

HE CAME WITH CLOUDS

REVELATION 1

by Willie Rodriguez

Revelation is the NT Greek word **ἀποκάλυψις/apokalupsis**, and for the Spanish speaking people, **Revelation** in Spanish is the word *apocalipsis* and it is where we get our English word *apocalypse* from.

Synonyms of the OT by Robert Baker Girdlestone says, It was observed by the late *Dr. McCaul (Aids to Faith)* “that whether we take the Hebrew Scriptures as true or not, it is an incontrovertible fact that the fundamental idea of the Hebrew religion is that Jehovah is a God who **reveals Himself to His creatures**; that He has not left the human race **to grope their way to the regions of religion** or morality as they best can, but that from the beginning He has taken His children by the hand, cared for their welfare, made known to them His will, and marked out for them the way to happiness”. In accordance with this undeniable fact, the Divine Being is represented as speaking **by word of mouth** with His creatures. The faculty of speech with which man is endowed is regarded as a substantial image of the Divine power of communicating knowledge. The utterances of God's mind are presented to man, **through the instrumentality of prophets**, in that form in which they were most intelligible, while their preservation in writing has made them available for all people and for all time. *Kittel's Theological Dictionary of the NT (TDNT)* says, unusual difficulties of method confront this lexical investigation. Because of **ecclesiastical dogmatics**, or some philosophy of the period, an unclarified preunderstanding of the subject is often imported into the normal translations *to reveal* and *revelation*. **Revelation is a manifestation of deity**. The Greek language has many expressions for revelation, but rather oddly these do not include **ἀποκαλύπτειν**. It is usual to speak of God's **ἐπίδειξις** or **σημαίνειν**. **All mystery religions are fundamentally akin**. This is the surest proof that in them we do not have a genuine religion of revelation. **Mysticism** goes through a partial **process of spiritualisation**. For mysticism makes a compact with **Gnosticism, and indeed with philosophy** (theosophy and Kabbalah). At the beginning of the Christian era this threefold alliance finds clear expression in the sublimely religious Hermetic writings. These rest on the esoteric knowledge, which was entrusted to *Hermes Trismegistos*, behind whom stands the **Egyptian** god of writing and wisdom, Toth or Tat, together with half-divine prophetic bearers of revelation, including not only **Aesculapius** (Imhotep), but rather strangely Tat again, now as the son of Hermes. Hermes has now inscribed this knowledge in powerful written revelations. **OT religion knows and uses many means of revelation** similar to those in other religions, e.g., **signs** and intimations, Gen 24:12; 25:21; Jdg 6:36; I Sam 15:27; the art of the spiritually endowed man of God and seer, I Sam 9:6; 9:15; II Sam 24:11; I K 22:6; Am 7:12; Isa 29:10; 30:10; **dreams and their interpretation**, incubation, the oracle of the Urim and Thummim, I Sam 14:37, also as ordeal; oracular sayings, Gen 25:23; priestly directions, Dt 17:9, 12; ecstasy and prophecy. In preparation for the reception of revelation we read of fasting and mortification in Dan 9:3; 4 Ezra 5:20. Under these forms, and to some extent bursting and transcending them, a new and unique **revelation is given to Israel**. The OT finds the distinctive point in the fact that Yahweh, the God of Israel, **is the living God** (אל חי Jos 3:10; אלֹהִים חי Isa 37:4; אֱלֹהִים חַיִּים Dt 5:23; Jer 10:10, in distinction from empty idols, אֱלִילִים Isa 2:8; Ps 96:5; 97:7). As true God, He is the hidden God (אל מְסֻתֶּת Isa 45:15). **He is the God of mystery who reveals Himself only when He wills to do so** (καρύπτω/our word *crypt*). But this means that our concern here is with revelation **in the strict sense**. This revelation is worked out supremely in three directions. Yahweh reveals Himself as the **Lord of history**, as **holy** and **gracious**, and as **the Creator of the world**. The Greek understanding of revelation moves between the two extremes of compression into a mystery on the one side and humanistic and cosmopolitan extension on the other. Both are equally remote from the OT. The worship of Yahweh is no mystery. Nor is it in any direct sense **a world religion**. Yahweh is the God of **His people**. He is this because in free, prevenient grace He has elected the people Israel as His possession, as a kingdom of priests, as a holy nation (Ex 19:4). *Complete Biblical Library (CBL)* says, the verb **apokaluptō** comes from the preposition **apo**, *from*, and the verb **kaluptō**, *to conceal, hide*. Oddly enough, the consequence of combining the two is that **apokaluptō** means the opposite: *to reveal, disclose, uncover*. Thus **apokaluptō** is a principal verbal bearer of the concept of *revelation*, especially in Biblical

and ecclesiastical writings. **Apokaluptō** did not always have religious or theological significance in classical writings. In fact, the use of both **kaluptō** and **apokaluptō** in that sense was rare in the Hellenistic world (Colin Brown). It could be used in an ordinary way of *uncovering* something (e.g., of the head, Liddell-Scott); nevertheless, the idea of revelation—the divine making itself known—is a phenomenon characteristic of religious history in general, including popular Greek religions, mysticism, and gnosticism (Kittel; cf. the words **apokalupsis**, **parousia**, **gnōsis**, **epiphaneia**, **sēmainō**). The Septuagint frequently employs **apokaluptō** for *uncovering* someone's nakedness, i.e., *having sexual relations with them* (Lev 18:6-10, 20:17, 18; Dt 22:30; 27:20). In a more literal sense it is used of *uncovering* a woman's head (Num 5:18) or the *disclosing* of information (Jos 2:20; I Sam 20:2, 13). It also seems to suggest public embarrassment through *revealing* oneself out of character with public expectation (II Sam 6:20, 22). We see the beginnings of a theological usage in Num 22:31 where it is said that the Lord *uncovered* Balaam's eyes, and he thus saw the angel. Later, this is expressly stated in terms of divine prophetic revelation that results in an oracle (Num 24:4, 16). The First Book of Samuel places *revelation* in the context of God's manifesting himself in His saving acts (I Sam 2:27; cf. Ps 98:2; Isa 52:10; 56:1). In addition to this, God revealed himself personally to individuals (I Sam 3:7), primarily through His prophetic word (I Sam 3:21; 9:15; Amos 3:7). The Biblical religion is a *revealed religion*; that is, fundamental to the faith declared in the Scriptures is the fact that God—by His own initiative—has revealed himself to humanity. Within the framework of the OT, God revealed himself historically—especially in His saving acts—to Israel. He discloses who He is by giving laws and principles which show His nature. Because He reveals himself as holy, His people too are to be holy (Lev 11:44, 45). Moreover, on the personal level God revealed His nature and will through the prophetic word. He spoke to and revealed His purpose to individuals (e.g., Abraham, of the promise of blessing; or of David, the promise of a kingdom without end). The prophets, too, became the custodians of God's revelation; they were the voice which led the nation of Israel. They could lead them to God's blessing via the road to obedience, or as false prophets they could mislead the nation to exile and destruction. McClintock and Strong's *Cyclopedia of Biblical, theological and Ecclesiastical Literature* says, **apokalupsis**, a disclosure of something that was before unknown; and divine revelation is the direct communication of truths before unknown from God to men. The disclosure may be made by dream, vision, oral communication, or otherwise (Dan 2:19; I Co 14:26; II Co 12:1; Gal 1:12; Rev 1:1). Revelation is not to be confounded with *inspiration*. The former refers to those things only of which the sacred writers were ignorant before they were divinely taught, while the latter has a more general meaning. Accordingly, revelation may be defined that operation of the Holy Spirit by which truths before unknown are communicated to men; and inspiration, the operation of the Holy Spirit by which not only unknown truths are communicated, but by which also men are excited to publish truths for the instruction of others and are guarded from all error in doing it. *The New International Dictionary of NT Theology by Colin Brown* says, Apocalyptic (Greek **apokalupsis**, uncovering, disclosure, revelation) is used of revelations of the end of the world which are mostly bound up with a particular interpretation of the world's destiny and the cosmic history of mankind. An apocalypse is a work which contains *revelations* about the end of the world and its portents. The Book of Daniel and the Isaiah Apocalypse (ch 24-27) in the OT and the Revelation to John in the NT are classed as apocalypses. There were numerous apocalypses in Judaism about the time of Jesus. The most important were the Books of Enoch, 4 Ezra and Baruch (*Pseudepigrapha*). Revelation in Christian theology expresses the significant self-disclosure of God to man. The Greek language possesses various terms and expressions relevant to this process. The *revelation* (**apokalupsis**) of Jesus Christ is a central ingredient to any concept of the end times (II Th 1:7; I Pet 1:7, 13; cf. 4:13). But the *son of perdition* will be revealed (**apokaluptō**) prior to the manifestation of Jesus Christ (II Th 2:2). This will be (*no, this was, meaning it already happened*) the final appearance of the Antichrist who will set himself up as God in the temple (II Th 2:4; cf. 2:3, 6 – this was *Caiaphas*). This wicked one will be destroyed (*was destroyed*) by the brightness of the Lord Jesus at His coming (II Th 2:8; cf. 1:7).

I have given you readers some of my top sources (more than 2 witnesses) for information on the NT Greek word **apokalupsis/Revelation**.

Now, we move onto when this book was written. It gets a little complicated here. This journey of ours, after we left the religion we were a part of in 1998-2015, began with a question that my bride asked me a year ago

(2023). She asked me, “could the burning and destruction of the City of Jerusalem and the temple in 70 a.d. be the burning of the whore in Revelation”? Especially after re-reading through the OT (which we were already familiar with from that religion...they did teach OT, I’ll give them that) and seeing things not adding up as far as future end-time prophecy is concerned (we still believed in the futuristic/idealistic view at this point, just like every other christian). So, my response was, the only way to find that out is to know when the book of Revelation was written, which I never really investigated myself, I just went with what the pulpit of that religion taught. So, we began digging and that is what brought us to this point. It is all about the dating of this book, if you really want to know. Without knowing the date of this book or any book for that matter, there is no way to interpret it with solid concrete evidence. We didn’t even know at the time that it was a big deal getting the date right and it still is. I thought it was going to be an easy find. To be honest with those reading this, no one knows the exact date, but at the same time, if one is really digging for clues and answers, one can also see why no one knows and why it is deeply hidden. There is a reason why nothing can be found on the date of the book nor of the date of John’s martyrdom, nor of the death of the false prophet/anti-christ *Caiaphas*, but no one knows why. That is pretty suspish to me. **All denominations of christianity** follow the dating of 96 a.d. including those that claim they are exempt from error (Baptists). And all modern commentators, modern pulpits, modern churches today go with this date without questioning the source where they get this from. How many witnesses does the word of God require for something to be true? **According to the world and according to the church’s actions they only require one witness and a lying one at that.** By them accepting just **one** invalid witness, they prove themselves to go against the grain of scripture itself. They don’t believe God one bit, and they prove it by accepting one false witness.

Heb 10:28 – **He that despised Moses’ law died** without mercy under two or three witnesses:

Dt 17:6 – At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; *but* at the mouth of one witness he shall not be put to death.

I Jn 5:7 – For there are three that bear record (**μαρτυροῦντες/martureō**) in heaven, the Father, the Word, and the Holy Ghost: and **these three are one** (in judgment).

II Co 13:1 – In the mouth of two or three witnesses shall every word (ῥῆμα/rhēma**) be established.**

Dt 19:15 – **One witness** shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: **at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.**

Num 35:30 – Whoso killeth any person (like the prophets, the apostles, the saints), the murderer shall be put to death by the mouth of two witnesses (John the baptist and the Messiah witnessed to Jerusalem and sentenced her to death): **but one witness** shall not testify against any person to cause him to die.

Dt 17:6 – At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; *but* at the mouth of one witness he shall not be put to death.

7 – The hands of the witnesses shall be first upon him to put him to death, and afterward the hands of the people. So that thou shalt put the evil away from among you.

As a rule of thumb, I always like to give at least 2 witnesses of where I get my sources from, whether it be world history, biblical history or word definitions, scripture, etc... I don’t like to give just one witness. As I said before, it is all in the dating of this book. **This is where the root of the problem lies.** If this book was written in 96 a.d., as they claim, then all end-time prophecy is still waiting to be fulfilled and always will be (Mt 24, Mk 13, Lk 21, Dan 9, etc...) leaving us all guessing this date and open to any and every interpretation. My bride and I didn’t even realize that we were being indoctrinated, on purpose, to believe in this futuristic and *idealistic* (spiritualizing almost entirely the book of Revelation) approach of what they perceive and follow to be unfulfilled end-time prophecy. And again, my question is, where do they get their witnesses that this book was written in 96 a.d.? The information for the dating of Revelation is so scrubbed in the internet world that it is almost impossible to find solid concrete information of truth anywhere. So my bride and I had to search for old ancient books in our library, preferably written and published prior to 1920. Why before 1920? Well, because by this period all printing companies are owned and controlled by the aristocratic Rabbis/Levites. They can write what they want (like the *Halakah/Talmud, Tosephta*, etc...) and it will be fabricated as history, as truth, as scripture, as facts, etc...First and foremost we went to *the*

Apostolic Fathers, which is the **only** place where every “church” historian and modern commentators are getting their 96 a.d. date information from. They **all** claim it was from **Irenaeus**, well, let’s read shall we?

"if it were necessary to have his name distinctly announced at the present time, it would doubtless have been announced by him who saw the apocalypse; for it is not a great while ago that it [or he] was seen, but almost in our own generation, toward the end of Domitian's reign...."

Below is the actual Greek text.

εἰ δὲ ἔδει ἀναφανδὸν ἐν τῷ νῦν καιρῷ κηρύττεσθαι τοῦνομα αὐτοῦ, δι’ ἐκείνου ἂν ἐρρέθη τοῦ και τὴν ἀποκάλυψιν ἐορακότος οὐδὲ γὰρ πρὸ πολλοῦ χρόνου ἐωράθη, ἀλλὰ σχεδὸν ἐπὶ τῆς ἡμετέρας γενεᾶς, πρὸς τῷ τέλει τῆς Δομειανοῦ ἀρχῆς

Who was Domitian? [Wikipedia](#) says (yes, [wikipedia](#), I am using their own phoeni-shem sources – they love to pride in their own family and lift up only their own, so why not use their own information, if it is false, then it is still on them contradicting themselves), *Imperator Caesar Domitianus Augustus*, Latin: *Titus Flavius Domitianus* (birth name); 24 October 51 – 18 September 96) was Roman emperor from 81 to 96. If you will notice, they love to change their names. The son of *Titus Flavius Vespasianus* (*Vespasian*) and *Flavia Domitilla Major*. She died before her husband became emperor in 69 AD. *Titus Flavius Vespasianus* (*Imperator Titus Caesar Vespasianus Augustus*) was his younger brother, his two predecessors on the throne, he was the last member of the Flavian dynasty. **Domitianus** was married to **Domitia Longina**. Through her mother, Cassia Longina, she was descended from Augustus, the first Roman emperor, and her paternal aunt was Milonia Caesonia, wife of Caligula.

So, the aristocratic Rabbinic Jewish Catholics have been fooling and mocking the christian divisions for hundreds of years into believing that the book of Revelation was written in 96 a.d., thus excluding themselves as the whore of Revelation and their only reference is to Irenaeus’ info. And I am also aware that all **you** need is really just one witness to verify if something is true or not, right? But that is the world’s and the religious church’s view on how many witnesses is needed. **Scripture says, it must be two witnesses or three**. But, let me just show you what else the only witness, Mr. Ireneaus said,

Chapter XXII. The thirty Æons are not typified by the fact that Christ was baptized in His thirtieth year: He did not suffer in the twelfth month after His baptism, but was **more than fifty years old when He died**.

5. They however, that they may establish their false opinion regarding that which is written, “to proclaim the acceptable year of the Lord,” maintain that He preached for one year only, and then suffered in the twelfth month. [In speaking thus,] they are forgetful to their own disadvantage, destroying His whole work, and robbing Him of that age which is both more necessary and more honourable than any other; that more advanced age, I mean, during which also as a teacher He excelled all others. For how could He have had disciples, if He did not teach? And how could He have taught, unless He had reached the age of a Master? For when He came to be baptized, He had **not yet completed His thirtieth year**, but was beginning to be about thirty years of age (for thus Luke, who has mentioned His years, has expressed it: “Now Jesus was, as it were, beginning to be thirty years old, when He came to receive baptism); and, [according to these men,] **He preached only one year reckoning from His baptism**. On completing His thirtieth year He suffered, being in fact still a young man, and who had by no means attained to advanced age. Now, that the first stage of early life embraces thirty years, and that this extends onwards to the fortieth year, every one will admit; **but from the fortieth and fiftieth year a man begins to decline towards old age, which our Lord possessed** while He still fulfilled the office of a Teacher, even as the Gospel and all the elders testify; those who were conversant in Asia with John, the disciple of the Lord, [affirming] that John conveyed to them that information. And he remained among them up to the times of Trajan.

If you believe this fool, then that is your own fault for promoting and defending what you do not know, nor researched. One more note on Mr. Irenaeus and I'll leave him be for now, Irenaeus was not just the church authority of the dating of the book of John's Revelation, but he was also your first futurist. And this is who the churches follow, ok? If you are involved in a church, churchianity, religion, then you are conned into believing and following something that does not exist, futurism. *Wikipedia* says, *Futurism* is a Christian **eschatological** view that interprets portions of the Book of Revelation, the Book of Ezekiel, and the Book of Daniel **as future events** in a literal, physical, apocalyptic, **and global context**. By comparison, other Christian eschatological views interpret these passages **as past events** in a symbolic, **historic** context (*preterism* and *historicism*), or as present-day events in a non-literal and **spiritual** context (*idealism*). Futurist beliefs usually have a close association with *premillennialism* and *dispensationalism*. **Some elements of the futurist interpretation of Revelation and Daniel appeared in the early centuries of the Christian Church.** However, **the view was not popular** (*one has to question why wasn't it popular? What did they believe then if it wasn't a future interpretation?*)... *Irenaeus of Lyon* (died c. 202), for instance, **subscribed to the view that Daniel's 70th week awaited a future fulfillment** (*Against Heresies*). Two Catholic Jesuit writers, *Manuel Lacunza* (1731–1801) and *Francisco Ribera* (1537–1591 – *probably related to a descendant Jesuit agent, Alberto Rivera*), proposed the futurist view. *Lacunza* wrote under the pen name "Ben-Ezra" (*I have seen this name in many Hebraic works of Gill's works and Lightfoot's works*), and his work was banned by the Catholic Church (*so they say*). Up until the 19th century, the futurist view was generally shunned by non-Catholics, being seen as a self-defense of the papacy against the claims of the historicist reformers. **The futurist view has grown in popularity in the 19th and 20th centuries, and is currently followed by millions** of Christians (*that does not sound like a few, as in few are chosen*). *Waverly Pictorial Dictionary* says, in theological circles **a futurist** is one who looks for **the fulfilment of biblical prophecies**, especially those in the Book of Revelation.

We believe that all the church fathers, starting with Irenaeus, were Aristocratic Jewish infiltrators, agents.

The *infiltration* of the aristocratic rabbis/Levites was at work back then. These were the ones who Christ was confronting. They were the religious rulers/tyrants/giants of the people. They took over and changed everything when they came back from the captivity of Babylon. I am going to call them the Phoeni-shems going forward, they are mixed (*mingled* in Dan 2:43, Ezra 9:2, 14, Hos 7:8), not pure Hebrews. The churches however can call it "the system" the "Roman beast system" all they want, but they are way past being called that, since the messiah already came and destroyed their wicked ancestors and cast them into the lake of fire in 70 a.d. together with their father, the Devil. They have been in every empire (Dan 2) and they mingled/intermarried (they were scattered abroad/the curse/death of the covenant of Dt 28:15-68, the first 14 verses are the blessings of the covenant) within the royal blood lines of all the nations (for more info please read the historical and genealogical articles on *Jesuits* and *Thrones Infiltrated* to keep up to our present date), through the maternal side, so not to make the infiltration so obvious with their large long noses. Evidence of this is in the book of Esther. Not one mention of God, not even in their prayer cries for help. So why is this book in here? My opinion, it is added in to see the infiltration of a woman of royalty related to a short aristocratic Jew by the name of Mordecai, which was an aristocratic hebrew in the first captivity (586 b.c. Babylon has fallen, once) during the time of the Persian empire. The Persian empire was infiltrated, but so was Greece and *Rome*. And this is where we are today. But, the infiltration was at work back then. Jude said,

Jude 4 – For there are certain men **crept in unawares**, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

Crept in unawares is the word *παρεισίδυσαν/pareisduō*. *CBL* says, This compound verb is derived from the prepositions *para*, *beside*, and *eis*, *into*, and the verb *duō*, *I go into*. As with the terms *pareisagō* and *pareisaktos*, *para* in this compound term suggests **a notion of stealth**; thus the term means *secretly enter into*. The context of Jude 4 bears out the probability of this meaning. The only occurrence of this word in the

Greek NT is in the short apocalyptic letter of Jude. Here there is a reference to certain men who *crept in unawares to propagate unscriptural doctrines and practices* (Jude 4).

Peter said,

II Pet 2:1 – But there were false prophets also among the people, even as there shall be false teachers among you, who *privily shall bring in* damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

Privily shall bring in is the word *παρεισάξουσιν/pareisagō*. *The Complete Word Study Dictionary of the NT by Spiros Zodhiates* says, *παρεισάγω/pareisagō*, from *para*, unto or at the side of, and *eisago*, to bring in, introduce. To bring in by the side of, to introduce along with others. In the NT, to lead or *bring in secretly or craftily, to smuggle in*. Used transitively in regards to heresies brought into the church. *CBL* says, This classical Greek word combines the prepositions *para*, beside, and *eis*, into, to the verb *agō*, lead, carry, refer, draw out, keep. The compound word means *lead in by one's side, introduce secretly*. The latter meaning stems from a derived meaning of *para* in contexts where someone or something is admitted *from the side* instead of from the obvious source, hence *stealthily or secretly* (*Robertson, Grammar of the Greek NT; Liddell-Scott* illustrates with the idea of *sneaking persons into a city*). The Septuagint shows no occurrence of this word, but examples from *Isocrates* (Fourth Century B.C.), *Polybius* (Second Century B.C.), and the Epistle of *Aristeas* (Second Century B.C.) reveal that *the stealth idea* as well as the simple introduction idea, continued to be observed in the word's usage (*Bauer*). In the papyri only examples of the introduction concept occur (*Moulton-Milligan*). The NT uses *pareisagō* once (II Pet 2:1). In this verse *the stealth idea* can be demonstrated. The larger context speaks of false teachers who, using *feigned words* (literally *made up, fabricated, false*) and *distorting the Scriptures* (3:16), will *bring in (pareisagō) destructive opinions* (2:1) *before the people are fully aware of what is going on* (2:2, 3).

Paul said,

Gal 2:4 – And that because of *false brethren unawares brought in*, who came in *privily to spy out* our liberty which we have in Christ Jesus, that they might bring us into bondage:

Unawares brought in is the word *παρεισάκτους/pareisaktos*. *TDNT* says, *παρεισάγω*, from *Isocrates*, a rare word, relatively common in *Polybius*, has the neutral sense *bring forward, present, introduce* (e.g., of prisoners of war or introduction at court), *but mostly with a suggestion of the unlawful and furtive* (e.g., *letting enemies into a city*) or at least the unexpected (e.g., introducing strange gods: *ξένα παρεισάγων δαιμόνια* [of *Socrates*], *Plutarchus*). The other compounds with *παρεισ-*, which are very numerous but sparsely attested, obviously because they involve words composed by spontaneous expansion with *εἰσ-* and specifically designed to express *what is illegal, secret or unobserved*. When II Pet 2:1 tells of the appearance of *ψευδοδιδάσκαλοι, οἱ τινες παρεισάξουσιν ἀτρέσεις ἀπωλείας*, the point is that such *ἀτρέσεις* have no business in the Christian community, that they have been able *to enter it only by illegal ways*, and that they show themselves to be *ψευδοδιδάσκαλοι* by the manner in which they carry out their designs, though conversely one can expect only *παρεισάγειν* of *ψευδοδιδάσκαλοι*. In the parallel in Jude 4, which uses a verbal compound with *παρεισ-*, it is said of these heretics: *παρεισεδύησαν γὰρ τινες ἄνθρωποι*, *they have insinuated themselves* (into the community). The verbal adjective *παρεισακτος*, used by Paul in Gal 2:4, is to be taken in the same sense. A neutral meaning is ruled out both by the context and also by the flavour of the passage. *παρεισάκτους* as well as the *ψευδαδέλφους* are both disparaging *terms for the opponents of the Gentile mission* and its freedom from the Law. The detailed sense of *παρεισάκτους* here is apparently brought out more clearly by the relative clause, for *παρεισηλθον* takes up again the *παρεισάκτους*, and both words relate to the way in which *the Judaizing disturbers of the peace have found a way into the Gentile Christian churches* (or the church at Antioch, Act 15:1). The term *παρεισακτος* is a suitable one for what a later age usually called *heretical*.

Paul said, *the mystery of iniquity doth already work* (II Th 2:7) and this was back then. And who would know better than Saul, back then? He was one of them on his way to kill the saints by order of his aristocratic buddies/the rabbis of the beast of the earth/Jerusalem. And he was a Roman citizen, making him a Roman, right? a Hebrew, right? How about a Phoenician?

Jerome, Eusebius, Victorinus and others rely on Irenaeus' **testimony**, if you want to call it a testimony. They're riding on his coat tail. Folks, these are men, just like us, they are not dumber, nor wiser, nor saints for that matter, but they are still heathen Jews (their circumcision was made uncircumcision), with wicked intentions to hide the truth (with whatever means necessary) of that evil age of 70 a.d. from us. They don't want us to know who the whore was. But Christ said, his word will be here in every generation (Ps 12:6, 7). But, then again, did Christ mean every generation period, or just every generation of the first agreement (contract, covenant, testament) that he made with all the tribes of Israel? You have to keep it in context to the age of that generation, not our age nor our generation, especially 2000 years later. This book is a completed documentation of the historical account of God with his chosen people that were redeemed (144,000) in the midst of an evil generation in Jerusalem. *For they are not all Israel, which are of Israel*, Rom 9:6.

