding of the Third Temple will take place during a time of global drought, famine, and unprecedented global chaos, the work of the two witnesses will be blessed by Elohim. They will lack nothing necessary to accomplish the task entrusted to them. The same Elohim who sustained Zerubbabel and Joshua during the rebuilding of the Second Temple will likewise sustain the two witnesses as they rebuild the Third Temple, despite the global calamities unfolding around them.

Finally, the Third Temple constructed by the two witnesses will not be the permanent Temple that many believers expect. Rather, it will be the Tabernacle of Moses erected upon the Temple Mount. This detail will surprise many, for most expect a permanent stone structure requiring years to build. Yet the Tabernacle can be erected very quickly, perhaps in as little as a single day, making it entirely consistent with the short time remaining before the visible return of Yeshua.

According to the account preserved in 2 Maccabees, when the prophet Jeremiah hid the Ark of the Covenant in a cave on Mount Nebo, he also hid the Tabernacle of Moses together with the altar of incense (2 Maccabees 2:4–8). The same passage declares that the location of these set-apart objects was to remain unknown until Elohim gathered His people together again (2 Maccabees 2:7). Although Solomon's Temple later replaced the Tabernacle as the central place of worship, the Tabernacle itself was never destroyed because it remained set apart to Elohim.

This gathering of the people of Elohim takes place at the visible return of Yeshua. Therefore, it is immediately before the commencement of His Millennial Kingdom that the two witnesses will go to the cave where Jeremiah hid these set-apart objects, bring them forth, and, with the assistance of the Jewish people, quickly erect the Tabernacle of Moses upon the Temple Mount. In this way, the words preserved in 2 Maccabees find their complete fulfillment shortly before Elohim gathers His people at the return of Yeshua.

This understanding is likewise confirmed by the 2,300-year prophecy of Daniel. The angel declares that 2,300 prophetic days must pass before the sanctuary is restored to its rightful state (Daniel 8:13–14). The rightful state of the sanctuary is a permanent and solid structure, not a tabernacle made of textiles. These 2,300 days represent 2,300 literal years, beginning with the anointing of Yeshua in 26 AD (4000 YB), when the transgression that causes desolation was committed through Israel's rejection of the Mashiach. That rejection ultimately led to the destruction of Jerusalem and the sanctuary by the Romans in 70 AD.

The 2,300-year period does not end with the Third Temple built immediately before the return of Yeshua. Rather, it concludes in 6300 YB, approximately 300 years after His return, with the construction of the permanent Temple described by Ezekiel upon Mount Zion. This will be the Fourth Temple — the Millennial Temple — not the Third Temple in Jerusalem. It is in this Fourth Temple that the sanctuary will finally be restored to its rightful permanent state, rather than existing as a tabernacle. It will be far more glorious than any of the previous Temples.

The prophecy of Daniel likewise implies that throughout the entire 2,300-year period the sanctuary is not yet restored to its final permanent state. This indicates that the Temple to which the Messenger of the Covenant suddenly comes, as foretold by Malachi (Malachi 3:1), cannot be a permanent stone Temple. The 2,300-year



prophecy will not yet have reached its conclusion at the return of Yeshua, but only 300 years later, when the sanctuary is finally restored to its rightful permanent state through the construction of the Fourth Temple described by Ezekiel. The Temple standing at the return of Yeshua must therefore be the Tabernacle of Moses, which will serve as the Third Temple until the permanent Millennial Temple is later constructed upon Mount Zion.

Three generations must first pass before Ezekiel's Temple is built. The Millennial Temple is of enormous proportions, designed for all humanity to come and worship in it. Yet at the second coming of Yeshua, humanity will have been drastically reduced by the punishments of Elohim. Time will therefore be required for the population to increase again and for cities to be rebuilt before such a magnificent Temple becomes appropriate. During those first three generations of the Millennial Kingdom, Yeshua will reign from Jerusalem, from the Temple Mount where the Tabernacle of Moses will have been erected by the two witnesses. Only afterward will the permanent Millennial Temple of Ezekiel be constructed upon Mount Zion, bringing the 2,300-year prophecy of Daniel to its complete fulfillment, and the sanctuary will be restored to its rightful state as a permanent and solid temple.

Before the Third Temple is built, which will be the Tabernacle of Moses, Jerusalem first fulfills another important prophecy. John is told, "leave out the court which is outside the Temple, and do not measure it, for it has been given to the nations. And they will trample the set-apart city for 42 months" (Revelation 11:2). These 42 months are prophetic months representing 1,260 literal years.

This prophetic period extends from 688 AD, when construction of the Dome of the Rock began upon the Temple Mount, until 1948 AD, when the State of Israel was established and the Jewish people again obtained control of Jerusalem. During those 1,260 literal years, the Temple Mount remained under Gentile domination under the Arab kingdom, with the Dome of the Rock standing upon the site of the former Temple. Thus, Jerusalem was trampled by the nations for the prophetic 42 months spoken of by John.

Yet even after the Third Temple (Tabernacle of Moses) is established, the prophecy declares that the outer court is "given to the nations" (Revelation 11:2). This indicates that only the area where the sanctuary and altar stood will be set apart for the Third Temple. The outer court will remain under the control of the nations, corresponding to the area where the Al-Aqsa Mosque presently stands. Thus, the Tabernacle of Moses and the Al-Aqsa Mosque will stand side by side, exactly as John was shown in the vision.

This further demonstrates that the Third Temple will not be restored to the full grandeur of the Second Temple as embellished by Herod. Instead, it will be the Tabernacle of Moses, quickly erected upon the Temple Mount, while the Al-Aqsa Mosque remains standing in the area corresponding to the former outer court of the Second Temple. Yet, as simple and humble as the Tabernacle of Moses will be, serving as the temporary Third Temple, it will nevertheless be more glorious than the previous two Temples, because the presence of Yeshua Himself will dwell within it.

INTERPRETATION OF THE PROSTITUTE OF BABYLON OF REVELATION

There is much confusion regarding the prostitute of Babylon described in Revelation. Some have interpreted her to be Jerusalem. Certainly, at one time Jerusalem was called a prostitute because she committed figurative prostitution by following the gods, customs, and religious practices of the surrounding nations, thereby forsaking Elohim (Isaiah 1:21; Ezekiel 16; Hosea 2). Yet she is not the prostitute of Babylon described in Revelation.

All the beasts of Daniel and the 1st beast of Revelation with its 7 heads have one characteristic in common, they are successive kingdoms that rise against Israel and rule over the people of Elohim. This is why the 7 heads are grouped together into a single beast. The 1st beast of Revelation incorporates some of the kingdoms represented by the beasts of Daniel, while also including other kingdoms that likewise ruled over Israel. Together, they represent the 7 great kingdoms that dominated Israel throughout history, Egypt, Assyria, Babylon, Medo-Persia, Greece, Rome, and Arabia.

These same 7 heads also appear upon the great red dragon, which wages war against the woman crowned with 12 stars, representing Israel and her 12 tribes. Later in Revelation, however, the prostitute of Babylon is seen riding the 1st beast, exercising dominion over the 7 kingdoms represented by its heads and extending her influence over the nations of the world, including Israel itself. She therefore cannot represent Israel or Jerusalem, because she belongs to the succession of kingdoms that rule over Israel rather than to Israel itself.

This conclusion is further confirmed by the final punishment pronounced upon the prostitute. Revelation declares that Babylon will become desolate and will never again be inhabited (Revelation 18:21–23). Jerusalem, however, will not remain desolate. On the contrary, it will become the first capital of the Millennial Kingdom, from which Yeshua will reign over all the earth (Isaiah 2:2–4; Zechariah 14:16–17). Since Jerusalem will be inhabited throughout the Millennial Kingdom, she cannot be the prostitute of Babylon.

Instead, the prostitute emerges from the 4th beast of Daniel, the final kingdom of Daniel, which is Rome. This is why the seven heads of the 1st beast of Revelation have a dual meaning. They are not only the 7 kingdoms that have ruled over Israel, but they are also the 7 mountains upon which the prostitute sits (Revelation 17:9). These 7 mountains identify the city of Rome, namely the Aventine, Caelian, Capitoline, Esquiline, Palatine, Quirinal, and Viminal Hills. The prostitute is therefore identified with the city of Rome, the city of the 4th beast of Daniel, a city named after its founder, Romulus. She emerges from the greatest manifestation of the beast, which is Rome. Among the 7 heads, Rome alone bears the 10 horns, making it the greatest head among the 7.

The prostitute is identified more specifically with Vatican City, an independent sovereign state situated within the city of Rome. Vatican City constitutes its own kingdom, with the Roman pope serving as its absolute monarch. Like the other nations of the world, it possesses its own sovereignty, citizenship, and passports. It also remains one of the few absolute monarchies still existing in the modern world.

She is called a prostitute because, in the latter days, she unites herself with the kings of the earth through the central banking system, taking in the gold of all the citizens of every nation into her financial system. In this way





she becomes the financial center of a worldwide economic order. Through this system, humanity is issued paper money and fiat currency to buy and sell with, which is the mark of the beast, while gold is progressively gathered into the vaults of the central banking system. The world's central banking structure ultimately traces back to a single source, the Vatican Bank in Vatican City in Rome. Thus, the prostitute dominates every city of the earth through money (Revelation 17:18).

The Vatican Bank, formally known as the Institute for the Works of Religion (IOR), is widely regarded as the most secretive financial institution in the world. Throughout its history it has been associated with numerous financial scandals, including allegations involving money laundering, organized crime, corruption, and other illicit financial activities. Clandestinely, the worldwide central banking system ultimately traces back through complex layers of financial institutions to the Vatican Bank itself. Through one central bank after another, the system ultimately converges upon Vatican City, making it the global financial center from which the prostitute of Babylon exercises her dominion over all the nations of the world (Revelation 17:18).

The prostitute is likewise described as "arrayed in purple and scarlet, and adorned with gold, precious stones, and pearls" (Revelation 17:4). This imagery reflects her extraordinary wealth and splendor. Vatican City possesses immense treasures accumulated over many centuries. At its center stands St. Peter's Basilica, the largest church in the world, renowned for its magnificent architecture, priceless works of art, elaborate marble, gold ornamentation, countless precious objects, and breathtaking frescoes created by some of history's greatest artists. The Vatican Museums likewise contain one of the largest collections of art and antiquities in the world, preserving treasures gathered from many nations over the centuries. Beneath Vatican City are extensive vaults and secure repositories in which valuable religious, artistic, historical, and financial assets are kept. This extraordinary concentration of wealth, together with the immense treasures preserved within Vatican City, corresponds to the description of the prostitute being adorned with gold, precious stones, and pearls.

She is called *Babylon* because she becomes the source from which a mixture of religions, philosophies, traditions, and ideologies spreads throughout the world, producing confusion among the nations regarding Elohim. This parallels the confusion brought about at the Tower of Babel, where Elohim confused the languages of humanity and scattered them over the face of the earth (Genesis 11:1–9). The name Babylon reflects this connection, for in Hebrew, *Babel* (Bavel) and Babylon are the same word. Thus, the prostitute is called Babylon because she represents a mixture of religions, ideologies, and philosophies that produces confusion regarding Elohim, just as Babel was characterized by a mixture of languages that brought confusion. She is essentially the product of the Roman Empire's attempt to unite diverse religions into a single religious system in order to strengthen and dominate the empire.

This also explains why, when visiting Vatican City or Roman Catholic churches throughout the world, one can observe numerous symbols, customs, artistic motifs, traditions, and festivals that originated in various ancient pagan religions. This reflects the very nature of Rome, a religious system formed by combining many different religious traditions into one, thereby producing the confusion symbolized by the name Babylon.

Ancient pagan beliefs, customs, religious practices, symbols, and philosophies were incorporated into the Roman religious system and given Christian terminology. Ancient Egyptian, Greek, Roman, and other pagan ideas became interwoven into its religious tradition. Many former pagan temples became churches, numerous ancient religious festivals were reinterpreted as Christian celebrations, including Christmas and other Catholic feast days, ancient religious imagery was incorporated into Christian art and devotion, and the exaltation of the Virgin Mary became a central feature of popular religious practice. Even the great obelisk standing in St. Peter's Square is an ancient Egyptian monument that was brought to Rome and now stands at the center of Vatican City. At the same time, teachings such as the Trinity, eternal torment in hell, purgatory, the belief that the dead immediately ascend to heaven, and the claim that priests possess authority to forgive sins through confession

became part of the system. In doing so, the foundation of the truth of Elohim — the Torah — was progressively set aside and replaced with the traditions and doctrines of men. Thus, the prostitute is called Babylon because she becomes a mixture of religions, traditions, philosophies, ideologies, and symbols that ultimately produces confusion among the nations regarding Elohim, just as Babel produced confusion through the mixture of languages.

