

THE THOUSAND YEAR REIGN OF KING DAVID'S LINEAGE AND SATAN'S LITTLE SEASON REVELATION 20

by Willie Rodriguez

This twentieth chapter of Revelation has been so screwed up by pul“pit” interpreters, that it is a miracle that Christ has even allowed us simple gentiles (my wife and I) to see this most important chapter of Revelation. Without knowing what happened in this historical thousand year reign timeframe, you will most likely be stuck on a future and idealistic interpretation of it, like we did at one time for a very long time. And my bride and I give the Messiah/Lord/Christ/the Son of the Father, the glory because there is no way, no how, that we can come up with this as being a past tense timeframe and yet it is. It is not an event, but a chronological, genealogical and historical account of the past thousand years before the physical entry of Christ into the earth, which is Jerusalem, which involves a lineage of Kings, and in particular the “king”dom of God. If scripture interprets scripture then there must be evidence of this timeframe in scripture, which would make “logical (from the word **logos**)” sense. There is nothing in scripture that cannot interpret itself. Now “IF” it is a future timeframe then where do we find the logical evidence for this in scripture, if scripture interprets scripture? Past tense makes more sense scripturally, genealogically, chronologically and historically, and logically than future tense and present tense. Future and present tense does not make any logical sense and never will. I thought it did, when looking at it through an idealistic interpretation, which is what I learned from a church.

The whole church world with all its denominations is “caught up” (a.k.a the “rapture”) in futurism and most don’t even know that they are involved and drenched in it and at the same time being played by it by those that presented this futuristic and idealistic view of the historical scriptures, in particular the 70 weeks of Daniel. I believe the church world doesn’t even know that there is a thing called futurism, I didn’t. That is how deep this lie is. For all they know, and for all we knew back then, the norm was and still is the future coming of Christ, the future rapture, and the topic at hand the future thousand year reign. The proponents for a future interpretation of end times (the ones who claim to know it all) puff themselves up as authorities against all those that oppose their Jewish Catholic Jesuit-created futuristic doctrinal point of view. It is a long made up term by my bride and I, but there is no other way of explaining it, but by saying it. All branches of christianity and all religions originate from one wicked rabbinic family. Don’t think for one moment that you are not a religion, just because you call yourself a Christian. As a matter of fact all religions are patterned after synagogue worship (How even the Occult was Disguised). The link to that study should tell you a lot of who we are dealing with today. And that is exactly where it originates from. It comes from the jesuits (but just take a peek at one verse, among a few, and tell me its just a coincidence, Num 26:44), which comes from the Jewish Catholic church, hence the aristocratic System of the Phoeni-shems, or as the dark web calls them, the Black Nobility, or the elite, the Masons, etc...It is the mingled Canaanites with the Japhethites and Hebrews/Shemites.

On our website, there is a tab that explains what we believe (What we Believe). In it, it is mentioned that we are not Preterists first and foremost. But that is what many unlearned scholars (an oxymoron) label us as. Just because someone believes that all prophecy is fulfilled does not make them a preterist. Look at the facts and the evidence and then judge the matter, but above all, pick up your freakin bibles and study it for the so-called “love of god” that you claim to have. We are not Futurists, but we used to be. We are not Calvinists. Just because one believes in predestination (Rom 8:29, 30, Eph 1:5, 11), does not make them a follower of a Jew, yes Calvin was an enemy of God and he was a cursed aristocratic Jew. We are not Jehovah’s Witnesses. If one does not participate in any holiday (which comes from the words “holy day”), including his own date of birth, that does not make them a JW. We are not Protestants, Pentecostals, Puritans, etc... nor any other label many want to label us as. Why is it that we must put labels on people (judging by our own perception, judging by appearance) and put them down just because others do not agree with their false instruction/doctrine and their false interpretation? And yet they want to say that they are not judging by

judging themselves innocent, lol. And even if they claim to be judging righteous judgment (Jn 7:24), is it really God's righteous judgment or is it your own judgment (Mt 7:1)?

Some futurists do not like dispensationalists, and viceversa, and yet they both fall under the same umbrella of *futurism*. What are the doctrines of futurism? Well, if you have to ask that question, then you really do not know your bible, now, do you? And it is not a put down, and I am not trying to be funny, quite the opposite, I am serious. I am not trying to pick a fight with anyone either nor debate (Rom 1:29), but then again this is what many will perceive, and that is ok too, I am used to it. I am speaking from what I believe to be righteous anger (Eph 4:26), I am ticked off and appalled by all these intentional "divided" religions, especially those that claim to be "the church" or "christians". They are all lying, without a doubt. If you claim to be a christian and are in a church, then you are a futurist, plain and simple. They are lying about a future coming of christ, the future rapture, and of course the topic at hand, the future millennium, everything they teach is based on a future way past 96 a.d. Why 96 a.d.?

Have you, dear reader, personally read your bible on your own? Studied it on your own? Exegeted it on your own? And eisegeted it on your own without the knowledge and permission of your pastor? Or is it that you are too busy with your daily activities (life) that you just don't have time to study? How hungry are you for the truth? Can you actually say (and be honest before God) that you know and believe God because you studied it for yourselves? And when I say "study" I do not mean "read your bible". Reading your bible is a given. Reading and studying are two different things. Studying your bible does require reading it, but that is not what I mean. When I say study, I mean investigate, research, compare commentaries, manners and customs, have at hand dictionaries, encyclopedias, lexicons, concordances, history and of course, study the languages they were originally written. In this case it is Hebrew/Chaldee in the OT and Koine Greek in the NT. Get an interlinear bible coded with Strong's concordance and that will get you started. And you do not need to learn the Hebrew and Greek alphabet.

My next question is, do you, reader, know and believe God because you read and studied it for yourselves or does the pulpit **interpret** it for you? There is a difference, a wide difference. Are you a true witness for Christ or just someone who heard another **so called witness**? How do you know that **so called witness** is telling you and teaching you the truth? And at this point it doesn't even matter if it is being taught from an NIV translation of the bible or a KJV translation. It is still being taught as future. What was the standard scriptures before 1611, the year of the KJV? The point is, you cannot even trust a watered down version of the truth. Especially when it was translated by the Phoeni-shems and Protestants, which are also phoeni-shems ("controlled" opposition with the same controlled narratives). They are both from one wicked rabbinic family and the same wicked enemy mocking christianity. One teaches lies and the other opposes the lie but still points the finger to Rome as the whore of Revelation (futurism). They are both lying. So how can you trust a pul"pit" teaching and interpreting the bible for you? I speak from experience. Don't you want to know the truth of scripture without anyone altering it for you? You "must (it is a requirement, a necessity)" study the scriptures for yourself (II Tim 2:15, Neh 8:8), in it's original text, otherwise kiss your butt goodbye, because you are giving your money away (tithes, offerings, funds for this and funds for that) and following false instructions from liars that have no business teaching something future that has already come to pass. Is a true berean one that does not investigate and does not search the scriptures? Do you even know what a berean is? I am not trying to be funny, just ticked off, this is how far away we are from the truth. The farther we are away from the time frame of Christ and the apostles and 26-70 a.d., the farther away from the truth we will always be, especially when all we have as teachers are set up by the Phoeni-shem system with all their false belief systems and then comes also the synagogue based churches with numerous denominations with different instructions/doctrines and they are always divided as a result, but want to call themselves the united church and they all have the truth, and they are all brothers and sisters and yet differ and divide, because that is what they market. Are students of the word supposed to follow someone elses instructions and doctrines? Why can't you just sit down, take your time and study it on your own? What is your \$%\$# excuse? Are you just that comfortable with the instructions taught from the pul"pits" (yes, by wicked men assigned on purpose to mislead you from the truth)? And I do mean, every pul"pit". **All religions and all denominations are patterned after synagogue worship**, in case you didn't know. And until you

understand that, you can not and will not understand what has happened in the past 1,900 years or so. The current events today are all staged (believe it or not, I don't really care), by the whole's surviving aristocratic Rabbinic children, and the whole world are going googoogaagaa over all of these hideous monsters. These are stage actors (*hupokrites*), including the world leaders, they are all stage actors! They are keeping you all distracted, especially the "churches", the *goyim*/the *ethnos*/the gentiles. Not just any gentile, but the poor *goyim*. That is what we are all called, other than *vile*, *vulgar* and *worthless eaters* (Masonic lingo, but they are wicked aristocratic Rabbis). You have no idea what is taking place here til 2030 and beyond, because if you knew, you would not be learning their religion, nor any false instructions (doctrines) of theirs, taught by the pul"pits". What you should be doing, is taking your head out of the sand and pay attention to the present danger, to the biggest biological warfare/genocide taking place before our very eyes.

The pul"pit" can't even judge their own instructions/doctrines and match them up with the scriptures of truth (without being bias) and of course match it with commentaries, lexicons, encyclopedias and let's not forget about **history**, yes history, which **all futurists seem to freakin bypass a lot**. I don't know if they are doing it on purpose or they are just plain stupid. They don't even want to hear it. They have it fixed in their psyche that what they believe and teach is truth. Do you, bible teachers, really believe Jesus is coming back for you? Based on what evidence? Is his bride being persecuted? Are there any prophets in Jerusalem? As per Jesus, prophets can only be killed in Jerusalem, especially the Two Witnesses.

Lk 13:33 – Nevertheless I must walk to day, and to morrow, and the *day* following: **for it cannot be that a prophet perish out of Jerusalem.**

All legitimate Jewish prophets perished within Jerusalem, not in Rome. Tradition says it is Rome, but Christ said, in Jerusalem.

34 – O Jerusalem, **Jerusalem, which killest the prophets**, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen *doth gather* her brood under *her* wings, **and ye would not!**

Tradition says it is Rome. Christ said it was Jerusalem.

What makes you pastors/donkeys so special and so sure of yourselves that he is "coming" for you and your congregation? I call them donkeys because that is what they are. They are a bunch of dumb asses, and they arrogantly and wilfully want to be dumb. There is no reasoning with these dumb brute beasts, which all they want to do is argue and debate scripture without knowing anything about it. They claim to know scripture but teach us Jewish Catholic (Phoeni-shem) fables and traditions painted in their beautiful colorful christian doctrines. And if you question their precious Phoeni-shem doctrines, they go bonkers on you. You are questioning their "authority", as if they had one to begin with. As I see it, you are leading many to rot in their eternal graves. They are not going to see Jesus in heaven and the sad part is, none of us will ever know and that is a humbling reality, come to terms with that and you are on your way to knowing the realistic truth. We don't know where any of us are going as opposed to the norm, where every denomination knows for a fact without a doubt that they are going to heaven just like everyone knows for a fact that the dead are always looking down on us, they are never looking up.

These "ministers of god" get territorial fear conflicts, especially the church/religion we came out of. Let me just give you an extra tidbit. According to [*German New Medicine and the Five Biological Laws of Nature by Dr. Hamer*](#), a territorial conflict (in a CT scan of the brain and organ, bronchial or intrabronchial squamous mucosa ulcers), for example the opponent (*one of the congregants/a sheep*) has not yet intruded the territory but threatens to do so. In this case it is one of the learners or students of that religion. And this is perceived in the psyche (*the psyche interprets*) of the minister, as a threat to their territory, but it starts in the psyche/the *psuche*, the soul first, then it affects an organ and brain simultaneously (*in a CT scan*). And even though the congregants are supposedly in this ministry to be students and to learn about god, they get this territory issue from the freakin pastor, so, go figure that one out, because I can't wrap my head around

that. We moved to a ministry in TN, stayed there for 7 long hard years, probably overstayed our welcome and that is ok. They want to teach you but at the same time they (in their *psuche*) don't want you to learn too much and take over their ministry. Sounds like a paranoia issue to me, what do you think? And yet this is how their psyche interprets it as (Mt 7:1, judge not). And the result of that type of thinking/behavior towards a learner (from the minister's psyche) is the issues with breathing, the *pneuma*. So with that little tidbit being said, I say this with gladness, keep it up and keep beating students up for wanting to do the right thing before God and take no accountability for their perceptions, blame it all on the students and chase them away as criminals and call the cops on them. "Alas my opponents are gone" is what they perceive ("I don't want them here" is what a TN pastor said about us to another congregant that was just trying to patch things up between us). This territorial conflict that they perceive leads them to mistreat people, because of a territorial issue that happened and started as a child (a biological shock). Exactly how does one make disciples then, (like Jesus said in Mt 28:19 – *disciple all the nations*), when not one congregant can learn too much to be called a trouble maker? So church pastors, are you making disciples as per Jesus? Pastors/bible teachers with territorial issues can never make disciples/learners, instead they just want the spot light for themselves and claim to be doomsday prophets or end time prophets. Besides, you are just part of the Phoeni-shem System with their made up religions with no hope like all their other made up religions. So keep on labeling yourselves as bible teachers and prophets, which is already done away with.

If any one boasts to be studying for 20 plus years and are still hung up on the return of Jesus being any day now, and if someone else is actually studying and comes up with different results (Jesus already came in the clouds with his army in 70 a.d.), even though, we all claim to use (theoretically speaking) the same study tools (a Strong's Concordance, many Lexicons of both Testaments, many Commentaries on both testaments, many Biblical Dictionaries, History, etc...) then one of us is actually right and hated while the other is full of sugar coated lies or maybe we are both wrong. Scriptural and historical evidence is what is needed to prove whether all prophecies are still future or still has to come to pass. If scripture says that we are to be of the same mind, and in unison (I Co 1:10), then we should be getting the same revelation with the same exact results through searching and studying the scriptures with the proper study tools. As a whole we are all either following or had been following a religion based on fear and control. Each and every church and religion is designed to fail and divide. We are not united in thought nor practice and we will never be united like they were in the apostles time, before they were "snatched and escorted (by his angels in flaming fiery chariots)" away to meet the lord in the air in 70 a.d. just like Elijah and the chariots that took him up **to meet the Lord in the air**.

II K 2:11 – And it came to pass, as they still went on, and talked, that, behold, *there appeared* a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.
Ps 68:17 – **The chariots of God** are twenty thousand, *even* thousands **of angels**: the Lord *is* among them, *as in* Sinai, in the holy *place*.

Mt 26:53 – Thinkest thou that I cannot now pray to my Father, and he shall presently give me **more than twelve legions of angels**?

II Th 1:7 – And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven **with his mighty angels**,

8 – **In flaming fire** taking vengeance on them that know not God (eventhough they are Jews), and that obey not the gospel of our Lord Jesus Christ:

But this is not the only occurrence of him coming down to earth.

Gen 11:5 – And **the LORD came down** (**κατέβη/katabainō** – same spelling in Rev 20:9) to see the city and the tower, which the children of men builded.

Ex 19:11 – And be ready against the third day: for **the third day the LORD will come down** (**καταβήσεται/katabainō** – same spelling in I Th 4:16) in the sight of all the people upon mount Sinai.

Ex 19:20 – And **the LORD came down** (**κατέβη/katabainō**) 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** (κατέβη/*katabainō*) 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** (κατέβη/*katabainō*) **in the cloud**, and stood with him there, and proclaimed the name of the LORD.

Num 11:25 – And **the LORD came down** (κατέβη/*katabainō*) **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** (κατέβη/*katabainō*) **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** (κατέβη/*katabainō*) 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** (κατέβη/*katabainō*); and darkness *was* under his feet.

Isa 31:4 – For thus hath the LORD spoken unto me, Like as the lion and the young lion roaring on his prey, when a multitude of shepherds is called forth against him, *he* will not be afraid of their voice, nor abase himself for the noise of them: so shall **the LORD of hosts come down** (καταβήσεται/*katabainō*) to fight for mount Zion, and for the hill thereof.

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

Mic 1:3 – For, behold, **the LORD cometh forth out of his place, and will come down** (καταβήσεται/*katabainō*), and tread upon the high places of the earth (Jerusalem in 70 a.d.).

So, the Messiah coming in the clouds is nothing new, as you can see. This must have been awesome to witness. I would have loved to see any of the Lord's phenomenons.

I used to believe and teach that the thousand year reign was present tense, meaning that the “church” is presently reigning with Christ now (*idealism*), while others taught this as a future reign on earth, but then again, did I actually study that on my own? Honestly, no, I followed and studied some one else's interpretation/doctrine and put me and my bride in danger. And that is the point, which many seem to miss and miss it on purpose for personal unrighteous reasons against us. How do you know you are going to meet your maker if you have not personally investigated/searched/studied him, not just for yourself, but for your bride and children as well? It is your responsibility, individually, to know the scriptures (as priests and kings, if that is what we are supposed to be, 2000 years later) and you are also accountable for it. I do not like being deceived nor being lied to and then on top of that to be mocked at by those who gave us this Jesus religion with tons of denominations. I can't speak for everyone else though. You might like it or tolerate it to a degree, but my wife and I, we don't. And we try to stay away from futurists, but that doesn't always work. And you can say that you are not following a lie all you want, the point is that you do not know God if you are relying on someone else to teach you, especially nowadays, when there is not even supposed to be any religions period, that is, if Christ came back in 70 a.d.. I call that taking your chances with God. Are you willing to take your chances with God? I do not want to be in your shoes if your answer was yes.

But getting back to the topic at hand, the thousand year reign – I didn't actually study this topic when I was in religion, as I said before, I went with the interpretation of the only bible teacher I ever had (my *eikon*) and I didn't even fact-check to see if what he taught lined up with scripture, I trusted him, but then again I was still young and just starting to learn how to use the biblical study tools, which we were taught to use. And this same *eikon* actually said, many times, “do not take my word for it, study it and make sure if what I am saying lines up with scripture”. If I didn't fact-check this back then, then I definitely know that many of you haven't and are not fact-checking your pastors. I do not believe that Christ is coming in the future, in our age or in our generation period and you already saw why, when, what, how and who from the previous study of [the Two Witnesses and their Prophecies](#). And I do not say it because I have a mental ascnt to this belief. My wife and I have researched it and studied it together and shared it with our group and

documented all the evidence. Prior to that I had been teaching the future coming, and God corrected us and we have repented of this false instruction, which many follow. Just because you trust your bible teacher doesn't mean he is teaching you the truth. Just because the world follows it, does not mean that we should follow their religion.

Ex 23:2 – Thou shalt not follow a multitude to *do* evil; neither shalt thou speak in a cause to decline after many to wrest (twist and pervert) *judgment*:

So, I am pretty well versed in this doctrine of futurism, especially when I only sat under one mentor for over 15 years (from 1998'-2015'). Where I came from this was all the teacher taught, it was and still is his primary doctrine, besides Predestination. All this teacher knows, at best, is do "word studies" and he watches a lot of news, programs and sports on TV, loves his music and his legal drugs/poison and this is where he gets his theology from and he defends all these. Why would Christ reveal to a couple of nobodies, like us, with no ministry aspirations? We never had any, as opposed to those that have accused us of wanting their ministry or wanting one period, and look who actually accused us of wanting a ministry and those that actually have one nowadays – if you will notice we still don't have a ministry, you idiots, freakin liars, gossipers. Why would Christ reveal to us that the millennium is not a present tense action, nor future tense for that matter? John's style of writing is interestingly different. It looks as if it were future tense in this chapter, but that is only if a futurist is teaching it. If another comes with fresh eyes and is not influenced nor indoctrinated (in our case, we repented of this foolish doctrine) and is trying to do what is right before God (separating from unbelievers including your household, bearing your cross daily, conforming to His likeness daily, studying the way he or she should, etc...), then God will reveal himself to you through the scriptures.

The thousand year reign is actually past tense and that is the only way it makes biblical logical (*logos*) sense. Keep it future tense and it will keep you guessing til you die, keep it present tense and it keeps you guessing too. Same as chapter 12 with Satan being in the garden (past tense), persecuting Christ (past tense) and then the great tribulation of the *ekklesia* for 3½ years (future tense for them, but past tense for us – a.d. 66-70). This is the completion of the last half of the 70th week of Daniel's 70 weeks (Dan 9:27 – *and for the overspreading of abominations he shall make it desolate*). It is not that difficult if you know what to look for when studying. Remember this is a historical book and scripture interprets scripture. Everything in the bible are actual historical accounts that took place in the past and the second coming of Christ coming in the clouds is no different. It already took place in history and it was witnessed by two historians (*Josephus* and *Tacitus*). Did these historians know what was taking place? Did they actually see Christ? I highly doubt it, but they did see somethings taking place. The same can be said of the two witnesses (John the Baptist and The Messiah/that Prophet) in chapter 11, it says *I shall give (didomi* – future tense), but it is a past tense event chapter (3½ years prophesying, 26-30 a.d.). The two witnesses time frame was the first half (middle) of the 70th week of Daniel (Dan 9:27 – *and in the midst of the week he shall cause the sacrifice and the oblation to cease*). This is also the same time frame of the first half Dan 9:27, *And he shall confirm the covenant with many for one week* (Mt 26:28 – *For this is my blood of the new testament/the new covenant/new agreement*). Scripture says He did it openly (Col 2:15 – *he made a shew of them openly*). And just a reminder, *prophecy* in I Co 13, just like *tongues* and just like *knowledge* are all done away with, so if there is going to be two witnesses "prophesying" in our day and age, how does one reconcile the two witnesses prophesying in the future but at the same time prophesying being done away with? You are going to have to do a lot more than just doing word definitions. Self proclaimed bible teachers teach us how to study, using proper study tools and what not, but they don't apply it to themselves, especially the historical parts, good grief man. Same story with all of the other false teachers/false historians/guessers.

Let's dig through the scriptures.

Rev 20:1 – And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

The key words here to understand who this angel was, is the word *come down*. I said “was”, because as I mentioned before, this is past tense, not future tense. This is not a prophetic futuristic doctrine, this was a prophecy account that came to pass and is a historical fact. When you start looking at the book of Revelation as a historical account of what took place in 70 a.d. with the whore of Babylon being Jerusalem, then it starts to make sense scripturally, genealogically, chronologically and above all, historically, and it starts to unfold before your very eyes. *Come down* is the word **καταβαίνοντα/katabainō**. The first word (**καταβαίνοντα**) is the actual Greek spelling and the second word (*katabainō*) is the *Strong’s Concordance* word. Now, I have read many commentaries and other writers and they guessed/interpreted this and honestly have not come to a concrete conclusion of who this angel is. They skip and hop around commenting here and commenting there just to say they don’t know. Why comment on a verse if you don’t know anything about it? Examples of commentaries doing this are John Calvin, Matthew Henry, etc... They are just guessing, and all because of the indoctrination of the futuristic instruction of Revelation. I don’t believe we are to guess at what things mean in scripture and then interpret it and it doesn’t matter who you are, a famous theologian, like John MacArthur (this is my ex-teacher’s pastor and where he gets his theology from and that is why he elevates John so much, he follows John, a Mason, he does not follow Christ, the Messiah), or not. This same exact spelling (**καταβαίνοντα**) is mentioned two other times.

Rev 10:1 – And I saw another mighty angel *come down* (**καταβαίνοντα/katabainō**) from heaven, **clothed with a cloud**: and a rainbow *was* upon his head, and his face *was* as it were the sun, and his feet as **pillars of fire**:

I believe we can all agree that this *mighty angel* is the Lord Jesus Christ himself. Now let’s look at the other verse,

Rev 18:1 – And after these things I saw another angel *come down* (**καταβαίνοντα/katabainō**) from heaven, having great power; **and the earth (or Jerusalem) was lightened with his glory**.

And I guess we can all agree that this *angel* here is also the Lord Jesus Christ himself. So, the concrete conclusion is that the third and last mention of this angel *coming down from heaven* in Rev 20:1 is the Lord Jesus Christ himself and he has **a key to the bottomless pit** among other keys. I mean, who else would the Father entrust to bind and loose Satan? Who? Michael? Gabriel? It has to be Christ himself. And that is how “eisegeting” is done. It is not that hard. You just have to practice using the right tools for studying. There is a lot of trial and error, but the reward is sweet. Knowledge and growth of the lord is sweet. You just have to focus in studying to know and not trust the pul“pits” and their unlearned interpretations.

The key is the NT Greek word **κλειδα/kleis**. It comes from the verb **kleio** meaning *to shut*. In Latin it is the word *clavis*, in Spanish it is *clave* (or *llave*). It comes from the root verb *claudere* (Spanish *cerrar*), meaning *to close*. We get the word *claustrophobia*, meaning the fear of having no escape or being *closed-in*. *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** (*just like today, no different*) against them (Lk 11:52; compare Mt 23:13). *McClintock and Strong’s Cyclopedia* says, the term *key* is frequently used in Scripture as the symbol of *government, power, and authority*. *Dictionary of the Bible by James Hastings* says, the key to the prophets, as well as to the Rabbis, was the symbol of physical and moral authority and power. The **power of the keys** leads on naturally **to the power of binding and loosing**, which, though not the same as the power of the *keys*, may be regarded as one of the **chief exercises of that power**. To *bind* in rabbinic language, is **to forbid**; to *loose* is **to permit**. *Lightfoot* says that *thousands of examples* of this usage might be produced. One instance may suffice. *Concerning the moving of empty vessels [on the Sabbath day], of the filling of which there is no intention; the school of Shammai binds it, the school of Hillel looseth it. It is the power of laying down the law* for his fellow-disciples, **like a true Rabbi**. Or perhaps it is more

exact to say that it is the power of interpreting in detailed application the law which God has laid down in general terms. Authority is given him to say what the law of God allows (*loosing/permitting*), and what it forbids (*binding/forbidding*); and the promise is added that his ruling shall be upheld in heaven, and is consequently to be regarded as binding upon the consciences of Christians. We must accordingly conclude that the binding and loosing power first bestowed upon St. Peter is not represented in NT as an exclusive privilege of the apostles. The power appears to be connected with *judicial discipline* over individual members of the society. The *binding and loosing* are not, in this case any more than elsewhere, to be interpreted as the absolving and retaining of sins; they seem to mean *the prescribing what the offender is to do and not to do*. But, in case of his refusal to comply with these requirements of *the Church*, he is to be treated as *a heathen man and a publican*, *i.e. as excommunicate (separate, cut off communication)*; and the resistance to the authority of the Church is to be considered *as resistance to the will of Heaven*.

This *key* belongs (genitive case) to *the bottomless pit*. *Of the bottomless pit* is one word in the Greek, **ἀβύσσου/abussos**. This same exact spelling is mentioned six times in the book of Revelation.

#2 – Rev 9:1 – And the fifth angel sounded, and I saw a star fall from heaven unto the earth (unto Jerusalem): and to him was given *the key (κλεῖς/kleis)* of the *bottomless (ἀβύσσου/abussos) pit*.

#3 – Rev 9:2 – And he opened the *bottomless (ἀβύσσου/abussos) pit*; and there arose a smoke out of the *pit*, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the *pit*.

Pit is the word **φρέατος/phrear**. *CBL* says, the word *phrear* denotes a *cistern, pit, or well*. Essentially it describes *a hole* dug in the ground for various purposes, notably *water collection* and storage. It is contrasted with *pēgē*, which was *a natural spring or fountain*, as well as with *krēnē*, also a spring (*Liddell-Scott*). In the Septuagint it predominantly translates *bē'ēr, a well* (as in Beersheba). In Lk 14:5 the word *phrear* is *the hole* into which an ox may fall. In Rev 9:1, 2 it is the shaft of the abyss out of which issue smoke and the locusts. In Jn 4:11, 12 Jacob's well is called a *phrear*. This well is 138 feet deep with a water level 75–80 feet below ground and was surrounded by a short wooden or stone wall upon which one might sit. In Jn 4:6 this well is also called a *pēgē*. Apparently due to its depth it not only collected surface water but had *subterranean sources* as well (*Interpreter's Dictionary of the Bible*). *McClintock and Strong's Cyclopedia* says, in Rev 9:1, 2, and elsewhere, the *bottomless pit* is the translation of *to phrear te abussou*. The A.V. has rightly taken *phrear* here as the equivalent of *bor* rather than *beer*. *The pit of the abyss is as a dungeon*. It is opened with a key (Rev 9:1; 20:1). Satan is cast into it, as *a prisoner* (Rev 20:2).

#4 – Rev 9:11 – And they had a king over them, which is the angel of *the bottomless pit (ἀβύσσου/abussos)*, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon.

#5 – Rev 11:7 – And when they shall have finished their testimony, the beast (Jerusalem) that ascendeth out of the *bottomless pit (ἀβύσσου/abussos)* shall make war against them, and shall overcome them, and kill them.

Who killed Jesus and the prophets, and the apostles and saints? Was it Babylon? Persia? Greece? Or Rome?

#6 – Rev 17:8 – The beast that thou sawest was, and is not; and shall ascend out of the *bottomless pit (ἀβύσσου/abussos)*, and go into perdition: and they that dwell on the earth (Jerusalem) shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

To get a better understanding of **ἀβύσσου/abussos**, let's look at some OT LXX Greek verses

Gen 1:2 – And the earth was without form, and void; and darkness *was* upon the face of *the deep* (**תְהוֹם/tehôm/ἀβύσσου**). And the Spirit of God moved upon the face of the waters.

Gen 7:11 – In the six hundredth year of Noah’s life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep (בְּהַיְתָּוֹת/ *těhôm*/ ἄβύσσου) broken up, and the windows of heaven were opened.

Gen 8:2 – The fountains also of the deep (בְּהַיְתָּוֹת/ *těhôm*/ ἄβύσσου) and the windows of heaven were stopped, and the rain from heaven was restrained;

Job 38:16 – Hast thou entered into the springs of the sea? or hast thou walked in the search of the depth (בְּהַיְתָּוֹת/ *těhôm*/ ἄβύσσου)?

Job 38:30 – The waters are hid as *with* a stone, and the face of the deep (בְּהַיְתָּוֹת/ *těhôm*/ ἄβύσσου) is frozen.

Job 41:32 – He maketh a path to shine after him; *one* would think the deep (בְּהַיְתָּוֹת/ *těhôm*/ ἄβύσσου) *to be* hoary.

Isa 51:10 – *Art* thou not it which hath dried the sea, the waters of the great deep (בְּהַיְתָּוֹת/ *těhôm*/ ἄβύσσου); that hath made the depths of the sea a way for **the ransomed** to pass over?

Isa 63:13 – That led them through the deep (בְּהַיְתָּוֹת/ *těhôm*/ ἄβύσσου), as an horse in the wilderness, *that* they should not stumble?