A History of the Christian Church by Williston Walker notes that Irenaeus was "the earliest theological leader of distinction in **the rising Jewish Catholic Church**. *Phillip Schaff (New Schaff-Herzog Encyclopedia of Religious Knowledge)* says, "Irenaeus is the leading representative of Catholic Christianity in the last quarter of the second century, **the champion** of orthodoxy against Gnostic heresy, and **the mediator between the Eastern and Western churches**."

I have a question though, and who exactly gave these accolades to Irenaeus? Someone is promoting him, but who? In order for anyone, in their right mind, to say that Irenaeus is a good witness and use his information as a valid piece of evidence, is going to have to agree with the rest of his **chronological rubbish**. Irenaeus was a priest (a spy on assignment) of the Jewish Catholic church. They are not Roman, but Jewish. *Wikipedia* also says, *he had seen and heard the preaching of Polycarp*. It does not say that he was a *convert* of Polycarp as many of us were sold to believe in the "sound doctrine baptist churches". Another complete lie. There is no mention of Irenaeus in Polycarp's writings and most writers say that Polycarp's writings are lost. Now, how convenient is that? Polycarp's writings are lost? Right. Of all people, lol. I know where you can start looking for his writings though, **if** they exist, start in the library of the vatican. If I was a betting man, I would bet his writings are there, but then again, that is **if** he ever existed. If the *Archeological Writings of the Sanhedrim and Talmuds of the Jews (The Archko Volume)* is in the vatican, then so is Polycarp's writings, **if** they exist. It is a real big mess when believing in a fabricated date of a book of the bible. But on the other hand, if Revelation was written before the destruction of Jerusalem in 70 a.d., then all prophecy is fulfilled. And not only that, if Christ came back in 70 a.d., and if Polycarp was born in 68 a.d., then how could he have met the Apostle John? If John was part of the carrying away of the saints or if he was martyred before 70 a.d., then how is it possible for him to have met Polycarp? Some things just don't add up. And just because we believe that Christ already returned, does not make us preterists, as some of you like to jump the gun and start your dumb judgments ("the writer doesn't believe Christ is coming back 2000 years later"). Just because we do not participate in any holy days (holidays), does not make us Jehovah's witnesses. Just because we do not believe the earth is spinning ball, does not make us flat earthers, which some of you hate (as a TN pastor said from the pulpit, "I hate flat earthers"). Just because we believe in predestination, does not make us calvinists ("you believe you go to heaven no matter what"). So, with that being said, we are not weird nor alone as far as believing that the book of Revelation was written before the destruction of the whore, which was Jerusalem/the beast rising out of the earth/bottomless pit.

Annotations on the Revelation of St. John the Devine by Revere Franklin Weidner (1898) says, **there is some difficulty in determining the date of the Apocalypse**. **The majority of modern critical historians and commentators**, diverse as may be their views on other points, **agree in this**, that the Apocalypse, no matter by whom written, **was composed between the death of Nero** (June 9, 68 A.D.) **and the destruction of**

Jerusalem (August 10, 70 A. D.). *History of the Christian Church by Wilhelm Moeller* (1892) says, the Revelation of John (we shall let pass here the question of authorship) was composed in living relationship to the circumstances of Asia Minor a few years after Nero's death, but before the final destruction of Jerusalem itself. *The Revelation of St. John by Ernst Wilhelm Hengstenberg* (1852) says, The older theologians proceeded almost uniformly on the supposition, that the Book of Revelation was composed in the closing period of Domitian's reign—an opinion that finds, in *Vitringa* especially, an excellent though brief defence. On the whole, however, little comparatively was done to establish this opinion on solid and satisfactory grounds; even *Bengel* did not go deeply into the matter. The feeling for the genuine historical interpretation of the Apocalypse was still not awakened, so that but little weight could as yet be attached to this most important inquiry, and it was passed hurriedly over. The interest felt in it was less on account of the exposition, than for the defence of the authority of the old ecclesiastical tradition, which had declared in favour of the composition under Domitian. But there being no right feeling awakened for the true historical interpretation, the power failed, in connection with that interest, to give a lucid exhibition of the proof. This can only be found when one understands how to obtain from many scattered indications a living image of the existing condition of the Seer, which forms the proper starting point for the announcement of the future. *Vitringa* has some excellent observations in this respect, but they are confined to the seven epistles. In regard to the remainder of the Book, the question as to the historical starting-point can scarcely be said to be so much as mooted. With him, as with *Bengel*, and so many unfortunately even to our own day, the prophecy swims, as it were, in the air; and nothing, consequently, could be derived from it for determining the period of its composition. In more recent times the position advanced originally by *Grotius, Hammond, Lightfoot*, for the purpose of understanding certain passages of the fate of Judaism, that the Book was composed before the destruction of Jerusalem, has been pretty generally acquiesced in. The deviators are quite at variance among themselves, while the statement which places the composition under Domitian has the fixed impress, that is the mark of truth. The Syriac translation makes the exile of John and the composition of the Apocalypse to have taken place under Nero, *Epiphanius* under Claudius, and according to *Pseudodorotheus* he was banished to Patmos by Trajan. It cannot but appear strange, that all those who depart from the tradition, amid their other diversities agree in this, that they place the composition of the Revelation before the era of Jerusalem's overthrow. That what impelled them to this was the belief of certain passages in Revelation having respect to the Jewish catastrophe, seems probable alone from the analogy of later critics and expositors, who from *Grotius* downwards have been chiefly influenced by this consideration to disallow the composition of the Apocalypse under Domitian. *Pulpit Commentary* (1880) says, there are two principal theories regarding the date of the Apocalypse — the one ascribing it to about the year 69, or even earlier; and the other to about the year 96, or later. The advocates of the earlier date refer St. John's banishment to the Neronian persecution, and believe the Apocalypse to have preceded the Fourth Gospel by a period of nearly or quite thirty years. Those who support the later date hold that the author was banished under Domitian, and that the Gospel was written before the Apocalypse, or, at latest, very soon after it. We believe that the earlier date is the right one. The clear and positive external testimony against it is not strong, being reducible (as it seems to us) to the solitary statement of *Irenaeus*, near the end of the second century, that the Apocalypse was seen towards the close of Domitian's reign (*but where did Irenaeus get his witness from? That is the question no one asks*). Domitian was emperor from A.D. 81 to 96. *Eusebius* and *Jerome*, in the fourth century, do not strengthen what they merely repeat. The remaining early evidence as to the time when the Apocalypse was written is certainly reconcilable with, and seems rather in favour of, the earlier date. We refer particularly to the oft-quoted passages of *Clement* of Alexandria, *Tertullian*, and *Origen*. *Clement's* language leaves no doubt that he believed the whole of these events of St. John's stay in Asia, with Ephesus as his center of operations, to have been posterior to "the tyrant's" death; and so *Eusebius* understood him. *Clement* does not give the name of "the tyrant" to whom he refers: but *Eusebius*, influenced (as we may reasonably suppose) by the express statement of *Irenaeus*, with whose writings he was very familiar, takes it for granted that Domitian is meant; and many modern writers agree with him. *Archdeacon Lee*, for instance, in the *Speaker's Commentary*, goes so far as to say that "the tyrant" could be

no other than Domitian. But when we reflect that Domitian's death did not take place till September, 96, and that it is highly improbable that St. John outlived the first century, we feel that it is impossible to compress the events of the foregoing narrative into the short intervening space of three or at the most four years — to say nothing of the difficulty of believing that St. John, in such extreme old age as he must have attained at the time of Domitian's death, could have commenced and carried on the active life which we have abundant reason for supposing he spent at Ephesus, even if we set aside the story of his riding on horseback into the mountains after the guerilla captain. If, therefore, *Eusebius* was right (as he probably was) in placing the long stay of St. John at Ephesus *after his exile in Patmos*, we hold that he must have been mistaken in supposing that "the tyrant" mentioned by *Clement* was Domitian. We differ so completely from *Archdeacon Lee* on this point, that *we avow our conviction that "the tyrant" must be some other than Domitian*. And any schoolboy would perceive the fitness of the designation as applied to *Nero*, so proverbial for *cruel tyranny*, and so terrible a persecutor of the Christians. He died in the year 68, and we quite believe that he was the tyrant referred to by *Clement*. *Tertullian* is constantly associated with *Irenaeus* and *Clement* of Alexandria — he completes the trio of eminent contemporaries whose works have in considerable bulk been preserved *to us from the latter years of the second century*. In a famous passage he speaks of *Rome as the place where Peter suffered a death like our Lord's; where Paul was beheaded like John the Baptist; and where the Apostle John, after being plunged into burning-hot oil without being hurt, was banished to an island*. We are quite willing to concede that this passage proves nothing as to the date of the *Apocalypse*, but we claim that it lends more support to *the earlier than to the later* of the alternative dates proposed. For, in the first place, *it closely associates the banishment of St. John with the deaths of St. Peter and St. Paul*, who are generally believed to have suffered martyrdom *under Nero (before 70 a.d.)*. And secondly, it expressly states that the banishment of St. John took place *at Rome*, which answers one objection made against the earlier date, viz. that *the Neronian persecution was confined to Rome*. Tertullian's view, whether right or wrong, seems to have been that St. John was once at Rome; that there he was accused, tried, and sentenced to exile; and that his place of exile was an island. Another passage of his writings, sometimes brought forward, as indirectly bearing upon the present question, says that *Domitian was a milder persecutor than Nero*, and implies that he himself restored those whom he had banished; but *makes no mention of St. John*. And indeed, upon the supposition that the ease of St. John was in Tertullian's mind when he wrote this passage, it would not agree with the theory most in favor with the advocates of the later date for the *Apocalypse*, namely, that St. John was one of the exiles set free by Nerva after Domitian's death; neither would the general tenor of it agree with the notion that Domitian rather than Nero was styled emphatically *the tyrant*. *Origen*, about the middle of the second century, having occasion in his commentary on St. Matthew to mention that, *as tradition teaches, the Emperor of the Romans condemned John to the island of Patmos*, goes apparently out of his way to remark that, in the *Apocalypse*, *John himself does not say who condemned him*. But Origen's language does not imply that there was any doubt as to *which emperor* had banished the apostle; much less does it assert that the name of the emperor was not given *because* St. John himself had not given it. It simply points out that *it was from an external tradition and not from internal evidence* (in St. John's own work, the *Apocalypse*) that people in the third century learnt the fact that St. John was banished by "the (not *an*) Emperor of the Romans." We cannot tell whether Origen had or had not any definite knowledge or theory as to *which* emperor the tradition blamed for condemning St. John; he certainly does not repeat Irenaeus's assertion that it was Domitian; and there is nothing to show that he did not think it was Nero.

These are just a few commentaries that agree that the book of Revelation was written before 70 a.d. There are many more witnesses in our library that are in favor of the earlier date. But the recent past and current generations we live in, have fallen for the bait of a "future" coming and this is what the church world believes in today. *If you are in a church, then by mathematical deduction, you are a futurist period*. Preterists will not dare to say such a thing, because they are a christian religion as well. And that is one of the reasons why my wife and I are not Preterists. Only those that continue in a future approach of end time

prophecy will continue to deceive and be deceived by their false future prophecies. These liars are leading many to nowhere.

We believe the book of Revelation was written before 66 a.d. Why 66 a.d.? Well, Christ gave instructions in the gospels, warning his elect of that age (not our age) “to flee” into the mountains, or wilderness when Jerusalem was to be surrounded by the Roman armies. And they were to be in the mountains or wilderness for 3½ years (Rev 12:6, 14, Mt 24:15, 16, Mk 13:14, Lk 21:20-22) or til 70 a.d., awaiting the coming of the Messiah with his army of angels and their chariots of fire in the clouds (Rev 1:7). How are they going to prepare to flee into the mountains and stay there for the duration of the war, which started in the year 66 a.d., if Revelation were written in 70, 69, 68, 67 a.d.? If God’s word is true, then this book was written no later than 66½ a.d. and 3½ years later is 70 a.d. when the messiah returns to burn babylon/Jerusalem and her anti-christ (high priest, Caiaphas, man of sin, son of perdition) and make her desolate like he promised to the evil ones in Jerusalem and sent his angels on chariots of fire to snatch away (the carrying away) and save and redeem his believing remnant, the 144,000 as he promised to his elect bride.

Another thing to consider is the writer of this book. Many say that John was **banished** at Patmos by one of the Roman Emperors (Domitian), **boiled in oil** by we don’t know who, but yet **died of old age** and after 96 a.d. And who exactly eye-witnessed this? The tradition of the Phoeni-shems give this credit to just one eye-witness, Quintus Septimius Florens Tertullianus (*Tertullian* – born 155 a.d. – died around 220 a.d.), but where is his source of information? We know that he definitely was not an eye-witness, so where is his proof? This belief is false and I will explain why. In order to believe this rubbish one must also believe that Christ didn’t mean what He said. In other words, Christ was a lying false prophet.

Dt 13:1 – If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder,
 2 – And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them;
 3 – Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God proveth you, to know whether ye love the LORD your God with all your heart and with all your soul.
 4 – Ye shall walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him.
 5 – And that prophet, or that dreamer of dreams, shall be put to death; because he hath spoken to turn *you* away from the LORD your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the LORD thy God commanded thee to walk in. So shalt thou put the evil away from the midst of thee.

Either Christ meant what He prophesied or He is a liar. There is no in between, no gray area. Either this prophecy was true and it came to pass or He was a false prophet. Tertullian is admitted of being from Carthage, which is Punic, which is **Phoenician**. He was a wicked Jew, a mixed one at that. He was a liar, just like the rest of the “church” fathers. He was also the first to make mention of a Trinity, which all churches hold on to with their dear lives. Don’t mess with their trinity or else. Well, it is not trinity, scripture says that **there are three that bear witness/record in heaven**, the Father, the Son and the Holy Spirit, and they are one in agreement (I Jn 5:7). They are not called trinity, that is a heathen and pagan terminology referring to the trinities in the ancient world, they had a father, a son and most importantly a mother. And this is the true trinity, not some pagan telling us that the three witnesses in heaven are the trinity. There is no need to re-invent the wheel. It is three witnesses in heaven, not a trinity.

Christ said that all 12 of his apostles were going to die the martyr’s death.

Mt 20:20 – Then came to him the mother of Zebedee’s children (Salome, Mt 27:56, Mk 15:40, 16:1) with her sons (James and John), worshipping *him*, and desiring a certain thing of him.

21 – And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.

22 – But Jesus answered and said, Ye know not what ye ask. **Are ye able to drink of the cup** that I shall drink of, **and to be baptized** with the baptism that I am baptized with? They say unto him, We are able.

23 – And he saith unto them, **Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with:** but to sit on my right hand, and on my left, is not mine to give, but *it shall be given to them* for whom it is prepared of my Father.

Mk 10:35 – And **James and John, the sons of Zebedee**, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire.

36 – And he said unto them, What would ye that I should do for you?

37 – They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.

38 – But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?

39 – And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized:

Each and every apostle drank the cup and were baptized with the baptism that Christ was baptized with (but not in H₂O), hence the martyr’s death. Especially the ones that asked the question to Jesus, James and John. James was beheaded and his brother John is not going to taste death? That is suspish.

Christ also said,

Jn 21:20 – Then Peter, turning about, seeth the disciple (John, the son of Zebedee, brother of James) whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?

21 – Peter seeing him saith to Jesus, Lord, and what *shall* this man *do*?

22 – Jesus saith unto him, If I will that he tarry till I come, what *is that* to thee? follow thou me.

23 – Then went this saying abroad among the brethren, that that disciple **should not die**: yet Jesus said not unto him, He shall not die; but, If I will that he tarry **till I come** (in 70 a.d., or 2000 years later?), what *is that* to thee?

Christ said,

Mt 16:28 – Verily I say unto you, **There be some standing here**, which shall not taste of death, **till they see the Son of man coming** in his kingdom.

Mk 9:1 – And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, **till they have seen the kingdom of God come** with power.

Lk 9:27 – But I tell you of a truth, there be some standing here, which shall not taste of death, **till they see the kingdom of God**.

So did Christ mean that many standing there will not taste death til he comes 2000 years later? Where are these people that have not tasted death since the time of his death in 30 a.d.? Are these folks defying the laws of nature and still living? And that word *coming* (ἐρχόμενον/*erchomai*) in Mt 16:28 is the same exact spelling and same context in,

Mt 24:30 – And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man **coming** (ἐρχόμενον/*erchomai*) **in the clouds of heaven with power** and great glory.

Mk 13:26 – And then shall they see the Son of man **coming** (ἐρχόμενον/*erchomai*) in the clouds with great power and glory.

Lk 21:27 – And then shall they see the Son of man **coming** (ἐρχόμενον/*erchomai*) **in a cloud with power** and great glory.

Christ also said to Caiaphas, the highpriest at the time, while using the same ἐρχόμενον/*erchomai*

Mt 26:64 – Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter **shall ye see the Son of man** sitting on the right hand of power, and **coming** (ἐρχόμενον/*erchomai*) **in the clouds** of heaven.

Mk 14:62 – And Jesus said, I am: and **ye shall see the Son of man** sitting on the right hand of power, and **coming** (ἐρχόμενον/*erchomai*) **in the clouds** of heaven.

Did Christ mean 2000 years later? Is Caiaphas still alive hiding somewhere til Christ comes 2000 years later? Or do we logically believe that Christ came back in 70 a.d. and destroyed Caiaphas (which was the man of sin, false prophet, anti-messiah) with the brightness of his coming? If you do not know the answer then you need to investigate and study properly. 2000 years later does not add up. **And it's not like I don't want Christ to come back, I really wish He was still coming, but the fact is, He is not coming for any of us. Am I happy about that? No, but it is what it is.** We have studied this and this is the only thing that makes logical sense. I want the truth, no matter what, even if it hurts. Does it hurt me and my bride? Absolutely. Christ came back and the whole church world is participating in futurism and idealism. And if you do not know what those terms mean, look it up on google or any web browser. And the sad truth is, they are not going to research this out. They are too dependant on the pulpit and many of you do not want to hear it. So be it. But now you are accountable. And I really don't care if you believe that he came back or not. It is neither here nor there. The truth is the truth. Once you study it and Christ reveals this to you, it is hard to unsee it.

Before we move on to the first verse of Revelation 1, let's identify who these phoeni-shems are through scripture. Just a reminder for those that use the term, "scripture interprets scripture", we are going to use scripture to interpret scripture at all times, with genealogical history on them with **NO** theories. Rome was what they were called at the time of their transitional name change, because they have always changed their names throughout history, so that you won't catch on. They were and will always be Phoeni-shems.

Ex 16:35 – And the children of Israel did eat manna **forty years**, until they came to **a land inhabited**; they did eat manna, until they came unto the borders **of the land of Canaan** (כְּנַעַן/*kena'an* – LXX word is **Φοινίκην/Phoinikē**, unto the edge of the land of **Phoenicia**).

Theological Dictionary of the OT (TDOT) says, Among Phoenician and Greek texts, the outstanding instance is a passage in which *Philo Byblius* says that **Chná**, the eponymous ancestor of **the Canaanites**, was also **the first to bear the name Phoinix (Eusebius)**. A coin from the Hellenistic period calls the city of Laodicea (= Berytos) the "mother in Canaan." *Josephus* uses **Chananaía** as an indeclinable noun denoting *Canaan*. The NT uses **Chanáan** (Acts 7:11; 13:19) and the adjective **Chananaía** (Mt 15:22). Finally, Augustine of Hippo uses *Canaan* as the term by which the Punic (*of or relating to the people of Carthage – figuratively, untrustworthy or treacherous – In the third and second centuries B.C., Carthage, the great Phoenician city in north Africa, was the commercial rival of Rome. The three Punic Wars waged between 264 B.C. and 146 B.C., resulted in the supremacy of Rome and the fall of her rival. The Romans claimed that the Carthaginians never kept their promises, and coined the phrase, Punic faith, to express their*

distrust of the enemy. Today we sometimes speak of a broken promise as a Punic promise. From Latin Punicus, from Poenus a Carthaginian, Greek Phoinix, Phoenician. Waverly Pictorial Dictionary) peasants refer to themselves (*Mazar*). The LXX regularly renders the noun with **Chanaan** (90 times) and the adjective with **chananaíos** and its derivatives (64 times). We also find the forms **Chananís** (Num 21:1, 3; 33:40; Ezra 9:1), **Chananítis** (Gen 46:10; Isa 19:18), and **Chanaanítis** (I Ch 2:3). It is noteworthy that in Ex 6:15 the LXX describes the mother of one of Simeon's sons as **Phoiníssa**, a Phoenician woman, while translating the same expression in Gen 46:10 as **tés Chananítidos**. The statement in Ex 16:35 that the Israelites ate the manna *till they came to the border of the land of Canaan* is translated by the LXX as **eis méros té's Phoiníkēs**. Jos 5:1 mentions besides the kings of the Amorites that were beyond the Jordan, *all the kings of the Canaanites that were by the sea*, which the LXX renders as **hoi basileís tés Phoiníkēs hoi pará tén thálassan**. Alluding to Ex 16:35, Jos 5:12 says that from the day after celebrating the Passover the Israelites no longer ate manna but instead *ate of the fruit of the land of Canaan*, which the LXX renders as **hē chóra tón Phoiníkōn**. Finally, Job 40:30 speaks of the **Phoiníkōn génē**. A new element entered the discussion when it was discovered that in the Nuzi texts *kinahhu* means *purple*. Since this dye comes from Phoenicia, the land where it comes from was called **the land of purple**, i.e., Canaan. *Mazar* had already pointed out that *Canaan* was originally an appellative: in both Egyptian and the Greek of *Philo Byblius*, it is used with the definite article. According to *Mazar*, the further observation that an inscription of Rameses II speaks of *640 captured kyn 'nw (= kin 'anu)* between *maryana* and *sons of princes* suggests that the word denotes here some kind of **noble caste, merchants**, specifically **Phoenician merchants**. He concludes that **the land was called Canaan because of the merchants that came from it**. Taking the same basic meaning as their point of departure but with differences in detail, *Moscatti* and *de Vaux* have proposed the opposite development, namely that merchants were called *Canaanites* because they came from the land of Canaan, so that the term *merchant* was derived from the name of the land. In the present state of our knowledge, these theories appear to be the most likely, especially because the OT uses **kena 'an** 8 times in the sense of *merchant*. Furthermore, this etymology does not rule out the possibility of a secondary association between *purple*, a major commercial product around the middle of the second millennium, and the name *Canaan*, **the land of the purple-merchants**. The identification of **Chna** (possibly also **China** – *Bruce Lee "Levite"*), the eponymous ancestor of the Canaanites, with **Phoinix**, the ancestor of the Phoenicians, points in the same direction, since **phoinix** also means *purple*. The first occurrences of *Canaan* in Gen 9:22, 25-27 understand it as the name of an individual, speaking of his father (v22) and brothers (v25). (The words **and Ham, that is, the father of Canaan** [v18] and **Ham, the father** [v22] are redactional additions to harmonize the group of sons implicit in these sayings with the group of brothers listed in v18 and the Table of Nations.) The individualized interpretation is found also in Table of Nations: Canaan is the father of Sidon and Heth (Gen 10:15 parallel I Ch 1:13). V19 defines the territory of the Canaanites (gentilic + article). It also individualizes, introducing Canaan as the fourth son of **Ham** (Gen 10:6 parallel I Ch 1:8). Finally, we may mention the tradition that identifies Canaan with Phoenicia. The oracle against Tyre in Isa 23:11 threatens the **strongholds of Canaan**, referring to **the Phoenician seaside strongholds**, including Sidon and Tyre. A similar conception appears to lie behind II Sam 24:7: the route taken by the men numbering the people goes through Gilead to Kadesh (LXX) on the Orontes, then to Dan, the vicinity of Sidon (v6), and the fortress of Tyre. The text continues: **and to all the cities of the Hivites and Canaanites**. Only then does the route proceed to the Negeb of Judah and Beer-sheba. Within the Pentateuch, we hear the first description of the land of Canaan from the mouth of the spies: **It flows with milk and honey, and this is its fruit** (Num 13:27): an enormous cluster of grapes, together with some pomegranates and figs (v23). In word and deed, the spies thus confirm the description (first found in Ex 3:8) of the promised land as **a good and broad land, a land flowing with milk and honey**. The phrase **a land flowing with milk and honey** appears 18 more times in the OT (Ex 3:17; 13:5; 33:3; Num 14:8; 16:13, 14; then later: Lev 20:24; Dt 6:3; 11:9; 26:9, 15; 27:3; 31:20; Jos 5:6; Jer 11:5; 32:22; Ezk 20:6, 15). As the two words **hālāb** (*curds*) and **debaš** ([wild] *honey*) show, the expression reflects a (semi)nomadic world and is therefore very ancient. Ex 3:8 associates with the words **a land flowing with milk and honey** the phrase **a good and broad land**, into which Yahweh will bring Israel. In Num 14:7 it has the spies say that the land is **exceedingly good**. These words probably represent an intensification of the characteristic Deuteronomic description of the land as **good** (Dt 1:25, 35; 3:25; 4:21, 22; 6:18; 8:7, 10; 9:6;

11:17), also found outside Deuteronomy in Jos 23:16; I Ch 28:8. Its meaning is expanded in Dt 8:7-9: *A land of brooks of water, fountains and springs..., a land of wheat and barley, of vines and fig trees and pomegranates, a land of olive trees and honey, a land ... in which you will lack nothing, a land whose stones are iron, and out of whose hills you can dig copper.* The longest description appears in Dt 11:9-15, which first compares Canaan with Egypt, the land of the Nile, mentioning its hills and valleys, but above all extolling Canaan for its rain, which furnishes the water necessary for the increase of the human and animal population and always provides plenty of food for Israel.

It is very important for us **goyim** (anyone not Hebrew) to know who we are dealing with today, especially after the destruction of the whore of Jerusalem in 70 a.d. It is almost insane to me that no one knows of nor read any of Josephus' works. Never heard him mentioned in the religion we were a part of. That was a red flag and didn't realize it. And this is one of the reasons why gentiles know nothing of their past nor of the historical accounts of scripture.