She is called "the mother of prostitutes" because from her have come countless churches, denominations, and religious movements that have inherited many of her beliefs and traditions. Like their mother, they likewise collect money from the people, even demanding Levitical tithes that do not belong to them, while perpetuating confusion among the nations regarding Elohim. Thus, she is not only a prostitute herself, but the mother from whom many other religious systems have descended, sharing in her doctrines, her traditions, and her pursuit of wealth.

The prostitute is also described as "drunk with the blood of the set-apart ones and with the blood of the witnesses of Yeshua" (Revelation 17:6). Throughout history, Rome shed the blood of countless believers through periods of persecution, including the Roman inquisitions and other campaigns carried out against those regarded as heretics. Thus, she is portrayed as being drunk with the blood of the set-apart ones. Within Vatican City are also what are believed to be the remains of the apostle Peter, yet the same city represents the continuation of the Roman authority that once condemned and executed him. Rome is even guilty of shedding the blood of Yeshua Himself.

During the time the prostitute exists, the 1st beast of Revelation also produces an 8th head. This 8th head is not counted among the original 7 because, once it appears, the end has arrived, and it does not endure long enough to be counted as one of the 7 historical heads. Nevertheless, it is "of the seven" (Revelation 17:11) because it inherits characteristics from each of the 7 kingdoms that preceded it.

More specifically, the 8th head is the beast that "was" as the 6th head — Rome — but "is not" during the time of the 7th head, which is Arabia, and then the 6th head rises again as the 8th head (Revelation 17:8, 11). That 8th head comes up out of the Abyss, the realm of the dead, because it is the resurrected Roman Empire appearing in its final form as the modern-day European Union. The European Union occupies much of the territory that formerly belonged to the ancient Roman Empire. Yet the European Union has not yet reached its ultimate and final form.

This final manifestation of the 8th head does not include all the nations of the present European Union. Rather, only 10 nations will enter into a deeper political union within the existing European framework. These 10 nations become the 10 horns of the beast and, through their union, give their military authority to the 8th head, completing the final stage of authority that the revived Roman Empire must receive. It will effectively become a *United States of Europe*, possessing unified authority over the armed forces of those 10 nations while remaining within the existing European Union framework.

This final form of the Roman Empire emerges shortly before the return of Yeshua, fulfilling the last stage of Nebuchadnezzar's great statue. The 10 toes that arise from the ancient Roman Empire, partly strong and partly weak, finally unite in the end times. At the moment of their union, however, the statue is struck upon its feet by the great stone, symbolizing the return of Yeshua and the establishment of His Kingdom (Daniel 2:34–35, 41–45).

Through Vatican City, the city of Rome extends the dominion of the 4th beast of Daniel over the entire world by means of its global financial system. At the same time, the image of the beast — the Roman republican form of government — is established throughout the nations of the earth, while the Roman Catholic religion is





likewise spread throughout the world, causing the nations to become drunk with the wine of the prostitute that is in Rome.

The final fate of the prostitute is likewise revealed in Revelation. Before her destruction, the 10 horns receive authority together with the beast for just 1 prophetic hour, that is, 15 literal days. Revelation declares, "the ten horns which you saw are ten kings who have received no kingdom as yet, but they receive authority as kings for one hour with the beast. These have one mind, and they give their power and authority to the beast" (Revelation 17:12–13). After the 8th head receives this authority from the 10 horns, the relationship between the beast and the prostitute comes to an end 15 literal days later. Revelation then declares, "the ten horns which you saw, and the beast, will hate the prostitute. They will make her desolate and naked, eat her flesh, and burn her with fire" (Revelation 17:16).

These expressions describe the complete destruction of Vatican City. They will first make her desolate by setting her aside and stripping her of her former influence. They will make her naked by exposing her shame before the nations. They will eat her flesh by plundering and ransacking her immense wealth. Finally, they will burn her with fire, bringing Vatican City to a violent and complete destruction. Revelation further declares that Babylon's destruction will be final. She will never again be inhabited, but will become a permanent desolation (Revelation 18:21–23). She will become the place where all the evil *rujot* (spirits, winds) will be imprisoned. It will be a cursed land that will always lie in ruins because of the great evil that was done through her over millennia.

The destruction of Vatican City will have consequences far beyond the city itself. Because she stands at the center of the global financial system, her destruction will trigger the collapse of the global economy. The financial system built around paper money and fiat currency will collapse, and the currencies of the world will rapidly descend into hyperinflation. What humanity had trusted as the foundation of its economic order will suddenly collapse. This fulfills the prophecy that "the merchants of the earth weep and mourn over her, because no one buys their merchandise anymore" (Revelation 18:11). All global commerce will grind to a halt as the global financial system collapses.

The words of the prophet Ezekiel will likewise be fulfilled, "they shall cast their silver into the streets, and their gold shall be like an unclean thing. Their silver and their gold shall not be able to deliver them in the day of the wrath of the Master. They shall not satisfy their hunger nor fill their stomachs" (Ezekiel 7:19). In Ezekiel's day, silver and gold functioned as the ordinary money of society, whereas today paper money and fiat currency serve that role. He was therefore not referring literally to people throwing their gold and silver into the streets, but prophetically to people in our time throwing their paper money into the streets because it has become worthless through hyperinflation. When Vatican City is destroyed, paper money will quickly enter a state of global hyperinflation. Although people may possess enormous quantities of paper money, they will no longer be able to buy food with it. Their money will neither satisfy their hunger nor fill their stomachs in the day of the wrath of the Master.

Revelation likewise declares concerning the prostitute, "render to her just as she rendered to you, and repay her double according to her works" (Revelation 18:6). This double repayment is fulfilled in her twofold destruction. She is first destroyed by the beast and the 10 horns, which turn against her in hatred. They make her desolate, expose her shame, plunder her wealth, and burn Vatican City with fire (Revelation 17:16–17). This constitutes the first destruction of Vatican City.

Yet her punishment does not end there. At the 7th and final plague, Elohim Himself again punished Babylon. Revelation declares, "the great city was split into three parts... and Babylon the great was remembered before Elohim, to give her the cup of the wine of the fierceness of His wrath" (Revelation 16:19). Thus, Vatican City

receives a second destruction directly from Elohim. Her land is split into three, she becomes a permanent desolation, never again to be inhabited (Revelation 18:21–23).

Although the exact time of the destruction of Vatican City remains a mystery, and the precise moment when the prophetic 1 hour of the reign of the 10 nations with the beast begins is not explicitly revealed, the prophet Ezekiel provides an important glimpse into the timing of these events. When Ezekiel prophesies that humanity will throw its money into the streets like garbage, indicating a time of extreme global hyperinflation (Ezekiel 7:19), he describes the same global economic collapse associated with the fall of the prostitute of Babylon in Revelation 18, where the merchants of the earth mourn because no one buys their merchandise any longer after Babylon's destruction (Revelation 18:11–19). Both Ezekiel and Revelation describe the same prophetic event, the collapse of the global financial system through hyperinflation following the destruction of Vatican City. The same 1 prophetic hour is also mentioned three times in the account of Babylon's fall (Revelation 18:10, 17, 19), strongly indicating that Babylon's destruction comes only 15 literal days after the 10 nations grant their military authority to the European Union.

Ezekiel then connects this economic collapse with another major prophetic event, the outpouring of the 7 plagues of Revelation. He declares that those outside the cities will die by the sword, most likely at the hands of invaders and armed groups that take advantage of the global financial collapse to kill and plunder outside the cities, while those inside the cities will die from famine and plague (Ezekiel 7:15). During the events surrounding the return of Yeshua, it will most likely be safer to remain inside the cities than outside them, until He sends out His angels to gather His people. The famine corresponds to the global drought brought about by the two witnesses together with the collapse of the global financial system resulting from the destruction of Vatican City.

The plague, however, is described with additional details that closely parallel the 1st plague of Revelation. Ezekiel describes people moaning in agony upon the mountains and every head becoming bald (Ezekiel 7:16–18). These details do not describe an ordinary plague, but one so severe that people flee to the mountains to moan in agony. They correspond closely to the agonizing boils of the 1st bowl plague of Revelation, which will strike humanity shortly after the return of Yeshua (Revelation 16:2). Revelation further declares that, during the 5th plague of total darkness, which occurs 4 days later, people will bite their tongues because of their agony (Revelation 16:10–11). The plague of boils will most likely also account for the baldness described by Ezekiel, causing all hair to fall out. The reason they flee to the mountains will most likely be because the cities will lie in ruins after the devastation caused by the 7th plague of Revelation, leaving them with nowhere else to go. This would also explain why, according to Ezekiel, everyone is clothed in sackcloth. The sackcloth most likely expresses the filthy, ragged, and torn condition of their clothing after the catastrophic destruction caused by the global earthquake of the 7th plague.

The 4th and 7th plagues of Revelation will likewise contribute to the death of many. Humanity will be scorched by intense heat during the 4th plague, and the 7th plague will bring the greatest earthquake in history, causing the cities of the world to collapse (Revelation 16:8–9, 17–21). Together with the global drought and global famine already present at that time, these punishments will cause countless people to die in the cities throughout the earth. Those who survive, afflicted with terrifying boils that will cover the body from head to toe, will flee to the mountains, moaning in agony, just as Ezekiel foretold.

Ezekiel also places these events in "the day of the wrath of the Master" (Ezekiel 7:19). All of these details place the destruction of Vatican City in the context of the 7 plagues of Revelation and the return of Yeshua. This implies that the destruction of Vatican City occurs shortly after the return of Yeshua, rather than before it, as many might expect. This is likewise the very time when Revelation declares that death, mourning, famine, and fire come upon the prostitute of Babylon (Revelation 18:8), all within 1 prophetic day, that is, 1 literal year. This

literal year is not the final year preceding the return of Yeshua, but the first year of the 6,000th year from creation, when the earth begins to be cleansed of its evil at the return of Yeshua.

Taken together, these prophetic details strongly suggest that the destruction of Vatican City occurs during the events surrounding the return of Yeshua. The most coherent chronology is that the prophetic 1 hour of the authority of the beast and the 10 nations, representing 15 literal days, begins with the 1st trumpet in Yom Teruah, probably in Tishri 1 in the Jewish Babylonian calendar. Having seen Yeshua descend with 400 million angels, and then, ½ prophetic hour (7½ literal days) later witnessing the sounding of the 1st trumpet together with the raining of fire upon the earth, the 10 nations will finally, in desperation, quickly grant the European Union authority over their armies in order to wage war against Yeshua. This is, in fact, the very purpose for which they unite. Revelation declares, "these have one mind, and they give their power and authority to the beast. These will make war with the Lamb" (Revelation 17:13–14).

This same event was also foretold in Psalm 2, "why do the nations rage, and the peoples devise a vain thing? The kings of the earth set themselves, and the rulers take counsel together against Elohim and against His Anointed, saying, 'let us break their bonds in pieces and cast away their cords from us'" (Psalm 2:1–3). This describes the very purpose of the 10 nations in giving their authority to the beast, to unite together in rebellion against Yeshua and wage war against Him.

Yet their rebellion is utterly futile. The Lamb overcomes them "because He is Master of masters and King of kings" (Revelation 17:14). The armies of the nations may possess the most advanced military technology ever developed, even nuclear weapons, yet Yeshua possesses a far greater weapon, the power of His own word. The Scriptures describe His word as a sharp two-edged sword proceeding from His mouth (Isaiah 11:4; Revelation 1:16; 19:15). He does not need tanks, aircraft, missiles, or armies to defeat the nations. He need only speak. He command them to rot, and they will immediately die, just as Zechariah prophesied, "their flesh shall rot while they stand on their feet, their eyes shall rot in their sockets, and their tongue shall rot in their mouth" (Zechariah 14:12). Against such power, the armies of the earth have no defense. The armies of these 10 nations of the European Union will gather at Megiddo in the land of Israel to wage war against Yeshua. This is the battle of Armageddon described in Revelation, where the beast and the kings of the earth make war against the King of kings (Revelation 16:16; 17:14; 19:19).