The *key* to the *abyss* comes with *a great chain* in Rev 20:1. *Chain* is the word ἄλυσιν/ *halusis*. *CBL* says, the word is probably a compound form of *a*, *not*, *luō*, *loose*, and *-sis* (a suffix indicating action). *Halusis* refers to a chain, handcuffs, or imprisonment **which would bind**. *Word Pictures in the NT by Archibald Thomas Robertson* says, a great chain (ἀλυσιν μεγάλην). Paul wore a ἀλυσίς (alpha privative and λυω, to loose) in Rome (II Tim 1:16); as did Peter in prison in Jerusalem (Acts 12:6).

This is a word play on the term *binding* (*deo*) *and loosing* (*luo*). Let’s continue with Rev 20.

Rev 20:2 – And he laid hold on the dragon (δράκοντα/ *drakōn* – same spelling in Rev 13:4 *dragon*, Job 26:13 *serpent*, Job 41:1 *leviathan*, Ps 91:13 *dragon*, twice in Isa 27:1 *leviathan*), that old serpent (ὄφιν/ὄφις/ *ophis* – same word used twice in Isa 27:1, *serpent*), which is the Devil (διάβολος/ *diabolos* – same word used in I Ch 21:1, Job 1:6, 7, 9, 12, 2:1, 2, 4, 7, Ps 109:6, Zec 3:1, *satan*), and Satan, and bound him a thousand years,

ENTER, THE THOUSAND YEAR REIGN of “King David’s lineage” of the kings in Jerusalem.

He laid hold on is the word ἐκράτησεν/ *krateō* (aorist tense, meaning past tense). *CBL* says, *krateō* (*we get the word aristokrat*), *to be strong, to possess power, to rule, to hold, to take* (as in *to arrest*), *to grasp*, appears in classical Greek to describe an inherent power. The mythical gods, for example, had a force which was theirs by virtue of their identity or position. The same applied to world rulers. *Krateō* occurs often in the sense of *winning or seizing by force*. The idea of **arresting or imprisoning** is also a common usage of the word. In the legal context *krateō* is used to describe the right of possession (*Liddell-Scott*). The Septuagint employs *krateō* about 170 times. It occurs in all of its classical uses except for the legal sense. Most often *krateō* is used for *chāzaq* which means *to be strong*. *Chāzaq* also is used in the sense of *to grasp*. In Gen 19:16 the angels *laid hold* of the hand of Lot to hasten his departure from Sodom. In this case the angels exercised their inherent power to deliver Lot. In Isa 42:6 God promises to hold Christ by the hand (empower Him) for the purpose of fulfilling His ministry in establishing the new covenant. There may be some theological significance to the usage of *krateō* in Jdg 16:26 where a lad held Samson by the hand. The boy was using the inherent power of this assigned role of holding the prisoner. That power was shown to be minimal when a moment later Samson used the power given him by God to push out the pillars of the building causing the whole structure to collapse. God’s power supersedes all inherent power given to man. In the NT *krateō* is used most often in the sense of **take hold of forcibly**. The Pharisees (*the aristocrats*) wanted **to take hold of** Jesus several times (Mt 21:46; Mk 12:12) but refrained for fear of the crowds’ support of Christ. John the Baptist **was seized** by Herod (Mt 14:3; Mk 6:17), and Jesus told a parable of how an

unforgiving servant **laid hands on** and **seized** a debtor by the throat demanding payment (Mt 18:28). The idea of *taking hold* always implies inherent power but not necessarily *force* (roughness). Jesus frequently *took hold* of those needing His supernatural help (Mt 9:25; Mk 1:31). After healing a man with a withered hand, Jesus challenged His would-be accusers saying, *What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out?* (Mt 12:11). **Krateō** can also mean *hold fast* with the idea of being loyal to or closely united with someone or something (*Bauer*). The Pharisees were admonished **for holding** the traditions of the elders (Mk 7:3), while Christians are encouraged to hold to the traditions of Christianity (II Th 2:15). The disciples on the Emmaus Road did not recognize Jesus because their eyes were *holden* (held back, prevented from seeing) (Lk 24:16), but death itself could not *hold back* Jesus (Acts 2:24).

Bound is the word **ἔδησεν/deō**. *McClintock and Strong's Cyclopedia* says, **to bind and to loose (deo and luo)** are figurative expressions, used as synonymous with command and forbid; they are also taken **for condemning** and absolving (Mt 16:19). **Binding and loosing**, in the language of the Jews, expressed **permitting or forbidding**, or **judicially declaring any thing to be permitted or forbidden** (comp. Jn 20:23). In the admission of their doctors to interpret the Law and the Prophets, they put **a key** and a tablebook into their hands, with these words; *Receive the power of binding and loosing*, to which there seems to be an allusion in Lk 11:52. So Christ says, *I am not come to destroy, to unloose or dissolve, the law, but to fulfil it*, that is, to confirm and establish it (Mt 5:17). The expression *to bind the law upon one's hand for a sign*, etc., is figurative, and implies an acquaintance with it, and a constant regard to its precepts; but the Jews construed the phrase literally, and bound parts of the law about their wrists; hence the custom of wearing phylacteries. Rolls or volumes of writing were tied up; hence the expression in Isa 8:16. *A Key to Symbolical Language of Scripture by Thomas Wemyss* says, **to bind is to forbid**, or to restrain from acting. **To loose is to permit**. See *Lightfoot on Mt 16*, and the Scholiast upon *Homer's Iliad* where **the binding of Mars with a strong chain is explained of putting an end to war**. *CBL* says, The basic meaning of **deō** is *to bind*, either in the sense of *to bind together* or *to bind to* (something). These usages were commonly found in both classical Greek and the Septuagint and led naturally to binding as a **synonym for to chain or to take prisoner** (Ps 149:8). Since there were other Hebrew words for the fastening idea, the Septuagint often uses **deō** to convey **imprisonment**. In the magical systems of pagan peoples the term *bind* was used to describe the power exercised over someone by a sorcerer, god, or spirit. Release from that power was called *loosing*. A final matter concerns the **binding** and **loosing** of Mt 16:19 and 18:18. The scribes and Pharisees of Jesus' day believed they had the prerogative to speak for God on matters of the Law, thus having the power to **bind** and **loose** any Israelite. Jesus announced first to Peter (as a representative disciple, 16:19) and then to all the disciples (18:18) that in contrast to the scribes and Pharisees, who *lock up* the kingdom of heaven, Christians have the keys (i.e., authority based on Jesus' words) **to bind and loose** (i.e., **prohibit and allow certain conduct and exercise Church discipline**).

But unfortunately many church folk do not like to be corrected (rebuked, admonished, it all depends on how they interpret it in their psyche) nor do they like correcting (rebuking/admonishing) others for that matter. No one corrects anyone anymore and we are still supposed to be walking in truth and conforming? How does that work? Nor does anyone want to repent. Church folk don't think they need to repent especially if they have no conviction of their wicked actions, sin. That makes absolutely no logical sense. God has laws about keeping each other in check in Israel and if active unrepentant sin is in the camp it is our sacred duty to deal with this sin and get sin out of the camp, but we want to make lame excuses for either being corrected or not correcting others. They say they believe in Christ, but in God's works they deny/contradict him. They claim to know God through studying, but they only follow and study the person behind the pul"pit" or they follow their watered down bible, with no actual need of studying the bible, commentaries, definitions, history, etc... The pul"pit" has full control of the church folk with their future prophecy show and their future narrative that is being taught to you. The pul"pit" says to the one giving correction, "some people think they know it all" or "do you think you know it all"? The pul"pits" claim to receive humble correction, but the correction has to come directly from God though, because they cannot and will not accept correction from any one beneath them. They will not and I repeat, they will not receive correction from anyone, they say they do but they don't, they are straight up thieving liars. They interpret in their psyche,

that “correction”, coming from a nobody, is a cuss word. If it messes with their status, money and their narrative, then they will not flinch to godly biblical correction. It is in their nature to not want the truth, they are stiffnecked. They blantly call others vessels of wrath, as if they knew for a fact that they themselves aren't. All churches think the same. It is all about control. The only thing they are doing is getting old and not conforming. If the people only knew that all prophecy is fulfilled and that 70 a.d. is being hid from us on purpose. If you would know who the system is, you would be fuming, you would not bow to them and you would get out of their ridiculous religious system, which is basically used to control us and keep us distracted. Distracted from what? From knowing who the enemy is today. From knowing who is in charge of everything.

Back to Revelation 20,

So Satan was *bound* (aorist tense) for *a thousand years*, but it is not present tense nor future, even in the original Greek text it says it is past tense. So why are you teachers teaching it as future? Why? I just don't get it. *Thousand* is the word **χίλια/chilioi**. *CBL* says, this adjective can be found in classical Greek from the time of *Homer* and means *a thousand*. *Herodotus* used it of *a thousand* horses (*Liddell-Scott*). As a demonstration of his love for God, Solomon offered *a thousand burnt offerings* to the Lord (I K 3:4). In the NT Peter used **chilioi** to describe the timeless dimension of God where *one day is with the Lord as a thousand years, and a thousand years as one day* (II Pet 3:8). In Rev 11:3 *the two witnesses*, empowered by God, will *prophesy a thousand two hundred and threescore days*, the same length of time that God promised to sustain the *woman* in the *wilderness* (Rev 12:6). **Chilioi** is also used in reference to the *thousand years* Satan will be bound while *the redeemed reign with Christ* (Rev 20:2-7).

Where my bride and I came from we were taught that **χίλια/chilia** meant 2000 or more. Well, let's take a look at the LXX verses for this *same exact spelling*. If this is true, then it should be 2000 all throughout scripture, right?

Gen 20:16 – And unto Sarah he said, Behold, I have given thy brother a thousand (**χίλια/chilia**) *pieces* of silver: behold, he is to thee a covering of the eyes, unto all that *are* with thee, and with all *other*: thus she was reprov'd.

Now if **chilia** means two thousand or more, then, does that also apply to this verse, 2000 pieces of silver? It is spelled exactly the same, so it should apply here as well, wouldn't it? Let's move on to the next verse,

II Sam 8:4 – And David took from him a thousand (**χίλια/chilia**) *chariots*, and seven hundred horsemen, and twenty thousand footmen: and David houghed all the chariot *horses*, but reserved of them *for* an hundred chariots (I Ch 18:4).

Can we apply 2000 chariots here, since it is **chilia**?

II K 15:19 – *And* Pul the king of Assyria came against the land: and Menahem gave Pul a thousand (**χίλια/chilia**) talents of silver, that his hand might be with him to confirm the kingdom in his hand.

How about here with 2000 talents of silver?

I Ch 19:6 – And when the children of Ammon saw that they had made themselves odious to David, Hanun and the children of Ammon sent a thousand (**χίλια/chilia**) talents of silver to hire them chariots and horsemen out of Mesopotamia, and out of Syriamaachah, and out of Zobah.

Ezr 1:10 – Thirty basons of gold, silver basons of a second *sort* four hundred and ten, *and* other vessels a thousand (**χίλια/chilia**).

Job 42:12 – So the LORD blessed the latter end of Job more than his beginning: for he had fourteen thousand sheep, and six thousand camels, and a thousand (**χίλια/chilia**) yoke of oxen, and a thousand (**χίλια/chilia**) she asses.

Ps 90:4 – For a thousand ($\chi\acute{\iota}\lambda\iota\alpha$ /*chilia*) years in thy sight *are but* as yesterday when it is past, and as a watch in the night.

And this is just to point out that if anyone is going to apply 2000 years (or more) as a definite meaning for *chilia*, then you are going to have to apply 2000 to all verses that contain the actual spelling of *chilia* in it. What we were taught in these religious synagogues is stupid and we fell for it but thankfully came out of it, thank the Lord for His mercy otherwise we would still be stuck with this destructive doctrine. It is actually the most deceptive doctrine in the world today. The biggest con is not xmass. It is not accept christ, it is not birthdays. The biggest con is having a place to gather (a temple/church/synagogue) and call themselves christians, when there shouldn't even be any church or religions for that matter. It is all a con to keep us controlled and distracted. The next con is their future prophecy doctrines, the 2nd coming of christ, the rapture, the 2 witnesses, satan's little season, the millennium, etc...

[Wikipedia](#) says, Throughout the monarchy of Saul, the capital is in Gibeah. After Saul's death, Eshbaal rules over the Kingdom of Israel from Mahanaim, and David establishes the capital of the Kingdom of Judah in Hebron. After the civil war with Saul, David forges a powerful and unified Israelite monarchy and rules from c. 1000 to 961 BCE. *Shadow on the Steps-Time Measurement in Ancient Israel by David Miano* says, David was 30 years old at his accession (*Jesus started his ministry at 30 in 26 a.d.*), and he reigned 40 years (*Jesus died on 30 a.d. and came back 40 years later in 70 a.d. – The **ekklesia** of the OT was in the wilderness for 40 years before entering the promised land. The NT **ekklesia** waited 40 years to enter into the new heavenly Jerusalem, the new promised land*). He reigned over Judah 7 years in Hebron, and he reigned over all Israel and Judah 33 years (*Jesus ministry lasted 3½ years, murdered at the age of 33*) in Jerusalem (II Sam 5:4–5).

The majority (about 99.9%) of churches (which are all patterned after synagogue worship by the way, by none other than the wicked enemies of God), with their tradition, teach that the thousand year reign is a future event, while others teach it as a present day thing (*idealism*). Both come out of the same branch of Jewish Catholicism. Another “ism”, which crept into their synagogues a little over 500 years ago, by none other than the Phoeni-shems, disguised as the Roman Catholic synagogue (Jesuits, Ribera and Lacunza, etc...). Just fyi, Jesuits were and are Jewish ([Jesuits Document](#)),

Num 26:44 – Of the children of **Asher** (one of the sea faring purple peoples) after their families: of Jimna, the family of the Jimnites: of Jesui, the family of the **Jesuites**: of Beriah, the family of the Beriites.

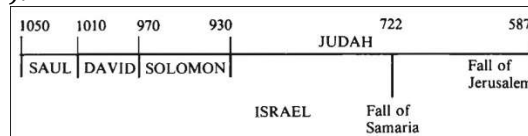
The Jesuits got their name from the bible and ran with it. What? Do you think this is just a coincidence? Ignatius Loyola and the rest of the Jesuits were all Jewish, not Roman Catholic as many assume and most of the popes (papas, fathers, church fathers – Jesus said, *call no man your father* and yet we do and disregard His word, hence disobedience) if not all of them were Jewish as well. But the Jesuits were not the ones who started this future end time prophecy thing. Guess who started it? Just guess. The same person from where we get the date of the book of Revelation from, good ole Ireneaus. Your boy, one of your early church fathers, Ireneaus was the first *futurist*. [Wikipedia](#) says (under *Futurism*), 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. Ireneaus 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), proposed the futurist view. **Lacunza wrote under the pen name "Ben-Ezra"**, and his work was banned by the Catholic Church. 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.

This is the futuristic Jewish Catholic doctrine that the church world follows today. I should know I used to follow this destructive instruction/doctrine. Straight up and down, it is freakin lie. I'd rather know the truth that Christ came (and not knowing if I am his or not), than continue on with this futuristic Jesus with its false hope (they are so arrogantly sure of themselves, I should know, I was one of 'em) that has taken over the church world, leading them to something that will never ever come to pass for them. A small minority (like my bride and I) believe Christ came (physically – *parousia*) in 70 a.d. as prophesied by Jesus Christ himself. You can believe that he is still coming all you want, but you have no evidence and will be very disappointed when he doesn't arrive in your lifetime, then you die and then nothing happens or you just end up in the lake of fire for unbelief or maybe you'll just end up as compost with the rest of the dirt, where we all belong. No one will ever know, not me, not you nor anyone else for that matter. And that is the scary part of which the 99.9% of folks don't seem to think about, nor seem to want nor care to understand, it hasn't dawned on them to research it. Has it not even crossed your mind that you just may be involved in a false hope based on false instruction/doctrine of a religion? When all you have to do is research and study his word on your own, that is if he put it in you to seek and search him. And I don't mean read your watered down English Bibles. Reading is one thing and studying is another. There are study tools to have in order to begin understanding this ancient biblical historical book in its original languages. And if you can't and won't do that, then that is on you, not on anyone else, but don't call yourself a believer. For those that have study tools and for those that claim to know how to study that don't come up with the same conclusions (I Co 1:10), then one of us is actually studying (whether it is copying and pasting or hand writing things down on paper) while the other is in false doctrine and stiffnecked at that. Stiffnecks don't repent. My bride and I are willing to study to know the truth and to repent of the past false doctrines which we were involved in and taught. For example, in creation, tradition taught us that the earth "*became*" without form and void, while scripture says, it "*was*" *without form and void*. "*Became* without form and void" is false doctrine and how do we know that? The only way to know this is by being a *mathetes*/a learner/a disciple yourself. It is not by going to some synagoge (church) down the street to find the answers sitting under a man or woman, a lying thief at that. Whether they are lying knowingly or unknowingly, it doesn't matter to God, they shouldn't be teaching period, if they don't know. We have been so conditioned to go to the pulpits and do as they teach and while you are at it, give your fake tithe requirement, give offerings, give donations, give for those building funds, give, give, give, etc... to these lying bastards. Yes, bastards, because I don't see how they can be sons of God. My bride and I have been done with the synagogue system since 2015. They are all lying, especially if they preach without knowing zilch of the Bible. We have examined what we have believed in the past and have repented of these false teachings and many more to come. Can you be honest with yourselves and say the same?

In order to understand the thousand year reign, one must be familiar with the historical and chronological lineage of the kings of Israel and how long that kingdom lasted, as a united kingdom and as a split kingdom (the 10 Northern tribes of Israel and the 2 Southern tribes of Judah). Not only know their history, because there are a few out there that know their history, but the Lord has not revealed the 1000 year reign to them, because they are stuck in a *future* earthly millennium interpretation. The Lord has to reveal it to you. It does not become a conviction of truth til you start studying, separating, and doing truth, then the Lord reveals himself to you through the searching and studying of the scriptures. You can know bible definitions all you want but it will not become real til the Lord reveals it to you. The feeling is hard to explain, but one just knows that it is not himself getting all these facts, it is the Lord giving it to us and that is good enough for us. I know my limits and my wife also knows hers and we know we cannot come up with the 2 witnesses being John and Jesus on our own and the 1000 year reign being the 1000 years from King David til the birth of Christ. Do the math. You just can't make this stuff up by just guessing. If scripture interprets scripture (as quoted by the highly recognized scholars that studied under Jewish Catholic Phoeni-shem seminaries, colleges, universities, schools, etc...they are all Phoeni-shems whether you like it or not, whether you believe it or not, I don't really care, truth is truth), and if Revelation (as per the pul"pits") is a panoramic view of all time, then we should be able to locate this thousand year reign of Christ with kings and priests in the OT,

right? Does this make logical (**logos**) sense? Or do you still believe it is future? It is obvious that the ones teaching futurism do not know when the millennium/thousand year reign took place, because they are all guesstimating and they will continue this pathway of futurism. This doctrine was designed that way. It was designed to keep the **goyim** controlled, busy and guessing. It is quite funny actually, looking back at the synagogue we came from, the pulpit calls out those that guess at interpreting the scriptures and yet, the same pulpit and his minnie me's don't examine themselves when they guess interpret. They are not studying, they are just following an interpretation of the pulpit. All pulpits are guessing and interpreting, none excluded. The **ekklesia** of the 1st century was not in every corner, nor were they parading in the street, like we are today. They were in constant hiding from constant persecution, from the time of the death of Christ til the great tribulation from their own wicked countrymen. We today are nothing like them, nor should we compare ourselves to be anything like them. We cannot compare ourselves to them, because we (as a whole) are not being persecuted, for **one**. We should'nt even be part of this world government to begin with, that's **two**. If we are preaching the truth that they preached then we get the same results, we should be persecuted and killed as well, right? That's **three**. As mentioned before, the thousand year reign already took place, **in the past**. It was not future for them back then during the time of Christ, nor is it future for us for that matter. When was the Lord actually ruling on the earth before his earthly birth? Who was it that spoke with Adam, Noah, Abraham, Isaac, Jacob, Moses, king David, King Solomon? And all the other kings in this lineage? Some he spoke to one on one and others he sent prophets to speak on his behalf. Before the Lord's entrance into the world, the kings of Judah, starting with King David, reigned with Christ 1000 years, from 1004-5 b.c. til 4-5 b.c. *Encyclopedia Britannica* says, **David had reigned from about 1000** to 962 BCE, a period in which he consolidated a federation of tribes that had been united under the charismatic leadership of Saul, who had reigned for about two decades before David began to construct his minor empire. *Study.com* says, King David of Israel was a real person who **reigned during 1010-970 B.C.E.** He was Israel's second king, succeeding King Saul and uniting the kingdom of Israel. Although his existence was debatable, an archeologist from Israel was searching the Syrian border in 1933 when he discovered a piece of basalt that dated back to the ninth-century B.C.E. The inscription was written in Aramaic and mentioned the *House of David*. This was the first known solid piece of evidence that King David existed. Since then, there have been many researchers that have investigated the life of King David and several archaeological finds that support his existence. One of the most informational books about David is the Bible, to which he is credited with authoring most of the book of Psalms. The bulk of David's life story is written in the book of Samuel, the prophet who chose David to be the second King of Israel. *Mikra-Text, Translation, Reading and Interpretation of the Hebrew Bible in Ancient Judaism and Early Christianity by Martin Jan Mulder* says, The two main bearers of the Israelite literary culture were the priesthood, whose beginnings predate the Conquest and Settlement (late 13th century B.c.E.) and the royal bureaucracy established by King David (**early 10th century** B.c.E.). *Bible Chronology by John Peet*, The period of the monarchies can be fixed by a number of points: the downfall of Babylon (587 BC) and the overthrow of Samaria (722 BC). In addition, Sennacherib mentions his attack on Hezekiah (701 BC), which is Hezekiah's fourteenth year (II K 18:13). We have already mentioned the death of Ahab (853 BC) and accession of Jehu (841 BC). From these dates we can move back to the division of the kingdom in 931/930 BC. **Solomon reigned forty years** (II Ch 9:30) and **David for forty years** (I K 2:11), though they appear to have had a brief coregency (I Ch 28:5). **Saul also reigned for forty years** (Acts 13:21).



The Rand-McNally Bible Atlas says, the Jebusite Period (B. C. 1300-1003).

Handbook of Biblical Chronology by Jack Finegan

Period	Years
1. From Adam to Noah	2,242
2. From Noah to Abraham	1,170
3. From Abraham to Moses	444
4. From Moses to David	599
5. From David to Christ	1,045
Total: 5,500	

In this Chronological table it has #5 From David to Christ is 1,045 years, but that is from birth to birth. As you have read and witnessed, there are many disagreements as to the exact date of when David ascended his throne. We will never know the exact date, but we do have a rough idea. David had oral communication with Christ (via the ephod) while reigning with him as King/Shepherd of Israel.

I Sam 23:1 – Then they told David, saying, Behold, the Philistines fight against Keilah, and they rob the threshingfloors.

2 – Therefore David enquired of the LORD, saying, Shall I go and smite these Philistines? And the LORD said unto David, Go, and smite the Philistines, and save Keilah.

3 – And David's men said unto him, Behold, we be afraid here in Judah: how much more then if we come to Keilah against the armies of the Philistines?

4 – Then David enquired of the LORD yet again. And the LORD answered him and said, Arise, go down to Keilah; for I will deliver the Philistines into thine hand.

5 – So David and his men went to Keilah, and fought with the Philistines, and brought away their cattle, and smote them with a great slaughter. So David saved the inhabitants of Keilah.

6 – And it came to pass, when Abiathar the son of Ahimelech fled to David to Keilah, that he came down with an ephod in his hand.

7 – And it was told Saul that David was come to Keilah. And Saul said, God hath delivered him into mine hand; for he is shut in, by entering into a town that hath gates and bars.

8 – And Saul called all the people together to war, to go down to Keilah, to besiege David and his men.

9 – And David knew that Saul secretly practised mischief against him; and he said to Abiathar the priest, Bring hither the ephod.

10 – Then said David, O LORD God of Israel, thy servant hath certainly heard that Saul seeketh to come to Keilah, to destroy the city for my sake.

11 – Will the men of Keilah deliver me up into his hand? will Saul come down, as thy servant hath heard? O LORD God of Israel, I beseech thee, tell thy servant. And the LORD said, He will come down.

12 – Then said David, Will the men of Keilah deliver me and my men into the hand of Saul? And the LORD said, They will deliver thee up.

King David always enquired of the Lord,

I Sam 22:5 – And the prophet Gad (the mouth of God) said unto David, Abide not in the hold; depart, and get thee into the land of Judah. Then David departed, and came into the forest of Hareth.

King Saul also had communion with the Lord.

I Sam 10:1 – Then Samuel took a vial of oil (olive oil), and poured it upon his head, and kissed him, and said, Is it not because the LORD hath anointed thee to be captain over his inheritance?

A vial is the word אֵתֶּךָ / *et-pak/pakh*. *CBL* says, The noun denotes a small jar in Middle Hebrew, something akin to a flask, for the storage of a variety of liquids. In the Hebrew Bible, *pakh* is found in two contexts, in both cases where prophets anointed kings to rule. Samuel anointed Saul before the latter had any interest in the position (I Sam 10:1). Anointing by a prophet of Yahweh indicated divine approval of his appointment. Indeed, it was Yahweh Who directed this entire political process. The second context is found in the anointing of Jehu by one of the apprentice prophets of the school which followed Elisha (II K 9:1, 3). Jehu was anointed, lending divine approval to his coming coup. The Omride Dynasty, by far the most

materially prosperous dynasty in the history of the northern kingdom of Israel, ceased at the hand of this usurper, who performed his acts with **divine approval**. With **divine approval**, humans were forced to recognize the legitimacy of the ruler.

Poured is the word **וַיִּצֶק**/*wayyisōk/yātsaq*. *CBL* says, unlike other synonyms which describe liquid poured out as a drink offering, or simply poured on the ground, this verb mainly describes **pouring liquid into a particular container or onto a particular part of the body**. Elisha was known as the protege of Elijah, the one who *poured water on the hands* of the older prophet (II K 3:11). Elijah himself ordered assistants to pour barrels of water on the altar before praying for fire to fall and consume the sacrifice (I K 18:33). The widow of II K 4 received all the resources she needed to preserve her from poverty by pouring oil into all the available receptacles (II K 4:4). One of the most distinctive usages is for the ceremonial pouring of oil, or anointing, in various contexts. Jacob twice poured oil on the rock at Bethel where he had **dramatic encounters with the Lord** (Gen 28:18; 35:14). Moses consecrated Aaron for the priesthood by anointing his head with oil (Lev 8:12) as God had commanded (Ex 29:7). Samuel anointed Saul as king (I Sam 10:1), much as Elisha sent a messenger to anoint Jehu as the new ruler of Israel (II K 9:3, 6). When David was fleeing Jerusalem to escape the coup of his son Absalom, Zadok and the Levites brought the Ark of the Covenant out to follow David. The text of I Sam 15:24 uses the word **yātsaq** to describe the way they set it down. This may reflect the haste with which they were acting. *TDOT* says, when a priest or king is anointed, **mšḥ** refers to the anointing itself and **yṣq** to **the associated act of pouring out oil**: Moses is *to pour (yṣq)* the anointing oil on Aaron's head and anoint (**mšḥ**) him (Ex 29:7; Lev 8:12). In I Sam 10:1, when Saul is anointed, the concrete act is underlined by mention of the vial of oil. Here, too, as when the disciples of the prophets anoint Jehu in II K 9:3, **yṣq** refers to *the act of pouring*, which is then interpreted by the **mšḥ** that follows.

And kissed him is the word **וַיִּשָּׂקֶהוּ**/*wayyiššāqēhû/nāshaq*. *CBL* says, two distinct meanings occur in the Hebrew Bible utilizing **nāshaq**. In the first range of meaning of *to kiss*. It is used in the Qal stem meaning *kiss* in the more casual expression of affection or respect. **Nāshaq** is used often as a greeting between family members or friends. Thus, it is used of a man kissing his father (Gen. 27:26f; 50:1; 1 Ki. 19:20), his father-in-law (Exo. 18:7) or his brother (Gen. 33:4; Exo. 4:27); of a man kissing his son (2 Sam. 14:33) or his grandchildren (Gen. 48:10); of a man kissing a female relative (Gen. 29:11); of Naomi kissing her daughters-in-law (Ruth 1:9, 14); of a man affectionately kissing his wife (SS 1:2; 8:1); and of a man kissing a friend (1 Sam. 20:41). At times, **nāshaq** is used of a **subordinate expressing submission or respect to a ruler**, as when Samuel kissed Saul when he anointed him as king (I Sam 10:1). At times, a prince or ruler kissed his subjects to gain support or to acknowledge loyalty, as when Absalom kissed his father's subjects in order to win their political support (II Sam 15:5), and David kissed Barzillai for his loyalty during Absalom's revolt (II Sam 19:39). At times, the kiss was given under false pretense, as when Joab kissed Amasa in pretended friendship in order to distract his attention from the sword with which he murdered him (II Sam 20:9), and a prostitute kisses her intended prey with feigned affection to lure him into her trap (Pro 7:13). Theologically, the verb is used of kissing an idol in an act of worship (I K 19:18; Hos 13:2), and kissing the hand seems to have been a sign of enticement to idolatry (Job 31:27). The verb also is used figuratively of harmony between righteousness and peace (Ps 85:10), and a kiss was seen as a metaphor for honesty (Pro 24:26). **Nāshaq** occurs five times in the Piel stem, which seems to convey a more intense display of affection or respect. Laban embraced and kissed Jacob at their first meeting (Gen 29:13). Years later he rebuked Jacob for leaving secretly without giving him the privilege of kissing his daughters and grandchildren (Gen. 31:28), and he did kiss them before returning home (Gen 31:55). Joseph kissed all his brothers and wept when he revealed his identity to them (Gen 45:15). Theologically, **kings and rulers are commanded to kiss the messianic Son** in a display of sincere submission and homage (Ps. 2:12). Kissing the foot or garment of a ruler was an ancient custom for showing submission, so this usage may be related to the nuance of *kiss*.