The Wars of the Jews, or The History of the Destruction of Jerusalem by Josephus says (Book 6, Chapter 9, sections 2 and 3), **2.** And now, since his soldiers were already quite **tired with killing men**, and yet there appeared to be **a vast multitude still remaining alive**, Caesar gave orders that they should kill none but those that were in arms, and opposed them, but should **take the rest alive**. But, together with those whom they had orders to slay, they slew the aged and the infirm; but for **those that were in their flourishing age, and who might be useful to them, they drove them together into the temple, and shut them up within the walls of the court of the women;** over which Caesar set one of his freed-men, as also *Fronto*, one of his own friends; which last was to determine everyone's fate, according to his merits. So this *Fronto* slew all those that had been seditious and robbers, who were impeached one by another; but of **the young men he chose out the tallest and most beautiful, and reserved them for the triumph;** and as for the rest of the multitude that were above seventeen years old, he put them into bonds, and sent them to the Egyptian mines. **Titus also sent a great number into the provinces, as a present to them, that they might be destroyed upon their theatres, by the sword and by the wild beasts; but those that were under seventeen years of age were sold for slaves.** Now during the days wherein *Fronto* was distinguishing these men, there perished, for want of food, eleven thousand; some of whom did not taste any food, through the hatred their guards bore to them; and others would not take in any when it was given them. The multitude also was so very great, that they were in want even of corn for their sustenance. **3.** Now **the number of those that were carried captive during this whole war was collected to be ninety-seven thousand;** as was the number of those that perished during the whole siege eleven hundred thousand, the greater part of whom were indeed of the same nation [with the citizens of Jerusalem], but not belonging to the city itself; **for they were come up from all the country to the feast of unleavened bread, and were on a sudden shut up by an army, which, at the very first, occasioned so great a straitness among them, that there came a pestilential destruction upon them, and soon afterward such a famine, as destroyed them more suddenly.**

Today their descendants rule the world, and they have not left any rock unturned. They covered their tracks very well from us. You need to follow the royal (*Purple sea peoples*) lineages and royal genealogies (especially through the maternal side), the chronological order of empires, etc... that is if you really want to know. It all falls into place, little by little, puzzle piece by puzzle piece, revelation by revelation and then the final painted picture just enough to see the gist of it.

Jos 5:1 – And it came to pass, when all the kings of the Amorites, which *were* on the side of Jordan westward, and all the kings of the Canaanites (כְּנַעַנִים/*kena ʾānî* – LXX word is φοινικης/*Phoinikē*, and all the kings of the *Phoenicia*), which *were* **by the sea**, heard that the LORD had dried up the waters of Jordan from before the children of Israel, until we were passed over, that their heart melted, neither was there spirit in them any more, because of the children of Israel.

CBL says, this noun designates Canaanites in the land of Canaan, especially in the lower and coastal regions. The peoples of the highland regions are on occasion called Amorites. Palestinian peoples included **Hittites**,

Girgashites, Amorites, Canaanites, Perizzites, Hivites and Jebusites (Ex 3:17; Dt 7:1 – *7 nations/7 heads*). At times, all these peoples were called Canaanites because they lived in Canaan, but strictly speaking, the nations who dwelt on the coasts or river lowlands were Canaanites (Num 13:29). There were also seven nations of Canaanite origin who lived north of Israel, beyond the borders of the Promised Land. These included: Arkites, Sinites, Arvadites, Zemarites and Hamathites (Gen 10:17). Other nations of Canaanite roots were also dispossessed by Israel, such as Amalekites, Anakites (meaning *the tall people*) and Rephaim, the giants (Ex 23:23; Num 21:1; 33:40; Dt 3:11; 20:17; Jos 21:23; I Ch 4:43). Canaanites became famous as merchants, especially the Phoenicians. Hence, the word for Canaanite came to be thought of as merchant, just as the word for Chaldean became applied to astrologers. The reputation of Canaanites as merchants was primarily predicated upon the domination of sea trade routes by the Phoenicians (*the sea peoples*), a group of city states in the northern reaches of Canaan. Phoenician sailors manned most seafaring ships owned by other political entities as well (including Israelite ships under Solomon). Further, the position of the land of Canaan as the route that the two major highways between Egypt and the Western coast of the Arabian Peninsula to Mesopotamia and Asia Minor (with connections to India and Europe, respectively – *as in the East-India Co.*) made control of this region pivotal to economic control of the known world. The noun appears with a definite article in an inscription of Rameses II which denotes a class of citizens taken captive from the land of Canaan. Most of what we know of the Canaanites is supplied by the Hebrew Bible. Other sources include the writings of Canaanite peoples, reflected in Ugaritic, Phoenician, Punic and the el-Amarna texts. Descriptions of Canaanites are found in Egyptian and Akkadian texts as well. The Phoenicians were the dominant mariners until the Hellenistic Period (ca. 330 b.c.), controlling the trade routes of the Mediterranean, and going yet further west (along the coasts of western Europe and western Africa). The Phoenicians diffused ancient Near Eastern culture and technology throughout the Mediterranean world through their trading and colonization. For example, the Roman commercial nemesis Carthage was a Phoenician colony. Their cultural influence upon the Israelites is the subject of much of the narrative of the Hebrew Bible. The constant danger of syncretism with the religion of the Canaanites was faced by every generation represented in the Hebrew Bible. Because of this danger, the Israelites were commanded to annihilate the Canaanites, and were forbidden to enter into treaties or marriages with them (Ex 23:32).

Jud 4:5 – And she dwelt under the palm tree (תֹּמֶר/*tōmer* – date palm, *CBL* – LXX word is φοινικα/*Phoinix*) of Deborah between Ramah and Bethel in mount Ephraim: and the children of Israel came up to her for judgment.

Isa 23:2 – Be still, ye inhabitants of the isle; thou whom the merchants of Zidon (צִידֹן/*tsîdhōn* – LXX word is φοινικης/*Phoinikē*, the merchants of *Phoenicia*), that pass over the sea, have replenished.

CBL says, *Sidon* was one of the leading cities of Phoenicia located on the Mediterranean seacoast north of Israel. Although *Sidon* is primarily used as a place name, it appears first in the OT as the name of a person. Sidon was the oldest son of Canaan (Gen 10:15, 19; I Ch 1:13) and became the progenitor of one of the Canaanite peoples. Ancient writers said that the city was named after its heroic founder, Sidon or Side, a possible allusion to the Genesis account. Many modern scholars have pointed out that *Sidon* is also the Phoenician word for fish, and have suggested that it may come from the root *tswd*, to hunt, to fish. The city of *Sidon* was located on the coast of modern Lebanon, just south of the mouth of the Awali River. It was built on a promontory jutting out from the coastline, protected from storms by a rocky reef offshore. To the east lay the Lebanon foothills and a small plain in an area long known for its gardens and citrus orchards. A natural harbor to the south and manmade port facilities on the north side provided ample room for the ships of this maritime community. Sidon was one of the most ancient of the Phoenician city-states, mentioned in Ugaritic inscriptions and in the Amarna letters as early as the fourteenth and fifteenth centuries b.c. One Egyptian inscription lists the town as part of a trading venture which sent fifty ships on routes between Egypt and Phoenicia. Even at that early date, Sidon was mentioned in close connection with Tyre, twenty-five miles to the south. During that period, Phoenicia was primarily a confederation of city-states such as Byblos, Arvad, Tyre and Sidon. In the twelfth and eleventh centuries b.c., Sidon seems to have maintained a leading position. In fact, Seleucid coins of a later period describe Sidon as the *mother of Tyre*.

In Greek and Akkadian inscriptions, *Sidon* or *Sidonians* was used as a name for Phoenicians in general. The same phenomenon evidently occurs in I K 16:31, where **Ethbaal is called king of the Zidonians**, even though *Josephus (Antiquities)* identifies him as **ruler of Tyre**. The power of both Sidon and Tyre **rested on maritime trade**. They exported cedar timber, oil, wine and dyed material and brought back linen, copper and other valuables from across the known world. **They were known as the merchants of the ancient world (and they still are)**. Local industries also flourished, particularly shipbuilding and the production of purple and scarlet dyes from certain kinds of sea snails (*but only for the aristocratic purple people, not for the poor*). A 150-foot high hill still remains, composed of snail shells from the ancient dye industry. Tyre later rose to a dominant position, so that Sidon was evidently included in the territory of Tyre by the time of the Assyrian invasions under Tiglath-Pileser III (747-727 b.c.) and Sennacherib (701 b.c.). Both cities were swallowed up by the conflicts between empires and **operated within the spheres of Assyrian, Babylonian, Persian, Greek and Roman powers**. During the Persian period, Sidon became one of the most important administrative centers, and **the Phoenician fleet** was the functional **core of the Persian navy**. There were occasional periods of considerable autonomy, but these ended in 20 b.c. under Augustus. The OT mentions Sidon twenty-two times, often as a location marking one of the boundaries of Israel. Jacob's dying blessing predicted that Zebulun would have a border near Sidon (Gen 49:13). And the allocation of land after the conquest listed Sidon as one of the landmarks of **Asher's boundary** (Jos 19:28). The city of Sidon loomed as a powerful rival throughout the period of the judges. Joshua had chased some of his defeated enemies toward Sidon (Jos 11:8), but the tribe of Asher was unable to dislodge **the Phoenicians** (Jud 1:31). When the tribe of **Dan decided to attack the unsuspecting town of Laish**, one reason for the decision was that it was too remote to seek help from Sidon (Jud 18:28). The failure to drive out the inhabitants of Sidon led to dire consequences for Israel, because the Jews had a **strong attraction to the gods of their neighbors** (Jud 10:6). In the days of David and Solomon, Israel enjoyed friendly relations with Tyre and Sidon, the source of cedar for the temple construction. Later years saw that relationship deteriorate, and the prophetic literature contains a number of denunciations of the Phoenician cities. When Elijah needed to remain outside the orbit of King Ahab, he resided with a widow in the village of Zarephath, which was in the territory of Sidon. Isaiah described the city as the *oppressed virgin, daughter of Zidon* (Isa 23:12; v2, 4). Jeremiah included it in his lists of people who were targeted for judgment by the Lord (Jer 25:22; 27:3). Ezekiel described the great *ship* of Tyre, with the inhabitants of Sidon and Arvad as rowers (Ezk 27:8) and followed with an oracle of judgment spoken directly to Sidon (Ezk 28:20-24). The same themes appear in Joel 3:4 and Zec 9:2.

Ezk 41:19 – So that the face of a man *was* toward the palm tree (LXX word is **φοινικης/Phoinikē**) on the one side, and the face of a young lion toward the palm tree on the other side: *it was* made through all the house round about.

The palm tree is the word תְּמוֹרָה/**timōrāh**. *CBL* says, a noun meaning *palm-shaped ornament, decoration*, **timōrāh** refers to a part of the decoration of Solomon's temple, including the carvings of palm trees (I K 6:29, 32, 35; 7:36; II Ch 3:5). In Ezk 40:16-37, palm-tree carvings are part of the decor in Ezekiel's temple. *Theological Wordbook of the OT (TWOT)* says, **timorā**, palm tree. Used only in reference to architectural ornamentation. (Under **Tamar**), **tamar**, palm, palm tree. Among the tallest and most graceful of all trees found in the Middle East, the date palm, *Phoenix dactylifera*, performed numerous functions in OT times. It was used as a landmark (Jud 1, Jud 16), for shade and food (Ex 15:27), as building material (Neh 8:15), and as a craftsman's model in adorning temples (I K 6:29, Ezk 40:16). These *trees of life*, adorning some think these palm trees were considered to be, were carved on the face of the pilasters and at the height of the wainscoting in the holy place. The palm was also a symbol of stateliness (So 7:7) and prosperity (Ps 92:12).

Acts 11:19 – Now they which were scattered abroad (**διασπαρέντες/diaspeirō** – the noun **diaspora** was used 12 times in the Septuagint for *the dispersion* of the Jews among the Gentiles, Dt 28:25; 30:4; Jer 41:17, Jam 1:1; I Pet 1:1 – *CBL*) upon the persecution (**θλίψεως/thlipsis** – tribulation, affliction) that arose about Stephen travelled as far as **Phenice** (**Φοινίκης/Phoinikē**), and Cyprus, and Antioch, preaching the word to none **but unto the Jews only**.

Acts 15:3 – And being brought on their way by the church, they passed through Phenice (**Φοινίκης/Phoinikē**) and Samaria, declaring **the conversion of the Gentiles**: and they caused great joy unto all the brethren.

Acts 21:2 – And finding a ship sailing over unto Phenicia (**Φοινίκης/Phoinikē**), we went aboard, and set forth.

Acts 27:12 – And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice (**Φοίνικα/Phoinix**), and there to winter; which is an haven of Crete, and lieth toward the south west and north west.

CBL says, **Phoenix** was a sheltered harbor on the south coast of Crete. The crew of the ship carrying Paul to Rome hoped to winter there, but they were prevented from doing so by the sudden onset of a fierce northeasterly storm. This carried the ship far off course to its eventual shipwreck on Malta (Acts 27:12).

ENTER ROME:

Rome by Miles Mathis says, the founding of Rome goes back to 753BC, and the story of Romulus and Remus, who were famously left in the woods and suckled by a she wolf. But in *The Aeneid*, *Vergil* takes it back much farther, telling us Rome was founded by descendants of *Aeneas*, namely by his son *Ascanius*, also known as *Julus*. This is where the patrician family (gens) *Julia* came from, as in *Gaius Julius Caesar*. That is why the first emperors of Rome were called *Julio-Claudians*. They were from this family as well, going all the way back to *Aeneas*. *Aeneas* came from Troy, and was a member of the royal household, the cousin of the famous priest *Laocoön*. *Aeneas*' great-uncle *Laomedon* was the father of *Priam*, King of Troy. We are told that *Aeneas* married his cousin *Creusa*, one of the 50 daughters of *Priam*, but there is actually no evidence of that. *Vergil* is basing that part of his story on previous texts, including the *Iliad*, but there is no indication *Ascanius* was with *Aeneas* and his father *Anchises* when they left Troy, or even when they arrived in Carthage. We also know nothing about *Creusa*, other than that she allegedly died before they left Troy. She is no more than a ghost in the story. *Livy* tells a different story than *Vergil*, which is that *Ascanius* didn't appear until later, and he suggests *Ascanius*' mother was a native of Italy named *Lavinia*. So in some stories *Ascanius* didn't appear until after Carthage, which is suggestive. Because, remember, it is admitted that *Aeneas* had a lover after *Cleusa* and before *Lavinina*: *Dido*, queen of **Carthage**, who was a **Phoenician**. So why did no one ever float the idea that *Ascanius* was the son of *Dido*? That would seem to be a natural suggestion, but— very conspicuously—no one has ever suggested it. Everything is suggested, except that. It is very obviously buried, which is a clue by itself. But why would *Vergil* and *Livy* both go out of their way to bury it? Because if *Dido* was the mother of *Ascanius*, then, **by the matrilineal rules** of the Phoenicians and Jews, **the top Roman lines were Phoenician**. So where are the *Phoenicians* now?

Just a note, Canaan is cursed due to his father, Ham, having sex with *Noah's wife* (uncovering the nakedness of his father) and producing Canaan (Gen 9:20-25). The children of Israel married the children of the cursed Canaan, which produces nothing but a cursed people, no longer blessed (Dt 28:15-68, Lev 26:14-41). The results are them being burned to ashes and made desolate due to their abominations in 70 a.d. When you disobey God and you are in a covenant with Him, you enter into the cursing of the agreement (covenant, testament/contract/pact). God gave the children of Israel life, but they chose death.

Dt 30:17 – But if thine heart **turn away**, so that thou **wilt not hear**, but shalt be **drawn away**, and worship other gods, and serve them;

18 – I denounce unto you this day, that **ye shall surely perish**, and that ye shall **not prolong your days upon the land**, whither thou passest over Jordan to go to possess it.

19 – I call **heaven and earth to record** this day against you, **that I have set before you life and death, blessing and cursing**: therefore choose life, that both thou and thy seed may live:

Isa 28:14 – Wherefore hear the word of the LORD, ye scornful men, that rule this people which is in Jerusalem.

15 – Because ye have said, We have made **a covenant with death, and with hell are we at agreement**; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves:

Isa 28:18 – And your **covenant with death** shall be disannulled, and **your agreement with hell** shall not stand; when the overflowing scourge shall pass through, then **ye shall be trodden down by it**.

They are cursed and they are no longer the people of God and the rabbis know it. They have erased history, and made 70 a.d. just another part of history. And this does include the dating of this book.

Now let us commence with Rev 1:1.

1 – The Revelation of Jesus Christ, which God (the Father) gave unto him, **to shew (δειξαι/deiknumi – reveal, indicate, or show)**, mostly used of God **who reveals** what He desires to whomsoever He wishes, *CBL* – same spelling in Rev 22:6 and Ex 13:21 **to lead**) unto his servants things which must **shortly (τάχει/tachos – quickly, without delay – CBL)** come to pass; and he sent and signified **it by (δια – through)** his **angel (ἄγγελον/aggelos – a heavenly messenger – same spelling in Lk 2:21, Acts 7:35, 38, 10:22, Rev 10:7, 8, 10, 16:5, 21:17, Jdg 13:6, II Sam 14:20, I Ch 21:30, Hos 12:4, Zec 3:1, 3)** unto his servant John:

Things which must shortly come to pass. Did Christ mean shortly come to pass 2000 years (futurism) later or 70 a.d. (historically)? **Come to pass** is the word **γενέσθαι/ginomai**. *CBL* says, In classical Greek **gignomai** appears until the time of *Aristotle* after which the Ionic form **ginomai** was used. It has a range of definitions, but its essential meanings include: *to come into being or into existence or to become, to come into a certain state*. Thus it can refer to the *birth* of individuals, to events that *happen*, or to objects or results *produced*. In its second sense someone or something may be said to *become* some condition (e.g., *rich, poor, angry, separated*) or to *be* in some state, place, or process (*Liddell-Scott*). *The New International Dictionary of NT Theology by Colin Brown* says, **ginomai** originally meant to be born, but in the NT this meaning has faded and the verb is used with the general meaning of become, take place, be. The nouns **genea** (race, generation) and **genesis** (birth, origin, genealogy) are derived from it.

This same spelling is mentioned in other verses

Rev 4:1 – After this I looked, and, behold, a door *was* opened in heaven: and the first voice which I heard *was* as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must **be (γενέσθαι/ginomai)** hereafter.

Rev 22:6 – And he said unto me, These sayings *are* faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly **be done (γενέσθαι/ginomai)**.

Dan 2:28 – But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what **shall be (γενέσθαι/ginomai)** **in the latter days**. Thy dream, and the visions of thy head upon thy bed, are these;

29 – As for thee, O king, thy thoughts came *into thy mind* upon thy bed, what **should come to pass (γενέσθαι/ginomai)** hereafter: and he that revealeth secrets maketh known to thee what **shall come to pass (γενέσθαι/ginomai)**.

Dan 2:45 – Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what **shall come to pass (γενέσθαι/ginomai)** hereafter: and the dream is certain, and the interpretation thereof sure.

And he sent and signified it. *Signified* is the word ἐσήμανεν/*sēmainō*. *CBL* says, The verb *sēmainō* is related to the noun *sēma*, a sign. *Sēmainō* carries such meanings as *to give a sign, to indicate, and to signify*, especially with the purpose of revealing, explaining, or interpreting something that was before unclear. *Philo* used *sēmainō* in the sense of *to represent* or *to mean*. Often in his exposition of Scripture he used *sēmainō* to refer to the hidden meaning of a word or passage he was attempting to explain. *Josephus* also used *sēmainō* in the sense of God revealing or making known His will to man. *TDNT* says, *σημαίνω*, is a normal derivate of *σημα* attested from *Homer*. Originally its reference was to *optical impressions* except that these were no longer just there and if necessary open to interpretation, as with *σημα*, but were now intentionally produced. Furthermore there is expressed in the verb the desire to sign or characterise something or someone in the sense of establishing it or relating it to something. The breadth of the term may be seen from the fact that on Jewish soil it could be used in the LXX as a translation for a whole number of fairly different Hebrew or Aramaic stems. In this it is, like *σημεῖον*, *a means of interpretation*. Thus *to blow the trumpet* is sometimes rendered *σημαίνειν (τῆ) σάλπιγγι*, Jer 4:5; 6:1; Ex 33:6, though the reason is not always given. More commonly *σημαίνω* is used for with or without mention of the *σάλπιγξ* as the instrument of the *alarm*, Num 10:9; Jdg 7:21; II Ch 13:12; 2 Esdras 3:11. In any case the *signal* aspect of the blowing is emphasised. *σημαίνω* is also used in Ex 18:20 or in Dan 2:15, 23, 30, 45 etc. in various senses ranging from mere *imparting*. In Dan 2:15 to *pointing* (the way) in Ex 18:20 and then *intimating* or *declaring* (by a dream) in Dan 2:45. *Philo* sometimes distinguishes expressly between *sound* (*φωνή*) and *meaning* (*το σημαϊνόμενον*) as this is rooted in the hidden sense of a word. The verb *σημαίνω* means *to signify, to represent; to denote*. In the exposition of Scripture in the deeper sense *to say, to mean*, refers to the hidden signification which is not apparent on the surface. Things are very different in *Josephus*. Here *σημαίνω* means *to tell, to notify, to intimate, to make known, to mean, to signify*, and, since a royal seal can show that a letter is a royal document, it can also mean *to seal*. Since *Josephus* also uses the term for divine declarations, it is natural to suppose that he employs it especially for revelations which intimate God's will in word and work. Acts 11:28 says of Agabus, the primitive Christian prophet in Antioch: ἐσήμαινεν δια τῶν πνεύματος λιμο ἕν μεγάλην μέλλειν εἶσεσθαι ... The addition *δια τῶν πνεύματος* confirms that in itself *σημαίνω* is not for the narrator a tt. for specifically prophetic discourse. It is true that Agabus prophesies, but it is equally true that *σημαίνω* simply means *to signify* ..., and the Spirit is needed in this case because he is foreseeing the future. The situation is the same in Rev 1:1. Here εἶδωκεν and ἐσήμανεν are formally parallel. But the subject of the first verb is God and of the second Jesus, since only thus do we have the chain of revelation which is obviously important for the seer of Revelation. Materially, however, *δειξαι* and *ἐσήμανεν* are naturally parallel.

The Father gave the Messiah Revelation to shew it through a heavenly messenger to the apostle John.

2 – Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things *that he saw*.

Bare record is the word ἐμαρτύρησεν/*martureō*. Same spelling in Jn 1:32, 4:44, 13:21, Acts 15:8, Dt 19:18. *CBL* says, Known from the time of *Herodotus*, *martureō* (*marturion, martus, marturia*) is primarily *a legal term meaning to bear witness, give testimony, testify*. Generally this was understood in a positive sense of *to witness on behalf of*. Such testimony is predicated upon personal experience. *The witness (martus) either saw, heard, or by another sense experienced some event*. The sphere of the language includes virtually every kind of official witness: verbal, written, or otherwise (*Moulton-Milligan*). John, in contrast to the Synoptics, made *martureō* a central term in his gospel. This term always has a legal meaning which carries over into his epistles as well. John considered his own role as that of *witness* to the wonderful story of Jesus (Jn 21:24; I Jn 1:2; 4:14; II Jn 3; Rev 1:2; 22:18). *John the Baptist is portrayed as a witness to Jesus* (Jn 1:7, 8, 15, 32; 5:33), and *Jesus himself testified to His identity by what He did* (Jn 5:36; 10:25). It is His purpose as the Father's emissary to testify to the truth which confronts the world (Jn 18:37). The Father, in turn, testifies to Jesus as the truth (Jn 5:37; 8:18), as do the Scriptures (Jn 5:39; Heb 10:15).

Of the testimony is the word μαρτυρίαν/*marturia*. *CBL* says, The noun *marturia* occurs in secular Greek as *a legal term taken from the language of the courtroom*. This term, as well as its related terms,

revolves around the concept of *testimony for or against someone*. Gradually the word group acquired a broader sense, and it moved into other spheres besides the legal. Thus *marturia* can be used in reference to a moral view or philosophical conviction. For example, Stoic philosophers regarded themselves as *witnesses* of divine truths that they had discovered. In this respect they also referred to their adversities and difficulties as confirmation (i.e., *testimony*) of the teachings they espoused. Israel was concerned that judgments should be founded upon solid, valid evidence. Testimonies in criminal cases were admissible as evidence upon the basis of *two or three witnesses* whose testimonies had been heard and corroborated (Dt 17:6; 19:15). False witnesses were severely punished (Dt 19:16). The commandment of the Decalogue: *Thou shalt not bear false witness against thy neighbor* (Ex 20:16), which often carries the more general interpretation, *Thou shalt not lie*, was undoubtedly originally understood in a legal sense. People were called to witness legal transactions, such as the purchase of something or a marriage (Ruth 4:9). God was often invoked as a witness of the covenant (Gen. 31:50). The noun *marturia* occurs over 35 times in the NT where for the first time there is a link between *witness* and *proclamation*. But in an ordinary sense false witnesses were paid by the religious authorities to bring false charges against Jesus (Mt 26:59; Mk 14:57), just as there was false testimony solicited against Stephen (Acts 6:13; 7:58). Regarding congregational discipline, witnesses were necessary for bringing charges against someone. This corresponds to the OT practice of having two or three witnesses (Mt 18:16; I Tim 5:19). Three visits, suggestive of three witnesses, were needed before Paul was ready to exercise his authority in disciplining the assembly in Corinth (II Co 13:1).

3 – Blessed is he that readeth, and they that hear (Pro 20:12 – to *hear* is to *obey* because they are both the same word in Hebrew, *shama*, and in the NT *hear* is the word *akouo*, and *obey* is the word *hupakouo* – Pro 25:12) the words of this prophecy (original text says, *the prophecy* – mentioned 7 times in Rev 11:6, 19:10, 22:7, 10, 18, 19), and *keep* (*τηρουντες/tereo* – to guard, to preserve and keep unchanged – same word used in I Jn 5:3, *keep his commandments* – present tense, participle – *and keeping*) those things which are written therein: for the time is *at hand* (*εγγυς/eggus* – it is near – same spelling in Rev 22:10, Mt 24:33, 26:18, Mk 13:29, Lk 21:31, Heb 6:8, 8:13).