15 literal days (1 prophetic hour) after the 10 nations of Europe grant military authority to the European Union to wage war against Yeshua, they will likely destroy Vatican City at the time of the 1st plague of Revelation, at the beginning of Sukkot on Tishri 15. The most likely reason is that they will finally realize that Vatican City has taught the world lies, and will come to hate her because of it. This, in turn, triggers the collapse of the global financial system, fulfilling both Revelation and the prophecy of Ezekiel, where global economic collapse, famine, plague, and the day of the wrath of the Master are all described together. These events all belong to the same prophetic period surrounding the return of Yeshua.

In summary, the most probable sequence is that Yeshua first descends to the earth, shortly afterward the 10 nations grant their military authority to the European Union, and shortly thereafter Vatican City is destroyed in time for the outpouring of the 7 plagues of Revelation. At that time, money will be thrown into the streets like garbage, and the merchants of the earth will weep and mourn because no one buys their merchandise anymore.

THE SUCCESSION OF ROMAN AUTHORITY IS THE ANTICHRIST

One of the most widespread misunderstandings concerning biblical prophecy is the belief that the antichrist will be a single individual who will suddenly arise in the future and personally fulfill every prophecy concerning the antichrist. The prophetic Scriptures, however, present a different picture. Rather than describing a single future individual, they reveal a *succession* of rulers occupying the highest authority within the 4th beast of Daniel, the Roman kingdom. The office of the antichrist has been occupied by successive rulers throughout history, all in the context of Rome.

This explains why the same prophetic horn appears repeatedly throughout Daniel. It first emerges from the context of the Greek kingdom in Daniel 8, where it grows exceedingly great toward the south, toward the east, and toward the Beautiful Land (Israel), ultimately removing the *olah* (daily ascending offering) and casting down the sanctuary (Daniel 8:9–12). It is then present in Daniel's prophecy of the 70 weeks, where the people of the coming ruler destroy Jerusalem and the sanctuary and establish the abomination of desolation (Daniel 9:26–27). In Daniel 7, the same little horn later arises among the divisions of the Roman kingdom, speaks great things against Elohim, persecutes the set-apart ones for “a time, times, and half a time” (1,260 literal years) and finally remains in authority until the return of Yeshua, when the 4th beast itself is destroyed (Daniel 7:8, 20–27). This little horn therefore persists for thousands of years as a succession of kings within the same Roman kingdom, the 4th beast of Daniel.

Throughout the same Roman succession, each of these rulers has governed under different titles and names. They were first known as *emperors* and later as *popes*, yet all operated within the same Roman succession, each occupying the highest authority in Rome during his own time. Throughout the entire history of this Roman succession, its rulers have collectively fulfilled the prophecies concerning the antichrist. One ruler was worshiped as a god, another changed the appointed times and laws established in the Torah, another persecuted the set-apart ones, another spoke blasphemies, and together, through this succession of authority, they fulfilled the various prophecies concerning the antichrist. This is where much of the confusion arises. Many people look for the fulfillment of the prophecies concerning the antichrist in a single individual, rather than in a succession of rulers exercising the same authority over time, all within the context of the same kingdom, Rome.

When the kehillot established by the apostles were beginning to emerge throughout the cities of the Roman Empire, the early believers were awaiting the fulfillment of Daniel's prophecy concerning the coming antichrist ruler (1 John 2:18). They expected the antichrist to reveal himself in connection with the destruction of Jerusalem and the Temple, presenting himself as a deified ruler. This was the second abomination of desolation spoken of by the prophet Daniel, occurring after the fulfillment of the 70 weeks prophecy by Yeshua.

Daniel first foretold the coming of the Mashiach through the prophecy of the 70 weeks. After the Mashiach would be cut off, “the people of the coming ruler shall destroy the city and the sanctuary” and establish the abomination of desolation (Daniel 9:26–27). Thus, the destruction of Jerusalem and the Temple by the Romans,





AI-generated depiction of the second abomination of desolation spoken of by Daniel, established by the Romans at the Eastern Gate of the Temple precincts during the destruction of Jerusalem and the Temple in 70 AD. The Roman military standard bears the image of Caesar, the first great emperor of Rome and the first ruler in the Roman succession, who was deified and worshiped as a god.

together with the establishment of the abomination of desolation, constituted the next great prophetic event following the completion of the 70 weeks.

This also explains why Yeshua described this same event in two complementary ways. In one account He warned, "when you see standing in the set-apart place the abomination that causes desolation, spoken of through the prophet Daniel... then let those who are in Judea flee to the mountains" (Matthew 24:15–16; Mark 13:14). In another account He declared, "when you see Jerusalem surrounded by armies, then know that its desolation has come near. Then let those who are in Judea flee to the mountains" (Luke 21:20–21). These are not two different events, but two descriptions of the same event. The abomination of desolation and the surrounding of Jerusalem by the Roman armies marked the time when both the sanctuary and the city would be destroyed, which is why Yeshua instructed His followers to flee Judea. He was not speaking of a future time of persecution in the end times, but of the events surrounding the destruction of Jerusalem and the Temple around 70 AD.

According to the writings of Josephus, the Roman military standards bearing the image of Caesar were brought into the Temple area after Jerusalem fell. The Roman soldiers worshiped these standards and offered sacrifices before them, also proclaiming Titus as Emperor. Tertullian likewise testifies that the Roman military standards, bearing the images of the emperors, were honored above all other gods. This formed part of the *Imperial Cult*, through which the Roman emperors were deified and worshiped as gods. In this way, the Roman succession was presented in the Temple of Elohim precincts with divine honors above all other gods, establishing the second abomination of desolation at the Eastern Gate of the Temple. The Eastern Gate is the “wing” of the Temple where the abomination of desolation was exactly prophesied to appear. This fulfilled Daniel's prophecy concerning the people of the coming ruler who would destroy the sanctuary and establish the abomination of desolation.

It also fulfilled the words of the apostle Paul concerning the man of *anomia* (without Torah), who would establish himself in the Temple of Elohim, presenting itself as God (2 Thessalonians 2:3–4). The abomination of desolation spoken of by Daniel and the man of *anomia* described by the apostle Paul was not necessarily a single man standing in the Temple proclaiming himself to be God, but rather an object presenting the Roman succession as God through the image of its first emperor, Caesar. Through the Imperial Cult, the Roman succession was deified within the Temple precincts by means of the military standards bearing the image of Caesar, thereby fulfilling Paul's prophecy together with Daniel's prophecy of the abomination of desolation. The Roman succession was presented as God above all other gods, exactly as Paul foretold.

Titus was the Roman general who invaded Jerusalem, destroyed the Temple, and established the second abomination of desolation. Later, he became emperor of Rome. Like the emperors before and after him, Titus was deified as a god, and the *Templum Divi Titi* (Temple of the Divine Titus) was later erected in his honor. Thus, not only was the deified image of Caesar presented within the Temple precincts as a god, but the very man who oversaw the destruction of Jerusalem and the Temple was himself later deified as part of the same Roman succession.

Both Caesar and Titus belonged to the same Roman succession that presented itself as divine. Through the Imperial Cult, the Roman succession was exalted within the Temple precincts above all other gods, thereby fulfilling one of the principal prophecies concerning the antichrist — its exaltation in the Temple of Elohim (2 Thessalonians 2:3–4). This prophecy was fulfilled around 70 AD and does not await fulfillment in the Third Temple that will be established at the return of Yeshua.



Two authentic works of art found in Vatican City, among many others, depicting people kneeling before the Roman papacy and rendering it worship, honor, and reverence that belong to Elohim alone. Even when the apostle John fell down before an angel, the angel immediately forbade him, because such worship belongs only to Elohim (Revelation 19:10; 22:8–9). The bending of the knee is therefore an expression of the highest worship and honor, reserved exclusively for Elohim.

For this reason, many believers mistakenly expect the antichrist to appear in connection with the future Third Temple. This expectation is false. While others, commonly called *preterists*, believe that the prophecies concerning the antichrist and the entire book of Revelation were completely fulfilled by 70 AD, leaving no remaining prophecies yet to be fulfilled. This is also false.

Neither view recognizes the true nature of the Roman succession. The Roman succession did not end in 70 AD. It continued through history, fulfilling additional prophecies that had been appointed for it. Among these was the persecution of the set-apart ones for 42 prophetic months, that is, 1,260 literal years, together with the many other prophecies assigned to the little horn and the beast throughout the book of Daniel and the book of Revelation.

Over time, however, the deification of the Roman succession took on a different form. The Roman emperors were openly worshiped as gods through the Imperial Cult, but under the Roman papacy the claim to divine authority became more subtle. Instead of being worshiped as gods, the Roman popes came to bear other titles and honors that belong only to Elohim.

One such title is "Holy Father." Yet Yeshua Himself declared, "call no man your father on earth, for One is your Father, who is in heaven" (Matthew 23:9). The title "Holy Father" belongs uniquely to Elohim the Father (John 17:11). The Roman pope has likewise claimed to be the supreme authority upon the earth after Elohim, continuing the same exaltation of the Roman succession under a different form.

This exaltation is also reflected in the art of Vatican City. Numerous paintings, mosaics, and sculptures depict rulers, clergy, and ordinary people bowing before the Roman popes, rendering them honor and reverence that belong to Elohim alone. In this way, the Roman succession continues to receive the admiration and exaltation that Satan has desired from the beginning, for Satan himself declared, "I will exalt my throne... I will make myself like the Most High" (Isaiah 14:13–14).

The apostle Paul likewise calls the antichrist "the man of anomia" (without Torah) (2 Thessalonians 2:3). One of the distinguishing characteristics of the Roman succession throughout its history was its rejection of the Torah of Elohim. Even after Christianity was adopted as the official religion of the Roman Empire and the Nicene belief became established, the Roman succession continued to oppose the Torah. The *moedim* (appointed times), the seventh-day Shabbat, and many other commandments of the Torah were set aside and replaced with Roman traditions, festivals, and ecclesiastical laws. In this way, the Roman succession fulfilled Daniel's prophecy that the little horn would "intend to change the appointed times and the law" (Daniel 7:25).

The Roman succession changed the appointed times and laws already established in the Torah, even promoting its own solar calendar in place of the lunar calendar established in the Torah and replacing the seventh-day Shabbat with Sunday. Christmas and other holidays of pagan origin were likewise established by the Roman succession. These are transgressions against Elohim and against the Torah and appointed times that He established at Mount Sinai and gave through His servant Moses.

This anti-Torah ideology was also accompanied by hostility toward the Jewish people. Throughout much of history, Jews were treated with contempt and subjected to persecution under Roman religious authority. This hostility extended far beyond the Roman Empire itself. Even Martin Luther, despite rejecting the authority of the Roman papacy and identifying it with the antichrist, later wrote vehemently against the Jews and called for their synagogues and homes to be burned. Thus, antisemitism and opposition to the Torah became enduring characteristics of the Roman succession.

For this reason, Paul's title, "the man of anomia," is especially fitting. The antichrist is not merely characterized by blasphemy or political power, but by rejection of the Torah of Elohim. Throughout the Roman succession, the authority seated in Rome consistently promoted a system opposed to the Torah while replacing it with the traditions and commandments of men.

As belief in Yeshua spread throughout the Roman Empire, the Roman succession gradually absorbed it into its own religious system. After Nicene Christianity became the official religion of the Roman Empire, the Roman succession blended its teachings with pagan beliefs, customs, symbols, philosophies, and traditions, while rejecting the Torah that it had long opposed. From this mixture emerged what later became known as Roman Catholicism. Thus, the Roman succession fulfilled the description of the man of anomia (without Torah), replacing the commandments of Elohim with the traditions and doctrines of men while changing the appointed times and the law established in the Torah (Daniel 7:25; 2 Thessalonians 2:3).

The Roman succession essentially taught the world that obedience to the Torah of Moses was no longer necessary. This therefore became the greatest lie propagated by the antichrist to the nations. It is a deception that continues to this day. Even many believers who departed from Roman Catholicism have continued to believe this lie, failing to recognize that obedience to the Torah of Moses is required of all humanity, not only of Israel.