Hath anointed is the word **כִּי־מִשַּׁח**/*kî-měšohākā/māshach*. *CBL* says, **māshach** is the root of *messiah*, and gives the background for understanding that very important term. The idea is a cultural hygienic practice of applying oil or grease to soften and protect the skin in a dry climate (Amos 6:6; cf. Ps 23:5 which uses a different verb for the same idea). It can be used of *pouring* or *smearing*. In one place, it is

used of oiling a leather shield to keep it from cracking (Isa 21:5), and in another place it refers to painting a house (Jer 22:14). The practice of pouring oil on the head was used as a symbolic act for officially designating a person for a certain leadership function in the community. Things could also be sanctified or dedicated to a special purpose for God by anointing (Ex 29:36). The three kinds of leaders anointed for their ministries in the OT were **priests** (Ex 28:41), **kings** (I Sam 10:1) and **prophets** (I K 19:16). A major difference between Israel and the other nations was that when God had someone anointed or authorized for leadership, He also provided the empowering of the Holy Spirit to do the job (1 Sam 16:13; Isa 61:1). Thus, an *anointed one* was a divinely authorized and divinely empowered leader. The ultimate anointed king in the line of David, Who was promised by God to come and accomplish salvation, later came to be called the Messiah during the intertestamental period, though the first reference may be in Dan 9:26. It is interesting to note that Cyrus, in Isa 45:1, is called by God *my anointed*, meaning that God had chosen him to accomplish a part of his plan for Israel.

Captain is the word לַנְיָר / *lēāngîd/nāghîdh*. *CBL* says, Derived from the verb *nāghadh, nāghîdh* means to announce, to report, to tell. *Nāghîdh* is best understood as a generic word, indicating one who is a leader in a variety of societal roles. The head of a tribe falls under this rubric (I Ch 27:16). A number of public officials bore this title. The most notable were the kings of the united monarchy (Saul, I Sam 10:1; David, I Sam 13:14; Solomon, I K 1:35), Israel (Jeroboam, I K 14:7; Jehu, I K 16:2) and Judah (Hezekiah, II K 20:5). An unnamed king of Tyre is alluded to in Ezekiel's satirical lament of the coming destruction of the city (Ezk 28:2). A number of priestly officials had this designation. The high priest (Jer 20:1), the overseer of community offerings (II Ch 31:12) and the supervisor of the gatekeepers (I Ch 9:20) all are referred to by *nāghîdh*. Court officials also bore this title, though they had otherwise unidentified roles (I Ch 26:24; II Ch 19:11; 28:7). Israelite military governors of fortresses were designated as *nāghîdh* (II Ch 11:11). Lesser officers in David's army were *nāghîdh* (I Ch 13:1) as were Assyrian military officials of uncertain rank (II Ch 32:21). *TDOT* says, *ngdy* is a general term for *high* or *exalted* individuals, who either belong to the royal house by virtue of having been elevated to it or, if subordinate to it, are still superior to the military or civilian administrators, i.e., the *officers*. Cautiously, therefore, we may conclude that *my high/exalted ones* (*ngdy*) refers to aristocrats or nobles who can hardly be understood simply as *generals* or military commanders. The word *ngdy*, has also been read as *ngry*, *officer*, *prefect*, and its meaning *steward*, *military commandant*, *prefect*, but *ngdy* appears to be the better reading. We may also note, on the evidence of many texts, that for much of its history and over a wide territory Akkadian *nāgîru(m)* meant *herald*; only in one or two texts from the Elamite Empire does it have the meaning *high official*, *authorized*, *among other things, to command troops*. Middle Hebrew and Jewish Aramaic use, respectively, *nāgîd* and *n'gîdā*, *leader*, *prince*, and *nāgôd* and *nāgôdā*, *leader*, *director*, in various contexts. The Old Phoenician Nora inscription (mid-9th century b.c.) uses the word *ngd*. This might be the name of the colony *NGD*. More likely it should be vocalized as *nagîd* and translated either as military *commandant* or *overseer* of the temple. Although the meaning of the Nora inscription as a whole is not clear, it is reasonably certain that *ngd* in its immediate context has the meaning of *nagîd*, denoting the function and title of a *high* or *exalted* individual associated with the military or the temple. In Samaritan the qal stem of *ngd*, *lead*, *guide*, is represented by the nominal participle *ngwd* (vocalized *nāgūde*), *leader*, *guide*. The noun *nāgîd* occurs in 14 OT books. These occurrences are concentrated especially in the historical books, with 33 occurrences (I-II Ch; I-II Sam; I-II K; Neh 11:11). There are 4 occurrences in Wisdom Literature (Job 29:10; 31:37; Pro 8:6; 28:16), 3 in the Major Prophets (Isa 55:4; Jer 20:1; Ezk 28:2), and 3 in Apocalyptic Literature (Dan 9:25, 26; 11:22). There is a single occurrence in Ps 76:13). It is particularly noteworthy that in the historical books the earliest occurrences refer to Saul (I Sam 9:16; 10:1); no *nāgîd* is mentioned before him in the period prior to the Israelite state. Most occurrences of the term refer to persons who were or were to become kings: Saul (2), **David (7)**, Solomon (2), Jeroboam, Abijah, Baasha, and Hezekiah (1 each). A special concentration (11 occurrences) refers to the three kings who reigned over all Israel. The second greatest concentration (8 occurrences) refers to officials with responsibilities in or over the temple (I Ch 9:11, 20; 26:24; II Ch 28:7; 31:12, 13; 35:8; Neh 11:11). In Ps 76:13 the plural of *melek* appears in parallelism with *n'gîdîm*, *exalted ones*, *high ones* (traditionally: *princes*). The title of rank, however, is by no means identical with the *kings of the earth*; it is also used when the *exalted ones* and the *kings of the earth* belong to the powers hostile to

Zion/Jerusalem, the city of God (46:7; 48:5). In the early period of the monarchy, **nāgîd** is by no means identical with **melek**. The term **nāgîd** can refer to persons who are to become king but are not equated with the king before their acclamation. In the title *king*, primary emphasis is on the political element, while in the **nāgîd** title the religious and sacral element stands in the foreground. A special notion of majesty and honor is peculiar to the **nāgîd** title, so that **nāgîd** and **melek** may not simply be employed indiscriminately. Both titles may be associated with a single person, but each retains its distinctive elements (II Sam 5:2). In the army as organized under David (II Sam 18:1-5; 24:1-9), **śar** became a technical term for any kind of military commander. According to I Ch 13:1, David consulted *with the commanders (śārîm) of the thousands and the hundreds and with all the exalted ones [nēgîdîm: traditionally princes]*. Here we can see a distinction between the *commanders* of the army and the *exalted ones*, **the aristocracy or nobility** of the *assembly* of Israel (v2), which included the elders and the heads of tribes and families. The term **nāgîd** first appears in I Sam 9:16; 10:1 with reference to Saul in the account of how the monarchy began (9:1-10:16), which account is probably contemporary with Saul. Samuel is informed that he is to anoint a man from the land of Benjamin *to be nāgîd over my people Israel* (9:16). The traditional translation of **nāgîd** is *prince*, but this translation fits neither the context nor the philological evidence; here it is better translated *Highness* as a title of majesty. Saul is chosen by Yahweh in a charismatic call like that of a prophet and is anointed to this high position (10:1). God's choice of Saul as **nāgîd** is a response to Israel's outcry, to save Israel from the hand of the Philistines (9:16). This had formerly been the function of the judges (Jgs 3:31; 6:14, 31, 36; 10:1; 13:5) **and was later the function of the king** (I Sam 10:27; Hos 13:10; Jer 23:6). In a private ceremony Samuel anoints Saul to be the exalted ruler (**nāgîd**) over Yahweh's heritage (I Sam 10:1). Saul's anointing as **nāgîd** by the seer Samuel is not identical with his acclamation as king by the people (10:17-27) or his later anointing as king (15:1, 17). The divine call to be **nāgîd** and the prophetic anointing as **nāgîd** empower the one on whom the title *Highness* is bestowed to perform the function of saving the people from the hand of the enemy and to exercise broadly defined rulership over the heritage of Yahweh (10:1). (The LXX has a longer text: *Has the Lord not anointed you as leader over his people, over Israel? And you are to rule among the people of the Lord, and you are to save them from the hand of their enemies. And this shall be the sign to you, that the Lord has anointed you as leader over his own*). The **nāgîd** title is applied most frequently to David (I Sam 13:14; 25:30; II Sam 5:2 parallel I Ch 11:2; II Sam 6:21; 7:8 parallel I Ch 17:7). In the context of Saul's failure, Samuel announces that Yahweh has sought a man after his own heart and *appointed him to be nāgîd over his people* (I Sam 13:14). In the story of David's rise (I Sam 16:14-II Sam 5), Abigail uses equally formulaic language to announce that Yahweh *has appointed [David] nāgîd over Israel* (I Sam 25:30; the perfect **w'siww'kā** is to be understood syntactically as a past tense). David speaks to Michal about his appointment as **nāgîd** in place of Saul and Saul's household (II Sam 6:21). These statements emphasize Yahweh's appointment of David as **nāgîd**. Nonetheless, at Hebron he is anointed as king by the elders of the Israelite tribes, following a covenant ceremony (II Sam 5:3 parallel I Ch 11:3). However, Samuel had already privately anointed David as king (I Sam 16:13), so that we are left with the impression that charismatic, sacral, and political ceremonies are closely conjoined. It is clear that being chosen as **nāgîd** by God is a legitimation of leadership over Israel (II Ch 6:5); the anointing as king that follows is a ceremony that provides popular recognition in the presence of the elders of the people. The prophecy of Nathan (II Sam 7) cites the words of Yahweh of hosts: *I took you from the pasture, from following the sheep, to be nāgîd over my people Israel* (v8; I Ch 17:7). David's exaltation from tending sheep (I Sam 16:11; 17:15-19, 34; Ps 78:70) to being **nāgîd** over the people of Yahweh is an act of divine election (Ps 78:70) to leadership over God's own people. In the context of the Davidic succession (I K 1:1-2:46) and the threat to it in the person of Adonijah (1:15-27), David determines his successor by decree: *There [by the Gihon] let the priest Zadok and the prophet Nathan anoint him [Solomon] as king over Israel.... It is he [Solomon] that shall be king in my place; for I have appointed him to be nāgîd over Israel and Judah* (1:34). Here we see that being **nāgîd** and becoming king are closely conjoined but are nevertheless not identical: being **nāgîd** is expressed by the perfect, and becoming king, a future event, is expressed by the imperfect. Here designation as **nāgîd** is neither selection as *crown prince* nor appointment as *governor*. It is to be understood as a title of majesty, whereby David hands on to his successor the status of **nāgîd** to which he had been elevated by Yahweh, thus legitimizing and safeguarding

the succession by an appeal to Yahweh. The subsequent anointing of Solomon as king by the priest Zadok makes Solomon David's coregent (I K 1:39; I Ch 29:28).

Over his inheritance is the word עַל-נַחֲלָתוֹ / *al-nahlātô/nachălāh*. *CBL* says, It is derived from the verb *nāchal*, to inherit. The term denoted some type of property which was inalienable. Land in Israelite society was understood as the possession of Yahweh, Who led the people into the land and conquered the territory for them. This land was then divided among the estates of the people of the day. **This redistribution was understood to be permanent (Lev 25:23)**. Thus, land could not permanently change hands (which explains the function of the Day of Jubilee, which insured that all land would return to those who had original access to the land). **The point of this permanent division was to prevent the formation of large estates, which would necessarily create a subordinate landless peasantry**. This same system reached the zenith early in the history of Babylon, its death witnessed by a genre of inscriptions known as kudurrus. The result of laws about the land is that **the land became non-transferable (and this might be the reason why Dan is not numbered in Rev 7)**. The best illustration of this legal custom is attested in the account of Ahab's desire to obtain Naboth's vineyard (I K 21). Though Ahab was the king of the northern kingdom of Israel, his attempts to get Naboth's land were rebuffed, for the land was his *nachălāh*, and thus, not for sale. Only by falsely accusing Naboth of blasphemy did Ahab obtain the land, for it would be forfeited, as his estate and inheritance would be seized by the crown. After Naboth and his family were stoned as a result of this perjury, Ahab took possession of the land. Redeeming of land was also allowed for within Israelite society. This was to keep land and persons within the tribal structure. A person who was closely related to an individual who was in dire financial straits was to pay to keep the land from being taken away from the kin group. Discretion was allowed in pursuing redemption (Ruth 4). Thus, the land would remain distributed in a way to reduce gross imbalances in wealth. Indeed, Ezekiel's vision of the eschatological kingdom is a world in which even the resident-alien has access to a *nachălāh* (47:22). Other possessions are denoted by this noun. For example, Israel is a people of inalienable possession for Yahweh (Dt 4:20). Likewise, **the Levites received no property as nachălāh, but instead had Yahweh as their inheritance (Num 26:62)**. **They had access to the wealth given to the Temple**, as many of the offerings went to them rather than being consumed during the ritual activity. *Nachălāh* also has non-legal nuances. An extension from the concept of inheritance, a relegated possession, is found in the concept of divine punishment. It is the inheritance of those who have done evil that they should have a perpetually horrible existence (Job 20:29). Conversely a blessing will be given to the righteous (Ps 37:18). Children (Ps 127:3) were the *nachălāh* of the people from Yahweh.

2 – When thou art departed from me to day, then **thou shalt find two men by Rachel's sepulchre** in the border of Benjamin at Zelzah; and they will say unto thee, The asses which thou wentest to seek are found: and, lo, thy father hath left the care of the asses, and sorroweth for you, saying, What shall I do for my son?

3 – Then shalt thou go on forward from thence, and thou shalt come to the plain of Tabor, and there shall meet thee **three men going up to God to Bethel**, one carrying three kids, and another carrying three loaves of bread, and another carrying a bottle of wine:

4 – And they will salute thee, and give thee two loaves of bread; which thou shalt receive of their hands.

5 – After that thou shalt come **to the hill of God**, where is the garrison of the Philistines: and it shall come to pass, when thou art come thither to the city, **that thou shalt meet a company of prophets coming down from the high place** with a psaltery (נֶבֶל/*nebel* – harp), and a tabret (תֹּפֵף/*tōph* – tambourine or timbrel, small drum), and a pipe (חֲלִיל/*chālil* – hollow pipe or flute), and a harp (כִּנּוֹר/*kinnôr* – zither or lyre, guitar), before them; **and they shall prophesy**:

Wherever there are prophets with instruments of music, there is prophesying involved...always. *TDOT* says, According to Gen 4:21, Jubal was the *father of all those who play the lyre and pipe*—not as the *inventor of a skill* but as the ancestor of *those who possess a particular skill*. Postexilic literature singles out musicians, including lyrists, as participants in worship (I Ch 15:16, 21; 16:5; 25:1, 3, 6; II Ch 5:12; 29:25); **the ministry of the levitical instrumentalists** (especially the family of Jeduthun) **can be associated terminologically with prophecy** (I Ch 25:1-3). In any event, we must assume that prophetic ecstasy is connected with musical

expression; **kinnôr** music, for example, serves as a means for inducing prophetic inspiration (I Sam 10:5). Wisdom poems as well as prophetic oracles appear to have been sung to the accompaniment of the lyre (Ps 49:5). Power is clearly ascribed to instrumental accompaniment of words, power that can alter consciousness and conduct. This takes place because the authority of the good spirit can be felt in the playing, which can also overcome the effects of the *evil spirit from God* (I Sam 16:16, 23). David's playing the lyre before Saul exhibits the *apotropaic* efficacy illustrated by the seal with the picture of a lyre. Thus lyre music proves to be a medium of divine influence on a wide range of important functions. No wonder the instrument was especially esteemed in the temple precincts (I K 10:12 parallel II Ch 9:11)! The lyre was a standard element in cultic processions (II Sam 6:5 parallel I Ch 13:8; Isa 30:32); above all, to judge from most of the occurrences in the Psalms, it played a prominent role in the glorification of Yahweh (Ps 33:2; 43:4; 57:9; 71:22; 81:3; 92:4; 98:5; 108:3; 147:7; 149:3; 150:3). It was also played at banquets (Isa 5:12) and during secular festivities (Gen 31:27). For the LXX, **kinnôr** clearly designated a variety of musical instruments. It is translated as **kithára** (in Spanish it is the word *guitarra* and we get the English word *guitar* – 19 occurrences, primarily in Psalms and Isaiah), **kinýra** (17 occurrences, only in the Deuteronomistic history and the Chronicler's history), **psaltérion** (5 occurrences), and **órganon** (1 occurrence).

6 – And the Spirit of the LORD will come upon thee, and thou shalt prophesy with them, and shalt be turned (same word in Mt 18:3) into another man.

7 And let it be, when these signs are come unto thee, that thou do as occasion serve thee; for God is with thee.

The Lord had communion with all the kings of Israel through his mouth on earthly Jerusalem, the prophets. They were the only ones authorized by the Lord to speak for him in Jerusalem. Everyone else pretending to be his prophet has a death sentence upon them. He was reigning with them in Jerusalem/earth.

Some believe that the God of the OT is not the God of the NT. They don't like the God of the OT because he is cruel and a tyrant. When they speak this way, they are speaking out of what their psyche interprets, due to the way they grew up. They see him as a tyrant, but it's ok for their leaders, the Phoeni-shems to be tyrants. Their psyche don't look at this as tyranny from the wicked enemies of God. They say he is a genocidal maniac and yet they are ok with the genocide that these same Chosen leaders have planned for the rest of the population by 2030 (Agenda 2030). They don't know God nor their history if it saved their lives.

Who is the God of the OT?

Isa 43:15 – I am the LORD, your Holy One, the creator of Israel, your King.

So, the God of the OT is the Lord, the Holy one, the creator and king.

Who is the Lord again?

Dt 6:4 – Hear, O Israel: The LORD our God is one LORD:

Zec 14:9 – And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one.

I Co 8:6 – But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord “Jesus Christ”, by whom are all things, and we by him.

Eph 4:5 – One Lord, one faith, one baptism,

If there is only one Lord, then Jesus is the same Lord of the OT and NT.

Who is the Holy One?

Isa 43:3 – For I am **the LORD** thy **God**, **the Holy One** of Israel, thy **Saviour**: I gave Egypt for thy ransom, Ethiopia and Seba for thee.

Acts 3:14 – But ye denied the **Holy One** and the Just, and desired a murderer to be granted unto you;

Acts 2:27 – Because thou wilt not leave my soul in hell, neither wilt thou suffer thine **Holy One** to see corruption.

The Holy One of the OT is the same Holy One of the NT, which is Jesus. Who is the King of Israel?

I Sam 12:12 – And when ye saw that Nahash the king of the children of Ammon came against you, ye said unto me, Nay; but a king **shall reign** over us: when **the LORD** your **God** was your **king**.

Isa 33:22 – For the **LORD** is our **judge**, the LORD is our **lawgiver**, the **LORD** is our **king**; he will **save** us.

Mt 2:2 – Saying, Where is he that is born **King** of the Jews? for we have seen his star in the east, and are come to worship him.

Mt 21:5 – Tell ye the daughter of Sion, Behold, thy **King** cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

The king of Israel in the OT is the same King in the NT, which is Jesus. Who is the creator and maker?

Isa 40:28 – Hast thou not known? hast thou not heard, that the everlasting God, **the LORD**, **the Creator** of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding.

Jn 1:1 – In the beginning was the Word, and the Word was with God, and the Word was God (the original Greek text actually says, **θεος ην ο λογος** “God was the word”).

2 – The same was in the beginning with God.

3 – All things were made by him; and without him was not any thing made that was made.

Jn 1:10 – He was in the world, and **the world was made by him**, and the world knew him not.

Acts 14:15 – And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto **the living God, which made heaven, and earth**, and the sea, and all things that are therein:

Acts 17:24 – **God that made the world** and all things therein, seeing that **he is Lord** of heaven and earth, dwelleth not in temples made with hands;

Col 1:13 – Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:

14 – In whom we have redemption through his blood, even the forgiveness of sins:

15 – Who is the image of the invisible God, the firstborn of every creature:

16 – For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

Heb 11:3 – Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

Jesus is the same creator and maker of the OT and NT, he is God. Here is the thing, the haters of God see **(just like the rest of the churches/synagogues see)** and only judge by what the rabbis are teaching them and think that the rabbis (especially Rabbi Schneerson and others like him, head of the Medical industry – a Rabbi, head of the medical industry? Now why would a Rabbi be leading these **pharma-cons**? **selah, think on this for a bit**) are somehow authorized to interpret scripture to the **goyim**. And the haters of God (the tyrant God) only see the rabbis and the Jewish Catholic synagogues as the Chosen representatives of God, but what the haters do not get is that these Rabbis and the Jewish Catholic system are one and the same system and are not the chosen people of God. They are the cursed people (just like Canaan was cursed in Gen 9:25 due to his father Ham and Noah’s wife conceiving him) as per Dt 28 and Lev 26. They are using God’s name as weight against all of us. So, if you have a beef with the rabbis then take it up with them, not with God. God never told them to do what they are doing today to the population and for the last 2000 years or so. All they teach is Talmud. Talmud is not scripture, it is not Torah nor the Prophets. They changed the times and laws of the God that they say they follow. These Phoeni-shems that claim to be the chosen ones,

are not the chosen people of God, they are far from it. They lost that privilege a long time ago, in 70 a.d. when he left them desolate due to their abominations as per Daniel 9, Mt 24, Mk 13, Lk 21, etc...

It is the pul“pits” (that follow and work side by side with these same rabbis, some knowingly and some unknowingly) that make it difficult for us common folk (the *‘am hares*, the poor) to understand. You are going to have to teach yourselves and hope that the Lord will guide and reveal himself to you through your own search and studies of the holy scriptures. As per scripture, the Lord preserved this lineage. You are going to have to do a lot of digging for the dates, all calendars are off...and done so on purpose. So, that means you have to do some actual studying and research if you really want to know the truth of scripture.

Continuation of Rev 20.

3 – And cast him into the bottomless pit (ἄβυσσος/abussos – same spelling in Lk 8:31, Rom 10:7 *deep*, Job 41:31, 32, Ps 42:7, Ezk 26:19, Am 7:4), and shut him up, and set a seal upon him, that he should deceive the nations no more, till (a time period) the thousand years should be fulfilled: and after that he must be loosed (λυθῆναι/luō – past tense) a little (μικρόν/mikros – our word *micro*) season (χρόνον/chronos – we get *chronology*).

A repeat of this is in v7 *Satan shall be loosed out of his prison*. Satan was thrown into his prison and was shut in it before the 2nd legitimate King, King David, of the tribe of Judah, was set to rule (he is a picture of the 2nd birth getting the right hand of blessing, a picture of the new birth, that is why one must be born again or born from above/*anōthen*), and Christ is the Son of David and Christ has the keys of David. *Shut up* is the word ἐκλεισεν/kleiō (aorist tense). *CBL* says, in classical Greek the word *kleiō* means *to shut, close, or bar something*. It is generally used in reference to shutting and barring doors which includes the idea of safely securing whatever is enclosed or shut up behind the doors. In the Septuagint *kleiō* is used to speak of someone being securely bound up and given over into the hands of the king (I Sam 23:20). In another example God closes the ark after Noah and his family are inside (Gen 7:16). In the NT *kleiō* is used both literally and figuratively. The literal use is found in such passages as Mt 25:10; Lk 11:7; and Jn 20:19, 26 (also Acts 21:30). In each of these passages the reference is to a literal door that is shut and secured. *Kleiō* is used figuratively in Rev 11:6 where the two witnesses are given power to *shut up* the heavens so it will not rain. In Mt 23:13 the scribes and Pharisees are denounced as hypocrites because they *shut up* the kingdom of heaven, thereby preventing men from entering into it. I Jn 3:17 warns against *shutting up* the heart from someone who is in need and refusing to come to their aid. The reference in Mt 6:6 concerning prayer can be taken both literally and figuratively. Believers may actually enter a room and *shut* the door, or they may simply find a *private place* in which to commune with the Father (see also Rev 3:7, 8; 20:3).

Kleiō is a derivative of *kleis/key*. He was *shut* with the same *key* and not only that, but he was also sealed. *Sealed* is the word ἐσφράγισεν/sphragizō (aorist tense). *CBL* says, literally, *sphragizō* means *to close or enclose with a seal*, and by extension, *to authenticate or to certify*. In other circumstances an article may be *sealed* to show that it has been pledged. Metaphorically, one might be given the *seal of approval* (*Liddell-Scott*). The act of sealing something not only ensures its not being tampered with, but the contents of the sealed object, especially a document, for example, remain unknown or *hidden* (*Moulton-Milligan*). The Septuagint translators employed *sphragizō* as a substitute for three Hebrew words; but one, *chātham*, clearly dominates. *Sealing* protects valuables (Dt 32:34) or it *authenticates* a document (Est 8:8,10). Jezebel sent a letter with Ahab’s seal to ensure its authority (I K 21:8). Personal seals were a sign of endorsement of an agreement (Neh 10:1; cf. 9:38). Daniel was instructed to close up and *seal* the words of the scroll. This not only prevented the scroll from being opened, it implied that its contents would remain hidden (Dan 12:4, 9). The sealing of a divine revelation was a typical feature of apocalyptic literature, which generally concerns divine secrets (Rev 10:4). Most instances in the NT are figurative, but in Mt 27:66 we have the only Gospel record that the tomb of Jesus was *sealed* at the command of Pilate. The intent was to protect the tomb from being opened and the body of Jesus stolen (cf. 27:64 and another literal use in Rev 20:3 of Satan’s confinement in the abyss). The Book of Revelation reads this word group more than any other NT book. The eschatological (*eschatology is a futuristic term, it does not exist if Christ already came in 70 a.d.*)

seal of God upon the foreheads of the faithful *protects* them and marks them as belonging to God (Rev 7:3-8; cf. II Co 1:22). The message of the thunders remains *sealed up*, hence *hidden* (Rev 10:4), but the book itself, unlike other apocalyptic literary, is *not sealed* (Rev 22:10).

Satan was shut up and sealed for a purpose. The purpose was *that he should deceive the nations no more*. *He should deceive* is the word **πλανήσι/planaō**. Same spelling used in Mt 24:4 and Mk 13:5 *And Jesus answered and said unto them, Take heed that no man deceive you*.

That Satan *should deceive the nations no more*. *Nations* is the word **ἔθνη/ethnos**. *CBL* says, **ethnos** assumes a particular role as a term for **non-Jewish peoples**. Two Hebrew terms, **goy**, *people, nation* (Gen 12:2; II K 18:33, and **'am**, *people* (Gen 28:3; I Ch 16:26), dominate as equivalents to **ethnos**. Originally, there was no racial or *ethnic* distinction in the Hebrew or Greek. But, over time, the Hebrew and the Greek acquired specific meanings. For example, **gōyim** became a technical term for **Gentiles** while **'am** was reserved for Israel (*Kittel*). Later in Hellenistic Judaism **ta ethnē** became a technical term for **Gentiles**, and **ho laos**, *the people*, denoted the (chosen) people of God (*Bauer*). **Ethnos** can denote nations in general (Mt 25:32; Lk 12:30; Rom 4:18), or the nation of Israel (Lk 7:5; Jn 11:48; 18:35; Acts 10:22). God's people are even called a *holy nation ethnos hagion* (I Pet 2:9). Yet, it can also refer to *all, panta*, nations (Mt 24:9, 14; 28:19; Mk 11:17; Rom 1:5; 15:11; 16:26). Christ was handed over to the Gentiles in fulfillment of prophecy (Mk 10:33, parallel Lk 18:32; Lk 21:24; Acts 4:27; 11:1, 18; 14:2, 5). Gentiles are contrasted with Israel frequently in Rom 2:14, 24; 3:29; 9:24, 30, Gal 2:8, 12, 14, 15, Eph 2:11; 3:6, 8, and I Th 2:16. Being a Gentile was often considered a sinful condition that was totally alienated from God and marked by sinful behavior (Eph 2:11; 4:17; I Pet 2:12; 4:3). Gentiles specifically *do not know God* (I Th 4:5). In a religious sense, the **ethnos** were not only non-Jews, but were also *without hope and without God* (Eph 2:12), separated from God because the Law and the covenant was given only to the Jew. Nevertheless, the NT clearly testifies that Jesus is the Saviour of *all* men, Paul himself being called the apostle of the Gentiles (**ethnos**). Through His death, **Jesus tore down the middle wall of partition between Jews and Gentiles, making the two into one** (Eph 2:11-16). While many Jews rejected the Gospel and therefore judged themselves *unworthy of everlasting life* (Acts 13:46), **God extended His call to the Gentiles**. *Colin Brown* says (under *People, Nation, Gentiles, Crowd, City*), The term *people* signifies a group of human beings who belong closely together because of a common history and a common country. In Greek this concept is expressed most comprehensively and most frequently by the word **ethnos**. **Laos**, on the other hand, is a term originating in the military sphere, and retains an archaic, political connotation. **Demos** connotes the public nature of the people's assembly, while **ochlos** is the word for the crowd, the mass, the populace. **Polis** has a definitely political character, signifying a community which lives together under a legal constitution, the city state. The LXX and the NT have reserved for the old or new people of God the rarely used and not so precisely defined term **laos**, while other (pagan) peoples are generally called **ethnikoi** or **ethne** (plural). It may well be significant that the chief concept of Greek political understanding, the **polis**, has only a peripheral place in the NT. **Ethnos**, derived from **ethos**, custom, habit, means a group which is held together by customs, a clan; then, crowd, company, people. The word came to be used in the derogatory sense of common people. **Ethnos** is especially used to mean **foreigners**, in contrast to the Greek who is a **Hellene** (*Aristotle*). This gives **ethnos** a derogatory undertone, which approaches **barbaros**, non-Greek, *barbarian*. Later **ethnos** was used to describe subject peoples. **Ethnos** appears in the LXX about 1000 times (mostly in plural), and in the overwhelming majority of cases it stands for the Hebrew **goy** and the plural **goyim**, though in something over 130 cases for **'am (laos)**. There is thus a contrast between **'am** or **laos**, i.e. Israel as the chosen people, **and goyim or ethne, the Gentiles**. The English *Gentile* derives from the Latin *gens*, nation, which was used in the Vulgate, and means of or pertaining to any or **all the nations other than the Jewish nation**. In the view of Rabbinic Judaism, **the non-Israelite goy is a stranger to God** mid far from him, counting for nothing. The Gentiles are themselves to blame for this state of affairs: they too were offered the Torah, but rejected God's instruction. They are, therefore, condemned to the judgment of hell, without hope of salvation, and have no part in the world to come. Only in very exceptional cases is a share in the perfect world to come promised to pious Gentiles. **In Jewish eyes the Gentiles were unclean**: they themselves, their wives and children, their houses and lands. In contrast to Israel, the Gentile world has no eternal existence. The great turning-point will be the messianic age: then the nations who have made

Israel their subjects (**especially Rome!**) will be destroyed by the messiah and finish up in hell. Other nations who have had no contact with Israel will be subjected to the messiah who will thus become ruler of the world. As far as religion is concerned, in the view of one universalistic school of thought, the Gentiles will then be given access to the blessings of Israel's salvation. The messiah is the light of the Gentiles, who will flock around him; he will save all Gentiles who call on God, and many of them will join themselves to Israel **as proselytes**. The political catastrophes of the years **A.D. 66-70** and 132-135 **created great bitterness among the Jews**. The view arose that in the messianic age there would be **no more proselytes**. Only a person who joins himself to Israel during the time of his sufferings can be a proselyte. Nevertheless, the messiah will lay upon the nations thirty commandments, in order that they may become as much like Israel as possible. But they remain Gentiles, and in the final onslaught of the nations (Gog and Magog) they will join in the attack upon Israel. In the pre-Christian era and up to A.D. 70 the Jews, particularly the Hellenistic Jews, carried out a strong propaganda and missionary activity or, to be more precise, **proselytism** (*Philo*). Mt 23:15 indicates that this was also true of the Palestinian Jews. *Josephus*, *Seneca*, *Dio Cassius* and others **bear witness** to the great success of this propaganda (cf. also the many half or full proselytes whom Paul met, according to Acts, in the Jewish Diaspora).