Blessed is the word *μακάριος/makarios*. *The New International Dictionary of NT Theology* by Colin Brown says, *makarios*, originally a parallel form to *makar*, is first attested in Pindar and means free from daily cares and worries. *CBL* says, *makarios* is a longer form of *makar* in classical Greek. The one who is *makarios* is *happy, fortunate, blessed*. The idea is that he is secure from life's hardships (*Liddell-Scott*). Very often *makarios* occurs in a formal construction: *Happy is the one who.... Makarios* may denote an exhortation or a pronouncement; thus *congratulations* might even be a suitable translation (*Colin Brown*).

He that readeth is the word *αναγινώσκων/anaginosko*. *TDNT* says, *αναγινώσκω* in Greek means *to know exactly* or *to recognise*, and for the most part it is used with the sense of reading or public reading. In this sense it is by no means uncommon in the LXX, mostly for *קָרָא (qārā')*. In the NT *αναγινώσκειν* is used of the reading of a letter (Act 15:31; 23:34; II Co 1:13; 3:2; Efe 3:4) and especially of *public reading in the congregation* (I Th 5:27; Col 4:16). In Jn 19:20 it is used of reading the *τίτλος* on the cross. It is mainly used of the reading of the OT: Mk 2:25; 12:10; Mt 12:5; Act 8:28; Gal 4:21 etc.; especially Mk 13:14: *ὁ αναγινώσκων νοεῖτω* (whosoever reads the apocalypse in question—Daniel?). We find the same use in *Josephus* and later Christian literature. There is particular reference to the cultic reading of the OT in Lk 4:16; Act 13:27; 15:21; II Co 3:15. In Rev 1:3 the reference is to reading of the prophecy presented, and since the Epistles were already being *publicly read* in the early communities it is evident that the apostolic literature was also an object of *αναγινώσκειν* as well as the OT. *Ανάγνωσις* means *knowledge* or *recognition* and it is particularly used for reading or public reading (as in the pap.), especially in law courts and other assemblies. In Judaism it was used for the public reading of the OT. *CBL* says, in both the classical (beginning about 500 B.C.) and Koine stages of the Greek language *anaginōskō* was used with the meaning *to read*. It is composed of the preposition *ana* (again) and the verb *ginōskō* (to know). Although such expressions as *to recognize*, *to know exactly*, and *to know well accurately* convey the meaning of *anaginōskō* in some classical Greek contexts, such expressions would miss the mark if so translated in Septuagint and NT contexts. Appearing over 60 times in the Septuagint, *anaginōskō* almost without

exception translates a form of *qārâ'*, *to read, to be read*. Reading in one sense included *hearing*, for when something was read it was generally read aloud in the ancient world (e.g., Ex 24:7, the Law was read *into the ears of the people*; King Xerxes had the record of his reign *read* to him so he could sleep; cf. II K 22:8; II Ch 34:24; Neh 8:3). Through reading the Law, Israel re-established its relationship to God (Neh 8:3-18). God also pronounced judgment and warning through the prophet's reading God's message to the people (Jer 3:12; 11:6; 19:2; 51:61). The 33 occurrences of *anaginōskō* in the NT may all be accurately translated with the meaning *to read*. Normally, it occurs in a context which calls for the literal reading of written characters, but a figurative use of the word occurs in II Co 3:2, where Paul told the Corinthians that they were his epistle written in hearts, *known and read of all men*. *Anaginōskō* is used of the reading of the OT in the synagogues (Act 13:27; 15:21), as well as the reading of apostolic letters in the churches (Col 4:16). But the NT does not restrict its use to sacred literature. It was used by John in telling of Pilate's placard that declared the crucified Jesus *king of the Jews*, embarrassingly read by many Jews (19:20). This term is used whether the reading was public or private. Generally, even reading done in private was vocalized. Luke's account of the Ethiopian eunuch illustrates this well (Act 8:28-30). Finally, John tells us in the opening verses of Revelation that *anaginōskō* is a practice which (when applied to Scripture) blesses the soul (Rev 1:3). Blessing and happiness are promised to those who read this book aloud, to those who hear the words of this prophecy, and to those who *keep* what is *written therein*. This implies a practice of reading Scripture aloud in the assemblies, and it indicates the need to pay attention to what is being read. The blessing will come to those who obey the commands and injunctions found in the book.

Anaginōskō in this verse is present tense and a participle, meaning it should say, *blessed is he that is reading, and they that are hearing*. *John Gill's Expositor* says, *Blessed is he that readeth* this book, the Revelation, privately, in his closet or family, carefully and diligently, with a desire of understanding it; or publicly in the church of God, and endeavours open and explain it to others; and may allude to the reading of the law and the prophets in the synagogues, which were not barely read, but expounded; (see Acts 13:15, 15:21 *and may I add Neh 8:8, II Tim 2:15*); and the rather this may be thought to be the sense of the words, since there is a change of number in the next clause, *and they that hear the words of this prophecy*; that listen attentively to the reading and exposition of this book, and have ears to hear, so as to understand the prophecies contained in it: for the whole, when delivered to John, was a prophecy of things to come: but some versions read the number alike in both clauses; as either, *blessed is he that readeth, and he that heareth*, as the Vulgate Latin and Ethiopic versions; or *blessed are they that read, and they that hear*, as the Arabic version: *and keep those things which are written therein*; the last version adds, "concerning this frail world"; who **not only read, and hear, but put in practice what they read and hear**; for there are some things in this book which are of a practical nature, especially in the epistles to the seven churches; or the sense is, happy are those persons that observe, and take notice of what is written herein, and meditate upon them, and well weigh them in their minds, and retain them in their memories. Now, though eternal happiness does not depend upon, nor is procured by any of these means, as **reading, hearing, and observing**; yet there is a real happiness, a true pleasure, that does attend these things, which may stir up to a regard unto them; and for which purpose the following words are added: *for the time is at hand*; when these things should begin to be fulfilled. *Pulpit Commentary* says, *He that readeth* this book publicly in the church, and they that hear the book read, are equally blessed. There is grace promised to both minister and congregation who live up to the spirit of the Scriptures. St. John here suggests that a usage common in the Jewish Church (Lk 4:16, Act 15:21, II Co 3:15) may be adopted in the Christian Church. Probably this verse is the earliest authority for the public reading of the NT Scripture. *The words of this prophecy*; literally, *of the prophecy*; i.e.] *the prophecy of this book* (Rev 22:7, 18). That which is a revelation in reference to Christ is a prophecy in reference to John. *Prophecy* must not be narrowed down to the vulgar meaning of [fore]telling future events; it is the [forth]telling of the mind of God.

For the time is at hand. Did Christ mean 2000 years later or 70 a.d.? *Time* is the word *καιρός/kairos*. *The Syntax and Synonyms of the Greek Testament by William Webster* says, *kairos*, **appointed season**, occasion, time of occurrence, **time characterized by events**. *Synonyms of the OT by Robert Baker Girdlestone* says, the word *'Eth*, which marks **a season** or opportunity, is used of duration in Job 27:10; Ps

10:5; Pro 6:14, 8:30; and Eccl 9:8, with reference to persistence of action *in season and out of season*. The LXX renders it, *en panti kairo*, *on every occasion*.

4 – John to the seven churches (*seven churches* mentioned 4 times, here, v11, and twice in v20) which are in Asia: Grace *be* unto you, and peace, from him which is, and which was, and which is to come (v8, 4:8, 11:17); and from the seven Spirits (3:1, 4:5 – here it states that they are the 7 lamps burning before the ark, 5:6) which are before his throne (**Θρόνον**/*thronos* – same spelling in I K 22:19, II Ch 18:18, Job 26:9, Ps 47:8, 89:14, 97:2, Pro 20:8, Isa 6:1, Ezk 1:26, 10:1, Zec 6:13, Mt 19:28, 25:31, Acts 2:30, Heb 8:1, 12:2, Rev 4:2-6, 9, 10, 5:1, 6, 7, 11, 14, 6:16, 7:9-11, 15, 17, 8:3, 14:3, 5, 16:17, 19:4, 5, 21:5, 22:1);

Here is our first mention of *seven* in the book of revelation, **ἑπτὰ hepta**. In this chapter alone, it is mentioned 12 times. Revelation is a book of many numbers, especially *seven*, which is the most notable one. *The Symbolical Numbers of Scripture by Malcolm White* says, *seven* has a symbolical significance in scripture. It is the golden thread running throughout the entire volume of Revelation. *The NT from the Greek Text as Established by Bible Numerics by Ivan Panin* says, as you may know, both the Hebrew and Greek use the letters of the alphabet for numerical values. Therefore, any specific word in either Hebrew or Greek has a numerical value of its own by adding up the values of the letters in that particular word. The study of the numerical values of words is called gematria. It becomes immediately obvious that hidden below the surface are aspects of design that cannot be accidental or just coincidence. These incredible, mathematical patterns are not limited to the number seven. There are numerous other patterns. These amazing patterns appear in the vocabulary, grammatical forms, parts of speech, and particular forms of words. The number *seven* permeates the totality of Scripture because the number speaks of God's divine perfection and perfect order. The actual number 7 appears 287 times in the OT ($7 \times 41 = 287$) while the word *seventh* occurs 98 times ($7 \times 14 = 98$). The word *seven-fold* appears seven times. In addition, the word *seventy* is used 56 times ($7 \times 8 = 56$). Ivan Panin discovered literally thousands of such mathematical patterns underlying all of the books of the OT before his death in 1942. I refer the interested reader to Panin's book, *The Inspiration of the Scriptures Scientifically Demonstrated*, which discusses these phenomena extensively. *Panin* and others have examined other Hebrew literature and have attempted to find such mathematical patterns, but they are not found anywhere outside the Bible. The crucifixion of Jesus took place at Golgotha, elevation = **777** meters above sea level. What a coincidence.

CBL says, **Hepta** is an indeclinable adjective, from *Homer* on, designating the cardinal numeral *seven*. The ordinal numeral *seventh* is the cognate **hebdomos**, *week*. In addition to the usual common literal meaning this numeral is used often in the classics in a mystical or metaphoric way, i.e., seven islands, seven sages, seven wonders. In the Septuagint **hepta** is the translation of the Hebrew numeral **sheva'** (or **shiv'ah**). It is interesting that in the NT, when speaking of the seventh day, the Biblical writers transliterated the Hebrew rendering it **sabbaton** or **sabbata** (English, *sabbath*). **Hepta** occurs often in the NT, usually in the normal literal sense but occasionally in a metaphoric sense (Rev 1:4, *seven Spirits*). In the NT as indeed throughout all Scripture, perhaps stemming from the 7 days of creation, the numeral *seven* often suggests **completeness, totality, perfection, fullness**. This appears in some of the narrative portions; e.g., seven demons were cast out of Mary Magdalene (Mk 16:9), seven officials were selected to aid in the benevolence program (Act 6:3), seven brothers were said to have entered consecutively into a levirate marriage relationship with their deceased brother's widow (Mt 22:25). The idea of completeness is also seen in Christ's prescription for forgiveness, *seventy times seven* (Mt 18:22). **It is more fully noticed in Revelation where there are many groupings of seven**. In this book there are seven each of the following: **churches** (1:4), **Spirits** (1:4, a metaphoric usage signifying the completeness or perfections of the Holy Spirit), **candlesticks** or lamp stands (1:12), **stars** (1:16), **lamps of fire** (4:5), **seals** (5:1), **horns** (5:6), **eyes** (5:6), **angels** (8:2), **trumpets** (8:2), **thunders** (10:3), **heads** (on the red dragon, 12:3; on the beast out of the sea, 13:1; and on the scarlet colored beast, 17:3), **crowns** on the red dragon (12:3), **plagues** (15:1), **vials** (15:7), **mountains** (17:9), and **kings** (17:10). Some believe the period of the tribulation of 7 years (Dan 9:27) is divided into two **3½-year periods** during which time there follow in succession the breaking of the seven seals, blowing of the seven trumpets, sounding of the seven thunders, and pouring out of the seven vials (Rev 12:6; 13:5). Used as

a substantive with the definite article, **hepta** designates a fixed group. The seven church officials (Act 6:3) became known as *the seven* (Act 21:8), much like the designation *the twelve* (Act 6:2).

Many call gematria [Kabbalistic mysticism](#) (*Rabbalistic*), where they used and observed and made numbers fit into their form of Rabbalistic gematria, among other things they made fit. We get the word *geometry* from *gematria*. They assigned to the Greek and Hebrew alphabet numbers and they would be in increments of ten numerical continuances. Like the number of the beast, 666. They wrote words known in gematria where they had a meaning and it was a form of communication to those who knew. Numbers still mean something today.

The apostle John was given a revealed message from the Father, through the Son, unto the seven churches. I am going to pick on the English word “church” for just a bit, which, by the way, is a stupid word to begin with when you start researching it. Let me explain and hopefully God will allow you to see what we see even if you think it is our folly. But you will never know til you try to debunk any of our studies with actual studying. If you are willing to debunk any of our studies, then you are going to have to do it by studying, not secondhand studying. I am willing to hear you out, but only if you do your own studying. And if you do not know how to study, then that is your problem, not mine. If you claim to be a “christian” then you really have no excuse for not searching the scriptures, without depending on the help of a pulpit. You had the chance and opportunity but we, including myself, all chose to follow a man or a woman behind a freakin pulpit. The pulpit is there to misdirect you. I will not be interested in what anyone has to say nor do I wish to waste my precious time reading your unlearned debunking. You want me to hear you out? Then please study.

Now, back to “church”. [Waverly Pictorial Dictionary](#) says, **A building set apart for public Christian worship (it's a building first and foremost)**; the whole body of Christians; an organized society of Christians having the same beliefs and forms of worship. The word is usually written church when it means **a building**, and Church when it means a society. [Chambers Encyclopedia](#) says, Church, the whole body of Christians; **the Christian place of worship**; the clergy; or a sect or denomination of Christians. It is derived from the Greek **kyriakon** (*they changed the Greek $\acute{\upsilon}$, kuriakon into a y*), *belonging to the Lord*, and that from **kyrios** (*kurios*), lord; the Anglo-Saxon form is **circe**, the Scottish *kirk*, the German *kirche*. The **kyriakon**, the original name of the place of assembly, meant accordingly *the Lord's house*. [Etymology Online](#) says, Old English *cirice*, *circe*, place of assemblage set aside for Christian worship; the body of Christian believers, Christians collectively; ecclesiastical authority or power, from Proto-Germanic *kirika* (source also of Old Saxon *kirika*, Old Norse *kirkja*, Old Frisian *zerke*, Middle Dutch *kerke*, Dutch *kerk*, Old High German *kirihha*, German *Kirche*). This is probably borrowed via an unrecorded **Gothic word** from Greek **kyriake** (**oikia**), **kyriakon doma** *the Lord's (house)*, from **kyrios** ruler, lord, from root **keue-** *to swell (swollen, hence strong, powerful)*. Greek **kyriakon** (adjective) *of the Lord* **was used of houses of Christian worship since c. 300, especially in the East**, though it was less common in this sense than **ekklesia** or **basilike**. An example of the direct Greek-to-Germanic transmission of many Christian words, via **the Goths** (*the Goths, and the likes of them were not barbarians as per history, they were Jewish – Please read [The Jewish Jesuits](#) and page 13 on the article on [Tartaria](#)*); probably it was used by West Germanic people in their pre-Christian period. [Fausset's Bible Dictionary](#) says, from the Greek **kuriake**, *house of the Lord*, a word which passed to the Gothic tongue; the Goths being the first of the northern hordes converted to Christianity, adopted the word from the Greek Christians of Constantinople, and so it came to us Anglo-Saxons (*Trench*). But Lipsius, from *circus*, from whence *kirk*, a circle, because the oldest temples, as the Druid ones, were circular in form. **Ekklesia in the NT never means the building or house of assembly**, because church buildings were built **long AFTER** the apostolic age.

This English word “church” is not an acceptable translation and it should not be in the scriptures, and I do not care to hear nor read anyone’s opinion on it. If you have not studied and researched anything biblical or historical on your own then you honestly have no say in any of our actual studies. It is not based on reading our watered-down English KJV version of the scriptures, or any other version, nor based on the history that we are being sold in schools, colleges, movies, history channel, social media, etc...You wanna know the truth, regardless of the opposition? Then start studying, because, in all honesty, your life and sanity depends on it

and stop going to a church building, which has no substance of truth. When you put into practice the truth of God, you will soon notice a decline in family, friends, acquaintances, hatred and defamation and persecution. Truth comes with a price tag, and the price of knowing is extremely hurtful and lonely but we don't care and shouldn't care. We rather know the truth, hurtful as it may seem, than listen to unlearned garbage, which is misdirection to keep us distracted from knowing the obvious truth. The Jewish system does not want the *goyim* to know what happened in 70 a.d. They don't want us to know that the whore of Revelation, was Jerusalem. God destroyed her for her continual infidelity. The English word *church* that is used in the translated scriptures comes from their translation of the NT Greek word *ἐκκλησία, ekklēsia*. And it is always feminine in gender. It is never the traditional term *kuriakon*. A "church" building is not, by definition of the word, feminine, nor masculine. A building is neuter in gender, an "it" if you may. A car is an "it", neuter gender, a pencil is an "it", neuter gender. It is feminine (his bride) vs neuter (a building), which one is truth and which one is misdirection? I mean, if you really want to know the truth, then start with these questionable English words, *church, trinity, God, demons, baptism*, etc...In Rev 1:4 it is spelled *ἐκκλησίαις*, making it plural. This exact spelling is mentioned 18 times in total, but in Revelation it is mentioned 10 times.

Rev 1:11 – Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send *it* unto the seven churches (*ἐκκλησίαις*) which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

Rev 2:7 – He that hath an ear, let him hear what the Spirit saith unto the churches (*ἐκκλησίαις*); To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

Rev 2:11 – He that hath an ear, let him hear what the Spirit saith unto the churches (*ἐκκλησίαις*); He that overcometh shall not be hurt of the second death.

Rev 2:17 – He that hath an ear, let him hear what the Spirit saith unto the churches (*ἐκκλησίαις*); To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth *it*.

Rev 2:29 – He that hath an ear, let him hear what the Spirit saith unto the churches (*ἐκκλησίαις*).

Rev 3:6 – He that hath an ear, let him hear what the Spirit saith unto the churches (*ἐκκλησίαις*).

Rev 3:13 – He that hath an ear, let him hear what the Spirit saith unto the churches (*ἐκκλησίαις*).

Rev 3:22 – He that hath an ear, let him hear what the Spirit saith unto the churches.

Rev 22:16 – I Jesus have sent mine angel to testify unto you these things in the churches (*ἐκκλησίαις*). I am the root and the offspring of David, *and* the bright and morning star.

And twice in the Psalms

Ps 26:12 – My foot standeth in an even place: in the congregations (*ἐκκλησίαις*) will I bless the LORD.

Ps 68:26 – Bless ye God in the congregations (*ἐκκλησίαις*), *even* the Lord, from the fountain of Israel.

Congregations is the word *במקהלות/bəmaqōhēlōt/maqhelah*. *The Complete Word Study Dictionary of the OT by Baker and Carpenter* says, a feminine noun depicting a congregation, an assembly. A group of people gathered together for a common purpose, especially for worshipping the Lord and God of Israel. *Fausset's Bible Dictionary* says, '*edah*. Convocation, *qahal*, (restricted to the Pentateuch, except Isa 1:13). Hebrews, regarded in their collective capacity as a *holy* community, gathered in sacred assembly composed of the homeborn Israelites. Settlers, *only if circumcised*, were admitted to the privileges (Ex 12:19). *Each Israelite* was member of a house; the family was a collection of houses; the tribe, a collection of families; the congregation, a collection of tribes. The Congregation was a national parliament, with legislative and judicial powers. The Convocation was restricted to religious meetings (Lev 23). Each house, family, and tribe *had its head*; these representative heads were *the elders* or *princes*. Moses selected 70 elders by God's appointment to share the burden of government with him (Num 11:16). The sounding of the two silver trumpets was the signal for *the whole body of the people assembling* at the door of the tabernacle, which was there called *the tabernacle of the congregation*, the *mowed*, literally, a place of meeting (Num 10:2-4). The princes were convened with only one trumpet. The people were bound to abide by the acts of their representatives (Jos

9:18). In later times the Sanhedrin council (corresponding to Moses' seventy elders) represented the congregation. Synagogue, which originally applied to the assembly, came to mean the place of worship.

The *ekklesia* (assembly or congregation) was never a place, a "church" building in each corner of a town, city and state. The true historical "saved from the wrath of 66-70 a.d." *ekklesia* was being persecuted and murdered til Christ came back in the clouds. He came back for them, he kept his promise to the redeemed. CBL says, the understanding of *ekklesia* as a secular term of classical Greek is in part linked to its etymology. It is from *ek*, from, out from, and *kaleō*, call; thus the verb *ekkaleō* meant to call out, to summon (by a herald). The noun, therefore, means the resulting assembly, congregation, or those summoned. Normally this summoning was of people, and it was often for political or governmental functions such as a legislative assembly or any assembly of the common people, *populus* (Liddell-Scott; Kittel, Colin Brown). The Greeks had a well-developed vocabulary to describe their religious gatherings and offerings. Most of these terms are not found in the NT. The comparison of two words in particular, however, *ekklesia* and *sunagōgē* (derived from the verb *sunagō*, to bring together), are of specific interest for Biblical studies. *Ekklesia* was used in a very restricted sense, while *sunagōgē* was used very broadly. *Sunagōgē* was used especially for the cultic gatherings and various offerings to the pagan deities. *Ekklesia* translates only one Hebrew word, i.e., *qāhāl*, and four other terms from the same root. *Qāhāl* principally conveys the idea of a group of people assembling for a variety of purposes: mutual defense (Est 8:11), to make war (Jos 22:12), to worship (II Ch 20:26), to request an idol be built (Ex 32:1), to transport the ark (I K 8:2), the elders and officers to receive instruction (Dt 31:28), etc. However, Septuagint translators limited the use of *ekklesia* almost exclusively to religious contexts. On one of its most significant occasions in its history, referred to as the day of the *ekklesia* by the Septuagint, Israel received the Law (Dt 9:10; 18:16; cf. 4:10 Septuagint, no Hebrew equivalent). The qualifier *ekklesia tou kuriou, theou* also lends credence to the supposition that *ekklesia* was beginning to take on much more of a religious tone (Dt 23:1,3; Jdg 20:2; I Ch 28:8; Mic 2:5; cf. II Ch 20:14). The assembly (*ekklesia*, Hebrew *qāhāl*) never stands for a pagan religious gathering. Thus, from the Septuagint it becomes clear that *ekklesia* was primarily used as an equivalent for *qāhāl*, a term which to some degree was itself a particular group within the people of God, even when it was translated by *sunagōgē* (Gen 35:11; 48:4; Num 20:6). *Ekklesia* was used only infrequently for nonreligious assemblies. After the period of the exile (straight out of Babylon after 70 years in captivity as per the prophet Jeremiah 25:11, 29:10) it was the synagogue which dominated the religious life of the Jews. It was in the Greek Diaspora that the synagogue became accepted as the new designation for the 'ēdhāh. The name applied not only to the house of the synagogue but to the congregation of the synagogue as well. Having this background in mind, it is very interesting that the Gentile Christian congregations did not use the designation of synagogue for their signification. The members of these first Christian congregations came in a large degree from the Jewish synagogues which consisted of both Jews and proselytes. These believers claimed to represent the true Jewish religion (Rom 2:28, 29) and the true Israel of God (Rom 9:6). Although these ancient Christian congregations were patterned primarily after the Jewish synagogues, they avoided using the term *synagogue*. In fact, the term *synagogue* is used only one time in the NT as a designation for a Christian congregation (Jam 2:2). In the Roman Empire the synagogues stood as symbols of Jewish law and religion, and the new Christian religion. However, Christian congregations avoided association with this term. Instead, they adopted the term *ekklesia* which had fallen out of usage in Jewish circles. They were typically gatherings of people inside the homes of believers (Rom 16:5; Col 4:15; Phlm 2; I Co 16:19; I Tim 3:15). The assemblies are God's, that is, God has created these various meetings, and He is in their midst (I Co 11:22; 12:28; Eph 1:22; 3:21; Mt 18:20). The idea of an invisible church would not have been Paul's view. This concept, albeit valid in the sense that the Lord knows who belongs to Him, was introduced first by Augustine (*City of God*) and perpetuated by Wycliff (*De ecclesia*), Luther (*Preface to Revelation*), and Calvin (*Institutes* 4.1.7).

Now, my question is, if the *ekklesia* is still existant today, then where is your persecution for what you supposedly believe?

II Tim 3:12 – Yea, and all that will live godly in Christ Jesus shall suffer persecution.

I don't see anyone being persecuted today, not in our lifetime, not one and will never happen. So, where are these godly people that these churches are supposed to produce? You are either being persecuted or you are full of lies. There is no in-between. Being persecuted is not by definition, someone that talks bad about you, accusing you of false doctrine, etc...That's not it. No persecution? Then, by mathematical deduction, that means you are not living godly, plain and simple.

Shall suffer persecution is the word **διωθήσονται**/*diōkō*. *CBL* says, In classical Greek *diōkō* means *to pursue after something, try to achieve something, run after, persecute*. In the Septuagint *diōkō* is often used of pursuit by enemies (Ex 15:9; Ps 7:1; 31:15; 35:3). *Diōkō* is also used in the Septuagint in the sense of pursuing a goal or something good (Dt 16:20; Ps 34:14; Pro 15:9). In the NT *diōkō* is most often used to mean *persecute*. *Persecution is a consistent theme in the NT. The prophets had been persecuted* (Mt 5:12). *Jesus met with persecution* (Jn 5:16; Acts 22:8). But perhaps most prevalent are the references to *the followers of Jesus*, members of His church (Mt 5:10; Lk 21:12; Jn 15:20; Rom 12:14) *who met with persecution*. *TDNT* says, **διώκω**, *to impel: to set in rapid motion; a carriage, to journey, to ride, to march, to row, or generally to hasten: to persecute, to expel*.