This is why Yeshua declared, "I did not come to abolish the Torah," and, "Until heaven and earth pass away, not one jot or one tittle will pass from the Torah until all is fulfilled" (Matthew 5:17–18). Heaven and earth have not yet passed away, and the autumn moedim of the Torah have not yet been fulfilled by Yeshua. They will be fulfilled at His return and during the Millennial Kingdom. The prophets likewise declare that "the Torah shall go forth from Zion" (Isaiah 2:3; Micah 4:2), and even Sukkot will be required of all the nations during the Millennial Kingdom (Zechariah 14:16–19). These prophecies demonstrate that the Torah remains in force over all humanity. Only after the completion of the 1,000-year Millennial Kingdom, when heaven and earth pass away and all the moedim of the Torah have been fulfilled, will the Torah of Moses pass away — but not before.

The Roman succession, the man of anomia, has instead deceived the nations into believing that obedience to the Torah is no longer necessary. This has become the greatest deception ever propagated by the antichrist, causing much of humanity to reject the very commandments that Elohim spoke to Moses and even wrote with His own finger upon stone tablets. These commandments were first given to Israel so that Israel might serve as an example to all the nations of the earth. The Torah is for all humanity, not only for Israel.

Once a believer accepts that obedience to the Torah of Moses is still required, he removes from his mind the greatest lie of the antichrist from his understanding. But until a believer comes to that realization of the truth, he remains under the deception of the antichrist and therefore remains under a curse, for everyone who rejects the Torah of Moses and the commandments of Elohim contained in it is under a curse. Even his prayer is an abomination to Elohim (Proverbs 28:9).

This is why Yeshua declared, "many will say to Me in that day, 'Master, Master'... Then I will declare to them, 'depart from Me, you workers of anomia'" (Matthew 7:22–23). The word anomia means "without Torah." Thus, Yeshua identifies those whom He rejects as workers without Torah. The apostle Paul likewise declared, "do we then abolish the Torah through this belief? Certainly not! On the contrary, we uphold the Torah" (Romans 3:31). Thus, both Yeshua and Paul taught that belief does not abolish the Torah, but establishes it.

This does not mean that every commandment of the Torah can presently be observed. Under the current circumstances of the *Brit Hadashah* (New Covenant), all commandments relating to circumcision, the moedim, the 3 feast meals associated with the moedim, the high *Shabbatot* (shabbat in plural) associated with the moedim, the sacrificial system, and the offerings are presently exempt, because there is no Temple in Jerusalem where these commandments can be properly observed according to the Torah. The Torah itself requires that these commandments be carried out at the place that Elohim chooses to place His name, which is Jerusalem. Until the Temple is restored, they cannot be lawfully practiced.

All the other commandments of the Torah, however, remain in force and continue to apply to all humanity. The absence of the Temple does not abolish the Torah. It merely suspends those commandments whose observance depends upon the existence of the Temple, its priesthood, and its altar. Once the Third Temple is established and Yeshua returns, all of these presently exempted commandments of the Torah will again come into force for all humanity. Even Sukkot will be required of all the nations during the Millennial Kingdom (Zechariah 14:16–19). Circumcision of the flesh will likewise again be required during the reign of Yeshua upon the earth (Ezekiel 44:9).

What many people also fail to understand is that the antichrist does not come openly opposing Yeshua. Rather, he comes in the context of belief in Yeshua, teaching the lie that obedience to the Torah is no longer required. This is why Yeshua warned, "many will come in My name, saying, 'I am mashiach (anointed),' and will deceive many" (Matthew 24:5). These are antichrists, that is, false anointed ones.

They are false anointed ones because they claim to have the *Ruach HaQodesh* (Holy Spirit, Set-Apart Airflow), which is the anointing, while rejecting the very foundation that Elohim established for His people, the Torah of Moses. The Torah is the foundation containing all the commandments of Elohim that must be obeyed, and, together with belief in Yeshua, it leads to the genuine reception of the *Ruach HaQodesh*. By rejecting the Torah while claiming to possess the anointing, they become false anointed ones. They can never truly possess the *Ruach HaQodesh* while remaining in disobedience to the commandments of Elohim contained in the Torah. Mere belief in Yeshua will never grant them the *Ruach HaQodesh* without accompanying it with obedience to the Torah.

This also explains why the apostle John wrote that, although the great antichrist was still expected, "even now many antichrists have come" (1 John 2:18). These many antichrists are false anointed ones who profess belief

in Yeshua while rejecting the Torah of Elohim. Yet the greatest false anointed of them all is the Roman succession. It claims to possess the anointing of Elohim and to act as His representative upon the earth, while teaching the nations through Roman Catholicism that obedience to the Torah of Moses is no longer required. This is the true identity and work of the antichrist. Roman Catholicism has, in fact, become the religion through which the antichrist has deceived the nations. It has become the religion of Satan.

The Roman succession likewise fulfilled Daniel's prophecy that the little horn would persecute the set-apart ones for "a time, times, and half a time" (Daniel 7:25), a prophetic period corresponding to 1,260 literal years. This period extends from 538 AD, when the Roman papacy received civil authority to act against those condemned as heretics, until 1798 AD, when Napoleon Bonaparte sent General Louis-Alexandre Berthier into Rome, where he took Pope Pius VI captive, bringing that period of Roman supremacy to an end.

Throughout those 1,260 years, countless set-apart believers suffered persecution under the Roman succession. Many were imprisoned, tortured, or put to death because they refused to submit to the religious authority of Rome. The persecution also extended to the Jewish people, many of whom refused to embrace Roman Catholicism and remained faithful to the Torah and their ancestral identity and traditions.

During the Roman inquisitions, also many Sephardic Jews were forced to flee Spain and other parts of the Iberian Peninsula. They scattered to many regions of the world, including the Ottoman Empire, North Africa, and the Americas, with some eventually settling in South America. In this way, the Roman succession fulfilled the prophecy that the little horn would make war against the set-apart ones over the prophetic period of 42 months, or 1,260 years, before its authority was finally broken.

Another of the great deceptions propagated by the Roman succession concerns the doctrine of the Trinity. The doctrine of the Trinity elevates the Son to the same position as the Father in a manner that contradicts Yeshua's own words, "the Father is greater than I" (John 14:28). Throughout His ministry, Yeshua consistently distinguished Himself from the Father, acknowledging that the Father alone is greater than all, even greater than Himself (John 10:29; 14:28). He also acknowledged the limitation of His own knowledge when He declared that no one knows the day or the hour of His return, not even the Son, but only the Father (Matthew 24:36; Mark 13:32). Yeshua does not possess omniscience, only the Father does.

The Father entrusted all authority to the Son and appointed Him to be His perfect representation in creation. For this reason, the Son acts with the authority of Elohim and reveals the Father to humanity. Yet a distinction must always be maintained between the One who sends and the One who is sent, between Father and Son. When attributes that belong uniquely to the Father — such as absolute omnipresence, absolute omniscience, and self-existence without origin — are also attributed to the Son, the representation is elevated beyond the role the Father Himself assigned to Him. It thus becomes idolatry.

This distinction is also reflected in the name of Yeshua. The Son bears the name through which the Father is made known to humanity and through which the Father is worshiped, and therefore all things are done in the name of Yeshua. Throughout the Brit Hadashah, believers are consistently instructed to pray, baptize, preach, and perform every work in the name of Yeshua. They are never instructed to act in the name of a Trinity.

The Roman succession also introduced Trinitarian forgeries into the Scriptures through two specific passages: the longer Trinitarian reading of 1 John 5:7–8 (the *Comma Johanneum*) and the Trinitarian baptismal formula of Matthew 28:19. Although the vast majority of extant Greek manuscripts of Matthew contain the Trinitarian formula, Eusebius quotes the passage in the shorter and original form, "in My name," and the Hebrew version of Matthew likewise reads "in My name." These additions further contributed to obscuring the biblical distinction between the Father and His Son.

Neither the Torah nor the rabbis of Judaism have ever taught that Elohim is a Trinity. On the contrary, the very foundation of the Torah is the declaration of the Sh'ma Israel, "hear, O Israel, Yehovah our Elohim, Yehovah is one" (Deuteronomy 6:4). The doctrine of the Trinity did not originate in the Torah or in the belief of Israel, but became a central teaching of the Roman religious system. It is a doctrine of Roman and of pagan origin that has deceived much of humanity concerning the true relationship between the Father and His Son.

The teaching that the Son is the firstborn of creation was likewise the original belief preserved by many early believers. Yeshua was the first living being brought into existence directly by the Father on the first day of creation. Thereafter, every other living being in heaven and on earth was brought into existence through Yeshua. This is why the Scriptures describe Him as "the firstborn of all creation" (Colossians 1:15) and "the beginning of the creation of Elohim" (Revelation 3:14). Yeshua is, in fact, the only being in creation brought directly into existence by the Father, which is also why He is called the "only Son of Elohim," even though the angels are likewise called sons of Elohim. Yet, although He Himself was brought into existence by the Father, Yeshua also acted as the Creator through whom all other things were created on the first day of creation. This is why the Gospel of John declares that "the Word was with Elohim, and the Word was Elohim."

Arius maintained this understanding, teaching that the Son was brought forth by the Father before the rest of creation. However, when the Roman emperor established the Nicene doctrine as the official belief of the Roman Empire, Arius was condemned and expelled, and the earlier teaching concerning the Son as the firstborn of creation was suppressed in favor of the doctrine of the Trinity. Thus, the doctrine of the Trinity became one of the central teachings propagated by the Roman succession and one of the principal doctrines of the antichrist, together with the exaltation of the Virgin Mary, which likewise became another form of idolatry.

The final Roman pope living at the return of Yeshua will be the last ruler in the Roman succession. He will be the one whom the Master will slay "with the breath of His mouth" and destroy "by the manifestation of His coming" (2 Thessalonians 2:8). Yet the punishment will not fall upon him alone. Vatican City, the seat from which the Roman succession has deceived the entire world through Roman Catholicism and dominated the world through its global financial system, will likewise be destroyed.

Its destruction will first come at the hands of the 8th head of the 1st beast of Revelation and its 10 horns, representing the final form of the revived Roman Empire. This final manifestation will consist of a deeper political union of 10 nation states within the existing European Union. These 10 horns will turn against the prostitute, make her desolate, strip her naked, plunder her wealth, and burn Vatican City with fire (Revelation 17:16–17). Shortly afterward, Elohim Himself will complete her punishment during the 7th and final plague, and the global earthquake will cause Rome to be split into three. The final Roman pope alive at the return of Yeshua will likewise be judged by Yeshua together with the rest of the living and, after his judgment, will be condemned to be destroyed in the lake of lava.

The current holder of the Roman succession is titled "His Holiness Pope Leo XIV," "Holy Father," "Bishop of Rome," "Supreme Pontiff of the Universal Church," "Sovereign of Vatican City State," and "Servant of the Servants of God." According to the interpretation presented in this book, as the current occupant of the Roman succession of authority, he represents the current ruling antichrist.



Leo PP. XIV

INTERPRETATION OF THE SEVEN PLAGUES OF REVELATION

The 7 plagues of Revelation are 7 literal punishments that Elohim will strike all humanity with shortly after the return of Yeshua. The people of Elohim will first be gathered at the sound of the final instrument, the great shofar, blown on Yom Kippur in Yovel 120, most likely on Tishri 10 according to the Jewish Babylonian calendar, after the 7 trumpets of Revelation have sounded over the course of 7 days beginning in Yom Teruah, most likely from Tishri 1 to Tishri 7. The descent of Yeshua with his 400 million angels happens shortly before the 1st trumpet blast, ½ prophetic hour earlier, which is 7 ½ literal days, placing His return probably in the morning of Jerusalem time in Elul 22.

Then, 5 days after the people of Elohim have been gathered by the angels and brought to the safety of Mount Zion, where Yeshua will also be, the 7 plagues of Revelation will begin to be poured out upon all humanity, most likely beginning on Tishri 15, the first day of Sukkot. Just as the *kohen* (priest) poured out the wine libation upon the altar for 7 days during Sukkot, so in like manner the 7 bowls filled with the wrath of Elohim will be poured out upon humanity, bringing 7 plagues over the course of 7 days. These plagues, together with the final judgment of the living and their condemnation to the lake of lava, constitute the “great tribulation”. Never before have such events occurred, nor will they ever occur again.