Satan was shut up and sealed *till* (a time limit) *the thousand years should be fulfilled*. *Should be fulfilled* is the word **τελεσθῆ/teleō**, this same spelling is mentioned 5 other times,

Lk 12:50 – But I have a baptism to be baptized with; and how am I straitened **till it be accomplished** (**τελεσθῆ/teleō**)!

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

Rev 17:17 – For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, **until** the words of God **shall be fulfilled** (**τελεσθῆ/teleō**).

Rev 20:5 – But the rest of the dead lived not again **until** the thousand years **were finished** (**τελεσθῆ/teleō**). This is the first resurrection.

Rev 20:7 – And when the thousand years **are expired** (**τελεσθῆ/teleō**), Satan shall be loosed out of his prison,

Satan was loosed for a *little season*. What is a little season? *TDNT* says, **chronos** means **a measure of time**, completed at **the end of a specific period**. *Adam Clarke's Commentary* says, (*under Rev 6:11*) *They should rest yet for a little season*. This is a declaration that, when **the cup of the iniquity of the Jews should be full**, they should then be **punished in a mass**. They were determined to proceed farther, and God permits them so to do; reserving the fulness of their punishment till they had filled up the measure of their iniquity. **If this book was written before the destruction of Jerusalem**, as is most likely, then this destruction is that which was to fall upon the *Jews*; and the *little time* or *season* was that which elapsed between their martyrdom, **or the date of this book**, and the final destruction of Jerusalem by the Romans, under Vespasian and his son Titus, about **A.D. 70**.

Satan's *little season* (**μικρον χρονον**), is spelled exactly the same way but reversed in grammar in Rev 6:11, **χρονον μικρον**. It is also in the LXX, just once,

Isa 54:7 – For a **small moment** (**χρονον μικρον**) have I forsaken thee (the redeemed in v8); but with great mercies will I gather thee.

What time frame is Isaiah referring to and to whom?

Matthew Poole's Commentary says, *will I gather thee* from all the places where thou art dispersed, from all the parts of the world. *Jamieson, Fausset and Brown's Commentary* says, *gather thee* – to Myself from thy dispersions. *The Book of the Prophet Isaiah by John Skinner says*, Isa 54:7, 8. Jehovah's anger was but a momentary interruption of His kindness to Israel; His mercy is everlasting. Compare Ps 30:5. *will I gather*

thee can hardly mean *draw thee to myself*; it denotes **the gathering together of the scattered** children of Zion.

And when did this happen? And who are the dispersed?

So, Satan was **bound** (1004 b.c.) til the birth of Christ (4 b.c.) and was **loosed** (the law of binding and loosing, he was bound and forbidden but now he is loosed and permitted) for *a micro of time*, which was from 4 b.c. til 70 a.d., a total of 70 plus years (74-75 years). And that is what the scriptures refer to as *a little season*. Just because we are in the 20th chapter of Revelation, it does not mean that this is an end time event. If Satan is loosed on a killing spree against the seed of the woman and if scripture interprets scripture, then where do we find Satan in the bible other than the beginning, in the garden and then the book of Job? You can forget about looking into the books of the kings and the prophets because this is the time frame that he is bound. Remember, Satan is part of this covenant and scripture interprets scripture. Only in the gospels, against the seed of the woman (Christ), will you find him loose. This is not something that is going to happen in the future, especially 2000 years later today, because this already happened, it already came to pass as per scripture. Jesus told the apostle John to write this book down (sometime before 66 a.d.) and it already came to pass. So if Jesus said it, then it came to pass. He is not a liar, but the pul“pits” are making him out to be one though, knowingly or unknowingly. Don’t let these futurist thieves guide you. They are lying through their teeth. Knowingly or unknowingly, it is neither here nor there, in the eyes of God it is still a lie. All of you had and still have the opportunity to learn the truth and teach it to us sheep to guide us, but you decided to go with the crowd narrative and teach what they teach. Do I think I know it all? No, I never said that, but at least I am not stealing from the poor, while playing a knowledgeable “pastor”, taking part in a “church” setting that we are not even supposed to be a part of period. And that is why my wife and I are studying and reseaching, to know the truth, you dingbats (I am referring to the pulpits). The true *ekklesia* was being persecuted, they were fleeing for their lives (II Tim 3:12). They were not planting store fronts on main streets and welcoming all comers til the Messiah returns. You guys are involved in the biggest scam ever and you refuse to listen and reason, because you want to label us as preterists and what not. In Rev 12:3-4 Satan is seen (in the panoramic view of Revelation) going after Christ, the child, to kill him (in Mt 2:1-18), through the illegitimate King of Judah, Herod (Mt 2:1-20, Lk). Again, this is called *Satan’s little season*. This is the only place in scripture, other than Genesis and Job, where you will find satan loosed doing what he does best, and that is, kill the seed of the woman (Gen 3:14, 15). He was the death angel and had the power of death.

Heb 2:14 – Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;

Satan had dominion of the death **τοῦ/ἡο θανάτου/thanatos**. This was his domain. *Power* is the word **κράτος/kratos** (we get the word *aristocrat*).

CBL says, in classical Greek **kratos** refers to *strength* or *power*. In the sense of *strength* it can be used in describing the physical strength of a man, the material strength of a substance such as iron, or more abstractly to refer to military strength. In the sense of *power* it often is used for the authority granted to certain men by the gods, thus political power, rule, sovereignty. Medically **kratos** refers to the *ligaments*, those strong bands of tissue that hold the skeleton together (*Liddell-Scott*). In the Septuagint **kratos** is used most frequently to translate **’ōz** (related to Uzziah, *Jehovah is strong*), although there are eight other Hebrew terms for which it is used. While it can refer to the *strength* of men or other created things, it is most often used of the *authority* and *power* of God, so much that in Ps 59:9 it serves as a title for God, *my Strength*. In the NT **kratos** always refers to *authority* above that of humans (*it says humans as if this was a global topic, but we are talking about the Jews of this covenant – this dictionary is futurist*). One time it is connected with the devil (Heb 2:14 where **the devil has the power of death**); elsewhere it is related to God. In Acts 19:20 the growing power of the *word of God* is recognized, using the term **kratos**. Many times in the NT **kratos** is used in doxologies and is then sometimes translated *dominion* (I Tim 6:16; I Pet 5:11; Jude 25; Rev 1:6). *TDNT* says, in one verse **κράτος is linked with the devil**. Thus we read in Heb 2:14 that

Christ became man. This is the only NT instance of the genitive construction often found elsewhere and denoting that over which one has power. **The devil controls death** (*no, he controlled death, past tense*). **Death is subject to him** (*no, death was subject to him, past tense*). He uses it as an instrument.

In the book of Job, we see Satan in action.

Job 1:6 – Now there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them.

Sons of God is the words בני האלהים / *b'nê hā 'lōhîm*. It is same word used in Gen 6:4, and Job 2:1, but they are not heavenly *aggelos*/angels. Many teach that these are heavenly angels. Sons of God are sons of God and angels are angels, by word, by definition and by character. Fallen angels, which is said by many, to be the sons of God in Genesis 6 and these same angels are said to be demons and they are also said to be giants marrying the daughters of men. “Giants” actually came out of *Louis Ginzberg's* book called *Legends of the Jews*. What does “legend” mean? *Waverly Pictorial Dictionary by Harold Wheeler* says, *Legend* is the written record of a saint's life; **a traditional story; a fable** with some basis of fact; the words or motto inscribed on a banner, medal, etc... **A legend was originally a story of a saint's life**, or a collection of such stories. It received this name because sections of it were read at matins in the refectories **of monasteries** (*Roman Catholic Monasteries*). These mediaeval legends of saints (*Roman Catholic saints*) were so full of miracles that the word acquired the general meaning of a **myth or fable**.

Legend means a myth or fable. The bible has much to say about myths and fables. *Fable* is the NT Greek word *μῦθος*/*muthos*. *CBL* says, this word occurs five times in the NT and always denotes a false story or tale (I Tim 1:4, 4:7, II Tim 4:4, Tit 1:14, II Pet 1:16). When Paul used the term he was referring to what might be called old wives' fables (*Bauer*; cf. *Plato* who wrote about old women who tell stories). The fables Paul warned against were Jewish myths and stories concerning endless genealogies (I Tim 1:4, Tit 1:14). One characteristic of backsliders in the last days is that they shall not endure sound doctrine but will instead turn to fables (II Tim 4:3-4). Elsewhere, Peter solemnly reminded the readers of his letter that when he spoke of Jesus Christ, he was not transmitting cunningly devised fables. On the contrary, he assured them that he was an eyewitness of His majesty (II Pet 1:16).

Fables and myths are opposed to truth and it comes from the imagination or thoughts of men. Fallen angels is opposed to the truth and we are not to give heed to these myths but refuse them. So what is happening in Genesis 6?

Gen 6:1 – And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them,
2 – That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.

If these are fallen angels as many suppose, and if they are marrying the daughters of men, then Jesus is confused about angels.

Mt 22:23 – The same day came to him the Sadducees, which say that there is no resurrection, and asked him,
24 – Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

This is a law in Israel, that a brother should raise up his dead brother's seed and this is quoted from Dt 25,

Dt 25:5 – If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without (or outside) unto a stranger (they have to keep it in the family and they have to raise seed to

his brother): her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her.

6 – And it shall be, that **the firstborn** (not all the children that they raise, but only the firstborn) which she beareth shall succeed in the name of his brother which is dead, that his name be not put out of Israel.

7 – And if the man like not to take his brother's wife (which happened with Judah and his sons with Tamar and Ruth and Boaz), then let his brother's wife go up to the gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel (but Judah, the elder didn't want to do what was right before God), he will not perform the duty of my husband's brother.

8 – Then the elders of his city shall call him, and speak unto him: and if he stand to it, and say, I like not to take her;

9 – Then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot (like with Ruth and Boaz and the kinsman), and spit in his face (The spitting before the face of the man in front of him, is by the Jewish interpreters understood of spitting on the ground in his presence), and shall answer and say, So shall it be done unto that man that will not build up his brother's house.

10 – And his name shall be called in Israel, The house of him that hath his shoe loosed.

This is the law of raising up seed for their dead brother. We wouldn't do this today but this is what was done back then. This actually started with Seth (meaning substitute in Hebrew), being the substitute for Abel his brother and raising up seed for Abel. Let's return to Jesus in Mt 22.

25 – Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother:

26 – Likewise the second also, and the third, unto the seventh.

27 – And last of all the woman died also.

28 – Therefore in the resurrection (which they do not believe in) whose wife shall she be of the seven? for they all had her (they were trying to trip him up).

29 – Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.

30 – For in the resurrection **they neither marry**, nor are given in marriage, **but are as the angels of God in heaven** (Mk 12:18-25).

Now let's look at Luke's version.

Lk 20:27 – Then came to him certain of the Sadducees, which deny that there is any resurrection; and they asked him,

28 – Saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.

29 – There were therefore seven brethren: and the first took a wife, and died without children.

30 – And the second took her to wife, and he died childless.

31 – And the third took her; and in like manner the seven also: and they left no children, and died.

32 – Last of all the woman died also.

33 – Therefore in the resurrection whose wife of them is she? for seven had her to wife.

34 – And Jesus answering said unto them, The children of this world marry, and are given in marriage:

35 – But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage:

36 – Neither can they die any more: for they are equal unto the angels; and are the children of God (or the sons of God), being the children of the resurrection.

Jesus said that angels do not marry. Now if these are fallen angels (giants/demons), and if Jesus said angels (whether they are fallen or not) don't marry, then someone is lying? Jesus or the pul"pits"? And who are you going to believe, Jesus or the preachers? Who are the sons of God?

Jn 1:12 – But as many as received him, to them gave he power to become **the sons of God**, even to them that believe on his name (**sons of God are those that believe**):

Rom 8:14 – For as many as are led by the Spirit of God, they are **the sons of God**.

Rom 8:19 – For the earnest expectation of the creature waiteth for the manifestation of **the sons of God**.

Php 2:15 – That ye may be blameless and harmless, **the sons of God**, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world;

I Jn 3:1 – Behold, what manner of love the Father hath bestowed upon us, that we should be called **the sons of God**: therefore the world knoweth us not, because it knew him not.

2 – Beloved, now are we **the sons of God**, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

If Jesus is the only begotten of the father and if we are the sons of God, then that makes us brethren, right?

Heb 2:11 – For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren,

To be the son of someone meant you were doing the will of that person. **Sons of God** or our brothers and sisters are those that do the will of father.

Mk 3:31 – There came then his brethren and his mother, and, standing without, sent unto him, calling him.

32 – And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee.

33 – And he answered them, saying, Who is my mother, or my brethren?

34 – And he looked round about on them which sat about him, and said, Behold my mother and my brethren!

35 – For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

Mt 12:46 – While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him.

47 – Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.

48 – But he answered and said unto him that told him, Who is my mother? and who are my brethren?

49 – And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren!

50 – For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

So, who are the sons of God in Gen 6? They can't be fallen angels (giants/demons), because fallen angels don't do the will of the father and they don't marry. So scratch fallen angels off the list. In order to understand a verse or in our case v1-4, we must read up to that chapter. In Gen 4 there is a lineage, which is Cain's lineage or the daughters of men. In Gen 5 there is another lineage and this is the lineage of Adam. **The lineage of Adam are the sons of God** and they all lead up to God, while Cain's lineage does not lead up to God. Cain and his lineage are bastards and not sons.

Heb 12:5 – And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:

6 – For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

7 – If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?

8 – But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

Cain is not a son of God. He can not be traced back to God; Adam can be traced back to God, but not Cain.

I Jn 3:12 – Not as Cain, **who was of that wicked one** (he was a son/seed of the Devil, just like the generation that slew Jesus, they were the children of the Devil and did the works of their father), and slew

his brother (Jn 8:44). And wherefore slew he him? Because his own works were evil, and his brother's righteous.

And that is why they killed Jesus. Now let's read Genesis 6 again.

Gen 6:1 – And it came to pass, when men (Cain's lineage) began to multiply on the face of the earth, and daughters were born unto them (daughters of men – Cain's lineage in Gen 4),

2 – That the sons of God (Adam's lineage in Gen 5) saw the daughters of men (Cain's lineage in Gen 4) that they were fair (they were beautiful); and they took them wives (they inter-married) of all which they chose (based on what was physically pleasing and desirable to them).

3 – And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years (until the flood).

4 – There were giants in the earth in those days; and also after that, when the sons of God (Adam's lineage in Gen 5) came in unto the daughters of men (Cain's daughters – Gen 4), and they bare children to them, the same became mighty men which were of old, men of renown.

Giants is not our word "giant" as in a *fabulous man-like creature of enormous size* (c1300 *Etymology Online*). The tale of the giants comes from the *Legends of the Jews*. The following is an excerpt from *Legends of the Jews*.

Legends of the Jews by Louis Ginzberg – The depravity of mankind, which began to show itself in the time of Enosh, had increased monstrously in the time of his grandson Jared, by reason of **the fallen angels**. When the angels saw the beautiful, attractive daughters of men, they lusted after them, and spoke: We will choose wives for ourselves only from among the daughters of men, and beget children with them. Their chief Shemhazai said, I fear me, ye will not put this plan of yours into execution, and I alone shall have to suffer the consequences of a great sin. Then they answered him, and said: We will all swear an oath, and we will bind ourselves, separately and together, not to abandon the plan, but to carry it through to the end. Two hundred angels descended to the summit of Mount Hermon, which owes its name to this very occurrence, because they bound themselves there to fulfil their purpose, on the penalty of Herem, anathema. Under the leadership of twenty captains they defiled themselves with the daughters of men, unto whom they taught charms, conjuring formulas, how to cut roots, and the efficacy of plants. **The issue from these mixed marriages was a race of giants**, three thousand ells tall (*an ell is 6 hands breadths, which is about 45 inches ≅ 11,250 feet*), who consumed the possessions of men. When all had vanished, and they could obtain nothing more from them, the giants turned against men and devoured many of them, and the remnant of men began to trespass against the birds, beasts, reptiles, and fishes, eating their flesh and drinking their blood.

If one still believes in giants, it is because they still want to, that is on them. How can something that tall procreate with a woman from earth? Not trying to be funny nor sarcastic, just trying to use logic (**logos**). It is just another doctrine that rides the tail of evolution and dinosaurs. Did the giants evolve and shrink? Or are they hiding until the end of time? Come on guys. Good grief.

The following is what the LXX says in Gen 6:4...

oi de And the **gigantes** giants **esan** were **epi** upon **tes** the **ges** earth **en** in **tais emerais ekeinai** those days. **Kai** And **met'** after **ekeino** that, **os** an continually **eiseporeuonto** entered **oi** the **uioi** sons **tou theou** of God **pros to tas** the **thugateras** daughters **ton anthropon** of men, **kai** and **egennosan** procreated **eautois** for themselves. **Ekeinoi** Those **esan** were **oi** the **gigantes** giants, **oi** the ones **ap'** the **eon**, **oi** the **anthropoid** men **oi onomastoi** renowned.

Scripture says that Nimrod was a giant/a tyrant, bully.

Gen 10:8 – And Cush begat Nimrod: he began to be a mighty one (**geber** – LXX **gigante**) in the earth.

9 – He was a mighty (*geber* – LXX *gigante*) hunter (*tsayid* – mighty in hunting, *CBL*) before (against) the LORD: wherefore it is said, Even as Nimrod the mighty hunter before the LORD.

I Ch 1:10 – And Cush begat Nimrod: he began to be mighty (*geber* – *gigante*) upon the earth.

The giants were the mighty men or the *geber*, which refers to a young man, usually at the height of his power. It is referring to one who has physical strength (*TWOT*). The Hebrew root *gabar* is commonly associated with warfare and has to do with the strength and vitality of the successful warrior, bully or tyrant.

Sons of God are the believers marrying unbelievers. Plain and simple. All you have to do is do some research and study and poof, you get answers. God is not just going to hand over to you on a silver platter. You have to study. Going back to Job,

Job 1:7 – And the LORD said unto Satan, Whence comest thou? Then Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.

Satan is the word *השטן*/*haśśātān*/*sātān*. *CBL* says, the Hebrew term *sātān* means *adversary*, *opponent* and is also the proper name of the figure of evil, that is, *Satan*. In the narrative portions of the OT, *sātān* generally refers to a person's **adversary in military and political realms** (I Sam 29:4; I K 5:4; 11:14, 23, 25). For example, I K 11:14 says, *The Lord stirred an adversary unto Solomon, Hadad the Edomite: he was of the king's seed in Edom*. In Psalms, *sātān* takes on the legal sense of verbal accusation by **adversaries** (Ps 109:6). Even *the angel of the Lord was described as a sātān* when he opposed Balaam (Num 22:22, 32). Throughout history, Satan has been mankind's most noted opponent, called *that old serpent* (Rev 12:9; Gen 3:1), in reference to Eve's deception in the Garden. Some of the evil one's other biblical identifications include *son of the morning* (Isa 14:12), *covering cherub* (Ez 28:16), *Satan* (Zec 3:1; Rom 16:20), *prince of this world* (Jn 12:31), *the prince of the power of the air* (Eph 2:2). The Bible records the progressive failure and ultimate doom of Satan and his demonic plans (*Satan was not a demon*). Satan's first recorded interaction with mankind came in the Garden of Eden. Although the OT does not directly identify the serpent who deceived Adam and Eve as Satan, Paul makes the connection in the NT (Rom 16:20). Satan incited David to take a census of Israel despite God's command not to do so (I Ch 21:1 – **it was actually God as the adversary in II Sam 24:1, same account**). The account of Satan's wager with God concerning the righteousness of Job reveals several things about the activities of Satan. First, Satan roams **to and fro in the earth** and travels **up and down in it** (Job 1:7; 2:2). Second, he often dwells in the company of angels (1:6; 2:1 – *the sons of God are not angels*). And third, every remnant of power Satan possesses comes from God, Who literally must give his permission before Satan can act (1:12; 2:6). In Zechariah's vision, the supernatural commander of evil, Satan himself, stands on the right hand of Joshua in order to accuse him of sin (Zec 3:1), but the Accuser is rebuked by God, Who informs him that Joshua's sin has been taken away. In the NT, Jesus prophesied that after his crucifixion and ascension, Satan's defeat would be complete and he would no longer be able to accuse the brethren (Jn 12:31; Rev 12:10). *TDOT* says, The root *štn/štm* occurs most frequently in the book of Job. Only the noun (with the article: **haśśātān**) occurs in the prologue, and only the verb **śātam** in the dialogues. In Job 1:6 **haśśātān** is part of the **b'nê hā 'lōhîm**. Some interpreters understand **haśśātān** as a designation of function; *Horst* suggests that this definite article shows that **haśśātān** refers to a function rather than to a characteristic. Although the determination of this function of Satan remains disputed, *Horst* identifies **haśśātān** as an opposer in God's court.

8 – And the LORD said unto Satan, Hast thou considered my servant Job, that *there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?*

9 – Then Satan answered the LORD, and said, Doth Job fear God for nought?

10 – **Hast not thou made an hedge about him**, and about his house, **and about all that he hath** on every side? thou hast blessed the work of his hands, and his substance is increased in the land.

11 – But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face.

12 – And the LORD said unto Satan, Behold, **all that he hath is in thy power**; only upon himself put not forth thine hand. So Satan went forth from the presence of the LORD.

Encyclopedia says, As a regular capital punishment, Beheading does not seem to have been known to the Israelites before the time of the Greek dominion (*this is before christ*). Only cutting off the head of a slain or disabled enemy (I Sam 17:51) for a trophy occurs (I Sam 31:9; practised by the Philistines). Soldiers sent to kill anybody usually brought his head as proof of the faithful execution of their mission (II K 6:31, 32; II Sam 16:9; 20:21, 22). The Babylonian and Assyrian monuments abound in representations of such trophies. The Egyptians, however, seem to have employed this mutilation very rarely, except in the earliest times (first and second dynasties). Their belief that life has its seat in the head, and that Beheading means, therefore, a destruction of the soul's second existence—**Beheading thus was reserved for the worst criminals as bringing double and eternal death**—may possibly furnish a clue for the importance attached to the head as a trophy, among ancient nations. **In Rabbinical Literature:** According to rabbinical opinion, **beheading was one of the accepted modes of execution in the Bible** (Mishnah Sanh. vii.1). **Murder and idolatry** (when committed by a whole city, Dt 13:14,15) **were the crimes punishable with Beheading** (Mishnah Sanh. ix. 1; Mek., Mishpatim, 4; Sifre, Deut. 94). Punishing a slave so severely that death followed within twenty-four hours was accounted murder; and the guilty master was punished capitally (Mek., Mishpatim 7). The mode of procedure in beheading is a matter of dispute, even as early as the Tannaites of the second century, some of whom maintained that **the criminal's head was struck off** with a sword, *the way the government does*; while, according to R. Judah ben Ilai, the neck of the victim was placed against a block, and **the head hewn off** with an ax (Mishnah Sanh. vii. 3). This discussion between R. Judah and his opponents (Tosef., Sanh. ix., end; Gem. *ib.* 52b) reveals the fact that Beheading, as a mode of execution, must have been adopted in late years from other nations—Assyria or Persia, Greece or Rome. The very question, whether ax or sword should be employed, is intelligible only on the supposition that Beheading was a foreign procedure, and one, therefore, not determined by law or custom. It is known that the Roman emperors adopted the use of the sword in lieu of the ax. For the same reason, **Beheading was the only mode of execution which a Jewish king might employ**, other current modes mentioned in Scripture being reserved for the established courts of law; a king may only claim, as royal privilege, that which kings customarily demand (Maimonides. "Yad ha-Hazakah," Sanh. 14.2: *ib.*, Melakim. iii. 8. Following the Tosefta. Sanh. vii. 3; Yer. Sanh. vii. 24b). Beheading was accounted one of the least painful modes of execution; according to the view of R. Simeon, it was the least painful (Mishnah, *ib.* vii. 1). It was customary to have two different burial-places for executed criminals: one for those who had suffered death by stoning or by Axe; the other, for those beheaded or strangled. The punishment was considered a measure of the crime; and it was not deemed right to bury criminals of a minor degree among those of greater wickedness (Tosef., Sanh. ix. 9; Mishnah, vi. 5; Gem. 47b). *Word Pictures in the NT by Archibald Thomas Robertson* says, **Of them that had been beheaded** (των πεπελεκισμένων). Genitive of the articular perfect passive participle of **πελεκίζω**, old word (from **πελεκυς** *an axe*, the traditional instrument for execution in republican Rome, but later supplanted by the sword), to cut off with an axe, here only in NT. See Rev 6:9 18:24 19:2 for previous mention of these martyrs for the witness of Jesus (Rev 1:9 12:17 19:10). Others also besides martyrs shared in Christ's victory, those who refused to worship the beast or wear his mark as in Rev 13:15, 14:9, 16:2, 19:20.

John said he **saw thrones**, but he never said whether this vision was a vision of old heaven or of old earth/Jerusalem. And those that sat on the thrones (the kings of Judah) were given the authority to do righteous judgment. **Judgment** is the word **κρίμα/krima**. This same spelling is used in

II Sam 8:15 – And David reigned over all Israel; and David executed **judgment** (**κρίμα/krima**) and **justice** (**δικαιοσύνη/dikaioisune** – he judged God's righteous justice/judgments – Jn 7:24, Lev 19:15 – he didn't judge his own personal justice/judgments – Mt 7:1) unto all his people.

I K 3:11 – And God said unto him (King Solomon), Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself **understanding to discern** judgment (**κρίμα/krima**);

I K 3:28 – And all Israel heard of **the judgment** (**κρίμα/krima**) which the king **had judged** (**εκριπεν/krino** – a derivative of **krima**); and they feared the king: for they saw that the wisdom of God **was** in him, **to do judgment** (**δικαίωμα/dikaïōma** – a derivative of **dikaioisune**).

I K 10:9 – Blessed be the LORD thy God, which delighted in thee, to set thee on the throne of Israel: because the LORD loved Israel for ever, therefore made he thee king, **to do judgment** (κρίμα/*krima*) **and justice** (δικαιοσύνη/*dikaiosune*).

TDNT says, originally κρεῖμα, Hellenistically κρίμα, this word means the *decision* of the judge, **a.** as an action, Jn 9:39; Act 24:25; Rom 11:33; I Co 11:29, 34; Heb 6:2; I Pet 4:17; II Pet 2:3; Rev 20:4, **b.** as the result of the action, the sentence, as in most of the other NT passages apart from I Co 6:7; Rev 18:20. **Usually the decision is unfavourable, and it thus bears the sense of condemnation.** *CBL* says, *krima* is a noun related to the verb *krinō* which means *to separate*. The noun came to be applied exclusively to the process of mental separation thus meaning *a judgment of decision*. The Greeks used it in several ways: in the sense of the decision by a political authority, thus *a decree*; a decision in a legal situation, thus *a judgment*; or even as the verdict on the merits of a literary work, thus *a critique* (*Liddell-Scott*). *Krime* often occurs in the Septuagint, especially in Deuteronomy, Job, Jeremiah, Ezekiel, and Psalms. Of the 42 times it appears in the Book of Psalms, 21 are found in Ps 119 where it is often coupled with the noun *dikaiosunē* to describe the law of God as *righteous judgments* (Ps 119:106, 164). Often it is used to describe the justice that is due the poor and oppressed of society (Ex 18:22; Job 19:7). In the NT *krime* refers to the decision of a judge, usually with a sense of condemnation. This can be human judgment (Mt 7:2; Lk 24:20) but most frequently refers to the judgment of God upon men. These judgments of God can occur throughout human history (Rom 11:33; II Pet 2:3), or *krime* can refer to a final, absolute judgment of God which will determine a man's fate for all eternity (Acts 24:25; Heb 6:2). The judgment of God will fall upon the devil himself (I Tim 3:6) and will be a vindication of the righteous upon the devil's forces (Rev 18:20).

They lived and reigned with Christ a thousand years. *Reigned* is the word ἐβασίλευσαν/*basileuō* and it is aorist/past tense. *CBL* says, this verb is consistently understood to mean *to rule, reign* in all kinds of Greek writing. It has an additional secondary meaning with the causative sense of **make or appoint as king.** **This meaning appears in the Septuagint,** where *basileuō* translates four Hebrew terms, including various forms of these and most especially *mālakh*. For example, it refers to political kings who rule (Gen 36:31), or to the Lord who reigns forever and ever (Ex 15:18). The 21 occurrences in the NT continue the sense of *to reign, or to rule as king, govern*. It is used of secular kings (Mt 2:22), and of divine kings: God (Rev 11:17), and Christ (Lk 1:33). It is also used of the Holy Spirit by the church fathers and among secular writers it was used of pagan deities. *Basileuō* is used in the NT in reference to the saints who will reign with Christ (Rev 5:10 – *you can tell that CBL believes in futurism*), and to evil powers such as sin (Rom 5:21) and death (Rom 5:14). One time in the NT the participle form of the verb is used in the sense of *king* (I Tim 6:15), that is, *one who is reigning*. The NT uses *basileuō* to declare God's sovereign authority over all other rulers and powers.