Why would anyone in their right mind think that the *ekklesia* had store fronts or fancy buildings, like we do in our day and time and still be considered being persecuted? No one is being persecuted today, therefore there is no truth being preached today. The "church" does not exist today. So, stop playing "church" and pay attention to our current situation you asses. You got your head in the sand and your behind is farting unlearned lies, while the enemy is genociding us gentiles. You don't even know nor care to know who the enemy is, because you are waiting for the rapture, which was not promised to you, but you want it anyway. Now back to the churches from verse 4.

These 7 churches *which are in Asia* is mentioned twice, here and v11. **Ἀσία** itself, with this exact spelling, is mentioned *7 times*, Acts 16:6, 19:27, 20:16, II Co 1:8, II Tim 1:15, Rev 1:11 and here. *Geographical Dictionary of the Holy Scriptures by Aaron Arrowsmith* says, **Ἀσία Asia**, this name is never employed in the Holy Scriptures to designate one of the quarters of the world; nor yet as a distinctive appellation for the whole of that portion of it which has long been described under the title *Asia Minor, and is now known in the East as Anatolia*. In the apocryphal books, the appellation seems to be used to define the possessions of the Persian and the Syrian monarchs in the Western parts of Asia Minor, II Esdras 15:46, 16:1; II Macc 10:24; and frequently designates what there and in other ancient writings is termed the Kingdom of Asia, I Macc 8:6, 11:13, 12:39, 13:32; II Macc 3:3, 10:24. But generally speaking, the sacred writers by Asia mean Proconsular Asia, either wholly or partially taken. After the Romans had contrived to entangle themselves in the affairs of the East, and had driven Antiochus, king of Syria, to the South of Mt. Taurus (B.C. 189), they named the conquered country Asia intra Taurum, and divided it between their allies, Eumenes, king of Pergamos, and the Rhodians; the former obtaining the nominal sovereignty of Mysia, Lydia, and Phrygia, with the title of king of Asia; the latter that of Caria and Lycia. Afterwards, when they felt dissatisfied with the Rhodians, they declared Lycia a free republic, and placed Caria under their own immediate protection; shortly after which they seized upon the kingdom of Asia, thus obtaining actual possession of Mysia, Lydia, Caria, and Phrygia, which they erected into a praetors province under the name of Asia. Augustus gave it many immunities, and raised it to the dignity of a pro consular province, which is frequently alluded to by profane authors under the name of Asia Proper, and Proconsular Asia. The name of Asia, therefore, is used by ancient historians, with various limitations; but in the Bible, it seems to be applied always (1.) to Proconsular Asia, i.e. the West provinces of Asia Minor, Acts 16:6, 19:26, 27, 31, 27:2; I Pet 1:1; or else (2.) to the province of Lydia, which included Ephesus, *the chief city of the whole country*, and embraced parts of those maritime tracts so well known as *Ionia* and *Æoles*, Acts 19:22, 20:4, 16, 18; Rev 1:4, 11. Some of the dwellers in Asia were present in Jerusalem on the Great Day of Pentecost, Acts 2:9; and some were engaged in the disputation of Stephen, which ended in his martyrdom, Acts 6:9, as well as in that uproar against St. Paul in Jerusalem which led him to appeal to Cæsar, Acts 21:27, 24:18. Asia was very early one of the scenes of the Apostle Paul's labours, Acts 19:10, where with varied success, Acts 19:23; II Co 1:8; II Tim 1:15, he planted many churches, I Co 16:19. St. Peter's first epistle is addressed to the strangers scattered through

out Asia and other places; and it was also in this region that the seven churches were situated to whom St. John was commanded to write the epistles, Rev 1:4, 11. These were *Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea*. They were all within the limits of the old province of Lydia, excepting Laodicea and Pergamos, which were close upon its borders. *The Rand McNally Bible Atlas, A Manual of Biblical Geography and History* says, Asia Minor scarcely enters the field of the OT, except as the **land of the Hittites**. It will be noticed under the topic of the Journeys of the Apostle Paul, page 117. South of the Canaanites, on the maritime plain, were the Philistines. We turn now to the tribes of the mountain region, beginning, as before, at the north. As these northern regions are not alluded to in patriarchal history, and only very briefly named in the annals of the conquest, it is not easy to determine which of the tribes occupied them. But, from allusions in Josh 1:4 and 11:3, and from frequent mention on the monuments of Egypt, we incline to the opinion that **the Hittites were the possessors of this country**. They have left their name in Hattin, the Caphar Hittai **of the Talmud**, near the Sea of Galilee. Another branch, more frequently mentioned, were in the south, at and around Hebron (Gen 23), perhaps extending as far south as Beersheba (Gen 27:46). With these people the relations of the patriarchs were ever peaceful, and of them Abraham purchased his family sepulchre.



From him which is, and which was, and which is to come. Come is the word **ἐρχόμενος/erchomai** is mentioned 3 other times in Revelation.

Rev 1:8 – I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and **which is to come** (ἐρχόμενος/erchomai), the Almighty.

Rev 4:8 – And the four beasts had each of them six wings about *him*; and *they were* full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and **is to come** (ἐρχόμενος/erchomai).

Rev 11:17 – Saying, We give thee thanks, O Lord God Almighty, which art, and wast, **and art to come** (ἐρχόμενος/erchomai); because thou hast taken to thee thy great power, and hast reigned.

It is also mentioned outside of Revelation,

Mt 3:11 – I indeed baptize you with water unto repentance: but **he that cometh** (ἐρχόμενος/erchomai) after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and *with fire*:

Mt 11:3 – And said unto him, Art thou he that should come (ἐρχόμενος/*erchomai*), or do we look for another?

Mt 21:9 – And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed is he that cometh (ἐρχόμενος/*erchomai*) in the name of the Lord; Hosanna in the highest.

Mt 23:39 – For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh (ἐρχόμενος/*erchomai*) in the name of the Lord.

Mk 11:9 – And they that went before, and they that followed, cried, saying, Hosanna; Blessed is he that cometh (ἐρχόμενος/*erchomai*) in the name of the Lord:

Lk 7:19 – And John calling *unto him* two of his disciples sent *them* to Jesus, saying, Art thou he that should come (ἐρχόμενος/*erchomai*)? or look we for another?

20 – When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come (ἐρχόμενος/*erchomai*)? or look we for another?

Lk 13:35 – Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until *the time* come when ye shall say, Blessed is he that cometh (ἐρχόμενος/*erchomai*) in the name of the Lord.

Lk 19:38 – Saying, Blessed *be* the King that cometh (ἐρχόμενος/*erchomai*) in the name of the Lord: peace in heaven, and glory in the highest.

Jn 1:15 – John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh (ἐρχόμενος/*erchomai*) after me is preferred before me: for he was before me.

Jn 1:27 – He it is, who coming (ἐρχόμενος/*erchomai*) after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

Jn 3:31 – He that cometh (ἐρχόμενος/*erchomai*) from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh (ἐρχόμενος/*erchomai*) from heaven is above all.

Jn 6:14 – Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come (ἐρχόμενος/*erchomai*) into the world.

Jn 11:27 – She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come (ἐρχόμενος/*erchomai*) into the world.

Jn 12:13 – Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh (ἐρχόμενος/*erchomai*) in the name of the Lord.

Heb 10:37 – For yet a little while, and he that shall come (ἐρχόμενος/*erchomai*) will come, and will not tarry.

Ps 118:26 – Blessed *be* he that cometh (ἐρχόμενος/*erchomai*) in the name of the LORD: we have blessed you out of the house of the LORD.

Dan 7:13 – I saw in the night visions, and, behold, *one* like the Son of man came (ἐρχόμενος/*erchomai*) with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

Now back to Revelation.

And from the seven Spirits which are before his throne. Throne is the word **θρόνου/*thronos***. What else is before the ***thronos*** of God?

Rev 4:5 – And out of the throne proceeded lightnings and thunderings and voices: and *there were* seven lamps of fire burning **before the throne** (θρόνου/*thronos*), which are the seven Spirits of God.

6 – And **before the throne** (θρόνου/*thronos*) *there was* a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, *were* four beasts full of eyes before and behind.

Rev 4:10 – The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns **before the throne** (θρόνου/*thronos*), saying,

Rev 7:9 – After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood **before the throne** (θρόνου/*thronos*), and before the Lamb, clothed with white robes, and palms in their hands;

Rev 7:11 – And all the angels stood round about the throne, and *about* the elders and the four beasts, and fell **before the throne** (**ἔθρονου/thronos**) on their faces, and worshipped God,

Rev 7:15 – Therefore are they **before the throne** (**ἔθρονου/thronos**) of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.

Rev 8:3 – And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer *it* with the prayers of all saints upon the golden altar which was **before the throne** (**ἔθρονου/thronos**).

Rev 14:3 – And they sung as it were a new song **before the throne** (**ἔθρονου/thronos**), and before the four beasts, and the elders: and no man could learn that song but the hundred *and* forty *and* four thousand, which were **redeemed** from the earth.

Rev 14:5 – And in their mouth was found no guile: for they are without fault **before the throne** (**ἔθρονου/thronos**) of God.

Yup, that is right, it is mentioned 10 times. Let's go to the next verse,

5 – And from Jesus Christ, *who is* the faithful witness (Ps 89:36, 37), *and* the first begotten of the dead (Col 1:18), and the prince of the kings of the earth (of Jerusalem). Unto him that loved us, and washed us from our sins in his own blood,

Jesus Christ, which is one of the *Two Witnesses*, *the faithful witness*. *Faithful* is the word **πιστός/pistos**. *CBL* says, **Pistos** is the adjective member of the **pistis** word group. Essentially it means *faithful*, **reliable**, **trustworthy**; theologically, though, it acquires more significance and complexity. Classical writers used **pistos** to describe persons (**reliable**, **loyal**) or things (*trustworthy*, *certain*, *genuine*). Used substantively in the phrase **to piston** (literally *the faithful one*), the term denotes a *pledge*, *security* (*Liddell-Scott*). The Septuagint predominantly uses **pistos** to translate the Hebrew words **'āmûn**, **'ēmûnāh**, **'ēmth**, or **'āman**. In the Pentateuch **pistos** occurs relatively infrequently but significantly. God is described as *faithful* (Dt 7:9; cf. Isa 49:7). Like a rock He is steadfast, reliable, immovable (Dt 32:4). So is His covenant with David (Ps 89:28; Isa 55:3). *The New International Dictionary of NT Theology by Colin Brown* says, The words dealt with here are basically concerned with that personal relationship with a person or thing which is established by trust and trustworthiness (including their negation). If this relationship comes about through persuasion or conviction, the verb **peithomai** is used. The perfect tense **pepoitha** expresses the firm conviction and confidence that has come about. The words of the **pistis** group are derived from the same verbal stem. They denoted originally **the faithful relationship of partners in an agreement and the trustworthiness of their promises**. In a broader sense they came to denote the credibility of statements, reports and accounts in general, both sacred and secular. In NT Greek they gained a special importance and specific content through their application to the relationship with God in Christ: the trusting acceptance and recognition of what God has done and promised in him. In classical Greek literature **pistis** means **the trust that a man may place in men or the gods**, credibility, credit in business, guarantee, proof, or something entrusted. Similarly, *pisteuo* means **to trust something or someone**.

Jesus Christ is the *faithful witness*.

Witness is the word **μάρτυς/martus**. *TDNT* says, **μάρτυς** would seem to come from the root **smēr**, *to bear in mind*, *to remember*, *to be careful* cf. the Greek **μέρμερος** *that which demands much care or deliberation; he who considers or deliberates much*: then **μερμαίρω**, **μερμηρίζω**, *consider*, *deliberate*, *hesitate*, **μερμινάω**, **μέριμνα**, the Latin *memor*, *memoria*, Gothic *maúrnan*. Anglo-Saxon *murnan*, Old High German *mornēn*, *to be anxiously concerned*. Hence **μάρτυς** was probably *one who remembers, who has knowledge of something by recollection, and who can thus tell about it*, i.e., the witness. To the verb **μαρτυρεῖν** applies something which is true of verbs in **-έω** formed from nouns and adjectives of all declensions, namely, that they denote a state or habitual activity, but can often take on transitive significance. **μαρτυρεῖν** thus means *to be a witness, to come forward as a witness, to bear witness to something*. The secondary noun **μαρτυρία**, whether referred to **μάρτυς** or **μαρτυρεῖν**, has in the first instance, like most such nouns, an abstract significance: the bearing of witness. But it can then mean the

witness thus borne. On the other hand, **μαρτύριον**, like other nouns in **-ιον**, is more concrete and denotes witness from the more objective standpoint as **the proof of something**. *CBL* says, For the classical authors **martus** denoted a *witness*, **especially a legal witness**. The *witness* was one who preferably had *seen* something. Greeks believed that hearing was a less reliable testimony than seeing, even in the religious context. For the translators of the Septuagint **martus** essentially replaced the Hebrew term **‘ēdh**, *witness*. The role of the *witness* was primarily legal here too.

Christ is **the first begotten of the dead**. First begotten is the word **πρωτότοκος/prōtotokos**. *CBL* says, the term **prōtotokos**, *firstborn*, is a compound formed from **prōtos**, *first*, and the stem **tek-** (cf. **tiktō**, *to give birth*). The ancient Jews regarded the firstborn male child as the *firstborn of the inheritance* because the first male child usually received a double portion of the father's inheritance and assumed the role of the father as head of the family upon his death. *The New International Dictionary of NT Theology by Colin Brown* says, in the NT the term **prototokos**, firstborn, which is derived from **protos**, has been given particular importance by its use as a title of Christ. As a title of honour for Jesus, **prototokos** expresses more clearly than almost any other the unity of God's saving will and acts: **the firstborn of all creation, the firstborn from the dead** (Col 1:15; 18), **the firstborn among many brethren** (Rom 8:29; Heb 12:23). *Word Pictures in the NT by AT Robertson* says, **the first-born of the dead** (**ο πρωτοτοκος των νεκρων**). A Jewish Messianic title and as in Col 1:18 refers to priority in the resurrection to be followed by others.

Christ is **the prince of the kings of the earth**/Jerusalem. **Earth** is the word **γῆς/gē**. *CBL* says, **gē** describes the *earth* (in contrast to the heavens) **or land** (as opposed to the sea). Furthermore **it describes the country** (opposite of city) **or the land** of one's origin. Simple **ground** or *soil* is also conveyed by **gē** as well as were various kinds of *earth* or *minerals* (*Liddell-Scott*). **Gē** denotes **the ground** which is tilled (Gen 4:2) and upon which men bow in prayer (Gen 19:1). God's promise to Abraham that He would give him **the land of Canaan** that he might take possession of it (Gen 12:1; 15:7) became a tenet in Israel's religion. God was recognized as the owner of all land and hence the owner of Israel (*Colin Brown*). Later **Judaism** **saw the promise to inherit the land as a reference to the whole earth or the future world** (*Kittel*). Still, in the majority of instances **gē** should not be confused with **kosmos**, *world*. God will destroy the present heavens and earth (II Pet 3:10) and will bring a **new heavens and new earth** (Rev 21:1). Here the people of God will live in peace and harmony; they will enjoy the blessedness of eternal life in the Holy City.

There is just one problem here, which *CBL* does not address, nor any of the other futurists. They refuse to mention that *earth* or the word **ge** when relating to the bible is another term for Jerusalem or Israel. For example, Peter said that the earth shall melt with a fervent heat. If you are a futurist, then you believe the modern-day weather modified theatrics (climate change or global warming, take your pick). But if one believes that the earth and Jerusalem are one and the same, then this already took place in 70 a.d. when Rome burnt the temple and the city, which is the whore of scripture. Let's look at a few verses of earth,

Mt 12:40 – For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

Where was Christ buried? In the land of Jerusalem?

Mt 23:35 – That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.

Where exactly upon the earth was all this blood being shed? In the land of Jerusalem?

Mt 24:30 – And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

Tribes of the earth is speaking of the tribes of Israel. *CBL* says, **Phulē**, related to **phuō**, to bring forth, to be born, arise, appears in extant Greek literature as early as *Pindar* and *Herodotus* (*Liddell-Scott*). In the classical period it primarily denotes a *clan*—a body of people united by ties of blood and descent (*Herodotus*). In the Septuagint **phulē** becomes a *fixed term for the tribal system of Israel* (*Kittel*). In the NT **phulē** appears *in reference to the 12 tribes of Israel* (Mt 19:28; Lk 2:36; 22:30; Acts 13:21; Rom 11:1; Php 3:5; Jam 1:1; Rev 5:5).

Lk 21:23 – But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.

Jam 5:17 – Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months.

And many more verses.

Washed is the word **λούσαντι/louō**. *CBL* says, **louō** means to bathe an entire body as distinguished from washing a part of the body (**niptō**) or from washing inanimate objects such as clothes (**plunō**). In classical Greek the word is used both for routine bathing and for ritual purification. Both of these uses are also found in the Septuagint where **louō** frequently translates *rāchats*. It is especially common in the requirements for ceremonial bathing under the Mosaic law (e.g., Lev 14–16). In the NT the word is used both literally and figuratively. Three times it refers to normal physical cleansing: Acts 9:37; 16:33; II Pet 2:22. Twice it refers to a ceremonial bath. In Jn 13:10 the Lord Jesus referred to the customary ritual bath which preceded the Passover meal. Since all had bathed (**louō**), they needed only to have their feet washed (**niptō**). Heb 10:22 refers to the baptism ritual as a washing of the body which represents by an outward act the cleansing that has taken place internally as a result of Christ's blood. Finally, in Rev 1:5 **louō** is used completely figuratively referring to the complete cleansing of the sinner by the blood of Christ.

Jesus Christ has washed them in his blood (**αἵματι/ahima**). Same word used here,

Lk 22:20 – Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

Rom 3:25 – Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

Rom 5:9 – Much more then, being now justified by his blood, we shall be saved from wrath through him.

Eph 2:13 – But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

Rev 5:9 – And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

Rev 7:14 – And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

Now back to Rev 1.

6 – And hath made us kings and priests unto God and his Father (Rev 5:10, 20:6); to him *be* glory and dominion for ever and ever. Amen.

7 – Behold, he cometh with clouds; and every eye shall see him, and they *also* which pierced him (Jn 19:37, Zec 12:10): and all kindreds of the earth shall wail (Mt 24:30, Rev 18:9) because of him. Even so, Amen.

This verse is one of my personal favorites. *He cometh with clouds*. It actually says, *he cometh with the clouds*. This is mentioned 5 times total.

Mt 24:30 – And then shall appear **the sign** of the Son of man in heaven: and then shall all the tribes of the earth mourn, and **they shall see the Son of man coming in the clouds of heaven** with power and great glory.

Mt 26:64 – Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and **coming in the clouds of heaven**.

Mk 14:62 – And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

Dan 7:13 – I saw in the night visions, and, behold, *one* like the Son of man **came with the clouds of heaven**, and came to the Ancient of days, and they brought him near before him.

This prophecy was fulfilled and had many eye-witnesses, just like Jesus said, **every eye in Jerusalem shall see him** in 70 a.d., not 2000 years later. *Wars of the Jews by Flavius Josephus* says, Besides these, a few days after that feast, on the one and twentieth day of the month Artemisius (*march/april*) a certain prodigious and incredible phenomenon appeared: I suppose the account of it would seem to be a fable, were it not related by those that saw it, and were not the events that followed it of so considerable a nature as to deserve such signals; for, before sun-setting, **chariots and troops of soldiers in their armor were seen running about among the clouds, and surrounding of cities**. Moreover, at that feast which we call Pentecost, as the priests were going by night into the inner (court of the temple) as their custom was, to perform their sacred ministrations, they said that, in the first place, they felt **a quaking**, and **heard a great noise**, and after that they heard a sound as of **a great multitude** (*the last trumpet?*), saying, “Let us remove hence (*the carrying away*)”

And because scripture requires more than one witness, here is the 2nd historical witness of Jesus *coming in the clouds*:

The Histories by Tacitus says, Prodigies had occurred, which this nation, prone to superstition, but hating all religious rites, did not deem it lawful to expiate by offering and sacrifice. There had been **seen hosts joining battle in the skies**, the **fiery gleam** of arms, the temple illuminated by a sudden radiance **from the clouds**. The doors of the inner shrine were suddenly thrown open, and a voice of more than mortal tone was heard to cry that **the Gods were departing**. At the same instant there was **a mighty stir as of departure**. Some few put a fearful meaning on these events, but in most there was a firm persuasion, that in the ancient records of their priests was contained a prediction of how at this very time the East was to grow powerful (*ascending out of the abyss*), and rulers, coming from Judaea, were to acquire universal empire.

70 a.d. was not the only time he came down in the clouds from heaven, it was the last time, but not the only time. Here are just a few examples.

Gen 11:5 – And the LORD **came down** to see the city and the tower, which the children of men builded.

Ex 19:20 – And the LORD **came down** upon mount Sinai, on the top of the mount: and the LORD called Moses *up* to the top of the mount; and Moses went up.

Ex 24:16 – And the glory of the LORD abode upon mount Sinai, and **the cloud** covered it six days: and the seventh day he called unto Moses out of **the midst of the cloud**.

Ex 34:5 – And **the LORD descended in the cloud**, and stood with him there, and proclaimed the name of the LORD.

Num 11:25 – And **the LORD came down in a cloud**, and spake unto him, and took of the spirit that *was* upon him, and gave *it* unto the seventy elders: and it came to pass, *that*, when the spirit rested upon them, they prophesied, and did not cease.

Num 12:5 – And **the LORD came down in the pillar of the cloud**, and stood *in* the door of the tabernacle, and called Aaron and Miriam: and they both came forth.

Dt 31:15 – And **the LORD appeared in the tabernacle in a pillar of a cloud**: and the pillar of the cloud stood over the door of the tabernacle.

II Sam 22:10 – He bowed the heavens also, **and came down**; and darkness *was* under his feet.

Dan 4:13 – I saw in the visions of my head upon my bed, and, behold, a watcher and an holy one **came down from heaven**;

Mic 1:12 – For the inhabitant of Maroth waited carefully for good: but evil **came down from the LORD** unto the gate of Jerusalem.

CBL says, in the Septuagint *nephelē* is used of the *cloud* that accompanied the covenant of God with His people (Gen 9:13-16). God used the pillar of *cloud* by day to direct the Israelites on their march out of Egypt (Ex 13:21; see I Co 10:1, 2). The cloud also was used to protect Israel from her enemies (Ex 14:19, 20). At each special revelation, on the Tent of Meeting and Mt. Sinai, the *cloud* concealed and displayed God's presence and message to His people (Ex 19:9; 33:9, 10; 40:34). Occasionally the word *nephelē* is used in the Scriptures in a figurative way. For example, God's mercy and faithfulness *reacheth unto the clouds* (Ps 36:5). God blots out transgression like a cloud (Isa 44:22); Judah's goodness is like a *morning cloud* (Hos 6:5), and **the Lord rides upon a cloud when He comes to judge** (Isa 19:1). In the NT very significant events took place in clouds. One such event was the transfiguration of Jesus Christ (Mk 9:7). The Acts account of the ascension of Christ says a *nephelē* *received him out of their sight* (Acts 1:9). When Christ referred to His coming again, He said, *You will see the Son of Man sitting at the right hand of the Mighty One, and coming on the clouds of heaven* (Mk 14:62). The apostle Paul said that all believers *shall be caught up...in the clouds (nephelais), to meet the Lord in the air* (I Th 4:17). As in the OT, these NT occurrences indicate that when God chose to do something very significant to, for, and with His people, He often did it within nephelais (*clouds*). *Jewish Encyclopedia* says, The cloud of divine glory which carries the Son of man in the Messianic vision (Dan 7:13) has given rise to the identification of Anani, the descendant of David (I Ch 3:24), with the Messiah as **the one who will come down from the clouds**, *the son of the cloud*; hence Mt 24:30).

8 – I am Alpha and Omega (v11, 21:6, 22:13), the beginning and the ending (21:6, 22:13), saith the Lord, which is, and which was, and which is to come (v4, 4:8, 11:17), the Almighty.

9 – I John, who also am your brother, and companion in tribulation (**θλίψει/thlipsis** – from the root word **thleo**, meaning to crush or to squeeze – Acts 14:22, Jn 16:33), and in the kingdom and patience (**ὑπομονή/hupomonē** – endurance) of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony (**μαρτυρίαν/marturia**) of Jesus Christ.

John did not say that he was banished in Patmos. John just said that he *was in the isle that is called Patmos*. Where was Patmos? It was in between Athens and Miletus, in the Aegean Sea. It was an island among many there. John wrote this book there. The early church fathers say that John was killed when he left Patmos.



10 – I was in the Spirit on the Lord’s day (Sunday, the 1st day of the week – when the Lord rose), and heard behind me a great voice, as of a trumpet (4:1, 8:2),

Voice equals *trumpet*. So whenever you see trumpet in this book, always think of a voice.

11 – Saying, I am Alpha and Omega (8, 21:6, 22:13), the first and the last (17, 2:8, 22:13, Isa 41:4, 44:6, 48:12): and, **What thou seest, write** in a book, **and send it** unto the seven churches (4, 20) which are in Asia (4); unto Ephesus (2:1), and unto Smyrna (2:8), and unto Pergamos (2:12), and unto Thyatira (2:18, 24), and unto Sardis (3:1, 4), and unto Philadelphia (3:7), and unto Laodicea (3:14).

Christ told John that what he sees (same in v19), write it down and send it to the seven **ἐκκλησίας** in Asia.

There were many assemblies/*ekklēsiai*s, but these are the only 7 *ekklēsiai*s mentioned.