In the 1st plague of Revelation, probably in Tishri 15, all humanity bearing the mark of the beast and worshipping the image of the beast will be struck with agonizing boils (Revelation 16:2). Anyone who has not renounced paper money and fiat currency, or who continued to approve of leaders who do not rule according to the Torah, will be struck with these boils. They will cover the entire body from head to toe and will most likely cause all hair to fall out. Baldness will be brought unto all humanity, fulfilling also the words of the prophet Ezekiel (Ezekiel 7:18).

These boils will produce such extreme agony that those afflicted will have no rest, day or night. They will not even be able to sleep because of the intensity of their suffering. Children and infants, however, will be exempt from this plague, for Revelation specifically states that it falls only upon those who bear the mark of the beast and worship its image. Anyone who has neither the mark nor has worshiped the image will be exempt from the agony of these boils, which will be the most agonizing of all the plagues.

This plague also corresponds to the torment associated with the 5th trumpet. The angels released at the sounding of the 5th trumpet prevent humanity from committing suicide, so that they are forced to endure the 7 plagues of Revelation. The 7 plagues of Revelation are their sting, that comes after they are released. The torment begins with the boils of the 1st plague and continues throughout the outpouring of the wrath of Elohim.

In the 2nd plague of Revelation, most likely on Tishri 16, all the seas of the earth will be transformed into blood (Revelation 16:3).

In the 3rd plague of Revelation, most likely on Tishri 17, all the rivers and springs of the earth will be transformed into blood (Revelation 16:4–7). Because the Roman succession, through Vatican City, shed the















blood of the set-apart ones during the Roman inquisitions, and because the world finally celebrates the murder of the last two prophets of Elohim, the two witnesses, Elohim will then transform the seas, the rivers, and the springs of the earth into blood, making blood the only liquid available for humanity to drink. As the angel declares, "they have shed the blood of the set-apart ones and the prophets, and You have given them blood to drink. They deserve it" (Revelation 16:6).

In the 4th plague of Revelation, most likely on Tishri 18, the sun will strike all humanity with intense fire (Revelation 16:8–9). It is possible that even a single second of direct exposure to sunlight will cause severe burns. Yet even those who remain in the shade may find the air itself unbearably hot, perhaps hot enough to inflict burns as well. The heat will become so extreme that humanity will curse Elohim rather than repent and give Him glory, just as Revelation declares.

In the 5th plague of Revelation, most likely on Tishri 19, the entire earth will be covered in total darkness (Revelation 16:10–11). Yet this will not be ordinary nighttime darkness. It will be an intense darkness that can even be felt, just as it was during the plague upon Egypt (Exodus 10:21–23). People will not even be able to see their own hands before their faces. In the midst of this overwhelming darkness, all they will feel will be the agonizing pain of the boils that cover their bodies. The torment will become so unbearable that they will gnaw their tongues because of their agony, yet they still will not repent of their deeds.

In the 6th plague of Revelation, most likely on Tishri 20, the Euphrates River will be dried up (Revelation 16:12). This will prepare the way for the nations of the east to come and wage war against Yeshua. Their destination will be the land of Israel. According to the prophet Zechariah, the nations will gather against Jerusalem. The city will be captured, the houses plundered, the women raped, and half of the city will go into exile (Zechariah 14:2).

Among the nations that will come are Persia, corresponding to modern-day Iran, Cush, corresponding to Sudan and Ethiopia, Put, corresponding to Libya, Gog, corresponding to Russia, together with Gomer, Meshech, Tubal, and Beth-togarmah, corresponding to the region of modern-day Turkey and the surrounding areas (Ezekiel 38:1–6). The armies of the unified 10-nation European Union will likewise gather to wage war against Yeshua. Together with the armies of these and many other nations, they will first assemble at Jerusalem by the time of the 7th plague of Revelation, most likely on Tishri 21. By the following day, Shemini Atzeret, most likely on Tishri 22, the remaining armies of the nations will have assembled at Megiddo for the battle of Armageddon.

When the first armies arrive at Jerusalem after the Euphrates River dries up, it is at this time that the 7th plague of Revelation will be poured out. The greatest earthquake in human history will strike the earth, causing all the buildings surrounding the ancient walls of Jerusalem to collapse and become a plain. Only the ancient city of Jerusalem within its walls will remain standing. At that same time, Yeshua will set His feet upon the Mount of Olives, which will split in two, creating a great valley, just as Zechariah foretold (Zechariah 14:4–5). The surviving inhabitants of ancient Jerusalem will flee through the valley formed by the divided Mount of Olives. Yeshua will then defend Jerusalem against the invading armies. He will command their bodies to rot, and they will die while still standing.

By the following day, most likely on Tishri 22, the remaining armies of the nations will have assembled at Megiddo for the battle of Armageddon. There the armies of the 10 nations that gave their military authority to the European Union, and the armies of many other nations, will all wage war against Yeshua (Revelation 16:16; 17:14; 19:19). Yet their rebellion will be in vain, for the Lamb will overcome them because He is Master of masters and King of kings. He will command that their bodies rot, and they will die while still standing.

In the 7th plague of Revelation, most likely on Tishri 21, the greatest earthquake ever to strike the earth will cause all the cities of the world to collapse, and gigantic hailstones will fall upon all humanity (Revelation 16:17–







21). Rome will likewise be split into three parts. This will constitute the second destruction of Vatican City. The first destruction comes at the hands of the 10 nations of the beast, whereas the second comes directly from Elohim.

From that time forward, Rome will never again be inhabited, but will remain in ruins throughout the entire 1,000-year Millennial Kingdom of Yeshua. It will become a prison for every unclean *ruach* (spirit, wind) during those 1,000 years (Revelation 18:2). After the 1,000 years have been completed, the unclean *rujot* (spirits, winds) will be transformed into human bodies to stand before the judgment. Satan will likewise be transformed into a human body to stand before the judgment. They will then all be condemned together and cast into the lake of lava, where they will receive their final punishment. They will be destroyed both body and soul.

THE MARK OF THE BEAST IS MONEY

One of the greatest mysteries in the book of Revelation is the “mark of the beast”. Throughout the centuries, many theories have been proposed concerning its identity. Some have claimed that it is a literal mark or tattoo placed upon the right hand or the forehead. Others have suggested barcodes, microchip implants, or even Sunday worship, as taught by Seventh-day Adventism. Yet all of these interpretations fail to recognize the symbolic nature of the book of Revelation, the righteous weights of the Torah to buy and sell with, gold money, and the true meaning of the number 666 as revealed in the *Tanakh* (Old Testament texts).

The book of Revelation is a book of symbols and figurative language. It communicates realities through symbolic imagery. Its symbols must therefore be interpreted in light of the Torah and the *Neviim* rather than understood in a literal manner. The same principle applies throughout many Scriptures. When Yeshua declared that we must eat His flesh and drink His blood in order to inherit life, He was not speaking literally, but figuratively (John 6:53–58). We do not literally eat His flesh or drink His blood. Rather, we eat the bread that represents His body and drink the wine that represents His blood, proclaiming His death until He comes again. In the same way, the symbols of Revelation are not to be understood literally. Yet not everything in Scripture is figurative either. Many passages are to be understood literally. The key is to rightly divide the word of Elohim, discerning when the Scriptures speak figuratively and when they speak literally.

The mark of the beast is not a literal mark impressed upon the skin, just as the seal imprinted upon the foreheads of the 144,000 is not a literal inscription upon the flesh (Revelation 7:3–4; 14:1). Both are symbolic expressions of ownership and allegiance. When a name or a mark is placed upon the forehead, it signifies that the person belongs to the one whose name or mark he bears. The seal upon the foreheads of the 144,000 represents having the *Ruach HaQodesh* (Holy Spirit, Set-Apart Airflow), which then makes a believer truly belong to Elohim. There is no turning back after receiving the seal, which is why it is called a *seal*.

Livestock, for example, were branded to identify their owner. Likewise, the *Kohen Gadol* (High Priest), while wearing his set-apart garments, bore upon his forehead a golden plate engraved with the words, "Set-Apart to the Master" (Exodus 28:36–38; 39:30–31). The inscription declared that he belonged to Elohim. In the same way, the mark of the beast on the forehead figuratively signifies belonging to the beast system, while the seal upon the foreheads of the 144,000 figuratively signifies belonging to Elohim.

When the prophecy concerning the mark of the beast declares that no one can buy or sell without it, it is immediately directing our attention to money, for money is the means by which people buy and sell (Revelation 13:17). The prophecy then provides another crucial clue, stating that "it is the number of a man," and that "his number is 666" (Revelation 13:18).

Throughout history, many attempts have been made to explain the meaning of 666. Some have assigned numerical values to the names of individuals, while others have associated it with barcodes, computer systems, microchips, and many other theories. Yet the true meaning of 666 is found in the *Tanakh*. Since the symbols of the book of Revelation are rooted in the *Tanakh*, it is only natural that the meaning of 666 should likewise be found there.

The number 666 appears only twice in the Tanakh, in the books of Kings and Chronicles, where we are told that Solomon received “666 talents of gold” in one year (1 Kings 10:14; 2 Chronicles 9:13). Here lies the very clue to which Revelation points. The number 666 is associated with the man Solomon, just as Revelation declares that it is “the number of a man.”

The clue consists of three parts. First, it is gold, which for thousands of years served as money by which humanity bought and sold. Second, it is the name of the weight, a *talent*, a unit of weight equal to approximately 75 pounds (34 kilograms). Finally, it is the number of that weight, namely 666. In this case, 666 is simply the numerical value assigned to the weight.

The name of the weight (talent) and the number of the weight (666) correspond to the two forms of the mark of the beast described in Revelation: “the name of the beast” and “the number of its name” (Revelation 13:17). What the prophecy expresses through the clue of 666 talents of gold in the books of Kings and Chronicles is that, in the last days, humanity will be left buying and selling with only the name of the weight and the number of the weight because one essential element of 666 talents of gold will have been removed: the gold itself.

In other words, humanity will buy and sell with nothing more than the names of currencies and the numerical values assigned to those currencies, without any gold backing them. This is the hidden meaning of the prophecy. The mark of the beast points to fiat currency, a currency backed by nothing more than human decree rather than by gold.

This represents an even greater debasement of money than that practiced by the Romans with the denarius. Over time, the Roman Empire progressively reduced the silver content of the denarius, causing the currency to lose its value and contributing to rising prices throughout the empire. This monetary debasement ultimately became one of the factors contributing to the collapse of the Roman Empire.





The same principle appears in the 3rd seal of Revelation, where food prices rise to extraordinary levels, so that an entire day's wage, a denarius, purchases only a small amount of bread (Revelation 6:5–6). This happened because of debasement of the denarius. Yet the mark of the beast represents an even greater debasement of money. Instead of merely reducing the precious metal content of a coin by mixing it with cheaper metals, the gold has been removed altogether. In fiat currency, there is literally no precious metal backing it, nor is there any other commodity, such as food, backing the currency. Humanity is left buying and selling with nothing more than the names of currencies and numerical values recorded on paper or in digital accounts, without any intrinsic value behind them.

When gold functioned as money for thousands of years, people bought and sold according to weight. A stone or metal weight with a specific measurement was placed on one side of a balance, and the gold or silver being exchanged was placed on the other side. These standardized objects were called "weights," and they were named according to the amount they weighed. For example, a shekel was a unit of weight that was approximately 11.4 grams.

However, dishonest merchants would sometimes create false weights. They would make another stone that was heavier while still calling it by the same name, such as a shekel, in order to take more goods from others than what was rightfully owed. This is why the Torah forbids having different weights and different stones for buying and selling, commanding that only honest and accurate weights be used (Deuteronomy 25:13–16; Leviticus 19:35–36).

Gold money was used by all the nations of the world for thousands of years until a major change occurred in the United States in 1933 AD. By Executive Order 6102, issued by President Franklin D. Roosevelt, the American people were required to surrender their gold to the Federal Reserve Bank in exchange for paper gold certificates. The paper gold certificates were issued at the official rate of approximately \$20.67 per troy ounce of gold. From that point forward, these certificates became the primary medium used to buy and sell. Money had become paper.

At that time, however, the paper money still represented real gold. The certificates themselves stated that they were payable to the bearer on demand in gold, meaning that anyone could present them at a bank and redeem them for the amount of gold they represented. Although the people no longer carried gold in everyday commerce, the paper still derived its value from the gold held in reserve.