This same spelling (ἐβασίλευσαν/*basileuō*) is used in the OT,

I K 12:20 – And it came to pass, when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, **and made him king** (ἐβασίλευσαν/*basileuō*) over all Israel: there was none that followed the house of David, but the tribe of Judah only.

I K 16:16 – And the people *that were* encamped heard say, Zimri hath conspired, and hath also slain the king: wherefore all Israel **made Omri, the captain of the host, king** (ἐβασίλευσαν/*basileuō*) over Israel that day in the camp.

II K 8:20 – In his days Edom revolted from under the hand of Judah, **and made a king** (ἐβασίλευσαν/*basileuō*) over themselves (II Ch 21:8).

II K 14:21 – And all the people of Judah took Azariah, which *was* sixteen years old, **and made him king** (ἐβασίλευσαν/*basileuō*) instead of his father Amaziah.

II K 17:21 – **For he rent Israel (the 10 horns) from the house of David; and they made Jeroboam the son of Nebat king** (ἐβασίλευσαν/*basileuō*): and Jeroboam drave Israel from following the LORD, and made them sin a great sin.

II K 23:30 – And his servants carried him in a chariot dead from Megiddo, and brought him to Jerusalem, and buried him in his own sepulchre. And the people of the land took Jehoahaz the son of Josiah, and anointed him, and made him king (ἐβασιλευσαν/*basileuō*) in his father's stead.

I Ch 29:22 – And did eat and drink before the LORD on that day with great gladness. And they made Solomon the son of David king (ἐβασιλευσαν/*basileuō*) the second time, and anointed *him* unto the LORD *to be* the chief governor, and Zadok *to be* priest.

II Ch 22:1 – And the inhabitants of Jerusalem made Ahaziah his youngest son king (ἐβασιλευσαν/*basileuō*) in his stead: for the band of men that came with the Arabians to the camp had slain all the eldest. So Ahaziah the son of Jehoram king of Judah reigned.

II Ch 23:11 – Then they brought out the king's son, and put upon him the crown, and *gave him* the testimony, and made him king (ἐβασιλευσαν/*basileuō*). And Jehoiada and his sons anointed him, and said, God save the king.

II Ch 26:1 – Then all the people of Judah took Uzziah, who *was* sixteen years old, and made him king (ἐβασιλευσαν/*basileuō*) in the room of his father Amaziah.

Isa 1:1 – The vision of Isaiah the son of Amoz, which he saw concerning **Judah and Jerusalem** in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings (ἐβασιλευσαν/*basileuō*) of Judah.

Hos 8:4 – They have set up kings (ἐβασιλευσαν/*basileuō*), but not by me: they have made princes, and I knew *it* not: of their silver and their gold have they made them idols, **that they may be cut off**.

Were they reigning in the OT? I guess so. If scripture interprets scripture, then this will be the only time frame that fits the 1000 year reign and then the time frame of Satan being loosed a little season in the gospels and the rest of the NT til 70 a.d., which is the end (*time is no more*) of that covenant/agreement that he had with old heaven and old earth/earthly Jerusalem. Let's continue with Rev 20.

Rev 20:5 – But the rest of the dead lived not again (ὠνέζησαν/*anazaō* – Isa 26:19) until the thousand years were finished (τελεσθῆ/*teleō* – ended or fulfilled). This is the first resurrection.

In the study of [The Two Witnesses and Their Prophecies](#) mention is made regarding this resurrection. And guess what I am going to do? I am going to copy and paste that information right here (a personal joke).

Mt 27:50 – Jesus, when he had cried again with a loud voice, yielded up the ghost.

51 – And, behold, the veil of the temple was rent in twain from the top to the bottom (Mk 15:38, Lk 23:45); and the earth (earth here equals earthly Jerusalem) **did quake** (Mt 28:2, Rev 11:13, Isa 29:6, Ezk 38:19), and the rocks rent;

52 – And the graves (sepulchres) were opened; and many bodies **of the saints** (not to be confused with the resurrection of the just and the unjust in the last day) which slept (κεκοιμημένων/*koimaomai* – to lie down – I Co 15:20, I Th 4:13) arose,

53 – And came out of the graves **after his resurrection**, and went into the holy city, and appeared unto many.

54 – Now when the centurion, and they that were with him, watching Jesus, **saw the earthquake**, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

This was a prophecy from Ezekiel.

Ezk 37:11 – Then he said unto me, Son of man, these bones are **the whole house of Israel** (one stick for Judah and one stick for Joseph, the 144,000, 12,000 sealed from each tribe): behold, they say, Our bones are dried, and our hope is lost: **we are cut off** for our parts.

12 – Therefore prophesy and say unto them, Thus saith the Lord GOD; Behold, O my people, **I will open your graves**, and cause you to come up **out of your graves**, and bring you into the land of Israel.

13 – And ye shall know that I *am* the LORD, when **I have opened your graves**, O my people, and brought you up **out of your graves** (after His resurrection),

The other witness, outside of scripture, is Pilate. *The Archko Volume by William Dennes Mahan, M. McIntosh, T.H. Twyman* says, (under *Acta Pilati, or Pilate's report to Caesar of the arrest, trial, and crucifixion of Jesus*), A few days after the sepulchre was found empty. His disciples proclaimed all over the country that Jesus had risen from the dead, as he had foretold. This created more excitement even than the crucifixion. As to its truth I cannot say for certain, but I have made some investigation of the matter; so you can examine for yourself, and see if I am in fault, as Herod represents. Joseph buried Jesus in his own tomb. Whether he contemplated his resurrection or calculated to cut him another, I cannot tell. The day after he was buried one of the priests came to the praetorium and said they were apprehensive that his disciples intended to steal the body of Jesus and hide it, and then make it appear that he had risen from the dead, as he had foretold, and of which they were perfectly convinced. I sent him to **the captain of the royal guard (Malcus)** to tell him to take the Jewish soldiers, place as many around the sepulchre as were needed; then if anything should happen they could blame themselves, and not the Romans. When the great excitement arose about the sepulchre being found empty, I felt a deeper solicitude than ever. I sent for Malcus, who told me he had placed his lieutenant, Ben Isham, with one hundred soldiers, around the sepulchre. He told me that Isham and the soldiers were very much alarmed at what had occurred there that morning. I sent for this man Isham, who related to me, as near as I can recollect, the following circumstances: He said that at about the beginning of the fourth watch they saw a soft and beautiful light over the sepulchre. He at first thought that the women had come to embalm the body of Jesus, as was their custom, but he could not see how they had gotten through the guards. While these thoughts were passing through his mind, behold, the whole place was lighted up, and there seemed to be **crowds of the dead in their graveclothes**. All seemed to be shouting and filled with ecstasy, while all around and above was the most beautiful music he had ever heard; and the whole air seemed to be full of voices praising God. At this time there seemed to be **a reeling and swimming of the earth**, so that he turned so sick and faint that he could not stand on his feet. He said **the earth seemed to swim from under him, and his senses left him**, so that he knew not what did occur. I asked him in what condition he was when he came to himself. He said he was lying on the ground with his face down. I asked him if he could not have been mistaken as to the light. Was it not day that was coming in the East? He said at first he thought of that, but at a stone's cast it was exceedingly dark; and then he remembered it was too early for day. I asked him if his dizziness might not have come from being wakened up and getting up too suddenly, as it sometimes had that effect. He said he was not, and had not been asleep all night, as **the penalty was death for him to sleep on duty**. He said he had let some of the soldiers sleep at a time. Some were asleep then. I asked him how long the scene lasted. He said he did not know, but he thought **nearly an hour**. He said it was hid by the light of day. I asked him if he went to the sepulchre after he had come to himself. He said no, because **he was afraid**; that just as soon as relief came they all went to their quarters. I asked him if he had been questioned by the priests. He said he had. **They wanted him to say it was an earthquake, and that they were asleep, and offered him money** to say that the disciples came and stole Jesus; but he saw no disciples; he did not know that the body was gone until he was told.

This is the first resurrection. Resurrection is the word **ἀνάστασις/anastasis**. This same spelling is only mentioned 6 times. Here are the other 5,

Jn 11:25 – Jesus said unto her, I am the resurrection (**ἀνάστασις/anastasis**), and the life: he that believeth in me, though he were dead, yet shall he live:

I Co 15:12 – Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection (**ἀνάστασις/anastasis**) of the dead?

13 – But if there be no resurrection (**ἀνάστασις/anastasis**) of the dead, then is Christ not risen:

I Co 15:21 – For since by man *came* death, by man *came* also the resurrection (**ἀνάστασις/anastasis**) of the dead.

I Co 15:42 – So also is the resurrection (**ἀνάστασις/anastasis**) of the dead. It is sown in corruption; it is raised in incorruption:

The first resurrection came to pass after Christs' **ἐγερσιν/egersis** (Mt 27:53).

Rev 20:6 – Blessed and holy is he that hath part **in the first resurrection** (after Jesus' resurrection): on such the second death (the lake of fire) hath no power (ἐξουσίαν/*exousia* – authority), but they shall be priests of God and of Christ (Rev 1:6, 5:10), and shall reign (βασιλεύσουσιν/*basileuo* – future tense) with him a thousand years.

Resurrection is the same word but different spelling ἀναστήσει/*anastasis*. Mentioned 7 times.

Mt 22:28 – Therefore in the resurrection (ἀναστήσει/*anastasis*) whose wife shall she be of the seven? for they all had her.

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

Mk 12:23 – In the resurrection (ἀναστήσει/*anastasis*) therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.

Lk 14:14 – And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection (ἀναστήσει/*anastasis*) of the just.

Lk 20:33 – Therefore in the resurrection (ἀναστήσει/*anastasis*) whose wife of them is she? for seven had her to wife.

Jn 11:24 – Martha saith unto him, I know that he shall rise again in the resurrection (ἀναστήσει/*anastasis*) at the last day.

Death is the word θάνατος/*thanatos*. And the 2nd *thanatos* is equated with the *lake of fire* as per v14. This will be explained when we get to v10.

Rev 20:7 – And when the thousand (χίλια/*chilia*) years are expired (or fulfilled or completed or **ended** τελεσθῆ/*teleō* – past tense), Satan shall be loosed (λυθήσεται/*luō* – future tense) out of his prison (out of the abyss),

8 – And shall go out to deceive (πλανήσαι/*planaō* – past tense) the nations (*ethnos*) which are in the four quarters (γωνίας/*gōnia* – same spelling used in Mt 6:5 *corners*) of the earth, Gog and Magog (The Roman Army), to gather them together to battle (to battle earthly Jerusalem/the whore): the number of whom *is* as the sand of the sea (Rom 9:27, Heb 11:12).

To gather together is one word συναγαγεῖν/*sunagō* and it is aorist/past tense. Same spelling used in chapter 16.

Rev 16:14 – For they are the spirits of devils, working miracles (II Th 2:8, 9), *which* go forth unto the kings of the earth (of earthly Jerusalem) and of the whole world, to gather them (συναγαγεῖν/*sunagō*) to the battle of that great day of God Almighty.

The number of whom is as the sand of the sea. *Sand* is the word ἄμμος/*ammos* and is mentioned in the LXX,

Gen 28:14 – And thy seed shall be as the dust (ἄμμος/*ammos*) of the earth (Jerusalem), and thou shalt spread abroad to the **west**, and to the **east**, and to the **north**, and to the **south** (*the four quarters of the earth*): and in thee and in thy seed shall **all the families of the earth** be blessed.

II Sam 17:11 – Therefore I counsel that all Israel be generally gathered unto thee, from Dan (north) even to Beersheba (south), as the sand (ἄμμος/*ammos*) that is by the sea for multitude; and that thou go to battle in thine own person.

Isa 10:22 – For though thy people Israel be as the sand (ἄμμος/*ammos*) of the sea, **yet a remnant of them shall return**: the consumption decreed shall overflow with righteousness.

Hos 1:10 – Yet the number of the children of Israel shall be as the sand (ἄμμος/*ammos*) of the sea, which cannot be measured nor numbered; and it shall come to pass, *that* in the place where it was said unto them, *Ye are* not my people, *there* it shall be said unto them, *Ye are* the sons of the living God (Rom 9:26).

Revelation 20 continues,

9 – And they went up on the breadth of the earth (of earthly Jerusalem), and compassed the camp of the saints about (Lk 21:20), and the beloved city (Jer 12:7): and fire came down from God out of heaven, and devoured them.

This is not the first time that *fire came down from God out of heaven, and devoured them*.

Lev 10:2 – And there went out **fire from the LORD, and devoured them**, and they died before the LORD.

Num 11:1 – And *when* the people complained, it displeased the LORD: and the LORD heard *it*; and his anger was kindled; **and the fire of the LORD burnt among them, and consumed them** *that were* in the uttermost parts of the camp.

Num 16:35 – And there came out a **fire from the LORD, and consumed** the two hundred and fifty men that offered incense.

II K 1:10 – And Elijah answered and said to the captain of fifty, If I *be* a man of God, then let fire come down from heaven, and consume thee and thy fifty. **And there came down fire from heaven, and consumed him and his fifty**.

II K 1:12 – And Elijah answered and said unto them, If I *be* a man of God, let fire come down from heaven, and consume thee and thy fifty. **And the fire of God came down from heaven, and consumed him and his fifty**.

II K 1:14 – Behold, **there came fire down from heaven, and burnt up the two captains** of the former fifties with their fifties: therefore let my life now be precious in thy sight.

Job 1:16 – While he *was* yet speaking, there came also another, and said, **The fire of God is fallen from heaven, and hath burned up** the sheep, and **the servants, and consumed them**; and I only am escaped alone to tell thee.

Revelation 20 continues,

10 – And the devil **that deceived** (**πλανῶν/planaō** – present tense, same spelling used in Rev 12:9, Dt 27:18, Hos 8:6) **them was cast** (**ἐβλήθη/ballō** – our word *ball* – same spelling used in v15, Jn 15:6, Rev 8:7, 8, 12:9, 13) into the lake of fire (v15, Rev 19:20) and brimstone, where the beast (earthly Jerusalem, the whore) and the false prophet (the anti-anointed highpriest Caiaphas) *are* (Rev 19:20), and shall be tormented day and night for ever and ever (Rev 14:11).

Brimstone is the word **θεῖον/theion**. **CBL** says, the noun **theion** is used in classical Greek from Homer on, and several times in the Septuagint (Gen 19:24; Dt 29:23). This term, used of a substance to fumigate and purify, occurs often in connection with fiery judgment. **Theion** occurs seven times in the NT, always with fire. It is found once in Luke (17:29) where it refers to the destruction of the cities of the plain (Gen 19:24), and it appears six times in Revelation. The sixth trumpet is a time of judgment with fire and brimstone (9:17, 18), and the final judgment is spoken of as eternal torment of fire and brimstone (14:10; 19:20; 20:10; 21:8). The phrase **fire and brimstone** is a most expressive way of portraying the utter horror of God's wrath on the unbelieving world.

θεῖον/theion is also mentioned once and in one of my favorite verses in the OT and LXX.

Isa 30:33 – For Tophet is ordained of old; yea, for the king it is prepared; he hath made *it* deep *and* large: the pile thereof is fire and much wood; the breath of the LORD, like a stream (lake of fire) **of brimstone (θεῖον/theion)**, doth kindle it.

This was the lake of fire. Scripture is laying it out for us to see where **the lake of fire and brimstone** was, physically and geographically. **Tophet** is the word תַּפְתֵּהּ/ **tāpheteh**. **TWOT** says, an alternate form **topteh**,

is found in Isa 30:33, where KJV renders *Tophet*, ASV and RSV marg. *Topheth*, and RSV *burning place*. For *topet*, *spit* (Job 17:6 ASV RSV; *tabret*, see under *tapap*). The name *Tophet* referred to a place in **the Valley of the Son(s) of Hinnom** (II K 23:10, Jer 7:31-34, 19:6) where children were burned to death as an offering to pagan deities. More specifically, **it was a high place** (Jer 7:32) an open-air shrine, **located most probably at a point outside the southern end of Jerusalem where the Hinnom Valley meets the Kidron Valley in the vicinity of Akeldama**, the *Field of Blood* (Acts 1:19). Jeremiah's reference to the *valley of the dead bodies and the ashes* (Jer 31:40) perhaps relates to the horrible practice of child sacrifice at Tophet. Since the Hebrew word for *place*, *maqôm*, is often used as a technical term for *shrine* (*BDB*), it is likely that the *place of Tophet* (Jer 19:13) should be rendered (*pagan*) *shrine of Tophet*. The place itself was probably a deep, wide pit containing a bonfire of blazing wood (Isa 30:33) into which the hapless children were thrown. From the abbreviated name *Valley of Hinnom* (see especially Jos 15:8, 18:16), Hebrew *gê-hinnom*, so infamous that it could also be called simply *the Valley* (Jer 2:23), came *Gehenna*, Greek *geenna* (**our word for hell fire**). The origin of the word *Tophet* is obscure. The word itself is often used as a common noun meaning *place of child sacrifice*. Its vocalization may be original (note the alternate form *topteh*), although most commentators assume an intentional scribal change to that of *boshet* *shame*. Child sacrifice among the ancient Israelites, though presumably infrequent, was nevertheless common enough to warrant its absolute prohibition in the Mosaic laws (Lev 18:21, Dt 18:10). In spite of the Lord's stern warnings, both Ahaz (II Ch 28:3) and Manasseh (II K 21:6) burned their sons as offerings. Such burning was usually *to Molech* (II K 23:10), which may mean either *to* (the Ammonite god) *Milcom/Molech* (I K 11:5, 7) or *as a sacrifice*; in any event, *Molech* may be another example of deliberate scribal alteration to the vocalization of *boshet*. Understandably, Jeremiah inveighed against the abominable practice of child sacrifice at Tophet in the Hinnom Valley and predicted divine judgment on those involved in perpetrating it (Jer 7:31-34, 19:1-15). His contemporary, good King Josiah, defiled Tophet so that no one could ever practice the rite there again (II K 23:10). *CBL* says, an area in the Hinnom Valley on Jerusalem's southern side, *Topheth* by the seventh century b.c. had become a place associated with sacrifices to pagan gods, even the offering of child sacrifices long condemned since Mosaic times (Dt 18:10). King Josiah, the last righteous king of Judah, had destroyed this pagan site (II K 23:10). Jeremiah, who was called to his prophetic office during the reign of Josiah, spoke against this place, perhaps leading to Josiah's actions (Jer 7:31; 19:6, 11-14). **Topheth became known by NT times as Gehenna** because of its location in **the Hinnom Valley**. Jesus used the associations of fire and worms of this **ancient city dump** to describe the horrors of an eternal **place of torment** (Mk 9:47). Isa 30:33 may also refer to **this same place**. *TDOT* says, with many earlier figures (such as *Castellius*, *Buxtorf*, *Luther*, and *Seldenius*) as well as more recent scholars, *Panecius* held the view that the word *tōpet* is based on *tōp*, *drum* (from *tp*). Ancient Jewish tradition has it that there were many drummers and musicians who **drowned out the screams of the young consigned to the flames**, so that the parents of these wretched children would not perceive their terror. *Thenius* agrees with the theory of *Boettcher* that with *tōpet* a Hebrew name based on talmudic *tōp* was given to something designated as a place of burning by a foreign word (Persian *tōften*, *burn*, *consume*); this name represented the site as a place to be spat upon and abominated. Job 17:6 uses the homonym *tōpet* (usually translated *spit*), derived from the biliteral root *tp*, *spit*. *Gesenius* also notes the Persian etymology, but (with *Noldius* and *Lorsbach*) prefers the derivation from *topteh* (Isa 30:33, **burning place**). *Roediger*, however, prefers the derivation from *spit*, with the same meaning as in Job 17:6.

Tophet is ordained of old. *Of old* is the word אַתְמוֹל/ *ethmûl*. *CBL* says, This substantive is of uncertain derivation and literally means *yesterday*. It is used adverbially to mean *long ago*, *recently* or *before*. Isa 30:33 says, *Topheth has long been ready*. Topheth refers to a place in the Valley of Hinnom, outside of Jerusalem, where the followers of Molech (the pagan deity of the Ammonites) offered their children as human sacrifices. Mic 2:8 records God's words regarding the unjust practices of apostate Israel: *Lately* [or recently] *My people have risen up as an enemy*.

He hath made it deep is the word עֲמִיק/ *āmōq*. *CBL* says, Isaiah warned, *Woe to those who go to great depths* (*āmōq*) *to hide their plans from the Lord, who do their work in darkness and think, Who sees us? Who will know?* (Isa 29:15). Isaiah also prophesied that Topheth, the region where children were sacrificed

to the pagan god Molech, had become a fire pit *made deep and wide*, and as a result, would be destroyed by the breath of God's wrath (Isa 30:33). A warning of impending divine judgment was also issued against Israel's deepened apostasy (Isa 31:6).

Brimstone in Isa 30:33 is the word בערה/gopērîth. *CBL* says, *Gophrîth* is a noun meaning sulphur. It is sometimes called *brimstone*. It probably comes from *gōpher* which would refer to pitch, and then later came to stand for other combustibles such as sulphur. It is used in contexts which allude to the absolute destruction of a locale. It is first used in Gen 19:24 when God rains sulfur and fire from heaven on Sodom and Gomorrah. The mention of sulfur is meant to bring to the reader's remembrance the destruction of these cities for their immorality, with an overt simile appearing in the next verse (Dt 29:23). Further, sulfur rains upon Gog (Ezk 38:22) and the wicked (Ps 11:6), a meteorological event based upon the Sodom and Gomorrah experience. Sulfur is the ultimate expression of desolation (because of abominations), again echoing the perpetual destruction of these cities. The land of the wicked shall be sulfur (Job 18:15), and Ezekiel asserts *the streams of Edom shall be turned into pitch and her soil into sulfur...* (34:9). Yahweh's breath, *like a stream of sulfur*, will kindle the pyre of the king of Assyria (Isa 30:33). This imagery is a metaphorical allusion to the destructive power of Yahweh. The end of the king is permanent, as any destruction involving sulfur.

The *lake of fire* was the valley of the son of hinnom, a.k.a. *gehenna*. Reminder, this has already taken place in 70 a.d. So, the Devil, the beast/Jerusalem and the false prophet were tormented day and night *for ever and ever*. *For ever and ever* is τούς αιωνας των αιωνων, it should say, *the ages of the ages* and it is what it says in the original. *Synonyms of the NT by Richard Chenevix Trench* says, *kosmos* (our word *cosmetic*) our translators have rendered *world* in every instance but one (I Pet 3:3); *aion* often, though by no means invariably so; for (not to speak of *eis aiona*) see Eph 2:2, 7; Col 1:26. Our translator did not mark the difference between *kosmos* (mundus), the world contemplated under aspects of space, and *aion* (seculum), the same contemplated under aspects of time; for the Latin, no less than the Greek, has two words, where we have, or have acted as though we had, but one. In all those passages (such as Mt 13:39; I Co 10:11) which speak of the end or consummation of the *aion* (there are none which speak of the end of the *kosmos*/world, same world of Jn 3:16), as in others which speak of *the wisdom of this world* (*aion* – I Co 2:6), *the god of this-world* (*aion* – II Co 1:4), *the children of this world* (*aion* – Lk 16:8).

There is not one verse in scripture that declares that “the end” of this world/*kosmos* is coming in our lifetime. Or that it is coming to an end for that matter. Some will refer to II Peter, and I myself was guilty of the same.

II Pet 3:10 – But the day of the Lord (a common term, Acts 2:20, I Th 5:2, 4, II Th 2:2, I Co 5:5) will come (ἥξει/hēkō – same exact spelling in Mt 23:36, 24:14, 50, Lk 12:46, Rom 11:26, Heb 10:37) as a thief in the night (another common term Mt 24:43, Lk 12:39, I Th 5:2, 4, Rev 3:3, 16:15); in the which the heavens shall pass away (παρελεύσονται/parerchomai – same exact spelling in Mt 24:35, Mk 13:31, Lk 21:33) with a great noise, and the elements shall melt with fervent heat, the earth (earthly Jerusalem/the whore) also and the works that are therein shall be burned up (I Co 3:15).

ἥξει/hēkō is a good word. This *hēkō* information was used in the previous study “*The Two Witnesses and Their Prophecies*”, so you can refer to that study as well to connect the dots. *CBL* says, in classical Greek *hēkō* usually denotes a state which had been reached (imperfect tense). As used in the papyri *hēkō* means (1) *to have reached a point*, (2) *to come to someone with a request*, (3) *to decide on something*, and (4) *to reach or attain something*, such as old age (*Moulton-Milligan*). In the Septuagint *hēkō* is used to translate 14 Hebrew words. It usually denotes the coming of man to God (for sacrifice or prayer), but it also signifies the eschatological coming of God to men. In the prophets God is seen coming as the Redeemer of His people (specifically the 144,000 redeemed) and in judgment at the end of the age (it does not say “at the end of time”, nor “end of the world”). The NT use of *hēkō* emphasizes mainly the eschatological coming to salvation or to judgment (but by definition there is no such term as “eschatology” if Christ came back in 70

a.d. – **reality is, it is not called eschatology anymore it is called History**). Jesus anticipated a future time when Gentiles would come or be present in the Kingdom (Mt 8:11; Lk 13:29). The end of the age will arrive after the gospel has been preached in all the world (Mt 24:14 – **and this was fulfilled in Acts 2:5, all nations under heaven were presently there, then “40” years later came 70 a.d., the destruction of that age**). The Day of the Lord will come (II Pet 3:10), as will Jesus himself (I Jn 5:20), and ultimately **the end of this age** (Mt 24:14). Although the emphasis of **hēkō**, as traced from its use in classical writings, is sometimes **on the state which has arrived or is promised to arrive**, the *consistent* distinction between **hēkō** and **erchomai**, *to come or appear*, is not preserved in the Koine of the NT. **Hēkō** demonstrates significant overlap with **erchomai** which **defines the act of coming simply as movement**.

The heavens shall pass away. This phrase is very familiar. **Shall pass away** is the word **παρελεύσονται/parerchomai**. This same spelling is mentioned 3 other times.

Mt 24:35 – **Heaven and earth shall pass away** (**παρελεύσονται/parerchomai**), but my words shall not pass away.

Mk 13:31 – **Heaven and earth shall pass away** (**παρελεύσονται/parerchomai**): but my words shall not pass away.

Lk 21:33 – **Heaven and earth shall pass away** (**παρελεύσονται/parerchomai**): but my words shall not pass away.

The old heaven and old earth/earthly Jerusalem has **passed away**.

Matthew Poole's Commentary says, Ver. 32-35. Mark hath the very same, Mk 13:28-31. So hath Luke, Lk 21:29-33, only he saith, **the fig tree, and all the trees, when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily, I say unto you, This generation shall not pass away, till all be fulfilled**. By this similitude of the fig tree (called therefore by Luke a *parable*) our Saviour doth not only design to inform them that these things which he had told them **should be as certain signs of the approaching of the destruction of Jerusalem, and the coming of his kingdom**, as the fig trees and other trees putting forth of leaves is a sign of the approaching summer, as Songs 2:13; but that as the frosts, and snow, and cold of the winter, doth not hinder the trees from bringing forth fruit in the summer, so these tribulations and troubles should be so far from hindering and destroying Christ's kingdom, that they should prepare the world for it, and promote it: so that as they might know from **these tribulations in Judea** that the kingdom of grace was at hand, and began; so from the following tribulations upon the world they might know that his kingdom of glory was also hastening. *Broadus Commentary* says, **Heaven and earth shall pass away** (see Mt 5:18, Isa 51:16), still further emphasizes the importance of what he is saying, which was introduced by **Verily, I say unto you**. It was hard for the disciples to believe that **their Master would come again and utterly destroy the temple and the holy city** (Mt 24:2), and work such great changes as have been indicated by Mt 24:29-31, **within that generation**; and so he asserts it very solemnly, compare Jn 16:7. We learn also in II Pet 3:7 and elsewhere that heaven and earth will pass away; not that they will cease to exist, but that **they will be changed into something entirely new**. *Charles Spurgeon Commentary* says, The King left his followers in no doubt as to when these things should happen: **Verily I say unto you, This generation shall not pass till all these things be fulfilled**. It was just about **the ordinary limit of a generation** when the Roman armies compassed Jerusalem, **whose measure of iniquity was then full, and overflowed in misery, agony, distress, and bloodshed such as the world never saw before or since**. Jesus was a true Prophet, **everything that he foretold was literally fulfilled**. He confirmed what he had already said, and what he was about to say, by a solemn affirmation: **Heaven and earth shall pass away, but my words shall not pass away. The Word of the Lord endureth for ever**, and though that Lord appeared in fashion as a man, and was shortly to be crucified as a malefactor, his words would endure when heaven and earth would have fulfilled the purpose for which he had created them, and passed away.