12 – And I turned to see the voice (v10, 4:1, 8:2 –voice equals trumpet) that spake with me. And being turned, I saw seven golden candlesticks;

John *saw seven golden candlesticks*. *Seven golden λυχνίας/luchnias*. *CBL* says, this is the ordinary word for the stand upon which a *lamp (luchnos)* was placed. Such a lampstand was elevated and thus helped to extend the light. The translation of *luchnia* as “candlestick” is highly unlikely since there is no evidence of a lamp that did not use oil in either the OT or NT (*ISBE*). The vital function of lamps and lampstands in the ancient world was taken for granted. It was in such a context that Jesus illustrated the role of His disciples in the world (Mt 5:15; Mk 4:21; Lk 8:16; 11:33). “The disciples are to have an illuminating effect upon their environment,” even as the lamp set on its stand lights up the darkness (*Colin Brown*). In Revelation (1:12, 13, 20; 2:1, 5) the seven churches are spoken of as seven golden *luchnia*. *Luchnos* denotes a lamp (probably oil-burning) or the light of a lamp. Usually this consisted of a small ceramic open bowl which could be carried in the hand or placed upon a “lampstand” (*luchnia*, not *candlestick*, *KJV*; Hebrew *m^onôrāh*). The important role of lamps in everyday life led to its usage in figurative as well as literal language. The Septuagint indicates that *luchnos* translated *nēr* or one of its cognates. The gold lampstand with seven *lamps* played a significant part in the tabernacle (Ex 25:37; cf. verses 31-40). These lamps were to be lit continually during the period of darkness (see Ex 27:20; 30:7; cf. I Sam 3:3). Thus they were integral to religious life. A figurative use probably refers to David as the *lamp* of Israel; however, this may also be referring back to the lamp of the tabernacle which might be extinguished if David the warrior were to die (II Sam 21:17; cf. 22:29, of God the light/lamp of David; cf. Ps 18:28; Zec 4:2). The NT has both literal and figurative instances of *luchnos* (14 times). No one would place a lighted lamp under a container (Lk 8:16; 11:33; cf. Mt 5:15; Lk 15:8), and in the New Jerusalem inhabitants will not need lamps or even the sun (Rev 22:5; cf. 18:23; 21:23). Figuratively *luchnos* denotes some kind of inner quality or attitude (Lk 11:34), or it suggests preparedness to keep lamps lit (Lk 12:35). The prophetic word is like a *light that shineth in a dark place* (II Pet 1:19).

In the LXX *luchnia* is the OT Hebrew word מְנֹרָה *m^onôrāh*. *CBL* says, *m^onôrāh*, occurring forty-two times in the OT, refers to the stand upon which a lamp was placed, but can be translated, *light* or *candle*. Cognates occur in several Semitic languages, Aramaic and Old South Arabian. When used literally, the lampstand is found in the Tabernacle or Temple. An exception occurs in II K 4:10, where it describes the lampstand placed in the room that the Shunammite women made for Elisha. It is probable that one lampstand was in the Tabernacle and in the second Temple. However, Moses was directed to place seven lamps on one lampstand that were to be trimmed morning and evening (Lev 24:4). However, ten lampstands were placed in Solomon's temple (I K 7:49; cf. II Ch 4:7). *TDOT* says, the word *m^onôrā* is rendered *lampstand* in most English translations. It is a nominal form from the common root *nyr (nwr)*, from which the noun *nēr*, *lamp*, is also derived. The Hebrew root, which probably originally meant *to flame*, can be compared with Ugartic *nyr*, *to flame*, and Akkadian *nūru*, *light*, both of which have celestial or light-giving associations. Arabic and Aramaic cognates have similar meanings. Since the *mem*-preformative added to the verbal stem transforms the root into a noun indicating the place or instrument of the verbal action, *m^onôrā* is thus a

generic term for the repository or support of a lamp, a thing that *flames*. The term *mⁿôrâ* occurs 41 times in the Hebrew Bible; the preponderance of these occurrences (26) are in the Priestly writings of the Pentateuch, where it refers to the single golden lampstand of the tabernacle sanctuary, constructed under the guidance of Moses in the wilderness period. Detailed information about the fabrication of the *mⁿôrâ* can be found in the prescriptive (Ex 25:31-40) and descriptive (Ex 37:17-24) portions of the tabernacle texts. In addition, references to this lampstand are scattered in other Priestly sections (Ex 30:27; 31:8; 35:14; 39:37; 40:4, 24; Lev 24:4; Num 3:31; 4:9; 8:2, 3, 4). There are 12 references to the lampstands of the First Temple: in the brief description of I K 7:49; then in I Ch 28:15; II Ch 4:7, 20; 13:11, and in the Jeremianic description of the Babylonian spoiling of the Jerusalem temple (Jer 52:19). One of Zechariah's visions includes a lampstand, which may preserve some memory of the First Temple artifacts, since this vision (Zec 4:2, 11) predates the postexilic rebuilding of the temple. Only once does a lampstand appear in a noncultic context; the guestroom prepared for Elisha in Shunem contained a lampstand (II K 4:10). Archaeological evidence of lampstands in domestic contexts is rare; but the fact that Elisha's hostess is a *wealthy woman* may provide the reason for the special kind of furnishing. This lampstand is the only one that is not specifically said to be made of metal (silver or gold). It may thus be a ceramic stand, for which there is some archaeological evidence; or alternatively it may be a wooden stand. *Theological Wordbook of the OT* says, the Lord directed Moses to put a lampstand holding seven lamps in the Holy Place.

This *mⁿôrâh /luchnia* in Revelation is talking about the *mⁿôrâh* of the OT without a doubt. You want to understand Revelation, you best know the Old Covenant/Testament. It was one lampstand with 7 arms on it. The true *mⁿôrâh* has 7 arms. The 9 arm one is for the *feast of the dedication* or *feast of lights* or what we know as the feast of *Channukah*, right around the time of the pagan feast of x-mass.

Jn 10:22 – And it was at Jerusalem the feast of the dedication, and it was winter.

The feast of the dedication is the word *ἐγκαίνια*. *CBL* says, the word *enkainia* appears only in the Bible, Apocrypha, and ecclesiastical writings. In the Septuagint *enkainia* is used twice in Neh 12:27 to translate the Hebrew word *chānukkāh*, referring to the dedication, *enkainia*, of the walls of Jerusalem. Several verb forms also appear in the Septuagint conveying the idea of *dedicate* or *consecrate*. *Enkainia* appears in the Apocrypha (I Mac 4:54) where it is used for the feast instituted by Judas Maccabaeus (165 B.C.) in memory of the cleansing of the temple following the desecration by Antiochus Epiphanes. In Patristic literature *enkainia* is used for the dedication of the temple (Clement of Alexandria) and of churches (Eusebius). *Enkainia* occurs only once in the NT (Jn 10:22) where it also refers to the Feast of Dedication, or Hanukkah. Jesus was in Jerusalem at the time of the Feast of Dedication, an 8 day feast which begins on the 25th of the month Chislev (in the middle of December). *McClintock and Strong's Cyclopedic* says, (*ta egkainia*, the renewal, Jn 10:22 [which the Sept. has in Num 7:10]; Vulg. *encania*), the festival instituted to commemorate the purging of the Temple and the rebuilding of the altar after Judas Maccabaeus had driven out the Syrians, B.C. 164 (I Mac 4:52-59, where it is the restoration of the altar, because the old and profaned altar was then replaced; but in II Mac 10:5, the purification of the Temple: the modern Jews call it simply *chanukah' dedication*, as occurs in Num 7:10, 11, 84, 88; II Ch 7:9; Neh 12:27; Ps 30, title; Ez 6:16, 17; Dan 3:2, 31, as in the Mishna; but Josephus styles it *lights*).

Let's continue with Rev 1.

13 – And in the midst of the seven candlesticks (*λυχνιών/luchnion* – v20 – the *mⁿôrâh*) *one* like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle (15:6, Ex 28:6-8, 39:5, Lev 8:7, Isa 11:5, Dan 10:5).

Clothed with a garment is the word *ἐνδεδυμένον/endedumenon* (*enduo* our English word *endued*, *endow*). *CBL* says, according to classical usage *enduō* especially describes the *putting on* of clothes. From that basic meaning it could be used of *taking on* a number of things or of even *entering into* something such as a contest (*Liddell-Scott*). The Septuagint uses *enduō* to translate *lāvēsh* which refers to the putting on

of a garment or to wearing clothes. The use of the word in the OT sometimes refers to the Spirit coming upon an individual: *And the Spirit of God came upon Zechariah the son of Jehoiada the priest . . . and said unto them, Thus saith God* (II Ch 24:20; I Ch 12:18). In the NT **enduō** was sometimes used in the literal sense of being clothed with a garment. *To dress* or the concept of putting on clothes is reflected in passages like Mk 6:9 and Acts 12:21. The NT also used **enduō** figuratively to depict the putting on of immortality (I Co 15:53) and being clothed with Christ (Gal 3:27). Paul admonished the Ephesians to prepare for spiritual warfare by putting on the breastplate of righteousness and girding their loins with truth (6:14). These things are part of the armor of God needed to resist evil.

Down to the foot is the word **ποδήρη/podērē**. *CBL* says, the word **podērēs** denotes a garment reaching to the feet. It is used in the Septuagint to refer to one of the high priest's garments (Ex 28:4). Vine notes that it is used in Ezk 9:2, where instead of *linen*, the Septuagint reads *a long robe*; and in Zec 3:4, *clothe ye him with a long robe* (*Expository Dictionary*). **Podērēs** occurs only once in the NT: Rev 1:13. In this text the reference is the robe or long garment worn by the Lord as He walks among the seven golden lampstands. Here the long robe reaching down to His feet may be indicative of the Lord's high priestly character and acts. *John Gill's Expositor* says, the robe of the ephod wore by the high priest is called by this name in the Septuagint version of (Ex 28:4, 31); and so it is by Josephus, who speaking of the hyacinthine tunic, or robe of blue, says, this is **poderes**, "a garment down to the foot", which in our language is called "Meer"; rather it should be "Meil", which is its Hebrew name; and so this robe is expressed by the same word here, used by Philo the Jew, and by Jerom; so Maimonides says, the length of his garment was to the top of his heel: and in the habit of a priest did Christ now appear; and so he is described in his priestly office, in the midst of his churches, having made atonement for their sins by the sacrifice of himself; and now as their high priest had entered into the holiest of all with his own blood and righteousness; bore their names on his breastplate, appeared in the presence of God on their account, and ever lived to make intercession for them.

This same word **poderes** is used in the following verses in the LXX,

Ex 25:7 – Onyx stones, and stones to be set in the ephod, and in the breastplate.

The actual text says,

του	θυμιάματος	25:7	και	λίθους	σαρδίου	και	λίθους	εις
of the	incense,		and	stones	of sardius,	and	stones	for
3588	1099.4	1519	3588	2036.1		2532	3588	4158
την	γλυφὴν	εις	την	επωμίδα		και	τον	ποδήρη
the	carving	for	the	shoulder-piece,		and	the	foot length
								robe.

Ex 29:5 – And thou shalt take the garments, and put upon Aaron the coat, and the robe (**ποδηρη**) of the ephod, and the ephod, and the breastplate, and gird him with the curious girdle of the ephod:

Ex 35:9 – And onyx stones, and stones to be set for the ephod, and for the breastplate (**ποδηρη**).

Ezk 9:3 – And the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house. And he called to the man clothed with linen (**ποδηρη**), which *had* the writer's inkhorn by his side;

Ezk 9:11 – And, behold, the man clothed with linen (**ποδηρη**), which *had* the inkhorn by his side, reported the matter, saying, I have done as thou hast commanded me.

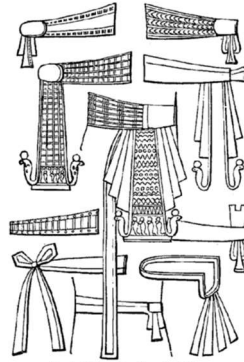
Zec 3:4 – And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment (**ποδηρη**).

Let's continue with Rev 1:13, which says, *clothed with a garment down to the foot, and girt about the paps with a golden girdle*. *Girt* is the word **περιεζωσμένον/periezōsmenon** or **perizōnnumi**. *CBL* says, the verb **perizōnnumi** is a compound formed by the preposition **peri**, "around" or "about," and the verb **zōnnumi**, *to gird* or *to bind* and means *to gird around or about*. In classical Greek it is usually used of

something that a person would *gird* themselves with (e.g., a cook with an apron; cf. *Liddell-Scott*). In the Septuagint it usually translates the Hebrew term **chāghar**, *gird*. One could literally *gird* a weapon in preparation for battle (Jud 3:16; 18:16; I Sam 2:4) or put on a *girdle* as an article of clothing (Ex 12:11; Job 12:18). There were also a few figurative uses of **perizōnumi** where God *girds* someone with *strength* (Ps 18:32) or with *gladness* (Ps 30:11). **Zōnumi** occurs in the NT with a variety of meanings, but all with the basic sense of *to gird* or *to gird oneself about*. Girdles in NT times were generally made of cloth or leather, serving as a place to tuck in the long skirts of one's robe to provide greater freedom of movement (*Colin Brown*). Some of the uses, however, developed a specific meaning, such as, *to put on a girdle* acquired the meaning of *make oneself ready to go*, or *to take off a girdle* meant *to rest* or *to be at leisure*. The wearing of the girdle also developed metaphoric meanings, such as, *everyone who wears the girdle* came to mean *men fit for war*. Thus the wearing of a girdle took on the meaning of one who is *ready* or *prepared* or *strengthened for service or action* as indicated in such metaphoric expressions, *Yahweh is girded with might*; *Yahweh girds the righteous with strength* (Ps 18:32; 65:6). **Perizōnumi** occurs six times in the NT. In the three occurrences in Luke the meaning is *to prepare oneself for service* and thus is translated in Lk 12:35, *Be dressed ready for service* (NIV). The occurrence in Ephesians is metaphoric and conveys the idea of girding oneself around with the truth of God to gain protection from the attacks of evil spiritual forces. In Rev 1:13 and 15:6 the verb communicates the idea of wearing a *golden girdle* or *golden sash* (NIV). Here the girdle is worn by the angels of God (15:6) and by the *Son of man* (1:13) who is the true high priest walking in the midst of the lampstands. *TDOT* says, for both **chāghar** and its three synonyms we find the construction *gird one's loins* (חֲלָצַיִם **ch'lätsayim** or מִתְנַיִם **mothnayim**). As the primary situation we may assume the literal girding on of a belt or girdle (**ch'ghôr**, **ch'ghôrāh**). The man who girds himself is thereby ready for a task confronting him: the exodus from Egypt (Ex 12:11) or a prophetic mission (II K 4:29; 9:1). Frequently one girds on *weapons of war* (**kl'ê hammilchāmāh**, Dt 1:41; Jud 18:11, 16) or a sword (Jgs 3:16; I Sam 17:39; 25:13; Ps 45:4). It is unlikely that *girding up* for battle originated in preparation for belt-wrestling. The concrete situation is more likely. An interesting passage in this respect is II K 3:21, where the participial phrase **chōghēr ch'ghôrāh**, *whoever girds himself with a girdle*, corresponds to the meaning *everyone capable of bearing arms*. It is noteworthy that such a warrior is girded with a girdle rather than some weapon. A parallel that explains the expression occurs in Egyptian, where *ts mdh*, *gird on a girdle*, stands for *become sexually mature*. The wearing of a girdle showed that a young man was mature and capable of bearing arms. The priest is girded ceremonially for his service, either with an **abhnēt** (Ex 29:9; Lev 8:7, 13; 16:4) or the **chēshebh hā'ēphōdh** (Lev 8:7). Lev 16:4 is describing the vestments of the high priest on the great Day of Atonement. The other passages deal with the investiture of the priest, during which he is girded with the girdle that forms part of the priestly vestments. In a few passages, **chāghar** comes close to the meaning of לָבַשׁ **lābhēsh**. Joab was *girded* with a garment (II Sam 20:8, where, however, it is reasonable to suggest dittography). As a boy, Samuel was girded with an ephod (I Sam 2:18), as was David according to II Sam 6:14. Apart from the question of what the ephod looked like, the girding in these cases has an element of ceremonial investiture. One can also be girded with *gold*, i.e., with a golden girdle (Dan 10:5), and with *sweat*, i.e., material that causes sweat (Ezk 44:18).

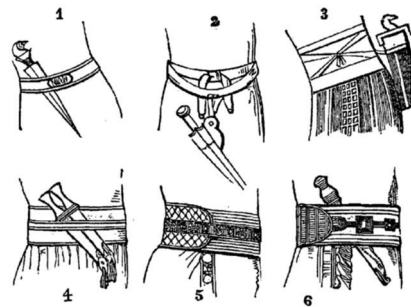
And girt about the paps with a golden girdle. This word *girdle* is ζώνην **zōnēn**. *TDNT* says, for ζώνη the OT has a whole list of equivalents (מִזָּה, אֲבִנָּה, אֲזוּר, אָזֶן, תְּגוּרָה, תְּגוּרָה) which are used with no apparent distinction except for אֲבִנָּה, exclusively the girdle of the high-priest and princes, and אָזֶן, whose meaning is uncertain, possibly armour. מִזָּה (מִזְיָה) Ps 109:19 — elsewhere fig. The significance of the girdle is much the same as in Graeco-Roman antiquity. 1. It is an article of clothing of linen or leather, Pro 31:24, Jer 13:1. To gird up one's loins, to fasten one's clothes by a girdle, is to prepare for hasty departure. The first passover was to be eaten with loins girded, Ex 12:11. People also gird themselves for work (Pro 31:17), for prophetic ministry (Jer 1:17) and for debate (Job 38:3; 40:7). The leather girdle of the prophet Elijah is perhaps made of raw leather. At any rate, his apparel marks him as a follower of the stem God of the desert as distinct from the voluptuous Baal. In keeping is the picture of the fine runner who, high-girded, runs before the king's chariot, I K 18:46. 2. It is used for adornment e.g., of the marshal of the royal court, Isa 22:21; the girdle woven of blue, purple and scarlet is part of the raiment of the high-priest, Ex 39:29; cf. 28:4; 29:5, 9; Lev 8:7, 13; 16:4; I Sam 2:18; the golden girdle is also part of the adornment of the angel, Dan 10:5. On the other

hand, it can denote disgrace or deep sorrow to be girded with a grass-robe (Isa. 3:24) or with sackcloth, i.e., coarse, hairy material (II Sam 3:31; I K 20:32; Isa 3:24; 15:3; Lam 2:10). *CBL* says, this word appears in classical Greek from the time of Homer (Eighth Century B.C.) to refer to a man's *belt* or *girdle*. Aside from references to a specific man or heavenly being, the general use of this term remains consistent throughout the Septuagint and into the NT. Worn by the Jews, the *zōnē* served two purposes: (1) it was often hollow, therefore it could be used as a purse or money belt; (2) it served to gird up the long flowing dress worn by both sexes among the Jews. See Mt 3:4 and Rev 1:13 where it is translated *girdle* and Mk 6:8 where it is translated *purse*. *McClintock and Strong's Cyclopaedia* says,



1. *chagor*, or ***chagorah***, girdle (Pro 31:24; Ezk 23:15; Gen 3:7; II Sam 18:11; Isa 32:11), which is the general term for a girdle of any kind, whether worn by soldiers (I Sam 18:4; II Sam 20:8; I K 2:5; II K 3:21), or by women (Isa 3:24). **2. *ezor***, something bound (Isa 11:5), especially used of the girdles worn by men; whether by prophets (II K 1:8; Jer 13:1), soldiers (Isa 5:27; Ezk 23:15), or kings in their military capacity (Job 12:18). **3. *mezach***, or ***mazi'ach***, a band (*strength*, Job 12:21), used of the girdle worn by men alone (Ps 109:19; Isa 23:10). **4.** These, as well as the general term **ζώνη**, a belt, Mt 3:4; 10:9; Mk 1:6; 6:8; Acts 21:11; Rev 1:13; 15:6, require no special elucidation. Besides these were the following peculiar terms: **5. *abnet'*** (from the Sanscrit *bandha*, a band), the girdle of sacerdotal and state officers (Ex 28:4 39, 40; 29:9; 39:29; Lev 8:7, 13; 16:4; Isa 22:21). It was especially worn by the priests about the close-fitting tunic (Ex 28:39; 39:29), and is described by Josephus as made of linen so fine of texture as to look like the slough of a snake, and embroidered with flowers of scarlet, purple, blue, and fine linen. It was of about four fingers' breadth, and was wrapped several times round the priest's body, the ends hanging down to the feet. When engaged in sacrifice, the priest threw the ends over his left shoulder. According to Maimonides, the girdle worn both by the high-priest and the common priests was of white linen embroidered with wool; but that worn by the high-priest on the day of atonement was entirely of white linen. The length of it was thirty-two cubits, and the breadth about three fingers. It was worn just below the arm-pits to avoid perspiration (comp. Ezk 44:18). Jerome follows Josephus. With regard to the manner in which the girdle was embroidered, the *needlework* (***raqam*** Ex 28:39) is distinguished in the Mishna from the *cunningwork* (***chāshav ma'āseh*** Ex 26:31) as being worked by the needle with figures on one side only, whereas the latter was woven-work with figures on both sides. So also Maimonides. But Jarchi, on Ex 26:31, 36, explains the difference as consisting in this, that in the former case the figures on the two sides are the same, whereas in the latter they are different. This ***abnet*** may be considered as fairly represented by those girdles which we observe on such persons in the Egyptian paintings. In all passages, except Isa 22:21, ***abnet*** is used of the girdle of the priests only, but in that instance it appears to have been worn by Shebna, the treasurer, as part of the insignia of his office; unless it be supposed that he was of priestly rank, and wore it in his priestly capacity. He is called *high-priest* in the *Chronicos Paschale* and in the Jewish tradition quoted by Jarchi. **6.** The *curious girdle* (***che'sheb***, something requiring inventive art, Ex 28:8) attached to the ephod was made of the same materials and colors as the ephod, that is, of *gold, blue, and purple, and scarlet, and fine twined linens*. Josephus describes it as sewed to the breastplate. After passing once round it was tied in front upon the seam, the ends hanging down. According to Maimonides, it was of woven work. **7.** In addition to these, ***pethigil***, a covering or festive mantle (*stomacher*, Isa 3:24), is a costly girdle worn by women. The Vulgate renders it *fascia pectoralis*. It would thus seem to correspond with the Latin *stroaphium*, a belt worn by

women about the breast. In the Sept., however, it is translated **χιτών μεσοπόρφυος**, *a tunic shot with purple*, and Gesenius has *buntes Feyerkleid*. **8.** The **kishshurim**, closely-tied articles, mentioned in Isa 3:20 (head-bands); Jer 2:32 (attire), were probably girdles, although both Kimchi and Jarchi consider them as fillets for the hair. In the latter passage the Vulgate has again fascia pectoralis, and the Septuagint **στηθοδεσμός**, an appropriate bridal ornament. See each of the above renderings in their place. The common girdle was made of leather (II K 1:8; Mt 3:4), like that worn by the Bedouins of the present day, whom Curzon describes as *armed with a long crooked knife, and a pistol or two stuck in a red leathern girdle*. In the time of Chardin the nobles of Mingrelia wore girdles of leather, four fingers broad, and embossed with silver. A finer girdle was made of linen (Jer 13:1; Ezk 16:10), embroidered with silk, and sometimes with gold and silver thread (Dan 10:5; Rev 1:13; 15:6), and frequently studded with gold and precious stones or pearls. Morier, describing the dress of the Armenian women, says, *They wear a silver girdle which rests on the hips, and is generally curiously wrought*. The manufacture of girdles formed part of the employment of women (Pro 31:24). The girdle was fastened by a clasp or buckle (II K 1:8; Mt 3:4; Mk 1:4) of gold or silver, or tied in a knot (Jer 13:1; Ezk 16:10), so that the ends hung down in front, as in the figures on the ruins of Persepolis. It was worn by men about the loins, hence the expressions *girdle of the loins* or *of the reins* (Isa 6:5; 5:27). The girdle of women was generally looser than that of the men, and was worn about the hips, except when they were actively engaged (Pro 31:17). Curzon, describing the dress of the Egyptian women, says, *Not round the waist, but round the hips a large and heavy Cashmere shawl is worn over the yelek, and the whole gracefulness of an Egyptian dress consists in the way in which this is put on*. The military girdle was worn about the waist; the sword or dagger was suspended from it (Jud 3:16; II Sam 20:8; Ps 45:3). In the Nineveh sculptures the soldiers are represented with broad girdles, to which the sword is attached, and through which two or even three daggers in a sheath are passed. Hence girding up the loins denotes preparation for battle or for active exertion (I K 18:46; II K 4:29; Job 38:3; Pro 31:17; Jer 1:17; Lk 12:35; I Pet 1:13); and to *loose the girdle* was to give way to repose and indolence (Isa 5:27). To loose the girdle and give it to another was a token of great confidence and affection (I Sam 18:4). In times of mourning, girdles of sackcloth were worn as marks of humiliation and sorrow (Isa 3:24; 22:12). In consequence of the costly materials of which girdles were made, they were frequently given as presents (I Sam 18:4; II Sam 18:11), or in token of honor (Rev 1:15), as is still the custom in Persia. Villages were given to the queens of Persia to supply them with girdles.



Ancient Girdles: 1, 3, Egyptian; 2, Persepolitan; 4, 5, 6, Assyrian

They were used as pockets, as among the Arabs still, and as purses, one end of the girdle being folded back for the purpose (Mt 10:9; Mk 6:8). Hence **zonaeperdere**, *to lose one's purse*. Inkhorns were also carried in the girdle (Ezk 9:2). *Girdle* is often used figuratively in the Scriptures (Ps 109:19; compare I Sam 2:4; Ps 30:11; 65:12; Eph 6:14). The girdle was a symbol of strength, activity, and power (Job 12:18, 21; 30:11; Isa 23:10; 45:15; 11:5; 22:21; I K 20:11). The perfect adherence of the people of God to his service is figuratively illustrated by the *cleaving of the girdle to a man's loins* (Jer 13:11). In the same view, *righteousness and faithfulness* are called the girdle of the Messiah (Isa 11:5).

This leads us to Melchisedec.

ENTER MELCHISEDEC

Heb 5:1 – For every high priest taken from among men is ordained for men in things *pertaining* to God, that he may offer both gifts and sacrifices for sins:

2 – Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity.

3 – And by reason hereof he ought, as for the people, so also for himself, to offer for sins.

4 – And no man taketh this honour unto himself, but he that is called of God, as *was* Aaron.

5 – So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee (quoted from Ps 2:7).

6 – As he saith also in another *place*, Thou *art* a priest for ever after the order of Melchisedec (quoted from Ps 110:4).