In time, eventually all nations throughout the world likewise adopted paper money as the medium by which people bought and sold. These early banknotes represented gold held in reserve and commonly bore inscriptions stating that they were redeemable in gold on demand. An example is found in the older banknotes of Colombia, which likewise declared that they were redeemable in gold. Thus, although people were now buying and selling with paper, the paper itself still represented real gold.

UNDER EXECUTIVE ORDER OF THE PRESIDENT

issued April 5, 1933

all persons are required to deliver
ON OR BEFORE MAY 1, 1933
all **GOLD COIN, GOLD BULLION, AND
GOLD CERTIFICATES** now owned by them to
a Federal Reserve Bank, branch or agency, or to
any member bank of the Federal Reserve System.

Executive Order

FORBIDDING THE HOARDING OF GOLD COIN, GOLD BULLION AND GOLD CERTIFICATES

By virtue of the authority vested in me by Section 5(b) of the Act of October 8, 1917, as amended by Section 2 of the Act of March 3, 1933, entitled "An Act to provide relief in the existing national emergency in banking, and for other purposes", in which said Act Congress declared that a serious emergency exists, I, Franklin D. Roosevelt, President of the United States of America, do declare that said national emergency still continues to exist and pursuant to said section do hereby prohibit the hoarding of gold coin, gold bullion, and gold certificates within the continental United States by individuals, partnerships, associations and corporations and hereby prescribe the following regulations for carrying out the purposes of this order:

Section 1. For the purposes of this regulation, the term "hoarding" means the withdrawal and withholding of gold coin, gold bullion or gold certificates from the recognized and customary channels of trade. The term "person" means any individual, partnership, association or corporation.

Section 2. All persons are hereby required to deliver on or before May 1, 1933, to a Federal reserve bank or a branch or agency thereof or to any member bank of the Federal Reserve System all gold coin, gold bullion and gold certificates now owned by them or coming into their ownership on or before April 28, 1933, except the following:

(a) Such amount of gold as may be required for legitimate and customary use in industry, profession or art within a reasonable time, including gold prior to refining and stocks of gold in reasonable amounts for the usual trade requirements of owners mining and refining such gold.

(b) Gold coin and gold certificates in an amount not exceeding in the aggregate \$100.00 belonging to any one person; and gold coins having a recognized special value to collectors of rare and unusual coins.

(c) Gold coin and bullion earmarked or held in trust for a recognized foreign government or foreign central bank or the Bank for International Settlements.

(d) Gold coin and bullion licensed for other proper transactions (not involving hoarding) including gold coin and bullion imported for reexport or held pending action on applications for export licenses.

Section 3. Until otherwise ordered, any person becoming the owner of any gold coin, gold bullion, or gold certificates after April 28, 1933, shall, within three days after receipt thereof, deliver the same to the instance prescribed in Section 2; unless such gold coin, gold bullion or gold certificates are held for any of the purposes specified in paragraphs (a), (b) or (c) of Section 2; or unless such gold coin or gold bullion is held for purposes specified in paragraph (d) of Section 2 and the person holding it is, with respect to such gold coin or bullion, a licensee or applicant for license pending action thereon.

Section 4. Upon receipt of gold coin, gold bullion or gold certificates delivered to it in accordance with Sections 2 or 3, the Federal reserve bank or member bank will pay therefor an equivalent amount of any other form of coin or currency issued or issued under the laws of the United States.

Section 5. Member banks shall deliver all gold coin, gold bullion and gold certificates owned or received by them (other than as exempted under the provisions of Section 2) to the Federal reserve banks of their respective districts and receive credit or payments therefor.

Section 6. The Secretary of the Treasury, out of the sum made available to the Treasury by Section 501 of the Act of March 3, 1933, will in all proper cases pay the reasonable costs of transportation of gold coin, gold bullion or gold certificates delivered to a member bank or Federal reserve bank in accordance with Sections 2, 3, or 5 hereof, including the cost of insurance, protection, and such other incidental costs as may be necessary, upon production of satisfactory evidence of such costs. Voucher forms for this purpose may be procured from Federal reserve banks.

Section 7. In cases where the delivery of gold coin, gold bullion or gold certificates by the owners thereof within the time set forth above will involve extraordinary hardship or difficulty, the Secretary of the Treasury may, in his discretion, extend the time within which such delivery must be made. Applications for such extensions must be made in writing under oath, addressed to the Secretary of the Treasury and filed with a Federal reserve bank. Each application must state the date to which the extension is desired, the amount and location of the gold coin, gold bullion and gold certificates in respect of which such application is made and the facts showing conditions to be necessary to avoid extraordinary hardship or difficulty.

Section 8. The Secretary of the Treasury is hereby authorized and empowered to issue such further regulations as he may deem necessary to carry out the purposes of this order and to issue licenses thereunder, through such officers or agencies as he may designate, including licenses permitting the Federal reserve banks and member banks of the Federal Reserve System, in return for an equivalent amount of other coin, currency or credit, to deliver, earmark or hold in trust gold coin and bullion to or for persons showing the need for the same for any of the purposes specified in paragraphs (a), (b), (c) and (d) of Section 2 of these regulations.

Section 9. Whoever willfully violates any provision of this Executive Order or of these regulations or of any rule, regulation or license issued thereunder may be fined not more than \$10,000, or, if a natural person, may be imprisoned for not more than ten years, or both; and any officer, director, or agent of any corporation who knowingly participates in any such violation may be punished by a like fine, imprisonment, or both.

This order and these regulations may be modified or revoked at any time.

THE WHITE HOUSE
April 6, 1933.

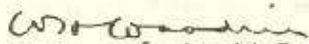
FRANKLIN D. ROOSEVELT

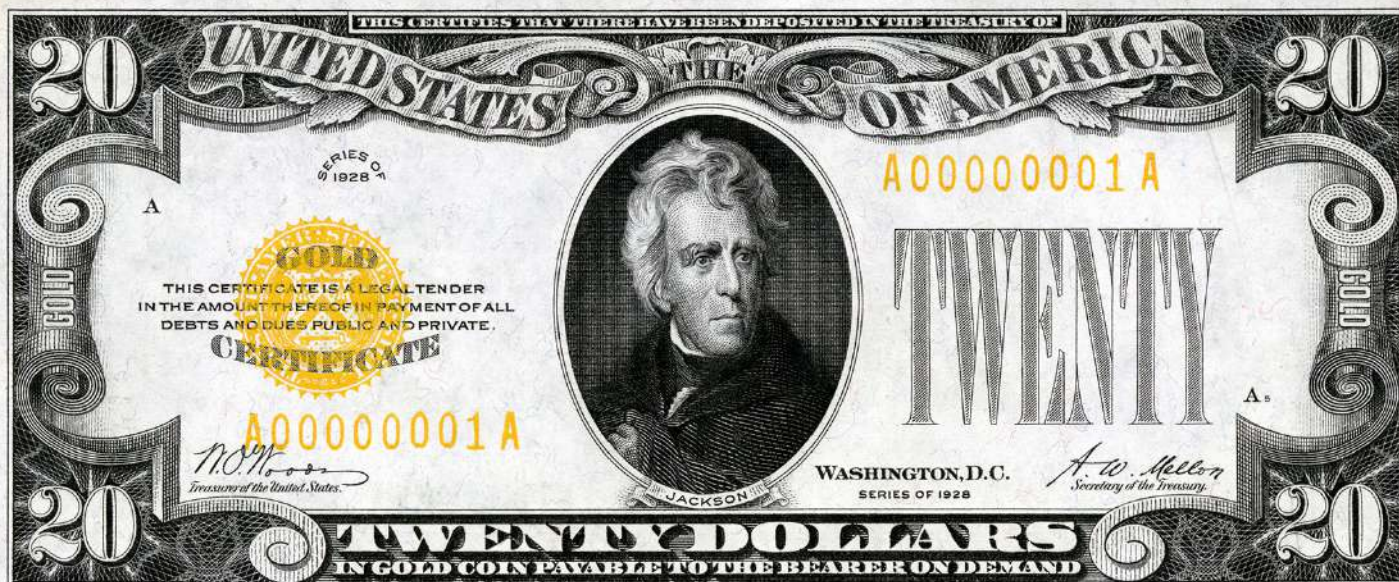
For Further Information Consult Your Local Bank

GOLD CERTIFICATES may be identified by the words "**GOLD CERTIFICATE**" appearing thereon. The serial number and the Treasury seal on the face of a **GOLD CERTIFICATE** are printed in **YELLOW**. Be careful not to confuse **GOLD CERTIFICATES** with other issues which are redeemable in gold but which are not **GOLD CERTIFICATES**. Federal Reserve Notes and United States Notes are "redeemable in gold" but are not "**GOLD CERTIFICATES**" and are not required to be surrendered.

Special attention is directed to the exceptions allowed under
Section 2 of the Executive Order

CRIMINAL PENALTIES FOR VIOLATION OF EXECUTIVE ORDER
\$10,000 fine or 10 years imprisonment, or both, as
provided in Section 9 of the order


Secretary of the Treasury.



Executive Order 6102, issued by President Franklin D. Roosevelt on April 5, 1933, requiring all Americans to surrender their gold to the Federal Reserve System in exchange for paper gold certificates. United States 1928 \$20 Gold Certificate (front and back), redeemable in gold on demand. Colombia 1 Peso Oro banknote (1970; front only), bearing the inscription "PAGARÁ AL PORTADOR UN PESO ORO", illustrating that paper money originally represented and was redeemable in gold before the transition to fiat currency.

A profound change occurred only one year after paper money had been issued to all Americans. In 1934 AD, the Gold Reserve Act changed the official price of gold from approximately \$20.67 to \$35.00 per troy ounce. In practical terms, the paper money was immediately devalued by approximately 41% relative to gold. The paper certificates people had received could now be redeemed for far less gold than the amount they had originally surrendered. By requiring the people to surrender their gold at the lower valuation and then immediately revaluing that same gold to a higher price after it had come into government possession, the Federal Reserve System and the federal government appropriated approximately 41% of the gold value represented by the people's paper certificates. This appropriation constituted theft and marked the beginning of the systematic transfer of humanity's gold into the central banking system.

Over the following decades, the central banking system continued to devalue paper money, not only in the United States but eventually throughout the world. Before the establishment of the Federal Reserve System, the official price of gold had remained essentially constant for many decades. Thereafter, however, the official dollar price of gold began to rise steadily, meaning that paper money redeemed progressively less gold than before. The purchasing power of paper currency therefore continued to decline as governments and central banks repeatedly devalued their currencies against gold.

Then, in 1971 AD, another historic change occurred. President Richard Nixon suspended the convertibility of the United States dollar into gold, removing the gold backing from paper money. From that moment forward, the dollar became a true *fiat currency*, backed by nothing more than government decree. Because the United States dollar served as the foundation of the international monetary system, the rest of the world likewise abandoned gold-backed money and progressively adopted fiat currencies.

This was the moment when, the mark of the beast truly began. Humanity was no longer buying and selling with gold, but only with the name of the weight and the number of the weight. The gold backing had disappeared, leaving only the names of currencies and their numerical values recorded on paper and, later, in digital accounts. The prophecy that humanity would buy and sell with merely the "name of the beast" and the "number of its name" came true.

What were once called *dollars, pesos, pounds, yen, shekels*, and many other modern monetary names were originally names of weights by which gold and silver were weighed for buying and selling. Over time, however, these names ceased to represent actual weights and became nothing more than mere names of currencies. Their original connection to weight and gold disappeared. They became mere names without gold, corresponding to "the name of the beast," while their assigned numerical values became "the number of its name," the two forms of the mark of the beast described in Revelation (Revelation 13:17).

Today, humanity buys and sells with nothing more than the names of currencies and numerical values stored in bank accounts. The numbers recorded in those accounts do not represent any measurable weight of gold or any other tangible commodity. They are merely numbers stored on computer servers, backed only by government decree and public confidence. The value of fiat currency is therefore an illusion created by the monetary system, whereas the value of gold is true because it is based upon the measurable weight of something real. Gold possesses intrinsic value based on weight. Fiat currency possesses only assigned imaginary value.