The heavens shall pass away with a great noise. **With a great noise** is the word **ροιζήδόν/rhoizēdon**. *CBL* says, this adverb is related to the noun **rhoizos**, the **whistling sound of something moving quickly**

through the air (e.g., an arrow, wings of a bird, a whip, strong winds, or roaring waters; cf. *Liddell-Scott*). It does not appear in the Septuagint, but it does occur once in the NT in connection with last day's events. Peter wrote, *But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise* (II Pet 3:10). *Word Pictures in the NT by Archibald Thomas Robertson* says, *With a great noise* (ροιζηδον). Late and rare adverb (from ροιζεω, ροιζος) — *Lycophron, Nicander*, here only in NT, onomatopoeic, whizzing sound of rapid motion through the air like the flight of a bird, thunder, fierce flame. *Word Studies in the NT by Marvin Vincent* says, *With a great noise*, an adverb peculiar to Peter, and occurring only here. It is a word in which the sound suggests the sense (*rhoizedon*); and the kindred noun, ροιζος, is used in classical Greek of the whistling of an arrow; the sound of a shepherd's pipe; the rush of wings; the splash of water; the hissing of a serpent; and the sound of filing. *JFB (Robert Jamieson, Andrew Robert Fausset, David Brown)* says, *with a great noise* — with a rushing noise, like that of a whizzing arrow, or the crash of a devouring flame. *Plummer's Expository Notes* says, *With a great noise* — Better, *with a rushing noise*. The expression occurs nowhere else in the NT, but some such idea as that in Isa 34:4, Rev 6:14, is probably indicated — not the roar of flames or the crash of ruins, but the parting and rolling up of the heavens (Compare Rev 20:11). *Matthew Poole's Commentary* says, *With a great noise*; either swiftly and violently, or with such a noise as is usually caused by such violent and speedy motions. *Pulpit Commentary* says, *In the which the heavens shall pass away with a great noise*. The Greek for *with a great noise* (ροιζηδόν) occurs nowhere else in the NT, and is one of those remarkable poetic forms which are not unfrequent in this Epistle: the noun ροιζος is used of the whizzing of arrows, of the rush of wings, of the sound of mighty winds or roaring waters. It may be understood here of the crash of a falling world or of the roar of the destroying flames. The word rendered *pass away* is that used by our Lord in the prophecy just referred to Mt 24:35; also in Mt 5:18 and in Lk 16:17.

Heaven and earth is of great importance here. The church/religion that we were a part of, preached that heaven and earth were terms, heaven was the ruling class, and the earth was the ruled. *McClintock and Strong's Cyclopedia* says, *Heaven And Earth* is an expression for the whole creation (Gen 1:1). In prophetic language the phrase often signifies the political state or condition of persons of different ranks in this world. The heaven of the political world is the sovereignty thereof, whose host and stars are the powers that rule, namely, kings, princes, counselors, and magistrates. The earth is the peasantry, plebeians, or common race of men, who possess no power, but are ruled by superiors (the sovereignty). Of such a heaven and earth we may understand mention to be made in Hag 2:6, 21, 22, and referred to in Heb 12:26. Such modes of speaking were used in Oriental poetry and philosophy, which made a heaven and earth in everything, that is, a superior and inferior in every part of nature; and we learn from *Maimonides*, quoted by *Mede*, that the Arabians in his time, when they would express that a man was fallen into some great calamity, said, *His heaven has fallen to the earth*, meaning his superiority or prosperity is much diminished. *To look for new heavens and a new earth* (II Pet 3:13) may mean (*he is not 100% sure*) to look for a new order of the present world. (Under the word *heaven*), There is, says *Daubuz*, a threefold world, and therefore a threefold heaven, the invisible, the visible, and the political among men, which last may be either *civil or ecclesiastical*. We shall consider these in the inverse order. Wherever the scene of a prophetic vision is laid, *heaven signifies symbolically the ruling power or government (the tyrants that rule the poor in earthly Jerusalem/earth)*; that is, the whole assembly of the ruling powers, which, in respect to the subjects on earth, are a political heaven, being over and ruling the subjects (the poor in earthly Jerusalem/earth), as the natural heaven stands over and rules the earth. Thus, according to the subject, is the term to be limited; and therefore *Artemidorus*, writing in the times of the Roman emperors, makes Italy to be the heaven: *As heaven*, says he, *is the abode of gods, so is Italy of kings*. The Chinese call their monarch *Tiencu, the son of heaven*, meaning thereby the most powerful monarch. And thus, in Mt 24:30, *heaven* is synonymous to *powers and glory*; and when Jesus says, *The powers of the heaven shall be shaken*, it is easy to conceive that he meant that the kingdoms of the world should be overthrown to submit to his kingdom. Any government is a world; and therefore, in Isa 51:15, 16, heaven and earth signify a political universe, a kingdom or polity. In Isa 65:17, a new heaven and a new earth signify a new government, new kingdom, new people. *Colin Brown* says, Both earth and heaven are God's creation. *Heaven and earth* can and will pass away (Mt 5:18; 24:35). But in so doing, they will make way for a new heaven and a new earth (Rev 21:1; II Pet 3:13). The passing of heaven and earth means the passing away of the present sinful world order (in earthly Jerusalem/earth), which

must be renewed by **passing through God's judgments**. Redemption extends to the furthest corner of the physical realm.

Is it any different in II Pet 3:10? We are still talking about the heavens, which are the rulers/governors of the poor which are citizens of earthly Jerusalem/the earth. Why is it so hard to see this? This is talking about Jerusalem (the earth as the ruled) and those that rule it (the heavens).

I used to believe II Pet 3:10 was referring to our time, 2000 years later (because we were taught that 1000, **chilia** years was as a day and a day as a thousand **chilia** years, so Jesus has only been gone for 2 days, etc... [based on *futurism*]), and that "the earth" was going to "melt with a fervent heat", due to "global warming/climate change", and that "time is no more" means that it would be the end of all existence. Then came the time for me to properly study and dig through non-distorted history, especially during the 40 year duration of that wicked age after they killed John and Jesus in 30 a.d. (the two witnesses in Rev 11). The evidence of history being distorted is evident and many out there know and say, that *the one who wins the war gets to re-write history*. And yet right under our noses history was modified, but no one wants to admit that we, as gentiles, are extremely ignorant, and borderline stupid of our past, which has been erased and modified and if you do not believe this, you are stupid. They hate the **goyim** and they hate God. Who is they? The same aristocratic rabbinic Jews that killed the prophets, John and the Messiah and the apostles and lets not forget about the saints. Weren't they of that 5 month seige (in 70 a.d.) carried away into captivity into all nations as per scripture and history? And who are the nations/**goyim/ethnos**? That is not hard to figure out. We are either under the Japhethites (whites) or Hamethites (blacks). If you have read through the studies on our webpage (beginning with the study on [The Jesuits by Mile Mathis](#)), under the category "Hidden History" as well as reading historians *Josephus* and *Tacitus* as evidence, you will know who the enemy is in plain site. When you do the proper researching and surfing and perusing the internet, dodging misinformation, discerning good reliable information from misdirection. Proper digging will lead you to understand that **heaven and earth** was a term for earthly **Jerusalem/earth** and its rulers/the heavens.

II Pet 3:10 is a repeat of the OT prophecy about the same exact **heaven and earth**

Isa 34:4 – And all the host of heaven **shall be dissolved**, and **the heavens** shall be rolled together as a scroll: and **all their host shall fall down**, as the leaf falleth off from the vine, and as a falling *fig* from **the fig tree**.

Isa 51:6 – Lift up your eyes to the heavens, and look upon the earth beneath: **for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever (to the 144,000 redeemed)**, and my righteousness shall not be abolished.

Isa 54:10 – **For the mountains shall depart, and the hills be removed;** but my kindness shall not depart from thee, **neither shall the covenant of my peace be removed**, saith the LORD that hath mercy on thee.

You tell me who you know, for a fact, that studies like this and yet does not see the scriptures as they truly are. Like I said before, we should all have the same answer, same mind and be on the same page as Paul said in I Co 1:10 and Jesus said, seek and you shall find in Mt 7. Are you guys seeking and searching? Am I saying this out of arrogance? Not by any means, on the contrary, I am fumingly ticked off more than anything. I am ticked off that we have been lied to all this time, following a stupid narrative called religion/s. And this is my fuel to learn more and disapprove religions and their stupid futuristic fantasy doctrines. If I can't get the truth from my pastor, then it is time for me to step up to the plate and do actual studying of the ancient scriptures. You don't want to help the sheep? fine, we will find the truth without you and glorify God for his mercy for revealing his truth to us. It is grievous for us that no one knows the truth nor wants it, they just want their future messiah and their fantasy religion. As a **goy**, and we speak in behalf of all the **goyim**, we are stupid and we fall for anything and everything that the phoeni-shems say without questioning. Yes massa, no massa, yes massa is what we do, and the phoeni-shems know that is what we do. And they continue to do dumb down the gentiles, because if the dumbing down of the gentiles is distracting them

from knowing the truth, then they really don't need to change the bird feed they have been feeding us? They need the gentiles dumb til our culling takes place and that is not too far in the distant future (agenda 2030). And that is what they have in store for us while we are in a fantasy lala land waiting for Christ to come back, which is not going to take place and they hope you still believe that Jesus is still coming. Do I know it all? LOL, that is always the response I get when I hit a nerve with evidence of truth. I don't see anyone else digging all this information and exposing the lies in the pul"pits" and in digging real history, like [Miles Mathis](#) does. But I will answer it anyway, No, I do not know it all, and that is why I am studying, you dumb donkeys that portray yourselves to be teachers. Woe unto you for misleading folks and loving it. I study as if my life depended on it, and it does. Wasted years in a freakin religion and a stupid future coming of the gentile's messiah. Studying and fellowshiping with a bunch of phonies with a religious label on them. Do I know it all? The ones who really study always gets bashed even from those who claim to know bible, and without a righteous biblical cause and with no shame on their part. But that is ok too, because it gives us great satisfaction knowing that the pul"pit" does not know that the end of the age already happened, that the great tribulation already happened, that the escorting and carrying away of the saints already happened, that the second coming of christ already happened, that satan was cast in the lake of fire, that the new heavens and the new earth is now [heavenly Jerusalem in the heavens, not here on earth](#), both of them together in one, etc...It pleases us to know that the pastors are not true shepherds. It pleases us that we were lied to, treated with contempt, stolen from ([tithes and offerings](#)), and now God has revealed that you are all involved in the greatest deception of all time, futurism. Personally I hope you all drop dead. All I know, for a fact, is that if one changes, adds or deletes from the prophecy of the book of Revelation your names will be blotted out. But then again, this was written to that generation of believers and if all is fulfilled, then where do you think you are going, heaven or hell? Still think that you are going to heaven with what you think you know? And it does not matter if you believe in predestination, freewill, sabbath keepers, etc...the point is if everything is fulfilled, and 2000 years later gentiles are seeking for the future coming of all these prophecies to be fulfilled, then it really doesn't matter what denomination you are from. You are still involved in "church worship", which is futurism. One of us is right while the other is dumb, deaf and blind and willingly. They don't want to know, they don't want to hear it nor see it. It's all the will of God, right? There is no other word for wilful ignorance. I do know however, old testament (we did learn that in the church/religion we came out of), and continue to study OT for evidence, and we do know word studies (Greek and Hebrew, which we also learned in that religion), the majority of church/religious folk are clearly ignorant of both these things. And when I say ignorant, I am not saying it as a racial slur. "Ignorant" just means, you don't *know*, you don't "know", you are unacquainted ([Online Etymology Dictionary](#)). You haven't read, searched, researched nor studied "to know". Are you still responsible and accountable? Yes, absolutely, especially if you claim to be a "christian". Stupid is when you know and still refuse to see, to hear and acknowledge the truth. And, please do not debate me on eschatology. I have no time for something that does not exist any more. Eschatology only exists if Christ never [came back in the clouds](#) ([Rev 1:7, Mt 24:30, 26:64, Mk 13:26, 14:62, Lk 21:27, I Th 4:17](#)) in 70 a.d.. But, sad as it seems, this already happened and the Phoeni-shems know this too. No sense in teaching eschatology when it already happened. After 70 a.d. the Phoeni-shems covered their tracks with their made up "church father system" starting with none other than liar, lair Irenaeus of Lyon (hence "the lion of peace" a 2nd century "church father", when we are to call no man "father" as per Jesus, but we want to follow "the church fathers" – this should be a red flag and a hint right here who the enemy is) with his "[Daniel's 70th week awaited a future fulfillment](#)" comment. What a bunch of malarkey. And this is where the "Futurism doctrine" was birthed from. The phoeni-shem Jesuits Lacunza and Francisco Ribera (16th century from [Spain](#)/crypto Jews and probably related to the Jesuit agent Alberto Rivera) just added to Irenaeus' doctrine. They know every doctrine, and that is because they taught us these doctrines through these many denominations, under the banner of "christianity" and it is all being done as mockery against us the poor **goyim**. And we deserve what we are getting, which is an ethnic cleansing. Whose ethnic cleansing? Of the poor oppressed gentiles. That is what we are to them, just "serf gentiles" (look it up, you ain't gonna like it). This doctrine of futurism is from the same person that we supposedly get the date of when this book of Revelation was written, it is said by them that **Apokalipsis** (it just means a complete or a total/**apo** revealing/**kalupto**, hence, revelation) was written in 96 a.d. All the evidence against this date is weighty, especially when reading the [Wars of the Jews](#) that took place in 66-70 a.d. (3^{1/2} years), written by [Josephus](#). A lot took place leading to the war, during the war, and after the war. During

the war, many things occurred that matches with the book of the Revelation, especially the judgments upon the whore/Jerusalem. Your argument and my argument is when was the Book of Revelation was written, and without a date your future coming of the Lord and all end time prophecies will always remain future. Logically, it just does not add up if one cannot find in scripture these things that scripture itself is supposed to interpret (scripture interprets scripture, right?) looking at it from a futurist view. Even futurist believe that scripture interprets scripture. But how can one interpret scripture using scripture itself if all these things are still future? How does one do that? If scripture interprets scripture then Revelation is the only place you will find the destruction of the Jerusalem being the whore in 70 a.d. We have just been so programmed and trained to listen to the pulpits interpretations that we can't even discern right doctrine from a counterfeit. You are not following scripture to interpret scripture, you are following a lying tradition of the Phoeni-shem system and their stupid made up christian religion. If you do not know who the enemy was back then (many say, "Rome" for instance), then you definitely do not know who is running the show here on their mother-earth today.

Let us continue, so, Peter continues,

11 – *Seeing then that* all these things shall be dissolved, what manner *of persons* ought ye to be in *all* holy conversation and godliness,

12 – **Looking for and hasting** unto the coming (**παρουσίαν/parousia** – same exact spelling in I Th 4:15, II Pet 1:16) of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

The elements shall melt with fervent heat. *Shall melt* is the word **τήκεται/tēkō**. *CBL* says, this term has several nuances in Greek literature. With the active voice it could be used transitively meaning *melt down* (of metals) or *bring down* (of rain). Used metaphorically it means *dissolve* or *pine away* (of the spirit). In the passive voice it could be translated *melt* or *thaw* (of snow) or *fall away* (of putrefying flesh). It appears frequently in the Septuagint, a common example of which can be found at Isa 34:4: *And all the host of heaven shall be dissolved* (rot away, RSV). **Tēkō** occurs once in the NT (II Pet 3:12), where it means *melt*, of the *elements* (which) *will melt with fire* (RSV). **Luō** may also be translated *melt* or dissolve (II Pet 3:10).

13 – Nevertheless we, according to his promise, look for new heavens (the same *heavens* used in Acts 2:34, 7:56, Heb 4:14, I Sam 2:10, Ps 8:3, 144:5) and a new earth (same *earth* used in Mt 2:20, 21, 9:26 *land*, Mt 5:5, 10:34, 13:5 *earth*, Mt 10:29, 13:8, 23 *ground*,), wherein dwelleth righteousness.

New heavens and new earth is not a spiritual state of being on earth as is taught by many (*idealism*). New heavens and new earth is a physical location and it is in heaven, which the scriptures call Heavenly Jerusalem (Heb 12:22, 23). But if you are into futurism, then this is what you call "the church", spiritual jerusalem as a physical church on earth, which is also called the millennium or best known as the thousand year reign, because the church is reigning on earth now. What a bunch of malarkey. And I will keep on saying this, the date of the book of Revelation is THE key to knowing that all these things came to pass. If you stay stuck on 96 a.d. and futurism, then you will stay stuck on stupid.

In Rev 10:6, where it mentions that *time is no longer*, this is not the "end of the world" as churches/futurists suppose.

Rev 10:6 – And swear by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, **that there should be time no longer**:

It does not say "end of the "world" nor "end of time". It just says "time/**chronos** (same word for "season")" is no longer. Not every commentary has the same interpretation, but they all agree that it means "time will no longer be delayed" as far as all the judgments coming upon the generation and upon the age of that time

frame. There is no more delay. Besides, this is not the only place in scripture where mention is made of “time of the end”.

Dan 8:17 – So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at **the time (ἡ/’eth – καιροῦ/kairos – season) of the end (ἡ/’eth – πέρας/peras – uttermost parts, extremity, end, boundary, limit, CBL) shall be the vision.**

TWOT says, **qes**. End. This noun is used **in a context of judgment**. God brought **an end to all flesh** (Gen 6:13) So Ezekiel speaks about **the end of Israel (Ezk 7:2-3)**. Contrariwise, the Messiah’s kingdom will know no end (Isa 9:7). *Pulpit Commentary* says, **An end**, etc. The iteration of the word once more gives emphasis. The words read like an echo of Am 8:2. **The four corners** (Hebrew, “wings”) were probably, as with us, the north, east, south, and west. The phrase had been used before in Isa 11:12, and the thought meets us again, in the form of the “four winds,” in Dan 11:4; Zec 2:6; Mt 24:31; Mk 13:27. **The “end” in this case is either that of the siege of Jerusalem, or that of the existence of Israel as a nation.** It was now drawing nigh – was, as we say, within measurable distance. Time is broken into periods; and every period, long or short, **has its certain end.** *Matthew Poole’s Commentary* says, **The end**; that dreadful end I threatened against you, and which you will find in the execution of the menaces pronounced against you **by the former and latter prophets.**

Dan 11:35 – And *some* of them of understanding shall fall, to try them, and to purge, and to make *them* white, *even* to **the time (ἡ/’eth – καιροῦ/kairos – season) of the end (ἡ/’eth – πέρας/peras):** because *it is* yet for a time appointed.

Dan 11:40 – And at **the time (ἡ/’eth – καιροῦ/kairos) of the end (ἡ/’eth – πέρας/peras)** shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.

Dan 12:4 – But thou, O Daniel, shut up the words, and seal the book, *even* to **the time (ἡ/’eth – καιροῦ/kairos) of the end (ἡ/’eth – συντελειας/sunteleia – same word used in Mt 24:3, the end of the age/aion):** many shall run to and fro, and knowledge shall be increased.

Dan 12:9 – And he said, Go thy way, Daniel: for the words *are* closed up and sealed till **the time (ἡ/’eth – καιροῦ/kairos) of the end (ἡ/’eth – πέρας/peras).**

Now how many times has the messiah (which is one of the **two witnesses**) mentioned his death, his resurrection, his ascension, his coming and the end of the “world”? And has he always expressed it in the same manner? Meaning, didn’t he use parables to express “the end of the world” multiple times and used synonymous views? Let’s read a few,

Mt 13:36 – Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.

37 – He answered and said unto them, He that soweth the good seed is the Son of man;

38 – The **field (ἀγρός/agros – our word agriculture, cultivated land or a field, especially the land/earthly Jerusalem)** is the **world (κόσμος/kosmos – we get our word cosmetic, meaning the art of dress and ornament, from kosmeticos, skilled in adornment or arrangement, from kosmein, to arrange or adorn, from kosmos, order, good order, ornament, orderly arrangement – Online Etymology);** the good seed are the children of the kingdom (the kingdom of God); but the tares (the wicked seed/the royal sea faring purple **people**, the aristocratic merchant Rabbinic Jews, the high priests, pharisees, sadducees, etc...) are the children of the wicked (their father is the Devil/the cursed one/Satan in his little season) *one*;

CBL says, Originally **kosmos** denoted **building or construction**, but it soon acquired a far wider usage. **Kosmos** indicates the presence of **order and arrangement, or organization**. The word can represent an **arrangement by rank (order)** or a battle configuration. Later, **kosmos** came to describe ornaments and jewelry, especially those used by women (“**Earth**,” *Colin Brown*, 1:521). It is possible that the use of the term to describe the adornment of women—**sparkling jewelry**—may be related to the use of the term in relation to the **starry sky**, the universe, and the **order** which may be observed there. *Colin Brown* says, **Earth, Land,**

World. For the Bible the world is not so much a part of the universe as the place where man lives. *ge*, which was originally used to distinguish **land and soil** from the sky (Heaven) and the sea (Water), is more particularly used for the area where man lives and works or for a country as part of it. When the thought is political rather than geographical, ***oikoumene*** is more often used. This has no special theological significance in the NT. It is seen rather as the area into **which the gospel has to penetrate**. Both words are clearly concrete in their application in contrast to *kosmos* (world) which has **strong philosophical and religious overtones**. It may be noted that English idiom often demands the translation *world* for them.

κόσμος/kosmos is an eye opener for me.

Jn 1:10 – He was in the world (**κόσμῳ/kosmō**), and the world (**κόσμος/kosmos**) was made (this is not the common word for “make”, *poieo*, this one is **ἐγένετο/ginomai** – **came into being** or **came to pass**) by him, and the world (**κόσμος/kosmos**) knew (**ἔγνω/ginōskō** – Isa 1:3) him not.
11 – He came unto his own, and his own received him not.

Israel was his own and they received him not.

Jn 7:7 – The world (**κόσμος/kosmos**) cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil.

Only Israel or earthly Jerusalem hated him. He testified to them, not to the gentiles.

Jn 12:19 – The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world (**κόσμος/kosmos**) is gone after him.

Who did he preach to and who was following him?

Jn 14:17 – *Even* the Spirit of truth; whom the world (**κόσμος/kosmos**) cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

Jn 14:19 – Yet a little while, and the world (**κόσμος/kosmos**) seeth me no more; but ye see me: because I live, ye shall live also.

Jn 14:27 – Peace I leave with you, my peace I give unto you: not as the world (**κόσμος/kosmos**) giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

Jn 15:18 – If the world (**κόσμος/kosmos**) hate you, ye know that it hated me before *it hated* you.

19 – If ye were of the world (**κόσμου/kosmou** – genitive), the world (**κόσμος/kosmos**) would love his own: but because ye are not of the world (**κόσμου/kosmou** – genitive), but I have chosen you out of the world (**κόσμου/kosmou**), therefore the world (**κόσμος/kosmos**) hateth you.

Jn 16:20 – Verily, verily, I say unto you, That ye shall weep and lament, but the world (**κόσμος/kosmos**) shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.

Jn 17:14 – I have given them thy word; and the world (**κόσμος/kosmos**) hath hated them, because they are not of the world (**κόσμου/kosmou**), even as I am not of the world (**κόσμου/kosmou**).

Joh 17:21 That they all may be one; as thou, Father, *art* in me, and I in thee, that they also may be one in us: that the world (**κόσμος/kosmos**) may believe that thou hast sent me.

Jn 17:23 – I in them, and thou in me, that they may be made perfect in one; and that the world (**κόσμος/kosmos**) may know that thou hast sent me, and hast loved them, as thou hast loved me.

Jn 17:25 – O righteous Father, the world (**κόσμος/kosmos**) hath not known (**ἔγνω/ginōskō**) thee: but I have known thee, and these have known that thou hast sent me.

Rom 3:19 – Now we know that what things soever the law saith, it saith **to them who are under the law**: that every mouth may be stopped, and all the world (**κόσμος/kosmos** – those that are under the law, Israel, earthly Jerusalem) may become **guilty** (**ὑπόδικος/hypodikos** – **under judgment**, brought to trial, liable to be tried, and liable to action, **CBL**) before God.

I Co 1:21 – For after that in the wisdom of God the world (**κόσμος/kosmos**) by wisdom (by their own wisdom, their talmud) knew not God, it pleased God by the foolishness of preaching to save them that believe.

I Co 3:22 – Whether Paul, or Apollos, or Cephas, or the world (**κόσμος/kosmos**), or life, or death, or things present, or things to come; all are yours;

I Co 6:2 – Do ye not know that the saints shall judge (**κρινούσιν/krinō** – same spelling in Ex 18:22, Dt 16:18, Ezk 44:24) the world (**κόσμον/kosmos** – earthly Jerusalem)? and if the world (**κόσμος/kosmos**) shall be judged by you, are ye unworthy to judge the smallest matters?

Gal 6:14 – But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world (**κόσμον/kosmos**) is crucified unto me, and I unto the world.

Heb 11:38 – (Of whom the world [**κόσμος/kosmos**] was not worthy:) they (Israel) wandered in deserts, and *in* mountains, and *in* dens and caves of the earth.

Jam 3:6 – And the tongue *is* a fire, a world (**κόσμος/kosmos**) of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.

I Pet 3:3 – Whose adorning (**κόσμος/kosmos**) let it not be that outward *adorning* of plaiting the hair, and of wearing of gold, or of putting on of apparel;

II Pet 3:6 – Whereby the world (**κόσμος/kosmos**) that then was, being overflowed with water, perished:

I Jn 2:17 And the world (**κόσμος/kosmos**) passeth away, and the lust thereof: but he that doeth the will of God (brothers and sisters in the Lord) abideth for ever.

I Jn 3:1 – Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world (**κόσμος/kosmos**) knoweth us not, because it (the kosmos/Israel) knew him not.

I Jn 3:13 – Marvel not, my brethren, if the world (**κόσμος/kosmos**) hate you.

I Jn 4:5 – They are of the world (**κόσμου/kosmou**): therefore speak they of the world (**κόσμου/kosmou**), and the world (**κόσμος/kosmos**) heareth them.

I Jn 5:19 – *And* we know that we are of God, and the whole world (**κόσμος/kosmos**) lieth in wickedness.

Gen 2:1 – Thus the heavens and the earth were finished, and all the host (**κόσμος/kosmos**) of them.

Isa 13:10 – For the stars of heaven and the constellations thereof shall not give their light (**κόσμος/kosmos**): the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.

Returning to the parable of Jesus,

Mt 13:39 – The enemy that sowed them is the devil (Son of man versus the Devil/the death angel – his seed against her seed, Gen 3); the harvest (**Θερισμός/therismos** – this spelling of this noun means the time of harvest or the *harvest crop* – same spelling in Mt 9:37, Mk 4:29, Lk 10:2, Jn 4:35, Rev 14:15) is the end (**συντέλεια sunteleia** – the completion or fulfillment, same word in v40, 49, 24:3, 28:20, Heb 9:26, Dan 9:27, **Am 9:5**) of the world; and the reapers are the angels.

The harvest equals *the end of the world*. *Of the world* is not **kosmos**, but the word **αἰῶνος/aiōnos**. *CBL* says, in the classical period **aiōn** denoted *lifetime, age, generation, a long period, or eternity*. Essentially the same meaning is found in both the Greek of the NT and in the Septuagint, namely (1) **period, lifetime, generation, eternity**; (2) in the plural form, **the world**, the universe; and (3) what is on **the present side of time** in contrast to something in the hereafter. The term **aiōn** suggests both limited and an unlimited time period, an epoch of time as well as eternity. This distinction is important for understanding the expression in its different contexts and circumstances. In classical Greek **aiōn** designates **a period of time** and is probably derived from **aei, always**. The term generally expresses an extended span of time, but it additionally assumes a specific meaning **according to its various contexts**. The word can stand for someone's or something's **lifespan**. *Herodotus* can speak of **ending our aiōn**; *Aeschylus* of depriving a man of his **aiōn**; *Euripides* of breathing away one's **aiōn** (see *Barclay, NT Words*). The term serves to signify **a generation or an age, an epoch, a long period of time**, and to designate eternity. **Aiōn** does not imply any movement of time from one point in time to another; rather, **aiōn** designates the totality of time and sees

the entire picture simultaneously. Because **aiōn** suggested an age or aeon, it represented the world itself and the course of the world. In this sense **aiōn** parallels **kosmos**. Whereas **kosmos** connotes the world in terms of space, **aiōn** designates the world in terms of time (*Trench, Synonyms of the NT*). **Kosmos** as well as **aiōn** form the framework of mankind's existence. The Greeks could speak of different aeons such as the present **aiōn** and the **aiōn** to come, an expression which was taken over by authors of the NT. Even though one might refer to an **aiōn** as a period of limited time—which one might also do with a word like *eternal* in our vocabulary—this does not overlook the fact that the Greeks employed **aiōn** especially in reference to eternity, the age which never ends. When the papyri (*The Oxyrhynchus Papyri*) tell of a crowd of people that pays homage to the emperor with cries of **Agoustoi kurioi eis ton aiōna!** this literally means *The emperors (be) forever!* As seen above, it was common among the Greeks for **aiōn** to designate an epoch or age. Until recently, **aiōn** in this sense was often translated *the world*, just as *kosmos*. This leads very easily to a mingling of ideas, but it is difficult to avoid since *age* is also insufficient for conveying the full sense of *aiōn*. When **aiōn** stands behind the term *world* in the NT, this refers to the world at a specific point in time and at a certain period in history. **Aiōn**, like **kosmos**, may under these circumstances acquire a negative sense. If the present world or age is represented by either of these, it usually implies an evil and corrupt world, *our fallen earth with all its fallen inhabitants*. This is particularly apparent at Eph 2:2 where both terms are used: **kata ton aiōna tou kosmou toutou**. The phrase is probably impossible to interpret, but a literal rewording would indicate that mankind wandered *according to the age of this world*. **Aiōn** and **kosmos** both convey the same reality, but they supplement and intensify one another. *The Syntax and Synonyms of the Greek Testament by William Webster* says, **Aiōn**, *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 **aiōnes** denotes *the ages*, the temporal periods whose sum and aggregation adumbrate the conception of eternity. **Basileus ton aionon**, the sovereign dispenser and disposer of *the ages of the world*, I Tim 1:17.

Now, a few verses with the same exact spelling of **aiōnos/aiōnos**, “age”, a noun, a genitive (possession), singular, masculine in gender. Just a reminder, scripture interprets scripture, right? Always keep that in mind.

Mt 13:22 – He also that received seed among the thorns is he that heareth the word; and the care of this world (of this age, **aiōnos** and parallel with Mk 4:19), and the deceitfulness of riches, choke the word, and he becometh unfruitful.

Mt 13:49 – So shall it be at the end of the world (of the age, **aiōnos**): the angels shall come forth, and sever the wicked from among the just,

Mt 24:3 – And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what *shall be* the sign of thy coming, and of the end of the world (of the age, **aiōnos**)?

Mt 28:20 – Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, *even* unto the end of the world (of the age, **aiōnos**). Amen.

Lk 1:70 – As he spake by the mouth of his holy prophets, which have been since the world (the age, **aiōnos**) began:

Lk 16:8 – And the lord commended the unjust steward, because he had done wisely: for the children of this world (of this age, **aiōnos**) are in their generation wiser than the children of light.