7 – Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;

8 – Though he were a Son, yet learned he obedience by the things which he suffered;

9 – And being made perfect, he became the author of eternal salvation unto all them that obey him;

10 – Called of God an high priest after the order of Melchisedec.

1st thing is first, *after the order of Melchizedek* is mentioned 7 times. Another 7. If you think this is just a coincidence, then you are not paying attention. *Melchisedec* is an order. *Order* is the word **τάξις *taxin***. *CBL* says, **taxis** can refer to the order of an army or a battle array. It can denote the body of soldiers itself. It also refers to any *order* or *arrangement* and at times is used of an ordinance, law, or prescription (*Liddell-Scott*). In the Septuagint **taxis** appears several times. It denotes the *camp* to which each man must go (Num 1:52). The ten stands for the temple were all in one **taxis**, *arrangement* (I K 7:37). In II Mac 8:22 it refers to the division of an army. **Taxis** is used in Lk 1:8 to state that Zechariah was serving *in the order of his course* (division of priests). Paul instructed the church at Corinth to do everything *decently and in order* (I Co 14:40). Perhaps *orderly manner* is a better translation of the Greek in this instance. In Col 2:5 Paul used the term **taxis** to compliment the Colossians for the orderly manner in which they conducted themselves. The writer of Hebrews used this word to express a comparison of Christ to Melchizedek when he wrote: *Thou art a priest for ever after the order of Melchizedek* (5:6). He used this term again with the same meaning in 5:10; 6:20; 7:11, 17, 21. The writer of Hebrews stressed that Jesus Christ, as the perfect high priest, was in the nature (order, pattern) of Melchizedek's priesthood (Gen 14:18-20).

Melchisedec was the high priest of God.

Heb 7:1 – For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;

Melchisedec was also king of Salem, as in Jeru-salem.

2 – To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace;

Melchisedec is the word **Μελχισέδεκ** meaning *King of righteousness*. Scripture itself defines it for you and you can't get a better definition than that. *CBL* says, with a literal meaning of *king of righteousness*, this personal name is usually translated as a personal noun in English, but there is some indication that the Masorete editors of the Hebrew Bible understood it as a title. Melchizedek is found in only two places in the OT. In the account of Gen 14:17-20, Melchizedek met Abram/Abraham after Abram's defeat of King Chedorlaomer of Elam. Melchizedek is a shadowy, mysterious figure, who was presented as the king of Salem (later called Jerusalem), as a priest of *God Most High*, and as an appropriate person to both bless Abram and to receive a tithe of his war booty. Melchizedek is also mentioned in Ps 110:4, where he represents the ideal priest-king, the representative of an eternal priesthood. Both of these texts are rare instances of the combining of priesthood and kingship in the OT, two spheres that were kept separate in the temple system of David and Solomon. Although Melchizedek is found in only these two places, the concept of Melchizedek was theologically significant. He represented a stream of the true worship of God outside of

Abraham. He also prefigured the Jerusalem priesthood of the temple of Solomon. In the Book of Hebrews, Melchizedek is used typologically to represent an eternal priesthood superior to the Aaronic priesthood of Israel. Jesus could be seen as an eternal high priest after the order of Melchizedek because He was the *King of righteousness* and the *King of peace* (Heb 6:20-7:2). This is important, because the author of Hebrews was perfectly aware that Jesus was not from the tribe of Levi, and therefore would be disqualified to be a Jewish priest (7:14). Melchizedek was the subject of much later speculation. Some of the rabbis claimed that Melchizedek was Shem, the son of Noah. This was based on their reckoning of the chronology of Genesis, which, if read literally, allowed for Shem to still be alive at the time of Abraham. However, genealogies rarely present a full biological rendering of a lineage in the western sense. The Dead Sea Scrolls contain a writing, which sees Melchizedek as a type of heavenly judge who condemned Satan and his demons to destruction. The Gnostic Christian writing Melchizedek (from the Nag Hammadi texts) shows a belief among some early Christians that Jesus Christ and Melchizedek were one and the same. The idea of a continuing Melchizedek priesthood was later continued in Freemasonry and Mormonism. *TWOT* says, *malkî-sedeq*, *Melchizedek*. This name occurs only in Gen 14:18 and Ps 110:4. Formed from *melek* 'king' and *sedeq* 'righteous'. *Salem* almost certainly refers to Jerusalem. The geography of the campaign in Gen 14 allows it. The similarity of *Adonizedek*, king of Jerusalem (Jos 10:1) supports it. Comparison with David, king of Jerusalem (Ps 110:4), cements the connection with Jerusalem. The appearance of Melchizedek in the Bible is important theologically. It lends strong support for the notion that knowledge of the true God possessed by Noah and his sons did not die out. Monotheist Abraham (Gen 18:25) forthrightly acknowledged Melchizedek as priest of the same *'el 'elyôn* 'God Most High,' whom Abraham worshipped (Gen 14:18-20). We simply do not know how many Melchizedek-like persons, under more stress than Lot, (II Pet 2:6-8) survived the pervasive idolatry of the ancient world. We inevitably think of Job. In the person of Melchizedek we find evidence of an ancient near eastern tradition of true worship at Jerusalem long before Oman the Jebusite transferred title of the rocky 'Mount Moriah' to the crown (II Sam 24:18-25, I Ch 21:18-30). Perhaps Moses knew already something of 'the place which the LORD your God shall choose' for the central sanctuary (Dt 12:5). The book of Hebrews, building on the announcement of Messiah's non-Aaronic priesthood in Ps 110 elaborates the doctrine of our Lord's completely successful priesthood on this textual basis (Heb 6:20, Heb 7:1-8:13). *The New International Dictionary of NT Theology by Colin Brown* says, the idea of the Melchizedekian priesthood of Christ is introduced in Heb 5:6, 10, but full explication of the concept is interrupted by a paraenetic digression (5:11-6:19) necessitated by the dullness and immaturity of the readers. Ch. 7 is devoted to a detailed development of the novel concept of priesthood *after the order of Melchizedek* (7:1-10), and its application to the high priest of the new covenant (7:11-28). The writer presents a selective recitation of Gen 14:18-20 (conspicuously omitting reference to the bread and wine, which Roman Catholic theology regards as a type of the Eucharist), followed by a skilful reinterpretation of the Genesis text in the light of Ps 110:4. Via a subtle typological exegesis the writer establishes Melchizedek as a fitting model of the radical non-legal priesthood embodied by Jesus (7:1-3). 7:1 - The Salemite priest-king as a harbinger of the one who would unite in his person the dual honours of royalty and priesthood. 7:2 - Etymological exegesis of Melchizedek's name (*king of righteousness*) and title (*king of peace*) points to the messiah whose person and ministry is characterized by righteousness (Isa 32:1; Jer 23:5, 6; 33:15; Mal 4:2; I Co 1:30) and peace (I Ch 22:9; Zec 9:10; Eph 2:14). Both graces perfectly meet in Christ. 7:3 - Melchizedek exercised a priesthood entirely independent of priestly pedigree. The parents, ancestors, children, and posterity of Melchizedek are not descended from Levi, as it had to be in the case of the Levites (v6), and they are not even mentioned by Moses. Herewith the priesthood of Melchizedek violated the conditions of Aaronic order, which stipulated paternal descent from Aaron (Ex 28:1; Num 3:10; 18:1) and maternal descent from a pure Israelite (Lev 21:7, 13; Ezk 44:22). Melchizedek thus adumbrates the messianic high priest who was descended from the non-sacerdotal tribe of Judah. 7:3 - The OT figure of Melchizedek was symbolically what Christ is in reality. Having sketched Melchizedek's similarity to Christ, the writer argues his dissimilarity to Abraham (and hence to the Levites), thereby demonstrating Christ's superiority to the antiquated legal order (7:4-10): 7:5, 6a - Melchizedek received the tithes from Abraham; 7:6b, The Gentile bestowed the blessing upon the patriarch; and 7:8 - Melchizedek *lives on* in Scripture unlike the Levitical priests who succumbed to death. The remainder of the chapter (7:11-28) delineates the merits of Christ as Melchizedekian priest and high priest. Expounding the implications of the Davidic Psalm-text, the writer demonstrates that the high priest of the new covenant is vastly superior to the ministrants of the old

annulled order. As high priest for ever *after the order of Melchizedek*, Christ's priesthood is indissoluble (7:1), inviolable (7:24), efficacious (7:25) and perfect (7:28). The one foreshadowed in the distant past by the fleeting figure of Melchizedek is the great high priest par excellence.

3 – Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.

Without father is the word **ἄπατωρ** *apatōr*. *TDNT* says, Of Men, a. *Orphan*. Materially Lam 5:3; Est 2:7. b. *Foundling* — who does not know his father or mother. c. *Illegitimate* (**σκότιος**, spurius). d. *From an unequal marriage*: as the son of a female slave **ἀμήτωρ, ἀναριθμητος**. e. *Son publicly disowned by his father*. None of these meanings can apply to Heb 7:3. On the other hand, this is not true of f. *of non-noble, unknown or unnamed origin*, with the loss of certain rights. Judaism too, is familiar with this meaning of *without father*. Thus we read in bJeb., 98a (cf. Pesikt. r., 23-24) **אין אב לגוי**, i.e., when a pagan comes over to Judaism, he has no father so far as Jewish law is concerned. Cf. Midr. Est. on 2:7 (93b). In the Masora Esther is simply called an orphan. But here *without father* is taken to mean *unknown, unnamed*. *CBL* says, in classical Greek the word applies to men and gods. When referring to men, *apatōr* means the person is an orphan, foundling, illegitimate child, a son disowned by his father, or a person of non-noble birth or unknown ancestry. When referring to a pagan god, *apatōr* means the god has no father but is of direct descent from a goddess. (When referring to the one true God of Israel, *apatōr* indicates that God had no origin or that He was not created. *Apatōr* is not used in the Septuagint, but the concept of *fatherlessness* was not unknown to Judaism. According to Jewish law, for example, a pagan who converted to Judaism was considered to be *without father* (*Babylonian Talmud*, Yebamoth 98a). Likewise God, according to the Rabbis, had *no father* (*Kittel*). In the Koine Greek of the papyri, *apatōr* was used often in lists of names to indicate that a person's father was not known. In the NT, Heb 7:3 states that Melchizedek had no recorded father (*apatōr*) or mother (*amētōr*) or genealogy (*agenealogētos*). Thus Melchizedek did not inherit his priesthood from his father, as did the Aaronic priests; nor did his son take up his priesthood at his death. *John Gill's Expositor* says, *Without father, without mother, without descent*, Which is to be understood not of his person, but of his priesthood; that his father was not a priest, nor did his mother descend from any in that office; nor had he either a predecessor or a successor in it, as appears from any authentic accounts: or this is to be interpreted, not of his natural, but scriptural being; for no doubt, as he was a mere man, he had a father, and a mother, and a natural lineage and descent; but of these no mention is made in Scripture, and therefore said to be without them; and so the Syriac version renders it; *whose father and mother are not written in the genealogies*; or there is no genealogical account of them. *Matthew Poole's Commentary* says, in this verse is a mystical description of the eternity of Christ's person and priesthood, set out by the Spirit in the silence and omission of things that concerned Melchisedec and his glory; so that what here is represented to be typically and in shadow, that was Christ really and substantially; for he gives no account of his father, mother, genealogy, birth, or death; the Spirit either not revealing it to him, or ordering him to leave it out, that he might appear the more lively and perfect type of Christ, being represented in all things different from all the men that ever were, or shall be: such a priest therefore as he was, was Christ to be; not deriving his priesthood from any by birth, nor leaving it to any after him. As Melchisedec was *without father*, that was a priest before him, or is recorded, from whom he should derive, as the Levitical priesthood had.

Without mother is the word **ἀμήτωρ** *amētōr*. *CBL* says, in classical writings *amētōr* (from alpha, *no, not* plus *mētēr, mother*) has a variety of definitions; all, however, generally involve the idea *without a mother*. The various shades of meaning range from being born without a mother at all to being *unmotherly* (i.e., not acting in a motherly manner; see *Thayer's Greek-English Lexicon*). *Amētōr* is absent in both the canonical and apocryphal writings of the Septuagint. *Amētōr* is only used once in the NT: Heb 7:3. There, in keeping with classical usage, it refers to the *absence of a genealogy or no record of parentage* and is applied to Melchizedek. The OT contains no records of Melchizedek's ancestry (see Gen 14:18). Melchizedek stands alone. Perhaps a comparison can be drawn from the Greek word for *fatherless*, *apatōr*, which means *one's father is unnamed or unknown*. The use of both *amētōr* and *apatōr* in Heb 7:3 seems to imply not a

miraculous being (Melchizedek) without birth or death, but a shadowy figure whose origin and destiny were unknown and unrecorded.

Without descendant is the word ἀγενεαλόγητος *agenealogētos*. *CBL* says, the term *agenealogētos* does not appear in either classical Greek or the Septuagint. Its only other occurrences are in passages which build on its use in the NT. Found only at Heb 7:3, *agenealogētos* means *without a genealogy*. It parallels the expression *mē genealogoumenos* found in Heb 7:6. In its present context *agenealogētos* is applied to Melchizedek (whose name means *king of righteousness*, and he was *king of Salem* [Gen 14:18]), *the priest of the most high God*. Since Melchizedek is introduced in the Genesis account without the usual *family tree*, this term is an apt description of him. As long as the priesthood remained, it was expected that the priest would be a descendant of Aaron and that he would be able to verify that relationship with an accurate family tree. This explains why the priests who were unable to secure their family trees at the time of Nehemiah were excluded from the priesthood as *unclean* (Neh 7:64, NIV) or *polluted*. What makes this matter so vital for the author of Hebrews is that Scripture itself predicted the Messiah would be a priest after the order of Melchizedek (Ps 110:4). The Messiah, then, did not belong to the Levitical priesthood because He was not of the family of Aaron. The writer of Hebrews explained: *For it is evident that our Lord sprang out of Judah; of which tribe Moses spake nothing concerning priesthood* (Heb 7:14). But when *there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof* (Heb 7:18), *a better hope*” was introduced (verse 19). The OT predicted that this new priesthood would be after the order of Melchizedek (verse 17). Jesus alone is in this new priesthood. Jesus, like Melchizedek, does not need to appeal to any genealogical tree for the basis of His priesthood. In this respect the king of Salem resembled the Son of God.

Agenealogētos is the opposite form of γενεαλογούμενος *genealogoumenos* in this same chapter and another verse in the LXX.

6 – But he whose descent is (*genealogoumenos/genealogo*) not counted from them received tithes of Abraham, and blessed him that had the promises.

I Ch 5:1 – Now the sons of Reuben the firstborn of Israel, (for he *was* the firstborn; but, forasmuch as he defiled his father’s bed, his birthright was given unto the sons of Joseph the son of Israel: and the genealogy (*genealogoumenos/genealogo*) is not to be reckoned after the birthright.

2 – For Judah prevailed above his brethren, and of him *came* the chief ruler; but the birthright *was* Joseph’s:)

CBL says, this term comes from *genealogos* meaning *the one who gives an account of descent or draws up a genealogy* (*Kittel*). In the NT it is used only once, at Heb 7:6, and denotes the act of tracing descent with specific reference to Melchizedek.

Another derivative is γενεαλογία *genealogia*.

I Tim 1:4 – Neither give heed to fables and endless genealogies (*genealogia*), which minister questions, rather than godly edifying which is in faith: *so do*.

Tit 3:9 – But avoid foolish questions, and genealogies (*genealogia*), and contentions, and strivings about the law; for they are unprofitable and vain.

CBL says, this noun (from the verb *genealogeō*, *to trace a pedigree*) means *genealogy, a listing of descendants*. It is found in classical writings such as Polybius (Second Century B.C.) in a reference to *the stories of the births of the demigod founders of states* (*Polybius, Moulton-Milligan*; cf. F.J.A. Hort, *Judaistic Christianity*, pp.135-137). Although the noun *genealogia* does not occur in the Septuagint, and the verb occurs only once (I Ch 5:1), the general concept of *genealogies* was important in the Hebrew OT. Establishing legitimacy of birth, i.e., *tracing one’s pedigree*, was important in ancient Israel for legal purposes, social purposes (e.g., to be a priest one’s lineage must be Levitical), ethnic purposes (cf. Ezra, the problem of intermarriage), and maintaining contact with the past. *Genealogia* occurs only twice in the NT,

both in the Pastoral Epistles (I Tim 1:4; Tit 3:9). In spite of the tendency of some to interpret the term as a reference to the Gnostic system of spiritual beings emanating from God (*Thayer, Greek-English Lexicon*), the evidence suggests otherwise. **Genealogia** is never used in the discussions about such systems (*Bauer*). Apparently what is at stake both in Titus and 1 Timothy are *genealogies* which proved (or disproved) ethnic purity. The problem in 1 Timothy clearly concerns false elders/teachers. According to Jewish standards (Titus plainly implicated Jews as behind the threat [1:10]; Timothy was more discreet) ethnic purity was essential for serving in any kind of official or juridical capacity. If Jewish “converts” were insisting that ethnic purity be maintained for positions of eldership/ leadership, and hence they controlled the leadership of the church, we can see why Paul was so upset by their presence in the church which offered salvation to all mankind (I Tim 2:3, 4). Ethnic purity would have been out of the question for pagans who had come to faith and perhaps difficult for some Hellenistic Jews who were of mixed parentage, such as Timothy whose father was a Greek (Acts 16:3). It was the misuse of genealogical listings that Paul was against. Rightly understood, the genealogies of the Bible can teach us about God’s creation and His desire to redeem mankind. They stretch from the first Adam, the promises, the Law, and the believers in the old covenant, all the way forward to the “last Adam,” Jesus Christ. Jesus is a member of Abraham’s clan in the deepest sense. He is also the Lion of Judah, He is David’s son, and at the same time He is the Son of God.

Heb 7:11 – If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need *was there* that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?

12 – For the priesthood being changed, there is made of necessity a change also of the law.

13 – For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar.

14 – For *it is* evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood.

15 – And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest,

16 – Who is made, not after the law of a carnal commandment, but after the power of an endless life.

17 – For he testifieth, Thou *art* a priest for ever after the order of Melchisedec.

18 – For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof.

19 – For the law made nothing perfect, but the bringing in of a better hope *did*; by the which we draw nigh unto God.

20 – And inasmuch as not without an oath *he was made priest*:

21 – (For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou *art* a priest for ever after the order of Melchisedec:)

After the order of Melchizedek? Who is this Melchizedek?

Gen 14:18 – And Melchizedek king of Salem brought forth bread and wine: and he *was* the priest of the most high God.

19 – And he blessed him, and said, Blessed *be* Abram of the most high God, possessor of heaven and earth:

Zec 6:12 – And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD:

13 – Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both.

So we see that Melchizedek is the King of Salem, as in JeruSalem at the time that he met Abram. What else? He was the High priest of the most high God. So he was high priest and king, way before the Levitical priesthood and way before the kings of Israel. What else? The key to it all is, He “blessed” Abraham and it is the same thing that happened when Noah blessed Shem (Gen 9:26). *Shem* is the word for “name” throughout scripture, and **onoma** in the NT. And it means authority, as in “the name of the law”, meaning the authority of the law. The law doesn’t have an actual name, it just means “authority”. To have a name is to

have authority. Shem was God's authority on earth at the time when Abraham was around. Can it be proven? Shem lived to be around 600 years old.

Gen 11:10 – These *are* the generations of Shem: Shem *was* an hundred years old, and begat Arphaxad two years after the flood:

11 – And Shem lived after he begat Arphaxad five hundred years, and begat sons and daughters.

So, Shem lived a total of 600 years and 500 years after the flood. His other sons and daughters are not mentioned by name and there is a reason for that and for all that are here. We will get into that in a few. Now we count the years down to Abraham.

12 – And Arphaxad lived five and thirty years (35), and begat Salah:

13 – And Arphaxad lived after he begat Salah four hundred and three years (403), and begat sons and daughters.

14 – And Salah lived thirty years (30), and begat Eber:

15 – And Salah lived after he begat Eber four hundred and three years (403), and begat sons and daughters.

16 – And Eber lived four and thirty years (34), and begat Peleg:

17 – And Eber lived after he begat Peleg four hundred and thirty years (430), and begat sons and daughters.

18 – And Peleg lived thirty years (30), and begat Reu:

19 – And Peleg lived after he begat Reu two hundred and nine years (209), and begat sons and daughters.

20 – And Reu lived two and thirty years (32), and begat Serug:

21 – And Reu lived after he begat Serug two hundred and seven years (207), and begat sons and daughters.

22 – And Serug lived thirty years (30), and begat Nahor:

23 – And Serug lived after he begat Nahor two hundred years (200), and begat sons and daughters.

24 – And Nahor lived nine and twenty years (29), and begat Terah:

25 – And Nahor lived after he begat Terah an hundred and nineteen years (119), and begat sons and daughters.

26 – And Terah lived seventy years (70), and begat Abram, Nahor, and Haran.

27 – Now these *are* the generations of Terah: Terah begat Abram, Nahor, and Haran; and Haran begat Lot.

28 – And Haran died before his father Terah in the land of his nativity, in Ur of the Chaldees.

29 – And Abram and Nahor took them wives: the name of Abram's wife *was* Sarai; and the name of Nahor's wife, Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah.

30 – But Sarai was barren; she *had* no child.

31 – And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter in law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there.

32 – And the days of Terah were two hundred and five years (205): and Terah died in Haran.

How old was Abram when he left Haran?

Gen 12:1 – Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:

2 – And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:

3 – And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

4 – So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram *was* seventy and five years (75) old when he departed out of Haran.

Abram was 75 and just 2 chapters later he meets Melchizedek. We just need to add up their years and see if Shem or any other was alive. We do not want to add up the total years of their lives, but we add up the years they begat the next 2nd born son and we will get into the 2nd birth in a few.

Shem was 100 when he begat Arphaxad.

Arphaxad was 35 when he begat Salah.

Salah was 30 when he begat Eber (another one as a contender for Melchizedek).

Eber was 34 when he begat Peleg.

Peleg was 30 when he begat Reu.

Reu was 32 when he begat Serug.

Serug was 30 when he begat Nahor.

Nahor was 29 when he begat Terah.

Terah was 70 when he begat Abram.

Abraham was 75 when he came out of Haran.

Let's add those years up. They add up to 465 years. Was Shem Alive when Abraham was around? Scripture says he lived 500 more years after the flood. He still had another 35 years to live after the meeting with Abraham. But this Melchizedek can also apply to Arphaxad, who is in the same lineage, and Salah, Eber (we get the word *Hebrew* from *Eber*), which are the children of Shem (Gen 10:21). It can apply to any of the descendants of Shem, but Shem is the more likely one because of the blessing (the inheritance, the land) he bestows upon Abraham. Just as Noah blessed Shem.

Gen 9:26 – And he said, Blessed *be* the LORD God of Shem; and Canaan shall be his servant.

Shem is 2nd born. And of course there are many that claim that Ham is 2nd born, or Japheth is 1st born and Shem is youngest, etc... Scripture says, Ham is the youngest.

Gen 9:20 – And Noah began *to be* an husbandman, and he planted a vineyard:

21 – And he drank of the wine, and was drunken; and he was uncovered within his tent.

22 – And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without.

23 – And Shem and Japheth took a garment, and laid *it* upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces *were* backward, and they saw not their father's nakedness.

24 – And Noah awoke from his wine, and knew what **his younger son** had done unto him.

25 – And he said, Cursed *be* Canaan; a servant of servants shall he be unto his brethren.

And Scripture says, Japheth is the elder.

Gen 10:21 – Unto Shem also, the father of all the children of Eber, the brother of **Japheth the elder**, even to him were *children* born.

If calculations are correct, that makes Shem 2nd born, doesn't it? The 2nd birth always receives the blessing, the covenant, which is the inheritance all throughout scripture. Abel was 2nd born.

Gen 4:1 – And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD.

2 – And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground.

Isaac was 2nd born.

Gen 17:15 – And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah *shall* her name *be*.

16 – And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be *a mother* of nations; kings of people shall be of her.

17 – Then Abraham fell upon his face, and laughed, and said in his heart, Shall *a child* be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?

18 – And Abraham said unto God, O that Ishmael might live before thee!

19 – And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, *and* with his seed after him.

20 – And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation.

21 – But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year.

Jacob was 2nd born.

Gen 25:21 – And Isaac intreated the LORD for his wife, because she *was* barren: and the LORD was intreated of him, and Rebekah his wife conceived.

22 – And the children struggled together within her; and she said, If *it be* so, why *am* I thus? And she went to enquire of the LORD.

23 – And the LORD said unto her, Two nations *are* in thy womb, and two manner of people shall be separated from thy bowels; and *the one* people shall be stronger than *the other* people; and the elder shall serve the younger.

24 – And when her days to be delivered were fulfilled, behold, *there were* twins in her womb.

25 – And the first came out red, all over like an hairy garment; and they called his name Esau.

26 – And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob: and Isaac *was* threescore years old when she bare them.

Jacob's name was changed to Israel

Gen 32:28 – And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.

Israel blesses his 11th born son Joseph (his beloved 2nd wife, Rachel's 1stborn son, 2nd born is Benjamin) through his son Ephraim and Ephraim is 2nd born.

Gen 48:17 – And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head.

18 – And Joseph said unto his father, Not so, my father: for this *is* the firstborn; put thy right hand upon his head.

19 – And his father refused, and said, I know *it*, my son, I know *it*: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations.

20 – And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh.

Israel's 1st man king was Saul from the tribe of Benjamin, but Saul is from the wrong tribe (Gen 49:10). The 2nd King of Israel is David from the tribe of Judah, which is another picture of the 2nd birth. And Saul (the 1st king/1st birth) was always out to kill David. The 1st born Cain slew 2nd born Abel. Seth means substitute and he substituted Abel. Seth adds up to 700. Another 7 in scripture. In scripture Israel is called the 1st born of God.