THE CHALLENGE OF PEACE: NIXON'S NEW ECONOMIC POLICY



From the White House • August 15, 1971

*AI-enhanced image of President Richard Nixon delivering his televised address to the nation, *The Challenge of Peace*, on August 15, 1971, during which he announced the suspension of the convertibility of the United States dollar into gold, effectively ending the dollar's gold backing and ushering in the modern era of fiat currency.*

Over the following decades, the central banking system continued to devalue fiat currency. Although paper money was no longer redeemable in gold at the bank, gold continued to be priced in fiat currency. On August 16, 2026, one troy ounce of gold is worth approximately \$4,400 USD, whereas in 1933 AD it was officially valued at approximately \$20.67 USD per troy ounce. In Colombia, one troy ounce of gold is now worth approximately 14 million COP (Colombian pesos), whereas in 1933 AD it was officially valued at approximately 21.24 COP per troy ounce (then called *pesos oro*, the direct predecessor of today's Colombian peso, which was never redenominated), based on the official exchange parity of 1 COP = \$0.9733 USD.

One of the long-term consequences of fiat currency has been the continual erosion of purchasing power. Over the decades, the same amount of labor has purchased progressively less land, fewer goods, and smaller homes. Governments often celebrate low monthly or annual inflation rates, yet they rarely emphasize the cumulative effect of inflation over many decades. Even modest annual inflation steadily destroys the purchasing power of money.

As a result, what earlier generations could often purchase after relatively few years of labor now commonly requires many more years of work, sometimes even decades, or long-term debt. The purchasing power of wages

has been progressively eroded as fiat currency has continually lost value relative to tangible assets such as gold, land, and other real goods.

This continual devaluation has affected nearly every area of economic life. Housing, land, construction, and many other necessities have become increasingly expensive when measured in fiat currency, not because the physical materials themselves have fundamentally changed, but because the purchasing power of fiat currency has steadily declined.

The effects of inflation can also be seen in housing prices. Historical estimates place the average price of a home in the United States in 1933 AD at approximately \$5,760 USD, whereas the average sales price of a new home in the United States on August 16, 2026 is approximately \$503,800 USD (Historical Statistics of the United States; Federal Reserve Economic Data, FRED; Average Sales Price of Houses Sold for the United States, ASPUS). This enormous increase does not mean that houses themselves have changed in value by nearly one hundredfold. Rather, it reflects the continual devaluation of paper money over the decades. As fiat currency steadily lost purchasing power, increasingly larger numbers of dollars became necessary to purchase the same real assets.

A paper bill printed with the number 1 is intrinsically no different from a bill printed with the number 10, because neither represents any real commodity, not even the weight of the paper on which it is printed. The number itself is merely an assigned number, and its value is merely an illusion. One day that paper currency may purchase a house, and another day it may purchase only a loaf of bread or a cup of coffee.

Gold is fundamentally different. One troy ounce of gold today is the same one troy ounce of gold tomorrow because its value is derived from the measurable weight of something real. This provides a stable foundation for commerce. If a house is worth 20 troy ounces of gold, its value remains 20 troy ounces of gold, regardless of how many years pass. Under a monetary system based upon gold, purchasing power remains far more stable over long periods because the money itself possesses intrinsic value. Fiat currency, by contrast, possesses no intrinsic value. Its purchasing power continually changes because it is based only upon names and numbers rather than upon the weight of a real commodity.

Money is anything that is generally accepted as valuable and is widely used as a medium of exchange for goods and services. Gold is naturally suited to serve as money because it possesses intrinsic value that has been recognized by virtually every civilization throughout history. It is sufficiently abundant to circulate as money, yet sufficiently scarce to retain great value. Silver likewise possesses these same qualities. It has also been universally accepted as valuable, although it is more abundant than gold and therefore less valuable. Both metals can be minted into coins of precise weights, making them practical and reliable forms of money.

For this reason, Karl Marx wrote, "although gold and silver are not by nature money, money is by nature gold and silver." Whatever the weight of the gold or silver, that weight determined its value. The value of money was therefore real, tangible, measurable, and independent of human imagination.

Other commodities could also function as money, but each presents practical limitations. Rice, for example, could be exchanged as money, yet not everyone consumes rice, and therefore not everyone would willingly accept it in exchange for goods and services. Many commodities are also perishable, difficult to transport, or difficult to divide into precise and durable units of value. Gold and silver do not suffer from these limitations. They are durable, divisible, portable, scarce, and have been recognized as valuable by virtually every civilization since antiquity. For this reason, they have naturally served as money throughout most of human history.

Today, most people have forgotten what true money is. Gold and silver, which served as money for thousands of years, have been replaced in the minds of humanity by paper money and fiat currency. People now believe

that paper money is true money, when in reality it is nothing more than paper, names, and numbers assigned imaginary value. Humanity has been deceived.

Thus, the prophecy has already been fulfilled that all, "small and great, rich and poor, free and slave," would receive the mark of the beast (Revelation 13:16). Nearly all humanity has already accepted paper money and fiat currency as the means by which they buy and sell. Even the poorest people on the streets participate in the same monetary system. Perhaps the only exceptions are isolated indigenous communities that continue to live largely outside the modern financial system, together with infants who have not yet participated in it.

This also explains why so few people will ultimately be saved at the return of Yeshua. Most of humanity has already accepted the mark of the beast by embracing the world's monetary system. The mark of the beast therefore becomes the defining characteristic separating those who have truly set themselves apart for Elohim from those who have not. Those who truly love Elohim will be willing to forsake money itself in order to obey Him, whereas those who love money more than Elohim will refuse to renounce it, regardless of what the Scriptures command.

It is therefore one of the greatest tests of faith and obedience in our generation. This is why, in the context of the mark of the beast, Revelation declares, "here is the perseverance of the set-apart ones, those who keep the commandments of Elohim and the belief of Yeshua" (Revelation 14:12). The commandments of Elohim are found in the Torah, and the Torah commands that honest weights and measures be used, forbidding false weights and false measures (Leviticus 19:35–36; Deuteronomy 25:13–16). Paper money and fiat currency constitute the ultimate false weight. They represent fraud because they possess no intrinsic value while pretending to represent real value.

The mark of the beast is therefore money — but not gold and silver, which are true, honest, and righteous money, whose value is determined by measurable weight, and which were used by Yeshua and His disciples. Rather, the mark of the beast is paper money and fiat currency, whose value is nothing more than an illusion created by the government and central bank. It is the money of the modern world that constitutes the mark of the beast. To accept this money is to receive the mark of the beast figuratively. Once a person accepts this evil form of money, he bears the mark of the beast until he renounces it once and for all.

Not only does the Torah forbid this form of money, but many of the Founding Fathers of the United States likewise opposed paper money and advocated gold and silver as the proper monetary standard. Even the Constitution of the United States of America says that only gold and silver can be money. Paper money and fiat currency are unconstitutional money.

“No State shall make any thing but gold and silver coin a tender in payment of debts.”

—*United States Constitution, Article 1, Section 10, Clause 1*

“Paper money has had the effect in your state that it will ever have, to ruin commerce, oppress the honest, and open the door to every species of fraud and injustice.”

—*George Washington, 1732-1799, Founding Father, 1st US President, ‘Father of the Country’, In letter to J. Bowen, Rhode Island, Jan. 9, 1787*

“The Constitution of the United States unquestionably intended to secure to the people a circulating medium of gold and silver. But the establishment of a national bank by Congress, with the privilege of issuing paper money receivable in the payment of the public dues, and the unfortunate course of legislation in the several States upon the same subject, drove from general circulation the constitutional currency and substituted one of paper in its place.”

—*Andrew Jackson, 1837, Farewell Address*

“We are in danger of being overwhelmed with irredeemable paper, mere paper, representing not gold nor silver; no sir, representing nothing but broken promises, bad faith, bankrupt corporations, cheated creditors and a ruined people.”

—*Daniel Webster, 1782-1852, US Senator, Speech in the Senate, 1833*

“Paper money eventually returns to its intrinsic value, zero.”

—*Voltaire, François Marie Arouet, French Enlightenment writer, historian, and philosopher*

What many people also fail to realize is that they are being gradually impoverished through paper money and fiat currency. Now that money has been completely debased into nothing more than paper, names, and numbers, those who issue this form of money continually devalue it. As the purchasing power of fiat currency steadily declines, prices continually rise. As prices rise, people become increasingly dependent upon debt through credit cards, automobile loans, business loans, and home mortgages simply to maintain their standard of living and acquire the necessities of life.

This also explains the distinction between receiving the mark of the beast upon the forehead and upon the right hand. The mark upon the forehead represents debt denominated in fiat currency. Debt places a person under the authority of the lender, for "the borrower is servant to the lender" (Proverbs 22:7). By assuming debt in fiat currency in order to buy and sell, a person figuratively receives the mark of the beast upon the forehead because he becomes enslaved to those who issue and lend that currency.

The mark upon the right hand, on the other hand, represents merely possessing fiat currency, giving a person the authority to buy and sell. Receiving the mark upon the forehead is therefore a more severe condition than receiving it upon the right hand because it involves bondage through debt. If a person ceases making the required fiat-currency payments on the mortgage of his house, the property is taken from him because it ultimately belongs to the bank rather than to the borrower. By contrast, a person who possesses the full amount of fiat currency needed to purchase a house outright is not enslaved through debt. Both situations nevertheless remain part of the same fiat monetary system. One merely involves debt, while the other does not.

Through this system of debt, the banking system gradually becomes the owner of an ever-increasing portion of the world's land, homes, businesses, and productive assets. At the same time, the gold that once belonged to humanity has been progressively concentrated within the vaults of the central banking system. This has become the greatest financial robbery in human history.

Central banks generally seek to keep inflation relatively low, often around 2%, so that the continual erosion of purchasing power goes largely unnoticed. Yet even low inflation steadily destroys the value of money over time. Eventually, either inflation accelerates beyond control or a major financial event causes confidence in fiat currency to collapse altogether. The result is hyperinflation — uncontrolled inflation — where the monetary system rapidly loses its purchasing power and paper money becomes virtually worthless.

Hyperinflation begins when merchants continually raise their prices in response to the devaluation of fiat currency. One merchant raises his prices, then another raises his prices in response, then another follows, producing a massive chain reaction of price increases throughout the entire economy. One day a cup of coffee may cost \$2, the next day \$20, then \$200, then \$2,000, then \$20,000, then \$200,000, and eventually \$2,000,000. This is hyperinflation.

During hyperinflation, the paper money people possess, whether in physical bills or merely as numbers recorded in their bank accounts, can no longer keep pace with the rapid rise in prices. The purchasing power of salaries, savings, pensions, and investments evaporates almost overnight. Commerce collapses because people can no longer afford to buy, while merchants can no longer sell. Employers can no longer pay wages that keep pace with inflation, businesses can no longer purchase raw materials, and families can no longer afford even the most basic necessities. This is why people in countries that have suffered hyperinflation, such as Germany, Hungary, Zimbabwe, and Venezuela, were often forced to carry enormous stacks of paper money merely to purchase a few basic goods.