Lk 20:34 – And Jesus answering said unto them, The children of this world (of this age, **aiōnos**) marry, and are given in marriage:

35 – But they which shall be accounted worthy to obtain that world (that age, **aiōnos**), and the resurrection from the dead, neither marry, nor are given in marriage:

Jn 9:32 – Since the world (the age, **aiōnos**) began was it not heard that any man opened the eyes of one that was born blind.

Acts 3:21 – Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world (the age, **aiōnos**) began.

Acts 15:18 – Known unto God are all his works from the beginning of the world (of the age, **aiōnos**).

I Co 1:20 – Where is the wise? where is the scribe? where is the disputer of this world (of this age, **αιῶνος**)? hath not God made foolish the wisdom of this world (of this organized arrangement, **κόσμου/kosmos**)?

I Co 2:6 – Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world (of this age, **αιῶνος**), nor of the princes of this world (of this age, **αιῶνος**), that come to nought:

I Co 2:8 – Which none of the princes of this world (of this age, **αιῶνος**) knew: for had they known it, they would not have crucified the Lord of glory.

II Co 4:4 – In whom the god (Satan) of this world (of this age, **αιῶνος**) **hath blinded the minds of them which believe not** (Satan’s children of that age), lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

Gal 1:4 – Who gave himself for our sins (for his redeemed, 144,000, 12,000 of each tribe, except Dan), **that** he might deliver (rescue) us from **this present evil world** (evil age, **αιῶνος**), according to the will of God and our Father:

Eph 3:21 – Unto him *be* glory in the church by Christ Jesus throughout all ages (**γενεάς/genea** – generation, coming into existence, birth – same spelling in Mt 12:41, 42, Lk 1:50, 7:31, 11:31, 32, **50**, 51, 17:25, Acts 2:40, Php 2:15), world (age, **αιῶνος**) without end (**αιώνων/αιῶν** – plural form of “age”, which makes it “ages”). Amen.

Eph 6:12 – For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world (of this age, **αιῶνος**), against spiritual wickedness in high *places*.

Heb 1:8 – But unto the Son *he saith*, Thy throne, O God, *is for ever* (**αιῶνος**) and *ever* (**αιώνων/ αιῶνος** – genitive, plural, masculine): a sceptre of righteousness *is the sceptre of thy kingdom*.

Heb 6:5 – And have tasted the good word of God, and the powers of the world (of the age, **αιῶνος**) to come,

II Pet 3:18 But grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ. To him *be* glory both now and *for ever* (**αιῶνος**). Amen.

Pro 8:23 – I was set up from everlasting (**αιῶνος**), from the beginning, or ever the earth was.

Isa 46:9 – Remember the former things of old (**αιῶνος**): for I *am* God, and *there is* none else; I *am* God, and *there is* none like me,

10 – Declaring the end from the beginning, and from ancient times *the things* that are not *yet done* (**συντελέσθη/sunteleō** – same word in Mt 7:28, Lk 4:13 *had ended*, Mk 13:4 *be fulfilled*, Acts 21:27 *ended*, Rom 9:28 *he will finish*, Heb 8:8 *I will make*, Isa 10:22, 23, 28:22 *consumption*, Dan 9:24 *to finish*), saying, My counsel shall stand, and I will do all my pleasure:

Joel 2:2 – A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been *ever* (**αιῶνος**) the like, neither shall be any more after it, *even* to the years of many generations.

Am 9:11 – In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old (**αιῶνος**):

Mal 3:4 – Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old (**αιῶνος**), and as in former years.

I believe and I am quite sure that the pastor from the church we came from know that this word is **aiōnos**/age, especially Mt 24, Mk 13, and Lk 21. He just refuses to tell the congregation and refuses to teach on it. Why do I say that? Well, because I have never heard him teach on this regarding these prophecy chapters and I was one of his students from 1998-2015. Let’s continue with the parable of Jesus,

Mt 13:40 – As therefore the tares are gathered and burned in the fire; so shall it be in the end (**συντελεία/sunteleia** – same spelling in v49 and Heb 9:26) of this world (of this age, **αιῶνος/αιῶν**).

41 – The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;

42 – And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

And when is this going to take place? 2000 years later? Now, let’s see what other older commentaries say regarding “time no longer”, shall we?

Annotations on the Revelation of St. John the Divine by Revere Franklin Weidner (1898) says, *There shall be time no longer*. This does not mean that time shall end and eternity begin, but there is evidently an allusion to **the answer given to the cry of the souls of the martyrs**, that they should rest yet **for a little time until** their fellow-servants also and their brethren, which should be killed even as they were, should be fulfilled (6:11). *Alford* correctly remarks: *This whole series of trumpet-judgments has been an answer to the prayers of the saints, and now the vengeance is about to receive its entire fulfilment: the appointed delay is at an end.* *The Greek Testament by Dean Henry Alford (1903)* says, *time no longer* be (i. e. should no more intervene: in allusion to the answer given to the cry of the souls of the martyrs, chapter 6:11, **καὶ ἐρρεθη αὐτοῖς ἵνα ἀναπαύσωνται ἐπὶ χρόνον μικρὸν**. This whole series of trumpet-judgments has been an answer to the prayers of the saints, and now the vengeance is about to receive its entire fulfilment: **χρόνος οὐκ ἔσται ἐπὶ**: the appointed delay is at an end. That this is the meaning is shewn by the **ἀλλὰ ἐν ταῖς**, which follows. Several erroneous views have been taken of this saying, *that there should be time no longer* — that it imports the ending of the state of time, and the beginning of eternity. *Exposition of the Book of Revelation by William L. Roy (1848)* says, *That time should be no longer*. That is, **no longer than the time, times, and half a time, twelve hundred and sixty days.** *The Revelation of John by Henry Cowles (1877)* says, *That there shall be time no longer* does not mean, no more time as compared with eternity, i. e., no longer probation for the race on this earth; but it means precisely, no longer delay in the execution of the doom threatened upon the great enemy of Christ's kingdom. The delay has already been long: it can be protracted no longer! *Lectures on the Apocalypse by William Jones (1836)* says, That the expression, *there shall be time no longer*, **cannot**, in this place, be understood to **import that the end of all things was then at hand**, and the judgment of the world immediately to take place, is too obvious to need refutation. The seventh trumpet was still to sound; and under that trumpet seven vials were to be poured out: and when the last of them had been poured out, the saints were to reign upon this earth for a thousand years, and all within the limits of time. We must, therefore, dismiss that idea wholly from our minds, and seek for some other meaning of the words. Several writers, among whom are *Daubuz*, *Lowman*, and others, have translated the words of the original, thus, *the time should not be as yet*; but it is doubtful if the Greek will bear that version. *Dr. Gill* says, and we must respect the Doctor's learning, whatever may be thought of his theology, the words will bear to be rendered, *that there should be delay no longer*, which accords with the translation of *Brightman*, a writer on the Revelation, whose opinion is always treated with great deference and respect by the learned *Vitringa*. *I translate the word chronos*, says he, by delay of time, for so the word doth sometimes signify, viz. protracting, or long continuance of time. And so he gives the meaning in this way: *A very little time is now remaining, until the finishing of the mystery which God hath declared unto his servants by the prophets.* And this is *Dr. Doddridge's* view; for, in a note on the place, he says, the word *chronoi* sometimes signifies delay as well as time, and according to the former version, the meaning is, that there should be no delay of the destruction of the church's enemies, and of its prosperous and glorious condition. *Lectures on the Book of Revelation by William Kelly (1861)* says, *that there should be no more space, [or delay,] but in the days of the voice of the seventh angel, when he should sound, the mystery of God also should be finished, as he announced to his servants the prophets* (v5-7.) I apprehend that people often gather an extremely vague notion from those words, *there shall be time no longer*. Many imagine that it means—there was then to be an end of time and eternity was to begin. But that is not at all the sense, and the case shows the importance of seeking light from God. The meaning is, that God would no longer allow time to run on, before He interfered with the course of this world. It is not that eternity was at once to begin, but that there should be no longer any lapse of time before His last summons to the world and the introduction of a new dispensation, in which He will deal in an open manner with men upon the earth. *CBL Commentary* says, The final unfolding of God's purpose for **the end of this age was about to take place.** *Time (chronos)* usually means **a period of time**, but it may also mean **delay**. The corresponding verb *chronizō* often means to delay or to delay by taking a long time in doing something. Thus, *delay* here is the proper meaning. The events that follow will rapidly come to pass. This may imply also that the time when it is possible for sinners to repent is getting **very short**. Some have interpreted the angel's statement to mean that *time* as such is about to come to an end and a timeless eternity is about to begin. Actually, not enough is revealed about eternity to be sure whether it is timeless or not. The idea of a timeless eternity seems to have **its origin in human philosophy rather than in the Bible**. The NT often refers to the Church Age as *this age*,

and calls the future, *the age to come* (Mk 10:30; Lk 20:34, 35; Eph 1:21). Even the Greeks looked at eternity as the ages of the ages without end. This would seem to indicate some kind of progressive existence. Also, in the New Jerusalem the tree of life bears its fruit every month (Rev 22:2).

I will also add this (*eisegete*), this means that the last half of **the 70th week of Daniel's time frame is no longer**. The 70 weeks (of time) are up and it is finished. That is the end of that time frame for that age and generation. Just like there was a time frame for the end of the age in Noah's age. There was judgment given to the ungodly ruling tyrants and salvation to his redeemed at the same time. It was just another "time" and "age" with another "generation" but it was "time no longer" for them too. Jerusalem's season/time was up. Time/season was no longer available for her. She was no more. No more feasts, no more buying and selling, no more giving in marriage, no more singing, no more killing of the prophets, earthly Jerusalem (old heaven and old earth) is done etc...Time is no more for her, The Great City, earthly Jerusalem/spiritual Babylon is finito. That is what the scriptures teach, from the OT to the NT. And if you do not come up with the same historical results and on top of that if you are not studying and researching (not just reading a watered down English version of the original OT and NT – that is not, by definition, the meaning of "studying"), then you are in error, not me. It is quite funny actually, that those that accuse me of being in error or of being a false teacher, don't even walk this truth, nor like being rebuked/corrected. Check your facts before rambling your mouth like a "know it all". And when you contact me, come to me correct, or you will not get a response from me. I don't debate anymore, nor will I go over the limit of 2 admonishments. If you will not hear the first and second admonition, then there is no need for me to proceed further. You have no ears, even though you say you know and believe and trust god. Listen, come to me correct by correcting me the righteous way, by being thorough in the studies of the ancient scriptures and then get back to me and I will respond. But then again these same church folk want to flip the script on me and say, "you think you know it all". All I get from all these dumb ass church leaders, is nothing but unbiblical, unhistorical, unlearned foolish responses. Let's see, it is clear that I don't make stuff up, and it is clear that I study and research and you evidently don't, but you still feel **the need** to think you know more than someone who is doing some actual researching and studying to know his Maker and His truth.

Word Pictures in the NT by Archibald Thomas Robertson (1930) says, *that there should be time no longer* – that time (that is, an interval of time) *no longer shall be*. The martyrs shall have no longer a time to wait for the accomplishment of their prayers for the purgation of the earth by the judgments which shall remove their and God's foes from it (Rev 6:11). **The appointed season or time of delay is at an end** (the same Greek is here as in Rev 6:11, *chronos*). **Not as English Versions imply, Time shall end and eternity begin.**

The New International Dictionary of NT Theology by Colin Brown says, Time and eternity are two complementary categories for comprehending the historical process. The Greek language has a wealth of various terms with which to express the experience of time. The most extensive one is **aion** which is primarily **a designation for a long period of time**. When such an age refers to the past, **it denotes remote antiquity**, the dim and distant past; when it is directed to the on-going future **aion** can take on the meaning of eternity. Eternity is thus not necessarily a timeless concept, but the most comprehensive temporal one which the experience of time has produced. Theologically speaking, lasting time is a property of God the Creator, whereas passing time belongs to man as creature. **Chronos** chiefly denotes the quantitative, linear expanse of time, a space or period of time, and is thus a term of the formal and scientific conception of time. In this connexion there are several terms which comprehend a particular span of time: especially **eniautos**, **year**; **men**, **month**, **hemera**, **day** and **hora**, hour. By contrast, the characteristic stress of **kairos** draws attention to the content of time, negatively as crisis and positively as opportunity. Since the adverbs **nyn**, now, and **semeron**, today, which relate to the present, and are also fundamentally claimed for the linear conception of time (in this case marking a present point of time) are chiefly used in the NT in a qualificatory sense, they are incorporated in the article **kairos**. It is instructive for the whole NT understanding of time that it is not the formal concept of **chronos**, but that of **kairos**, qualifying the content of the time of Jesus, which stands in the foreground. The Greek word **aion**, which is probably derived from **aei**, always, is distinguished from its Indo-European parallels (Latin *aevum* and English *aye* are cognate) in that it is

thought of not so much from the point of view of an abstract period of time as from the point of view of the time in which one has lived. In *Homer* **aion** is often parallel with *psyche*, soul, life; in *Hesiod* it denotes a life-span, and in *Aeschylus*, a generation. Thence it can mean the time which one has already lived or will live, i.e. it can relate to past as to future. It thus appeared appropriate to later philosophers to use the word both for the dim and distant past, the beginning of the world, and for the far future, eternity (*Plato*). **Aion** became the LXX equivalent for Hebrew **'olam**, a long time or duration, which is also used as an adverb meaning for ever, for all time. This fact is not, however, due to this later speculative development in the meaning of the word, but to the primary meaning of life-span. Israel is summoned to constant thanksgiving and praise (I Ch 16:34); the continuing of the praise is thus linked with the continuing of the nation in its generations. In fact, *eternal* and *for a thousand generations* stand in parallel in v15. The formula *from eternity to eternity* is thus best derived from the other formula *from generation to generation* (MT **'olam ledorotam**; LXX **eis ton aiona eis tas geneas auton**) (Ex 40:15; cf. Isa 13:20). The formula thus regains its true sense, in that even here it is not a question of an eternity conceived of in abstract and infinite terms, but of one's life and praise in relation to God. It is only in the rabbinic Judaism at the turn of the era and in the apocalyptic of the 1st century A.D. (e.g. II Esd) that one finds a quite new use of **'olam**, which exhibits a spatial significance as well as a temporal one. Clearly under the influence of Persian thought, the OT statements concerning primal and final time (Isa 24-27; Joel 2) are here systematized into a doctrine of the two worlds (aeons), whose only remaining common factor is that God is the Lord of this world as of that, and the Lord of this age as of that. They are related antithetically, for this age is the time of unrighteousness, sin and pain. When the age to come supersedes this one, all this will come to an end, since there will then be a new earth where the righteous will live. The NT affinity of the terms **aion**, aeon, and **kosmos**, world, is also based on this idea. The expected messiah either brings in the future age himself, or the days of the messiah are thought of as an interim period, which are followed by the new age. This is reflected in the terms *this age* (Greek **ho aion houtos**; Hebrew **ha'olam hazzeh**) and *the age to come* (Greek **ho mellon aion**; Hebrew **ha'olam habba**). *Girdlestone's Synonyms of the OT* says, The OT words representing duration, and their Greek equivalents, call for the most careful consideration in consequence of the fact that the whole revelation of man's future destiny must depend to some extent upon their accurate interpretation. The use of the words **aion** and **ainios** deserves careful attention. In a number of passages our Lord speaks of *this age* (**aion**); of its cares, Mt 13:22; of its end (13:39, 40, 49, 24:3, 28:20); of its children, Lk 20:34. So St. Paul speaks of conformity to this age (Rom 12:2), of the seeker of this age (I Co 1:20), of its vaunted wisdom (I Co 2:6, 3:18), of its rulers (I Co 2:6, 8), of its god (II Co 4:4), of its being a present evil age (Gal 1:4), of the age of the world (Eph 2:2), and of those who love it (II Tim 4:10). The adjective **aionios** is used more than forty times in the NT with respect to eternal life, which is regarded partly as a present (because an essentially existent) gift, partly as a promise for the future secured to all disciples of Christ. The same adjective is applied to God's endless existence in Rom 16:26; and to the endless efficacy of Christ's atonement in Heb 9:12, 13:20. In Jn 9:32, it is said, *Since the world began*. We here find **ek tou aionos**, which points backwards, as is **ton aiona** does forwards. We find air always in the same sense in Acts 3:21, 15:18, Eph 3:9, and, Col 1:26; also **pro ton aionon** in I Co 2:7. The word **aionios** is used with reference to past ages in Rom 16:25; II Tim 1:9 and Tit 1:2. There are a few passages which speak in a very special way of an **aion** or age to come, e.g. Mk 10:30, Lk 18:30, 20:35; and of its powers, Heb 6:5. Some interpreters connect these passages with the Millennium. In Eph 2:7, the Apostle speaks in the plural number of the ages to come. *New and Concise Bible Dictionary* says, Our Lord not only spoke of the age in which He was on earth, but referred some events to *the end or completion of the age*. Mt 13:39, 40, 49. The disciples also asked what would be the sign of that completion Mt 24:3. Our Lord also spoke of *the coming age*, when His own should receive life eternal Lk 18:30; cf. also Mt 12:32, Eph 1:21, 2:7. God's kingdom is *a kingdom of all ages* Ps 145:13, margin. Eternity, in reference to the glory of God, to the blessing of the saved, and to the punishment of the wicked, is again and again called the *age of ages*, often translated *for ever and ever*.

Continuing with Rev 20.

11 – And I saw a great white throne (**θρόνον/thronos** – same spelling used in Lk 1:32, Rev 12:5 – Dan 7:9), and him that sat on it, from whose face the earth (earthly Jerusalem) and the heaven fled away (old

heaven and old earth fled away – Rev 21:1); and there was found no place for them (time is no more, it is over for them and that covenant).

12 – And I saw the dead (all of the redeemed in Israel), small and great, stand before God; and the books were opened (ἠνεώχθησαν/anoigō – only mentioned once with this spelling): and another book was opened (ἠνεώχθη/anoigō – same spelling in Gen 7:11, Isa 24:18, Dan 7:10), which is *the book of life* (v15, Rev 3:5, 13:8, 17:8, 21:27, 22:19): and the dead (the redeemed in Israel) were judged (ἐκρίθησαν/krinō – v13) out of those things which were written (γεγραμμένων/graphō – Rev 22:19) in the books, according to their works (Acts 10:42, I Pet 4:5).

13 – And the sea gave up the dead which were in it; and death and hell delivered up the dead (same spelling in Mt 8:22, 10:8, Lk 9:60, Jn 5:21, Act 26:8, Rom 4:17, 6:11, II Co 1:9, Eph 2:1, 5, Col 2:13, II Tim 4:1, Heb 11:35, I Pet 4:5) which were in them: and they were judged (ἐκρίθησαν/krinō – v12) every man (in Israel) according to their works.

The dead (both mentions) is the word νεκρός/nekros. *CBL* says, from the time of Homer and following **nekros** was a common word used to describe persons and animals that had died. It was probably used first as a noun, *dead body*, and then later as an adjective, *dead*. Its early occurrences as an adjective appear from 500 B.C. (*Liddell-Scott*). A body without life (*psuchē*) was just a *corpse, inanimate, mere matter*. However, **nekros** could also refer to the spirit or *shade* of the dead individual as a *dweller in the netherworld* (*Homer; Liddell-Scott*). The word's meaning also extended to include lifeless and inanimate *things* (**nekra**), such as stone and wood. Figurative uses of **nekros** also appear in the classical period. **Evil men were occasionally described as dead**; Stoic philosophers picked up the term to describe false teachers as well as their words. Evidently *dead* meant *dying, or leading to death, or perhaps not life-giving*. Similarly, wealth was said to be dead. Even the body, while still alive, came to be called *dead* in this same sense of *destined to die*, and the soul (*psuchē*) was referred to as *death-bearing*, because it was considered to be still carrying the body. In the Septuagint **nekros** is found over 80 times, mostly as a noun but sometimes as an adjective. It usually translates the Hebrew word *mûth*, *dead person*, but also translates several other words suggestive of deceased persons or corpses. Sometimes the dead are pictured as going to a dark *underworld* (*Hades*) where there is—at least in relation to the world of the living—no consciousness (Ps 88:3-12; 115:17; 143:3; Ecc 9:3-6) and no hope (Ecc 9:4; Isa 26:14). At other times there is the hint that the souls of the dead still exist and may be joined in their *pit* (Ezk 32:18-32, cf. II Sam 12:23 and *Homer*) and that there is the possibility (Ezk 37:9), and even the hope (Isa 26:19, cf. Job 19:26; Dan 12:2), of a resurrection to life. In the NT **nekros** is found some 130 times. It is rarely used literally as an adjective (*dead*), but it occurs over 100 times as a noun in the literal sense. Occasionally it speaks of lifeless bodies which are buried (Mt 8:22; Acts 5:10) or which are fit to be buried (Acts 20:9; 28:6; Jam 2:26). Most often, however, it is plural—*the dead (ones)*—and is used in the sense of the company of humans who have passed from this life into the next, and from this physical, bodily existence into the unseen realm of spirits, sometimes called *Hades* (Acts 2:31; Rev 20:13). In keeping with the more positive view of death in the NT, **nekros** is used over 80 times—almost two-thirds of its total usage—in connection with a resurrection *from* or *of* the dead. About half of these speak of Jesus' resurrection from *the dead*, and about half speak of the resurrection of others, either individually (Lk 7:15, 22; Jn 12:1, 9, 17) or all together (in the general resurrection—Mt 22:31; Acts 24:15, 21; I Co 15:12, 13, 15, 16, 20, 21, 29, 32, 35, 42, 52). Not only are *the dead* to be raised, but also they will be judged alongside those who are still living when Christ returns (Acts 10:42; II Tim 4:1; I Pet 4:5; Rev 11:18; 20:12, 13). Only about one-sixth of the NT uses of **nekros** are figurative. Most of these use *dead* in the moral sense: spiritually dead in sins prior to acceptance of the gospel (Mt 8:22; Lk 9:60; Jn 5:25; Rom 6:13; 11:15; Eph 2:1, 5; 5:14; Col 2:13) or, in the case of the Prodigal Son, prior to repentance (Lk 15:24, 32). Sometimes things are dead or lifeless in the sense of *powerless* or *unproductive*: faith without works (Jam 2:17, 20, 26); works without faith (Heb 6:1; 9:14); our bodies in the face of death (Rom 8:10). Even sin is said to be dead or powerless when apart from law (Rom 7:8). Similarly, in a good sense, the Christian is to be *dead to sin* (Rom 6:11, i.e., *inanimate toward*) when it comes to committing sin or to feeling its guilt. In Mt 22:32 (and parallels) Jesus asserted that God is *not the God of the dead, but of the living*. He was speaking of the ultimate lifelessness of nonexistence which the Sadducees imagined for the dead. Paul made it clear that Jesus is in fact *the Lord both of the dead and of the living* (Rom 14:9).

And death and hell delivered up the dead which were in them. In the original text it says, **καὶ ὁ θάνατος καὶ ὁ ᾗδης, καὶ ὁ θάνατος καὶ ὁ ἀδης, and the death and the hell delivered up the dead.** What does that mean? It denotes a particular death, a singular, masculine gender death. I don't know it entirely now at this moment, but there is only one way to find out, right? Scripture interprets scripture, right?

I Sam 15:32 – Then said Samuel, Bring ye hither to me Agag the king of the Amalekites. And Agag came unto him delicately. And Agag said, Surely the bitterness of death (ὁ θάνατος) is past.

Job 28:22 – Destruction and death (ὁ θάνατος) say, We have heard the fame thereof with our ears.

Ps 116:15 – Precious in the sight of the LORD is the death (ὁ θάνατος) of his saints.

Isa 25:8 – He will swallow up death (ὁ θάνατος) in victory; and the Lord GOD will wipe away tears from off all faces (of the believing righteous children of Israel); and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken it.

Rom 5:12 – Wherefore, as by one man sin entered into the world, and death (ὁ θάνατος – the death) by sin; and so death (ὁ θάνατος) passed upon all men, for that all have sinned:

Rom 5:17 – For if by one man's offence death (ὁ θάνατος) reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.

I Co 15:21 – For since by man came death (ὁ θάνατος), by man came also the resurrection of the dead.

I Co 15:26 – The last enemy *that* shall be destroyed is death (ὁ θάνατος).

I Co 15:54 – So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death (ὁ θάνατος) is swallowed up in victory.

Rev 6:8 – And I looked, and behold a pale horse: and his name that sat on him was Death (ὁ θάνατος), and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth (the 4 judgements of God, Sword, Famine, Pestilence and the beast – Ezk 14:21).

Rev 20:6 – Blessed and holy is he that hath part in the first resurrection (Mt 27:50-54): on such the second death (the original says, (ὁ θάνατος, ὁ δευτερος, *the death, the second*) hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

Rev 21:4 – And God shall wipe away all tears from their eyes (Isa 25:8); and there shall be no more death (ὁ θάνατος), neither sorrow, nor crying, neither shall there be any more pain (in Jerusalem): for the former things (old heaven and old earth/Jerusalem) are passed away.

There is one verse in particular that we should not overlook,

Isa 28:14 – Wherefore hear the word of the LORD, ye scornful men, **that rule (the old heaven) this people (the old earth) which is in Jerusalem (earthly Jerusalem).**

15 – Because ye (the wicked children of Israel) have said, We have made **a covenant with death** (v18, Jn 5:24, 11:13, Act 2:24, Rom 5:10, 6:5, 7:24, 8:2, I Co 15:56, II Co 1:9, 3:7, Col 1:22, Heb 2:9, 14, I Jn 3:14, Rev 1:18, 2:11, 13:12, Dt 31:14, 27, I Sam 20:3, Job 3:21, Ps 9:13, 68:20, 107:18, Pro 7:27, Ecc 7:1, 8:8, Jer 21:7, 8), **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:**

Jerusalem made a covenant with death and with hell. This is how it says it in the LXX, **ἔποιησαμεν διαθήκην μετὰ/with του/the αδου/hades καὶ μετὰ/and with του/the θανατου/death.** *The death* is the word **אֵת מָוֶת/et māwet/māweth.** CBL says, *Māweth* is derived from the verb *mūth*, to die. For the Israelites, death was both acceptable and unacceptable. If one lived a long and blessed life, such as Abraham and David, then death was not an evil, but a last stage in a full life (Gen 25:8; I Ch 29:28). Comfort was found in the remembrance of one's name and burial in the family tomb, among forebearers, **literally sleeping with one's fathers** (Gen 15:15). But since longevity of life and the establishment of posterity were essential for a peaceful death, the potential threat of dying prematurely or in poverty was influential in OT thought. It was a symbol of divine disapproval. As a result, **death in the OT is commonly a figure of separation from God.** Death is the opposite of life (Dt 30:15, 19). A punishment of untimely death is

distinguished from the death common to *all humans* (Num 16:29). Those who praise God have life, but **the wicked are metaphorically already among the dead**, *For the grave cannot praise thee, death cannot celebrate thee: they that go down into the pit cannot hope for thy truth* (Isa 38:18). Inability to praise God is essential in the OT understanding of death, *For in death there is no remembrance of thee: in the grave who shall give thee thanks?* (Ps 6:5; 30:10; Isa 38:11). The threat of **Sheol, the pit**, is personified as the **king of terrors** or a house without bars (Job 18:13; 17:16). This general characterization of death as a threat is reflected in the Law and imagery of Hebrew thought. Contact with a dead body resulted in uncleanness (Lev 11:31; Num 19:11, 13, 16). Frequently, death is viewed as a snare, bond or weapon. The *cords of death* caused the psalmist to cry to the Lord for assistance (Ps 18:4). God uses the *weapons of death* to punish the unrepentant (Ps 7:13). **Wicked Jerusalem is accused of making a covenant with death** (Isa 28:15). Death is ultimately the realm of God's action. It is God who *kills and makes alive* (Dt 32:39; I Sam 2:6). He can deliver a person from certain death (Ps 33:19; 86:13; 116:8). These are not likely references to resurrection, but to deliverance from terminal or dangerous conditions. Though all are destined to death, there is some sense that God will not ultimately give the faithful over to death (Ps 49:15; 73:23-26). According to the OT, we are not sure exactly how this will happen. Indeed, only a few apocalyptic texts hint at the possibility of resurrection. Isa 25:8 states that God will *swallow up death for all time*. There is also reference to awakening people for judgment and eternal life (Dan 12:2). The theology of death is developed much further in the NT. There is at least a neutral, if not a positive, view of death in the NT for the righteous, as is true in the OT, ultimately (Ps 116:15). Simeon requested that God let him *depart in peace* since he had seen God's salvation (Lk 2:29). Still, in other passages fear of death is quite evident (Mt 8:23-27; Lk 8:22-25). Death was the punishment for the corruption of Ananias and Sapphira (Acts 5:1-11). Victory over death is a fairly encompassing theme of Paul (I Co 15:26; II Tim 1:8). Indeed, death is figuratively the state of sin that all humans live in prior to salvation; thus, forgiveness of sin through Christ defeats this sinful condition of death (Rom 6:13; Eph 2:1, 5). **TDOT** says, the Netherworld. *Death (māwet)* is also used as a designation for **the realm of the dead or the sphere of death**, functioning as **an equivalent to š'ôl**. In this sense references are made to *ša 'rê māwet, gates of death* (Ps 9:14; 107:18; Job 38:17; *ša 'rê š'ôl*, Isa 38:10), *mišb'rê-māwet, waves of death, heblê-māwet, cords of death, mōq'sê-māwet, snares of death* (II Sam 22:5, parallel Ps 18:5; Ps 116:3; Pro 13:14; 14:27). Variations include *naḥ'lē b'liyya 'al, torrents of Belial*, and *heblê š'ôl, cords of Sheol* (II Sam 22:5). Additional metaphors for the netherworld are *k'lê-māwet, weapons of death* (Ps 7:14), *ḥadrê-māwet, halls, chambers of death* (Pro 7:27), etc. These show that the realm of the dead was conceived on the one hand spatially (*gates, halls*), and on the other as a chaotic, terrifying condition (*waves, torrents, cords, snares, weapons*). **This was probably part of the common mythology of the Mediterranean world**. The parallel nature of *māwet* and *š'ôl* emerges from several other passages as well. Isa 28:15, 18 speaks of a *covenant with death (brît 'et-māwet)* and, parallel with that, of a *pact with Sheol (ḥāzût 'et-š'ôl)*. Rather than thinking here, e.g., of the god of death Osiris, we should probably assume with *Hans Wildberger* that Isaiah was able to use these expressions metaphorically *because people in Jerusalem at that time were familiar with rituals through which they believed they could protect themselves against the powers of death*. Further combinations of *māwet* and *š'ôl* illustrate *the descent into the netherworld* (Ps 55:16; Pro 5:5; 7:27), *the fate of the rich* (Ps 49:15), *the transitoriness of life* (Ps 89:49), *that no one praises God in Sheol* (Isa 38:18), and *the strength of love* (Cant 8:6). Other parallels with *māwet* occur less frequently: *qeber, the grave* (Isa 53:9), *'abaddôn, the (place of) destruction* (Job 28:22; 26:6). These, too, are expressions referring to the sphere of death. The transitoriness of life comes to expression in Ps 89:48: *Remember, O Lord, what the measure of life is, for what vanity thou hast created all the sons of men! What man can live and never see death (māwet)? Who can deliver his soul from the power of Sheol (miyyd-š'ôl)?*

The wicked in Israel made an agreement with hell. *Hell* is the word *עֵמֶק־שְׂאוֹל/wē 'im-š'ôl/she'ôl*. *CBL* says, **designating the place where the dead dwell**, *she'ôl* occurs sixty-five times in the OT. Outside the OT, the noun occurs only once, in Aramaic Elephantine papyri of the fifth century b.c., where it seemingly means *grave*. Its juxtaposition with *bôr* (Isa 14:15) and *māweth* (Ps 89:48; Pro 5:5; 7:27; SS 8:6) verifies *she'ôl's* identification both **as grave and the world after death**. **Located below the earth's surface**, people in the OT were said to have **descended to Sheol when they died** (Gen 37:35; Job 7:9; Ezk 31:15, 17; 32:27).