Ex 4:22 – And thou shalt say unto Pharaoh, Thus saith the LORD, Israel *is* my son, *even* my firstborn:

Jesus is God in the flesh, and not to take away from his eternal deity, but according to the flesh, he is 2nd born. Israel, the 1st born slew the 2nd born Jesus, they killed their brother, the one who had the inheritance (Mt 21:33-46, Mk 12:1-12, Lk 20:9-19). Jesus just like Abel is substituted by the *ekklesia*, his bride. The OT shadow of the 2nd born is done in the fashion of the gospel, the gospel is the resurrection (I Co 5:1-4), and resurrection means to come to life after dying on a daily cross (Lk 9:23, 14:27) and his elect must conform to his death (Rom 8:29). They had to die to the flesh to live in the spirit. The very image of the 2nd born of the OT in the NT is being born again, the NT Greek word is *anōthen*, meaning birthed from above (from God – Jn 1:12, 13, Jam 1:18). You must be born again (Jn 3:1-8, I Pet 1:23). The old man must die and the new man must resurrect daily, which is Christ Jesus in his elect (Col 1:27). This is called the new creation, which is the Israel of God (Gal 6:15-16), which is created after righteousness and true holiness, not faking it (Eph 4:24). And they had an inheritance (Eph 1:5, 11).

One more thing is that in Hebrew gematria from Adam to Israel, which are the sons of God, they add up to 7000.

Adam adds up to 45
Seth adds up to 700
Enos adds up to 357
Cainan adds up to 210
Mahalaleel adds up to 136
Jared adds up to 214
Enoch adds up to 84
Methuselah adds up to 784
Lamech adds up to 90
Noah adds up to 58
Shem adds up to 340
Arphaxad adds up to 605
Salah adds up to 338
Eber adds up to 272
Peleg adds up to 113
Reu adds up to 276
Serug adds up to 509
Nahor adds up to 264
Terah adds up to 608
Abraham adds up to 248
Isaac adds up to 208
Israel adds up to 541

The total is 7000. Another wonderful 7 to add to this study.

But wait, who was the first Melchizedek? Where do we find the first sacrifice ever made?

Gen 3:21 – Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.

He covered them with a sacrificial lamb's blood, the 1st blood baptism/covering. *Clothed* is the word *labesh*. *CBL* says, *לבש* *lābesh* means *to put on, to wear or to clothe*. It is well attested in all branches of Semitic. The verb occurs in the OT in three different stems. In the Qal stem, the verb indicates what a person is wearing or what he puts on; in the Pual stem, the verb indicates what a person is wearing; and in the Hiphil stem, the verb indicates what one person puts on another person. The Hiphil stem presents one person clothing another person in different garments often depicting a change in status for that individual. The Lord clothed Adam and Eve after they ate of the forbidden fruit, indicating that they were no longer in the status of innocence, and their clothing of animal skins underscored the price of sin, namely death (Gen 3:21). Rebekah clothed Jacob in Esau's clothes, thus pretending to change his identity (Gen 27:15). Pharaoh

clothed Joseph in fine linen, raising him in status to a ruler in Egypt, likely the post of vizier (Gen 41:42). Moses clothed Aaron and his sons in the priestly garments, indicating their ritual consecration to the priesthood (Ex 28:41). *TWOT* says, when God clothed Adam and Eve in skins (Gen 3:21), he provided a rich symbol of their new status. These garments are generally interpreted as showing the need for sacrifice through the need to kill the animals to provide the skins.

Labash in this verse in the LXX is the word **enduo**. Same word as *clothed with a garment*. What was their clothing, garment, or covering?

Gal 3:27 – For as many of you as have been baptized into Christ have put on (**enduo**) Christ.

We are back to verse 5 where he has washed them in his own blood making them kings and priests. We are not Melchizedek. We are not priests and kings, but Jesus is the highpriest and king forever (**owlam** – eternally) after the order of Melchizedek. It was Jesus pre-incarnate that offered the first sacrifice and covered their sins. He taught Adam to sacrifice for sins and Adam taught his sons to sacrifice, Adam was the 1st man to ever be High priest and king on the earth after the order of Melchizedek and so on, but Adam is the 2nd Melchizedek in that order, then Abel, and Seth took his place due to what Cain did to Abel and Seth raised up seed unto his brother, etc...There is a lineage and we must follow it if we are to understand scripture prophecy. Jesus was the first to offer sacrifice and he was also the last to offer sacrifice.

Now let's return to Rev 1.

14 – His head and *his hairs were* white like wool (Dan 7:9), as white as snow (Dan 10:5, 6); and his eyes *were* as a flame of fire (Rev 2:18, 10:1, 19:12, II Th 1:8, Dan 10:6);

John Gill's Expositor says, *His head and his hairs were white like wool, as white as snow*. In allusion to the white head and hairs of old men, said to be hoary, or like the hoar frost, and compared to an almond tree in bloom, (Ecc 12:5); and here to wool and snow for whiteness; (see Ezk 27:18); and according to the Jews, *white wool* is the wool of a lamb just born, about which a cloth is bound, that it may not be defiled; now these metaphors are expressive of **the antiquity of Christ**, who is the everlasting Father, and whose goings forth were of old, even from everlasting; and of his senile gravity and prudence, for with the Ancient is wisdom; he is the wisdom of God, in whom all the treasures of wisdom and knowledge are hid; and also of his glory and majesty, being the brightness of his Father's glory; and likewise of his true and proper deity, since this description is the same with that of **the Ancient of days** in (Dan 7:9); for by his head is not here meant either God the Father, who is sometimes called the head of Christ, (I Co 11:3), nor his divine nature, which is the chief and principal in him, nor his headship over the church; nor do his hairs intend his elect, which grow upon him, and are nourished by him, and are so called for their number, weakness, and purity.

15 – And his feet like unto fine brass (Rev 2:18, 10:1, Ezk 1:7, 40:3, Dan 10:6), as if they burned in a furnace; and his voice as the sound of many waters (Rev 14:2, 19:6, Ps 93:4, Isa 17:13, Ezk 43:2).

Jamieson, Faussett, and Brown Commentary says, *fine brass* – Greek, **chalcolibanus**, derived by some from two Greek words, *brass* and *frankincense*; derived by Bochart from Greek, **chalcos**, *brass*, and Hebrew, **libbeen**, *to whiten*; hence, *brass*, which in the furnace has reached a *white* heat. Thus it answers to *burnished* (flashing, or glowing) *brass*, Ezk 1:7, Rev 10:1, *His feet as pillars of fire*. Translate, **Glowing brass**, as if they had been made fiery (red-hot) in a furnace. The feet of the priests were bare in ministering in the sanctuary. So our great High Priest here.

16 – And he had in his right hand **seven stars** (ἑπτὰσταν/astēr – same spelling in 2:1, 3:1): and out of his mouth went a sharp twoedged sword (2:12, 16, 19:15, 21, Eph 6:17, Heb 4:12 – his judgment, his fire): and his countenance *was* as the sun shineth in his strength.

A Key to Symbolical Language of Scripture by Thomas Wemyss says, **Hand**, in general, is the symbol of power and strength; and the right hand more particularly so. To hold by the right hand, is the symbol of protection and favour Ps 18:35. The expression in Mk 16:19, **He sat at the right hand of God**, is equivalent to the expression in Mk 14:63, **He sat at the right hand of Power**, meaning that divine power and authority are communicated to Christ. So the right hand of fellowship, Gal 2:9, signifies a communication of the same power and authority. To give the hand, as to a master, is the token of submission and future obedience. Thus in II Ch 30:8, the words in the original, **Give the hand unto the Lord**, signify, yield yourselves unto the Lord. The like phrase is used in Ps 68:31; Lam 5:6. And thus in Horace, Epod. 1 7, to give hands, is to submit, or to yield one's self a slave, as it is explained by the commentator. To lift up the right hand to heaven, was the sign used in swearing. Gen 14:22; Ex 6:8; Num 14:30; Dt 32:40; Ezq 20:5, 6; Dan 12:7. **Marks in the hands or wrists were the tokens of servitude (think of mark of the beast)**; the heathens being wont to imprint marks upon the hands of servants, and on such as devoted themselves to some false deity. Thus in Zec 13:6, one shall say to him, **What are these marks (or punctures) in thine hands?** And he shall say, **Those with which I have been stricken in the house of my friends. The man, when challenged for the scars visible on his hands, would deny them to have proceeded from an idolatrous cause**, and pretend that they were the effects of the wounds he had given himself for the loss of his friends. The right hand stretched out, is the symbol of immediate exertion of power Ex 15:12. The right hand, or the hands laid upon a person, are the symbol of a conveyance or transmission of blessings, strength, and power, or authority Gen 48:14-20, Dan 10:10, Num 27:18. God was wont to give this honour to his prophets, or to bestow his gifts upon others at their prayers, of which imposition of hands was a symbol. So Moses laid his hands on Joshua, Num 27:18. Naaman joins calling on God's name with laying on of hands. The hand of God upon a prophet, signifies the immediate operation of his Holy Spirit on the soul or body of the prophet, as in I K 18:46, II K 3:15, Ezk 1:3, 3:22, 8:1. And as the hand, so also the finger of God, denotes this power or spirit. See Lk 11:20, and compare Mt 12:28. Thus our Saviour cast out devils or demons by his bare command: whereas the Jews cast them out only by the invocation of the name of God. And so in Ex 8:19, the finger of God, is a work which none but God could perform. And thus the expression in Ex 31:18, of the two tables being written with the finger of God, seems to denote that letters were then first given; that the giving of them was a work of God's design and contrivance, so proper to him as not to be done by any other. The invention of expressing articulate sounds by characters, seems to exceed the reach of human wit; language and writing must both have been of divine suggestion. Eupolemus says, that Moses was the first wise man, who taught the art of grammar or writing to the Jews, **that the Phoenicians received it from them, and the Greeks from the Phoenicians (and here is the connection with Jews and Phoenicia/Canaan and the other empires of Dan 2).**

17 – And when I saw him, I fell at his feet as dead (Rev 22:8). And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last (11, 2:8, 22:13, Isa 41:4, 44:6, 48:12):

18 – I am he that liveth, and was dead; and, behold, I am alive for evermore (2:8, Job 19:25, Ps 18:46, Jn 14:19, Rom 6:9, II Co 13:4, Gal 2:20, Heb 7:25), Amen; and have the keys (Isa 22:22, Rev 3:7) of hell and of death (Dt 32:39, I Sam 2:6, II K 5:7).

I am alive for evermore. *Evermore* is actually two Greek words translated into one English word and then there are other Greek words in the text within the *evermore* word that are not in the English text. It actually says, **εις (for) τους αιωνας των αιωνων (evermore)**. 4 Greek words but in English just one word. How can anyone understand this without looking into the Greek text? **τους αιωνας των αιωνων** is **the ages of the ages**. **Αιωνας** with this exact same spelling is mentioned in

Ps 61:4 – I will abide in thy tabernacle for ever (**αιωνας**): I will trust in the covert of thy wings. Selah.

Ps 55:19 – God shall hear, and afflict them, even he that abideth of old (**αιωνας**). Selah. Because they have no changes, therefore they fear not God.

Ps 145:13 – Thy kingdom is an everlasting (**αιωνας**) kingdom, and thy dominion *endureth* throughout all generations.

Dan 2:44 – And in the days of these kings shall the God of heaven set up a kingdom, which shall never (**αιωνας**) be destroyed: and the kingdom shall not be left to other people, *but* it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

ISBE says, In the OT, the Hebrew word ‘*olam*’ is used for *eternity*, sometimes in the sense of unlimited duration, sometimes in the sense of a cycle or an age, and sometimes, in later Hebrew, in the signification of world. The Hebrew ‘*olam*’ has, for its proper NT equivalent, *aion*, as signifying either **time of particular duration**, or the **unending duration of time** in general. Only, the Hebrew term primarily signified unlimited time, and only in a secondary sense represented a **definite or specific period**. Both the Hebrew and the Greek terms signify the world itself, as it moves **in time**. *The Syntax and Synonyms of the Greek Testament by William Webster* says, *aion* **a limited space of time**, hence *that which is transitory, as opposed to that which is permanent*; the present world, as the seat of moral and physical evil, the universal course and tenor of human proceedings, the dispensation of fallen humanity. The term *αιῶνες*, denotes **the ages**, the temporal periods whose sum and aggregation adumbrate **the conception of eternity**. In *Homer* *αιών* is *short period of time, lifetime*; in *Plato*, *long space, eternity*.

The keys of hell and of death. *International Standard Bible Encyclopedia (ISBE)* says, used figuratively for power, since the key was sometimes worn on the shoulder as a sign of official authority (Isa 22:22). In the NT it is used several times thus figuratively: of Peter: *the keys of the kingdom of heaven* (Mt 16:19); of Christ, in Revelation, having the *keys of death and of Hades* (Rev 1:18), also having *the key of David* (Rev 3:7). An angel was given *the key of the pit of the abyss* (Rev 9:1; 20:1). Our Lord accused the teachers of the law of His day of taking away *the key of knowledge* from men, that is, locking the doors of truth against them (Lk 11:52; compare Mt 23:13).

Hell is the word ᾗδου/*hadou* and *death* is the word θανάτου/*thanatou*, and they go hand in hand. *CBL* says, the origin of this word is uncertain. It may have developed from the Greek verb *idein* (*to see*) with an alpha (1) prefix which has a negating effect (i.e., *unseen* or *invisible*). Perhaps it was originally associated with *aianēs* (*dreary, horrid*) and described a condition full of fear, hopelessness, and evil influences. In its earliest classical usage *hadēs* was the god of the underworld and became a term describing his abode. It was particularly associated with the place of the dead (*Homer, Philo, Josephus, Colin Brown*). In the Septuagint *hadēs* almost always stands as the translation of the Hebrew *sh’ôl*, which probably comes either from *shâ’al*, a word meaning *to ask, examine, investigate*, or from *shô’al*, meaning *hollow, or hollow hand*. The KJV translates *sh’ôl* *hell* over 30 times, *grave* over 30 times and *pit* 3 times. This should not give the impression that *sh’ôl* is identical with grave in the meaning of tomb. If *grave* is taken as an expression for the state after death, such a translation is quite adequate and close to what the OT means with *sh’ôl*. But that is certainly not so if grave is understood literally as the tomb. In fact, of the more than 50 occurrences of *sh’ôl* in the OT which are translated in the Septuagint by *hadēs*, there is not one which needs to be translated tomb or grave, and hardly one which should be. A glance at the concordance will show how utterly different *sh’ôl* is from grave or tomb. Jacob was sure that Joseph was killed and consumed by wild beasts and had no grave, but still he said that he was going to his son in *sh’ôl* (Gen 37:35). *Sh’ôl* is the place where man has to go when dying (Gen 42:38; 44:29, 31) and from which he does not return (Job 7:9,10). Some are even swallowed up by *sh’ôl* alive (Num 16:30; Ps 55:15; Pro 1:12). The ungodly go to *sh’ôl*, also the nations who do not know God (Ps 9:17). They are led there as sheep (Ps 49:14). The way of sinners is the way to *sh’ôl* (Pro 5:5; 7:27; 9:18). As the earth consumes water, so *sh’ôl* devours sinners (Job 24:19), and it is never satisfied (Pro 27:20). It even enlarges itself to provide room for more (Isa 14:9). The whole of *sh’ôl*, with all its inhabitants, is in uproar expecting to receive the king of Babel (Isa 14:9). Also, the king of Egypt goes down to *sh’ôl* to meet those who are killed and are there before him (Ezk 31:17), and they speak out of the midst of *sh’ôl* about what has now happened to Pharaoh (Ezk 32:27). Certainly this is something very different from unconscious sleep in a grave. The depths of *sh’ôl* stand in contrast to the heights of heaven (Am 9:2; cf. Job 11:8). The way of life is above to the wise, that he may depart from *sh’ôl* beneath (Pro 16:25). There is an aspect of divine judgment connected with *sh’ôl*. The Psalmist spoke about the sorrows of *sh’ôl* (Ps 18:5) and the pains of *sh’ôl* (Ps 116:3). Men cannot go on with their work in *sh’ôl* as they could while on earth (Ecc 9:10). The ungodly cannot continue with his evil deeds (Ps 31:17), but neither can the faithful praise God for deliverance there as they could in the land of the living (Ps 6:5; Isa 38:18). *Sh’ôl* is not heaven, and the godly expects God to redeem his soul

from the power of *sh'ôl* (Ps 49:15). In a messianic psalm David prayed, *Thou will not leave my soul in sh'ôl* (Ps 16:10). In her prayer of praise, Hannah said that the Lord brings down to and up from *sh'ôl*. This hope of redemption from *sh'ôl* is closely connected with the resurrection belief which can be traced through the OT, and which seems to have been clearer as the history of revelation continued. Witnesses of this faith are found in Job 19:15-27; Isa 26:19; and Dan 12:1, 2. Daniel even spoke of a resurrection to life and a resurrection to judgment. From this background later Judaism began to work out a theology which thought of *sh'ôl* as an interim time and place. Here the unrighteous dead remained under punishment until the resurrection, while the righteous were in another section expecting the resurrection to life. As we can see, in the OT *sh'ôl* is the realm of the dead, the afterlife. It is a closed domain which should not be searched into (Dt 18:11; cf. I Sam 28:7). It is *the land of darkness and the shadow of death* (Job 10:21). Only God knows *sh'ôl* (Pro 15:11), and He rules over it (Ps 139:8; Amos 9:2). This OT usage of *sh'ôl* gives the main background for the NT meaning of *hadēs*. In the NT the word *hadēs* appears 11 times, 4 times in the teaching of Jesus. The NT idea of *hadēs* is built upon the OT, and closely parallels the conceptions of later Judaism. *Hadēs* is a place which is *down* in contrast to heaven which is *up* (Mt 11:23; Lk 10:15). It is the place where the soul goes (Acts 2:27), while the body is destroyed (Acts 2:31). In the story of Lazarus and the Rich Man (Lk 16:15-31), Jesus made a close distinction between the two conditions in *hadēs*. Lazarus was in *the bosom of Abraham* (Lk 16:22, 23), where he was being comforted, while the rich man was at the *place of agony* (Lk 16:23, 24), where he was suffering. After Christ's death and resurrection, there seems to have been a change in the situation for believers who *fall asleep*. On the cross, Jesus promised the repentant thief, *Today shalt thou be with me in paradise* (Lk 23:43). Later, Paul told that he was caught up into paradise (the third heaven) (II Co 12:2-4). It is remarkable that nowhere in the NT is it said that the believer who dies goes to *hadēs*; but it is said that he goes to be with the Lord (II Co 5:8; Php 1:23). Christ is not in *hadēs* today, neither are those who have gone to be with Christ. Christ has conquered *hadēs* and death (*thanatos*, cf. I Co 15:54, 55), and He holds the keys to both (Rev 1:18). It seems to be an active, hostile power which Christ conquered. As Satan had *the power of death* (Heb 2:14), he might in some way have had *hadēs* as a kind of stronghold, but was conquered by Christ at the cross (Col 2:15), so Christ could proclaim His victory in the realm of the dead (I Pet 3:19). If this is so, it will cast an interesting light over what Jesus said in Mt 16:18: the gates of *hadēs* shall not prevail against His church. Hades is the interim prison where the wicked dead are held until judgment day. It should be understood as distinct from Gehenna, which is the lake of fire. In the end both **death and *hadēs* are cast into the lake of fire** (Rev 20:14).

19 – Write the things **which thou hast seen** (past tense, same as v11), and **the things which are** (present tense), and **the things which shall be** hereafter (future tense);

John was given instructions to write the things past (like the 1000 year reign of the Davidic Kingdom), things present (like Satan's little season at the present time) and things future (like the coming of the Messiah in the clouds, which already took place in 70 a.d.).

And the things which shall be hereafter. *Be* is the word **γίνεσθαι/γίνομαι**. It is present tense and an infinitive. Same word with the exact same spelling used in

Lk 21:7 – And they asked him, saying, Master, but when shall these things be? and what sign *will there be* when these things shall come to pass (since it is an infinitive it should say, "**to come to pass**" – **γίνεσθαι/γίνομαι**)?

Lk 21:28 – And when these things begin **to come to pass** (**γίνεσθαι/γίνομαι**), then look up, and lift up your heads; for your redemption draweth nigh.

Lk 21:36 – Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall **come to pass** (to come to pass – **γίνεσθαι/γίνομαι**), and to stand before the Son of man.

Acts 4:30 – By stretching forth thine hand to heal; and that signs and wonders may be done (to be done – **γίνεσθαι/γίνομαι**) by the name of thy holy child Jesus.

Acts 14:3 – Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done (**γίνεσθαι/γίνομαι**) by their hands.

Acts 26:22 – Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come (γίνεσθαι/ginomai):

Ecc 3:15 – That which hath been is now; and that which is to be (γίνεσθαι/ginomai) hath already been; and God requireth that which is past.

Now we move on to the last verse in Rev 1.

20 – The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks (from v12). The seven stars are (the seven stars equal) the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.

Mystery is the word μυστήριον/mustērion. Same word used in

Mk 4:11 – And he said unto them, Unto you it is given to know the mystery (μυστήριον/mustērion) of the kingdom of God: but unto them that are without, all *these* things are done in parables:

Eph 3:3 – How that by revelation he made known unto me the mystery (μυστήριον/mustērion); (as I wrote afore in few words,

Eph 5:32 – This is a great mystery (μυστήριον/mustērion): but I speak concerning Christ and the church.

Col 1:26 – *Even* the mystery (μυστήριον/mustērion) which hath been hid from ages and from generations, but now is made manifest to his saints:

Rev 10:7 – But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery (μυστήριον/mustērion) of God should be finished, as he hath declared to his servants the prophets.

Rev 17:5 – And upon her forehead *was* a name written, mystery (μυστήριον/mustērion), Babylon the great, the mother of harlots and abominations of the earth.

Rev 17:7 – And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery (μυστήριον/mustērion) of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

Dan 2:19 – Then was the secret (μυστήριον/mustērion) revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven.

Dan 2:27 – Daniel answered in the presence of the king, and said, The secret (μυστήριον/mustērion) which the king hath demanded cannot the wise *men*, the astrologers, the magicians, the soothsayers, shew unto the king;

Dan 2:30 – But as for me, this secret (μυστήριον/mustērion) is not revealed to me for *any* wisdom that I have more than any living, but for *their* sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart.

Dan 2:47 – The king answered unto Daniel, and said, Of a truth *it is*, that your God *is* a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret (μυστήριον/mustērion).

The Syntax and Synonyms of the Greek Testament by William Webster says, μυστήριον, **a truth formerly hidden, but now revealed**, or a secret capable of being told, the very reverse of what we now understand by mystery (κεκρυμμενα/κρύπτω, Mt 13:35): μύστης, one initiated, one who is acquainted with things which are unknown to others; truths which cannot be known til they are revealed, not truths which must always be unintelligible. *Dr. Vaughan* on Rom 11:25, thus classifies its references: (1) to the Gospel itself, Mk 4:11: Rom 16:25: I Co 2:1, 7: Eph 1:9, 6:19: Col 1:26, 27, 2:2, 4:3: I Tim 3:9, 16: Rev 10:7; (2) to the various parts and truths of the Gospel, Mt 13:11: Lk 8:10: I Co 4:1, 13:22; (3) to the admission of the Gentiles, Eph 3:3: the connection between Christ and His Church, Eph 5:32: the change (without death) of the living at the time of the resurrection, I Co 15:51. *Hasting's Dictionary of the Bible* says, *mystery*, the meaning of this word in classical Greek was **anything hidden or secret**, especially in the plural τα μυστήρια, the sacred rites above referred to, from which all who had not passed through a ceremony of initiation were excluded. The root verb μύω is formed by that act of closing the lips which it primarily

signifies (though it is applied also to the closing of the eyes), and appears alike in the Latin *mutus*, and our own (colloquial) *mum*. *Mummary* is a curiously parallel formation to the Greek *mystery*. They find their point of contact, doubtless, in the mystery-plays of the Middle Ages.

These *seven stars* are equated with the angels of the seven ἐκκλησιῶν/*ekklesia*. *Angels* is the word ἄγγελοι/*aggelos*. I have heard many pul“pits” interpret this and just to come up with a vague conclusion. All you have to do to verify if these angels are pastors or heavenly angels is to tediously look up all the verses that use this exact same spelling and you will come up with a definite “learned” conclusion. Below is the first mention,

Mt 13:39 – The enemy that sowed them is the devil; the harvest is the end of the world (αἰῶνος/*aiōn*); and the reapers are the angels (ἄγγελοι/*aggelos*).

I believe these were heavenly beings at the completion of the 1st covenantal age. This age ended with their desolation due to their abominations in 70 a.d.

Mt 13:49 – So shall it be at the end of the world (αἰῶνος/*aiōn*): the angels (ἄγγελοι/*aggelos*) shall come forth, and sever the wicked from among the just,

Mt 18:10 – Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels (ἄγγελοι/*aggelos*) do always behold the face of my Father which is in heaven.

Mt 22:30 – For in the resurrection they neither marry, nor are given in marriage, but are as the angels (ἄγγελοι/*aggelos*) of God in heaven.

Mt 24:36 – But of that day and hour knoweth no *man*, no, not the angels (ἄγγελοι/*aggelos*) of heaven, but my Father only.

Mt 25:31 – When the Son of man shall come in his glory, and all the holy angels (ἄγγελοι/*aggelos*) with him, then shall he sit upon the throne of his glory:

Lk 2:15 – And it came to pass, as the angels (ἄγγελοι/*aggelos*) were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

II Pet 2:11 – Whereas angels (ἄγγελοι/*aggelos*), which are greater in power and might, bring not railing accusation against them before the Lord.

Rev 7:11 – And all the angels (ἄγγελοι/*aggelos*) stood round about the throne, and *about* the elders and the four beasts, and fell before the throne on their faces, and worshipped God,

Rev 8:6 – And the seven angels (ἄγγελοι/*aggelos*) which had the seven trumpets prepared themselves to sound.

Rev 9:15 – And the four angels (ἄγγελοι/*aggelos*) were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.

Rev 12:7 – And there was war in heaven: Michael and his angels (ἄγγελοι/*aggelos*) fought against the dragon; and the dragon fought and his angels (ἄγγελοι/*aggelos*),

Rev 12:9 – And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels (ἄγγελοι/*aggelos*) were cast out with him.

Rev 15:6 – And the seven angels (ἄγγελοι/*aggelos*) came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.

The conclusion is that these angels in Rev 1:20 were heavenly beings.