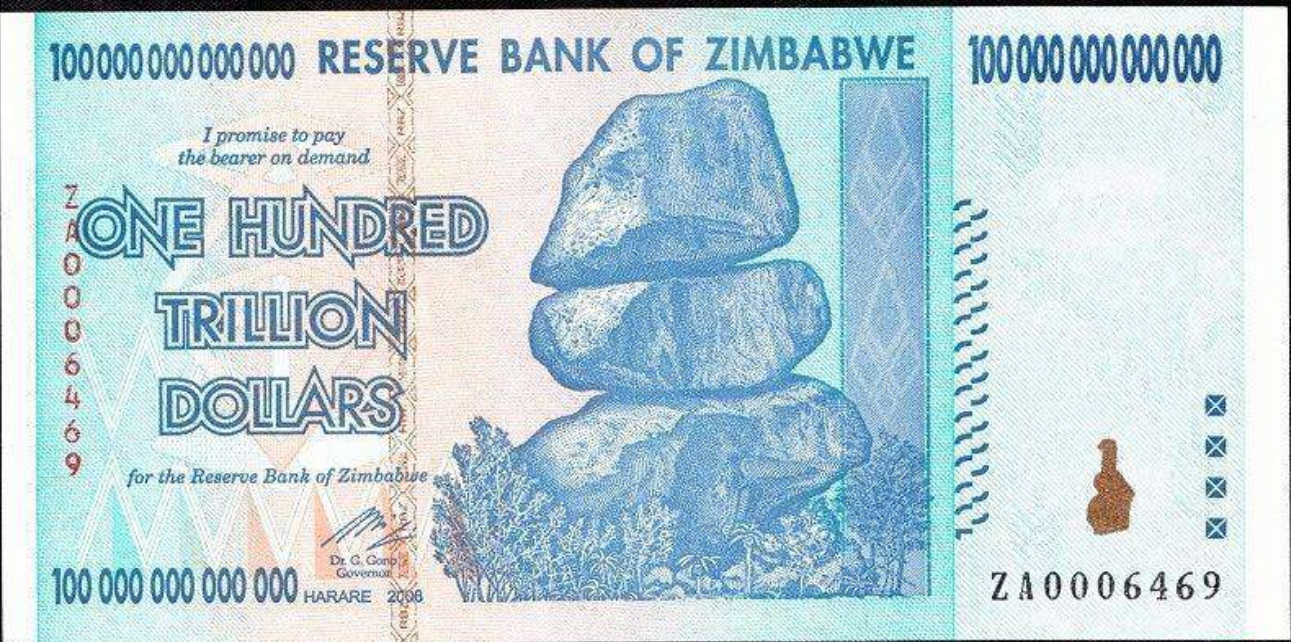
Governments attempt to keep pace with the collapse by printing paper money in ever larger denominations. First notes in the millions are printed, then in the billions, then in the trillions, and in some cases even in the quadrillions and quintillions. The most extreme case in recorded history occurred in Hungary, where banknotes reached denominations measured in quintillions. Eventually, governments abandon the failed currency altogether and introduce a new one by removing zeros from the previous currency. This process is known as a *redenomination*. Yet the damage has already been done. The savings accumulated over a lifetime disappear forever, with no possibility of recovery.

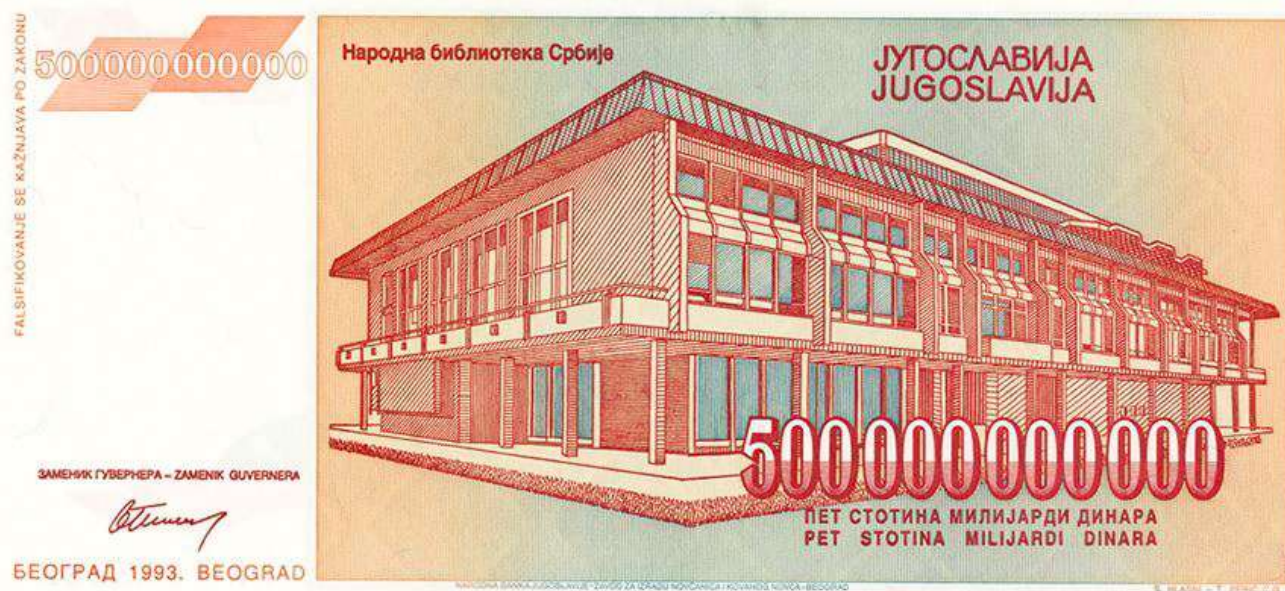
Hyperinflation does not simply destroy money. It destroys society itself. Riots, looting, strikes, protests, theft, violence, food shortages, medicine shortages, bank runs, banking collapses, interruptions of public services, and the breakdown of civil order inevitably follow. Governments lose control over their cities, criminal groups take control, and entire nations descend into chaos. When money collapses, everything built upon that money collapses with it.

Several nations have already experienced the devastation of hyperinflation under fiat currency, including Germany, Hungary, Zimbabwe, Venezuela, and many others. Venezuela provides a modern example familiar. Although political leaders are often blamed for these disasters, the deeper cause is fiat currency. Hyperinflation is the inevitable end of money that possesses no intrinsic value. As long as humanity continues accepting paper money and fiat currency as money, this evil form of money will continue circulating. Thus, the entire world shares responsibility for perpetuating the false weight that impoverishes the nations.

If humanity collectively stopped accepting fiat currency and instead exchanged its paper money for gold, silver, or other real commodities, even food, the inflationary cycle would come to an end because fiat currency would have been exchanged for things possessing intrinsic value. Commerce could then continue on the basis of real commodities rather than paper money and fiat currency.

Yet this never happens because almost no one is willing to endure the inconvenience of leaving the existing monetary system or to be excluded from the global financial system by doing so. Instead, fiat currency continues













Authentic banknotes issued during some of the greatest episodes of hyperinflation in modern history, demonstrating the inevitable collapse of fiat currency. Zimbabwe 100 Trillion Dollars (front and back; hyperinflation, 2007–2009). Hungary B.-Pengo (front only; hyperinflation, 1945–1946). Yugoslavia 500 Billion Dinars (front and back; hyperinflation, 1992–1994). Turkey 1 Million Türk Lirası (front only; period of severe inflation, 1980s–2005). Argentina 1 Million Pesos (front and back; hyperinflation, 1989–1990). Germany 100 Billionen Mark (front only; Weimar hyperinflation, 1922–1923). The following two pages contain AI-enhanced collages depicting historical episodes of hyperinflation from around the world. The final page contains an AI-generated depiction of Times Square, New York City, with paper money covering the streets like garbage, illustrating the future global hyperinflation that will accompany the destruction of Vatican City and the collapse of the global financial system.

to circulate because of humanity's mutual acceptance, approval, and continued use of it. Every person who accepts it helps perpetuate the system.

This is one reason why those who receive the mark of the beast are held accountable. By willingly participating in and sustaining a global monetary system that continually impoverishes humanity through the false weight of fiat currency, they become participants in its evil. It is participating in a vast system of organized theft that continually transfers wealth from humanity into the hands of those who control the monetary system. For this reason, those who knowingly receive the mark of the beast become deserving of the lake of lava unless they renounce it.

Eventually, all fiat currencies throughout the world will enter a state of hyperinflation with the destruction of the prostitute of Babylon, which is Vatican City. Because she stands at the head of the global financial system, her destruction will trigger the collapse of that entire system. This is why Revelation declares that the merchants of the earth will weep and mourn over her, because no one will buy their merchandise anymore (Revelation 18:11). The prophecy is describing a complete global financial collapse.

This is one of the most overlooked aspects of biblical prophecy. Many people expect the antichrist to appear as a future individual or expect the mark of the beast to consist of microchips or other technological devices. However, the antichrist has already been present throughout history in the Roman succession, now represented by the Roman papacy, exercising worldwide influence from Vatican City through the global financial system. Likewise, the mark of the beast is not a future technological implant but the paper money and fiat currency issued through the central banking system of the world.

The coming global financial collapse will be unlike anything humanity has ever experienced. It will fulfill the words of the prophet Ezekiel, who declared that silver and gold would be thrown into the streets like an unclean thing in the day of the wrath of the Master (Ezekiel 7:19). In Ezekiel's day, silver and gold were money. Today, paper money and fiat currency occupy that role. As hyperinflation accelerates, governments will continue printing ever larger denominations of paper money while the older denominations rapidly lose their purchasing power. Eventually, paper money will become worthless and will be thrown into the streets like garbage, just as has already occurred during episodes of hyperinflation in various nations.

This pattern has already been witnessed on a national scale in countries such as Venezuela, where paper money was discarded because it had become virtually worthless. Yet, that experience foreshadows a much greater fulfillment that will affect the entire world after the destruction of the prostitute of Babylon.

This also explains why the prophet Amos declares that the earth will tremble because of the sin of false weights and measures. Amos condemns those who "make the ephah small and the shekel great, and falsify the balances by deceit," and then immediately asks, "shall not the earth tremble because of this?" (Amos 8:5–8). And also states that the sun will be darkened because of this of false weights (Amos 8:9). The false weights condemned by Amos are represented today by paper money and fiat currency, the mark of the beast.

There is only one way to remove the mark of the beast, by renouncing paper money and fiat currency once and for all, disposing of it completely and never accepting it again. Doing so removes a person from the global financial system and truly sets him apart. He will no longer be able to participate in ordinary commerce. He will not even be able to purchase a bottle of water at a neighborhood store, because merchants no longer accept gold and silver in everyday transactions. This is why the absence of the mark of the beast becomes a true test of faith and obedience in our generation. Elohim understands the importance of money in human society, and He has allowed it to become the definitive test distinguishing those who are truly His from those who are not. If the test were easy to do, then it would not be a test at all.

There is, however, an intelligent way to leave the global financial system. The Torah permits exchanging what is unclean for that which is necessary (Deuteronomy 14:21). Likewise, Yeshua declared, "render to Caesar the things that are Caesar's" (Matthew 22:21). Revelation also declares concerning Babylon, "pay her back even as she has paid" (Revelation 18:6). These passages together show that fiat currency may be exchanged for legitimate necessities while making one's exit from the system.

Therefore, exchange your fiat currency for everything you genuinely need, food, water, clothing, shelter, land, tools, gold, silver, and other useful commodities, until you have completely exhausted your paper money once and for all. If you are wise, prepare enough food, water, and other necessities to carry you until the arrival of the year 6,000. If you desire to go even further, you may destroy the remaining fiat currency altogether. One person may exchange it for necessities, while another may choose to burn it completely. Either approach constitutes a renunciation of the system, although burning it requires a greater measure of belief, for such a person depends entirely upon Elohim for daily provision.

If you carry debts denominated in fiat currency, pay them if you are able. If you are not, then simply leave the system and cease participating in it. Fiat currency is not true money. Therefore, debt denominated in fiat currency is likewise not real debt. Consequently, it is not a sin to stop paying it. Debt denominated in fiat currency exists primarily to keep people bound to the financial system by forcing them continually to earn more fiat currency.

Leaving the financial system without paying such debts may nevertheless have consequences. A mortgaged house may be repossessed, a financed vehicle may be taken away, and other property pledged as collateral may likewise be lost. Therefore, pay your debts if you reasonably can. If you cannot, then leave the financial system anyway. It is better to lose earthly possessions than to remain enslaved to the system indefinitely and continue living in sin.

Once you have left the global financial system, do not re-enter it. Do not accept paper money or fiat currency again, even in the form of wages, pensions, government benefits, or any other payment. Otherwise, you have returned to the very system you renounced. Instead, receive payment in gold, silver, food, labor, or other real commodities, as people did throughout most of history.

Elohim blesses those who obey Him by leaving the global financial system. New opportunities will arise through His providence, even though many people may think such a decision is foolish. In reality, those who continue trusting in paper money place their confidence in a system that continually impoverishes them and will eventually collapse.

This is also a test of belief. Yeshua promised that those who come to Him will never hunger and those who believe in Him will never thirst (John 6:35). Throughout the Scriptures, Elohim repeatedly demonstrated His ability to provide for His people. He sustained the nation of Israel for forty years in the wilderness, despite their continual rebellion. How much more, then, will He provide food for those who obey His commandments and place their trust in Him? An obedient believer may suffer persecution, imprisonment, or even martyrdom, but

Elohim will always provide food for those who believe and obey him perfectly. Renouncing the global financial system therefore becomes not only a test of obedience, but also a test of belief that Elohim will continue to provide everything truly necessary for life.