However, Korah, Dathan and Abiram were sent to **Sheol** while they were still alive (Num 16:33; Ps 55:15). The use of **Sheol** in connection with the verb **yāradh**, to go down, in the Hithpael stem indicates that people were sent there against their will (Gen 42:38; 44:29, 31; I Sam 2:6; I K 2:6, 9; Ezk 31:16). The deep depths of the underworld **Sheol** are placed in contraposition to the highest heights of **shāmayim** (Job 11:8). Also, Job described **she'ôl** as a place of darkness, worms, hopelessness and loneliness (17:13-16). **She'ôl** is personified as the enemy of mankind with murderous coils (II Sam 22:6; Ps 18:5) and a large mouth in which to swallow its inhabitants (Isa 5:14). It is recorded that it snatches sinful people from life unto premature death (Job 24:19) and stubbornly will not give up its dead (Ps 6:5; Pro 1:12; Ecc 9:10; SS 8:6). While in the belly of a great fish, Jonah metaphorically perceived himself to be in the belly of **she'ôl** (Jon 2:2). The Wisdom Literature affirms that God delivers those from **she'ôl** who fear Him (Ps 86:13). Also, the path of the wise person steers him away from **Sheol** (Pro 15:24), while discipline prevents a rebellious child from suffering such a miserable fate (23:14). **Sheol can be defined as grave, the end all people, good or wicked, are fated to experience.** This is supported by the fact that saintly individuals such as Joseph (Gen 37:35) and Jacob (42:38) could be there. The most detailed descriptions of **Sheol** are found in Isaiah and Ezekiel. Concerning the king of Babylon, Isaiah prophesied about the monarch's fall from earthly glory to weakness in the depths of **Sheol** (Isa 14:9). When the king of Babylon arrived in **she'ôl**, the spirits of other fallen leaders arose to sardonically greet him and extend an invitation for him to sit upon a meaningless throne. In **she'ôl**, the inhabitants walked upon maggots and were covered with worms (v9). Ezekiel prophesied a similar fate for the Pharaoh, who would be cast into the pit, the lowest parts of the earth, in order to dwell with the uncircumcised (Ezk 31:16; 32:21). The NT describes Hades as a place of incarceration for the wicked (Rev 20:13). Then those whose names are not recorded in the Book of Life will be cast into the lake of fire, known as the second death, in order to suffer eternal torment with Satan and his minions (v14).

How long has the death reigned?

Rom 5:14 – Nevertheless death (ὁ θάνατος) reigned (ἐβασίλευσεν/*basileuō* – same word used in v21, where it says, *That as sin hath reigned unto death* and Rev 19:6, *for the Lord God omnipotent reigneth*) from Adam to Moses (from the creation til the law), even (καί/*kai* – and) over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

John Gill's Expositor says, *Nevertheless death reigned from Adam to Moses*, though the law of Moses was not yet given, death exerted itself, and extended its dominion over all the sons and daughters of Adam, during the interval between Adam and Moses; which clearly shows that sin was in the world, and that there must be a law in being, which that was a transgression of: **death is represented as a king**, as sin and Satan sometimes are; and indeed, death reigns by sin, and Satan both by sin and death; their empires rise, stand, and fall together. So Bildad calls death *the king of terrors*, (Job 18:14); and a very formidable and powerful king he is; his dominion is very large, his power uncontrollable, and the dread of him very great, especially to Christless sinners. The Jews say, that at the resurrection the world will be renewed, and will not be as at the first, when *death reigned in the world*; referring to the same period of time the apostle here does. The subjects of his government were not only adult persons, who had been guilty of many actual transgressions, but he reigned even over them that had not sinned after the similitude of Adam's transgression.

Reigned is the word ἐβασίλευσεν/*basileuō*. Same spelling in the following verses and pay attention to the time frame. This spelling is mentioned in the LXX 169 times. Some in Genesis, Joshua and Judges, about a total of 11 times before we hit the books of the kings and the book of the kings should be the main focus.

I Sam 15:35 – And Samuel came no more to see Saul until the day of his death: nevertheless Samuel mourned for Saul: and the LORD repented that he had made Saul king (ἐβασίλευσεν/*basileuō* – he made him reign) over Israel.

II Sam 2:9 – And made him king (ἐβασίλευσεν/*basileuō* – he made him reign) over Gilead, and over the Ashurites, and over Jezreel, and over Ephraim, and over Benjamin, and over all Israel.

II Sam 2:10 – Ishbosheth (the 2nd king of Judah) Saul’s son *was* forty years old when he began to reign (ἐβασίλευσεν/*basileuō*) over Israel, and reigned (ἐβασίλευσεν/*basileuō*) two years. But the house of Judah followed David.

II Sam 2:11 – And the time that David was king (ἐβασίλευσεν/*basileuō*) in Hebron over the house of Judah was seven years and six months.

II Sam 5:4 – David was thirty years old when he began to reign (βασίλευσαι/*basileuō* – same spelling in Lk 19:14, 27, and 3 other times in the LXX regarding David, I Ch 11:10, 12:31, 38), and he reigned (ἐβασίλευσεν/*basileuō*) forty years.

II Sam 5:5 – In Hebron he reigned (ἐβασίλευσεν/*basileuō*) over Judah seven years and six months: and in Jerusalem he reigned (ἐβασίλευσεν/*basileuō*) thirty and three years over all Israel and Judah.

II Sam 8:15 – And David reigned (ἐβασίλευσεν/*basileuō*) over all Israel; and David executed judgment and justice unto all his people.

I K 2:11 – And the days that David reigned (ἐβασίλευσεν/*basileuō*) over Israel were forty years: seven years reigned (ἐβασίλευσεν/*basileuō*) he in Hebron, and thirty and three years reigned he in Jerusalem.

I K 11:25 – And he was an adversary to Israel all the days of Solomon, beside the mischief that Hadad *did*: and he abhorred Israel, and reigned (ἐβασίλευσεν/*basileuō*) over Syria.

King Hadad the *adversary reigned over syria*. An *adversary* is the word שָׂטָן/*sātān*. *CBL* says, the Hebrew term *sātān* means *adversary*, *opponent* and is also the proper name of the figure of evil, that is, *Satan*. In the narrative portions of the OT, *sātān* generally refers to a person's adversary in military and political realms (I Sam 29:4; I K 5:4; 11:14, 23, 25). For example, I K 11:14 says, *The Lord stirred an adversary unto Solomon, Hadad the Edomite: he was of the king's seed in Edom*. In Psalms, *sātān* takes on the legal sense of verbal accusation by adversaries (Ps 109:6). Even the angel of the Lord was described as a *sātān* when he opposed Balaam (Num 22:22, 32). Throughout history, Satan has been mankind's most noted opponent, called *that old serpent* (Rev 12:9; Gen 3:1), in reference to Eve's deception in the Garden. Some of the evil one's other biblical identifications include *son of the morning* (Isa 14:12), *covering cherub* (Ezk 28:16), *Satan* (Zec 3:1; Rom 16:20), *prince of this world* (Jn 12:31), *the prince of the power of the air* (Eph 2:2). The Bible records the progressive failure and ultimate doom of Satan and his demonic plans. God created the one now known as Satan to be a heavenly angel and adorned him with beauty. Satan's first recorded interaction with mankind came in the Garden of Eden. Although the OT does not directly identify the serpent who deceived Adam and Eve as Satan, Paul makes the connection in the NT (Rom 16:20). Satan incited David to take a census of Israel despite God's command not to do so (I Ch 21:1). The account of Satan's wager with God concerning the righteousness of Job reveals several things about the activities of Satan. First, Satan roams *to and fro in the earth* and travels *up and down in it* (Job 1:7; 2:2). Second, he often dwells in the company of angels (1:6; 2:1). And third, every remnant of power Satan possesses comes from God, who literally must give his permission before Satan can act (1:12; 2:6). This certainly does not imply that God condones or authors evil, but that He merely allows Satan to function on earth for a time. In Zechariah's vision, the supernatural commander of evil, Satan himself, stands on the right hand of Joshua in order to accuse him of sin (Zec 3:1), but the Accuser is rebuked by God, Who informs him that Joshua's sin has been taken away. In the NT, Jesus prophesied that after his crucifixion and ascension, Satan's defeat would be complete and he would no longer be able to accuse the brethren (Jn 12:31; Rev 12:10). And following the Millennium, Satan will be bound and thrown into the lake of burning sulfur, along with the beast and false prophet. Together, they *will be tormented day and night for ever and ever* (20:10).

Sidenote: Sometimes I like to leave information that I do not agree with but it is just to show what these writers believe right off the bat. It's like reading their statement of faith. It just catches your eye. And this is what one should be looking for if you really want to know what all these Lexicons and Commentaries believe and the why. *CBL* believes in futurism and I am not surprised, not any more. They believe these prophecies are still about to come to pass. And so do all of the churches/synagogues, from big time preacher *John MacArthur* to the small time wanna be John MacArthur preacher. John believes in a pre-trib rapture, while others believe in a post trib rapture, mid-trib, secret rapture, etc... And I am saying to myself, but they are

still futuristic doctrines. They are still preaching futurism. It is all false instructions, making them false teachers. Your favorite preacher is taking you for a ride straight to the lake of fire or to your eternal grave.

More reigned verses.

I K 11:42 – And the time that Solomon reigned (ἐβασίλευσεν/*basileuō*) in Jerusalem over all Israel *was* **forty years** (just like his father, King David).

43 – And Solomon slept with his fathers, and was buried in the city of David his father: and Rehoboam his son reigned (ἐβασίλευσεν/*basileuō*) in his stead.

I K 14:21 – And Rehoboam the son of Solomon reigned (ἐβασίλευσεν/*basileuō*) in Judah. Rehoboam *was* forty and one years old when he began to reign (βασίλευειν/*basileuō* – same spelling in I Co 15:25), and he reigned (ἐβασίλευσεν/*basileuō*) seventeen years in Jerusalem, the city which the LORD did choose out of all the tribes of Israel, to put his name there. And his mother's name *was* Naamah an Ammonitess.

And so on and so on. All the kings in this lineage of Judah reigned in earthly Jerusalem with Christ for 1000 years. And since we are on the topic of kings, let's continue with *the death*. Since death was reigning, this makes death a king with a kingdom. Death's kingdom is seen in Rev 9,

Rev 9:1 – And the fifth angel sounded, and I saw a star fall from heaven unto the earth (unto earthly Jerusalem): and to him (to the fifth angel) was given the key of the bottomless pit.

A star (ἀστέρα/*astēr*) is another key word in this chapter as well, just like *coming down* (καταβαίνοντα/*katabainō*) *from heaven* is a key word to this chapter. It tells us “who” this star is or maybe not. It is the same exact spelling for the following verses,

Mt 2:2 – Saying, Where is he that is born King of the Jews? for we have seen his star (ἀστέρα/*astēr*) in the east, and are come to worship him.

Mt 2:10 – When they saw the star (ἀστέρα/*astēr*), they rejoiced with exceeding great joy.

Rev 2:28 – And I will give him the morning star (ἀστέρα/*astēr*).

At first glance I thought that this star in Rev 9 was Jesus himself, but then I had to deal with the phrase *fall from heaven*. *Fall* is the word πεπτωκότα/*piptō*. *TDNT* says, *πίπτω* (*piptō*) can often = a passive of βάλλω (*ballō*). When the reference is to men the fall may often be intentional, i.e., *to throw oneself*, *Homer*, *to cast oneself down*, *Euripides*. In a transference sense *πίπτω* has the following meanings: *to go down*, *to perish*, *Aeschylus*; *Herodotus*; *to be lost*, *Homer*. *Colin Brown* says, *piptō* has the basic meaning to fall, **drop from a height** or from an upright position; of men, to fall in battle, but also, to fall into life, i.e. to be born (*Homer*). It is also used of falling intentionally, to throw oneself down. In a figurative sense *piptō* means **to fly into a rage**, to fall into misfortune, shame, etc., to fall by the wayside (but not implying guilt in the sense of a moral lapse); also to fall utterly, **be ruined**. *Pulpit Commentary* (1880) says, *A star* sometimes signifies one high in position. It seems, therefore, that Satan himself is here referred to under this symbol. *The Annotated Bible by A. C. Gaebelein* (1913) says, *The Fifth Trumpet*. Rev 9:1-12. The remaining three trumpets have a *woe* attached to each. This is announced in the last verse of the preceding chapter where the word angel should be changed to *eagle*. An eagle, the bird of prey, proclaims the three-fold woe. He acts thus as an herald of great judgments (Mt 24:28, Rev 19:17-18). The fifth trumpet is a special **judgment upon apostate Israel**; because those who suffer are they *which have not the seal of God on their foreheads* (Rev 9:4). **The great tribulation proper, the second half of the week**, comes now into prominence. If we turn to Rev 12:12 we read something similar to the eagle's message of woe. *Woe unto the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time*. Preceding the sounding of the fifth trumpet the eagle proclaimed the woe upon the inhabitants of the earth. The star which is seen fallen from heaven with the key of the pit of the abyss is **Satan himself cast out of heaven**. The details of this event we learn in the twelfth chapter.

Why the 12th chapter? Well, because the 3 woe's and the third woe is in Rev 12.

Rev 8:13 – And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, **Woe, woe, woe, to the inhabitants of the earth** by reason of the other voices of the trumpet of the three angels, which are yet to sound!

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

Rev 11:14 – **The second woe is past**; *and*, behold, the third woe cometh quickly.

Before we read the third woe, let's read up to it.

Rev 12:1 – And there appeared a great wonder (sign) in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:

This must be talking about the 12 tribes of Israel (Gen 37:5-11).

2 – And she being with child cried, travailing in birth, and pained to be delivered.

3 – And there appeared another wonder (sign) in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

4 – And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

Satan was ready to kill Jesus through the order of one of the kings of the nations (*ethnos*), King Herod (Mt 2:1-20). He was deceiving Herod. He wasn't able to deceive any of the nations til the 1000 years was finished.

5 – And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and *to* his throne.

This is after the death and resurrection of Christ (Acts 1:9-11).

6 – And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred *and* threescore days.

The *ekklesia* fled into the wilderness of Judea for 3½ years from 66-70 a.d. (Mt 24:15-31, Mk 13:14-27, Lk 21:20-28). This was the war of the Jews and the Romans, which lasted 3½ years.

7 – And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

8 – And prevailed not; neither was their place found any more in heaven.

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

Just a reminder of what *Kittel's TDNT* said that *πίπτω* (*piptō*) can often = a passive of *βάλλω* (*ballō*). Satan and his fallen angels were cast out of heaven.

10 – And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser (Satan) of our brethren is cast down (*κατεβλήθη*/*kataballō*), which accused them before our God day and night.

Accuser is the word *κατήγορος*/*katēgoros* and *accused* is the word *κατηγορῶν*/*katēgoreō*. *TDNT* says, In Rabbinic terminology we find *κατήγορ* (*katēgor*), like *συνήγορ* (*sunēgor*), as the loan word

קַטְיָגוֹר, and it is used for the devil as in Rev 12:10. The decisive considerations are those which relate to the language of Revelation. This is only rarely to be classified as popular Greek. Revelation is undoubtedly one of the most Semitic books of the NT, and chapters 11 and 12 are amongst the most Jewish in the book. All the names for the devil in 12:9 are of Jewish origin. It is thus overwhelmingly probable that **κατήγορ** in 12:10 is a Semitism. The idea of the devil as the accuser of sinful man before God is found in the OT at Job 1:6; Zec 3:1. It is widespread in Judaism. The NT has it only here and perhaps in part at Jn 12:31. Paul in Rom 8:33 refers only to accusation, not to the accuser. The idea of the devil is only peripheral in the true NT doctrine of salvation. **Κατηγορέω** from **κατήγορος**, *to be an accuser, to accuse*. The person accused is in the genitive case, the object in the accusative case or with **περί** or **κατά**. Like many intransitive verbs it is also found in the passive case. It is also used in **a wider, extra-judicial sense**. Broader meanings are *to betray, to make known, to maintain, to declare*. This final sense occurs from the time of *Aristotle* and is common in *Philo*. In the NT **κατηγορεῖν** **has mostly the judicial sense to accuse**, Mk 3:2 (Mt 12:10; Lk 6:7); Mk 15:3, 4 (Mt 27:12; Lk 23:2); Lk 11:54; 23:10, 14; Jn 5:45 (8:6); Acts 22:30; 24:2, 8, 13, 19; 25:5, 11, 16; 28:19; **Rev 12:10**. A broader sense is found also at Rom 2:15, but there are no NT instances of *to make known or to declare*. *Colin Brown* says, **kategoros** means speaking against someone, accusing. As a noun, it means *accuser*. A loanword (*Arndt*), it entered Mishnaic Hebrew as **qatēgôr** or **qātēgôr** (*Dalman*), and by analogy the verb **katēgoreō** appears as **qitrēg**. *He that commits one transgression gets for himself one accuser* (*Aboth*). More especially **Satan is the accuser**. In the Talmud Rabbi Simon b. Lakish said, **Satan and the evil impulse and the angel of death are one**. An earlier anonymous tanna taught that **Satan comes down to earth and leads astray; he ascends to heaven and accuses**, awakens wrath, and **takes away the soul**. This cannot be regarded as typical Rabbinic teaching. The biblical foundation for this teaching is above all Job 1. **Satan as katēgôr is concerned especially with Israel**, but he also accuses individual persons. He acts particularly when a man accuses himself, runs into danger, or lives carelessly. **In the heavenly court he can appear when he wants to**, and he is turned away only on the merits of the case. **Michael is his opponent**, for he acts as defending counsel (**senēgôr**; Greek **sunēgoros**). **Rev 12:10 is clearly based on Jewish concepts**, and only here in the NT is Satan called **katēgôr**, as in the Rabbinic writings. He is said to accuse the children of God continually, *day and night*. After the exaltation of Jesus Christ, he is cast out of heaven (Rev 12:7). The same picture of the fall of Satan, but without the use of **katēgoros**, is found in Lk 10:18, Jn 12:31, and Rom 8:33. Jesus Christ, the intercessor, replaces the accuser. In other NT passages accuser refers to human accusers before earthly tribunals, as in the case of Paul's enemies before the Roman procurators (Acts 23:30, 35; 25:16, 18). **katēgoria** is derived from **katēgoros** and means **an accusation in the legal sense**. Pilate asked the chief priests what accusation they brought against Jesus (Jn 18:29). Timothy was instructed not to accept an accusation against an elder unless there were two or three witnesses (I Tim 5:19; Dt 19:15). **One of the conditions that a candidate for eldership must fulfil is that his children are not open to the accusation of being profligate or insubordinate** (Tit 1:6).

11 – And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

12 – Therefore rejoice, *ye heavens*, and *ye that dwell in them*. **Woe to the inhabitants of the earth and of the sea!** for the devil is **come down** (**κατέβη/katabainō**) unto you, having great wrath, because he knoweth that he hath but a short **time** (**καιρόν/kairos**).

A short time. *Time* is the word **καιρόν/kairos** and it is used in the following verse,

Lk 19:43 – For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,

44 And shall lay thee even with the ground, and thy children within thee; and **they shall not leave in thee one stone upon another** (70 a.d.); because thou knewest not **the time** (**καιρόν/kairos**) of thy visitation.

Continuing with Rev 12.

13 – And when the dragon saw that he was cast (ἐβλήθη/*ballō*) unto the earth, he persecuted the woman (the *ekklesia* in the Acts of the apostles til 70 a.d.) which brought forth the man *child*.

So according to many more dictionaries and commentaries, this star in Rev 9:1 can't possibly be Christ. It can apply to Satan though.

Lk 10:18 – And he said unto them, I beheld Satan as lightning fall (πεσόντα/*piptō*) from heaven.

There are 2 stars that fell that are mentioned in this book and mentioned by name.

Rev 8:10 – And the third angel sounded, and there fell (ἔπεσεν/*piptō*) a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters;

11 – And the name of the star is called Wormwood (*name*): and the third part of the waters became wormwood (*noun*); and many men died of the waters, because they were made bitter.

Waters is the word ὑδάτων/*hudōr*. *TDNT* says, The LXX uses ὕδωρ/*(hudor)* both singular and plural for the Hebrew plurale tantum מַיִם/*(mayim)*. Israel lived in a country poor in water resources its statements about water are influenced by ideas concerning the provision of water. Water supply is always threatened. What falls to be said about the vital necessity of water is to be found in the basic OT witness concerning the provision of water for Israel in the desert wandering. Water is miraculously given, Ex 17:2-7; Num 20:7-11; Ex 15:22; Num 21:16. This experience is the basis of the exhortation in Dt 8:15; Ps 78:15; 105:41. Yahweh is confessed as the One who sends needed rain on the one side, I K 18:41; Am 4:7; 5:8; 9:6, while on the other He can dry up even the rivers of Egypt and Mesopotamia, Isa 15:6; 19:5; 50:2; Jer 48:34; 50:38. As regards drinking water the central point is to be found in the promise of Isa 55:1: God Himself will give bread and water, i.e., what is strictly necessary for life. *CBL* says, From the very outset of Israel's history water played an important part in the life of the people. Water, being a mainstay of existence, was easily adopted to describe in figurative terms need, dependency, and existence. Thus in the patriarchal narratives we read of the digging of wells (Gen 21:25, 30; 26:15, 18) whose supply proved mandatory in the arid regions of the Middle East. During the wilderness journeyings Israel received water in a miraculous way (Ex 17:5). This became a fundamental example of God's faithfulness throughout the history of Israel (Dt 8:15; Ps 78:14). Its recollection evoked praise and thanksgiving (Ps 42:7, 8; 74:15). After Israel entered the Promised Land the people began to depend upon regular rainfall. In contrast to Egypt, whose primary source of water was irrigation of the Nile, Canaan was a land that "drinketh water of the rain of heaven" (Dt 11:10, 11). The requirement of regular rainfall was met when Israel obeyed the commands of the Lord (Dt 11:13-15). If the people worshiped other gods, the Lord withheld rain from the land (v16,17; Dt 28:12; I K 17:1; Isa 3:1; Jer 5:23, 24; Ezk 4:16, 17; Am 4:7, 8). Water's power and violent capabilities often form images in the OT. It may symbolize God's power, His judgment or wrath, or as a broad symbol it may represent disaster and distress (Gen 49:4; Isa 59:19; Ps 69:2, 3; Isa 30:20). The turning of water into a bitter and poisonous drink is among the most severe of the judgments of the last days (Rev 8:10, 11).

Compare the waters turning bitter to these verses:

Rev 8:8 – And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood;

9 – And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

Rev 16:3 – And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea.

4 – And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood.

5 – And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus.

6 – For they have shed the blood of saints and prophets, and **thou hast given them blood to drink**; for they are worthy.

They all look like the same thing to me. The waters became blood or bitter and the result was death upon all those in earthly Jerusalem. Now the name of the next star.

Rev 9:11 – And they had a king over them, *which* is the angel of the bottomless pit, **whose name in the Hebrew tongue is Abaddon**, but in the Greek tongue hath **his name Apollyon**.

One *star is called Wormwood* and the other *Abaddon/Apollyon*. *Wormwood* the name is the word ἄψινθος/*Apsinthos* and the noun is ἄψινθον. *Colin Brown* says, *Gall, Poison, Wormwood*. These words are linked by the common association of bitterness and harmfulness. The notions of bitterness and poison seem to have been closely connected in the thought of antiquity. The terms vary in the extent of the destructiveness that they signify, but there is nothing attractive about any of them. This leads to a common usage in a metaphorical sense, and all three are employed to convey thoughts of bitterness and the like. *Apsinthos* occurs in several secular Greek forms. Most usual is the neuter *apsinthion*, but the feminine *apsinthia* is also found as well as the form *apsinthos* which is usually designated feminine, but which is masculine in Rev 8:11 (perhaps because it is the name of a star, *aster*, which is masculine). This last form is not found in the LXX or in classical authors. All the forms noted refer to some variety of the plant group *Artemisia*, of which several varieties occur in Palestine. All of them have a very bitter taste. There is a problem in the use of *apsinthos* in Rev 8:11. It is used as the name of a star and then it describes the water into which the star fell. Obviously the water became bitter and the name of the star is connected with this bitterness. The problem is that in Revelation the water causes death, whereas wormwood, at least as we understand the term, is bitter but not poisonous. The author may have in mind a substance other than the wormwood we know and which was genuinely poisonous. Or he may be employing a way of speech we have already noted in antiquity whereby bitterness and poison were connected. He may be reasoning from the bitterness of the taste to the bitterness of the results. This fits in also with the fact that in the OT wormwood is used of God's punishment of the wicked, e.g. *Thus says the Lord of hosts, the God of Israel: Behold, I will feed this people with wormwood, and give them poisonous water to drink* (Jer 9:15; cf. 23:15; Lam 3:15, 19; the LXX does not use *apsinthos*, but the meaning is the same).

Abaddon is the word Ἀβαδδών/*Abaddōn*. *TDNT* says, In NT found only in Rev 9:11. **The name of an angel of the underworld**, of **the king of the scorpion** centaurs who will plague men in the last days. The name is rendered Ἀπολλύων (*apolluon*) **the Destroyer** in Greek. It is part of the cryptic style of the Apocalypticist to use the Hebrew name in the Greek text. The name is taken from the OT. In Job 26:6; 28:22; Pro 15:11 and Ps 88:12 (the **place of destruction**) is **used to describe the world of the dead** (ἄδης/*hades*); LXX ἀπόλεια (*apoleia*). The personification of ἄβaddon (ἄβaddon) found in Job 28:22, where ἄβaddon and μάωθ (māweth) are introduced as speakers, **has given rise to the notion of an angel of hell who in Rev 9:11 is identified with the prince of the underworld**. The Greek rendering of the name as Ἀπολλύων is influenced **1.** by the LXX ἀπόλεια and **2.** by the thought of Apollyon in his quality as the god of plague and the destroying angel. Rev 9:11: (the demonic locust-scorpions from the abyss) Ἀπολλύων is a translation and personification of ἄβaddon (Ἀβαδδών) *destruction*, for which the LXX uses ἀπόλεια. It means the Exterminator or Destroyer, and from the time of *Grotius* has usually been taken as a play on *Apollo*. **The name of the god of pestilence** is often linked with ἀπόλλυμι or ἀπολλύω. From the time of the victory of Octavian at Actium under the temple of Apollo which was later enlarged by him, Apollo was especially regarded as the god of the empire. **The locust is his creature**. If the Apocalypse is directed against the empire, there is thus a whole range of connections. *McClintock and Strong's Cyclopaedia* says, (Ἀβαδδών), *destruction*, i.e. the destroyer, as it is immediately explained by Ἀπολλύων, *Apollyon*), **the name ascribed to the ruling spirit of Tartarus, or the angel of death, described (Rev 9:11) as the king**, and chief of the Apocalyptic locusts under the fifth trumpet, and as the angel of the abyss or *bottomless pit* (*Critica Biblica*). In the Bible, the word *abaddon* means destruction (Job 31:12), or the place of destruction, i.e. **the subterranean world, Hades, the region of the dead** (Job 26:6; 28:22; Pro 15:11). It is, in fact, the second of the seven names which the Rabbins apply to

that region; and they deduce it particularly from Ps 138:11, *Shall thy loving-kindness be declared in the grave, or thy faithfulness in (abaddon) destruction?* Hence they have made **Abaddon** the nethermost of the two regions into which they divided the under world. But that in Rev 9:11 **Abaddon** is the angel, and not the abyss, is perfectly evident in the Greek. *TWOT* says, **'abaddôn**. Destruction, Abaddon. This word is transliterated in Rev 9:11 and used as the Hebrew name of the Devil, called in Greek Apollyon. This usage is not identical with the OT usage, but is an interesting commentary on it. The word is used six times in the OT. Twice it is in parallel with **she'ôl** (Pro 15:11, 27:20), and once with **qeber** grave (Ps 88:11). The sixth time (Job 31:12) the word stands alone. It is obvious that the word refers to the destruction of the grave, but the contexts are not clear enough to prove that it refers to eternal destruction. The passages in Job and Prov are poetic personifications and do not clearly refer to sinners more than to the righteous. Ps 88 refers to the troubles of the Psalmist and though it is highly poetic, can hardly be referred to a place of torment. On such matters other passages must also be consulted.

Now continuing with Rev 9,

2 – And he opened (loosed/past tense) the bottomless (**ἀβύσσου/abussos**) pit (where Satan was bound in Rev 20 for a thousand years); and there arose a smoke out of the pit (of the abyss), as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

The actual text says it this way, **και** (and) **ηνοιξεν** (it opened) **το** (the) **φρεαρ** (pit) **της** (of the) **αβυσσου** (abyss/the deep).

Opened is the word **ηνοιξεν/anoigō**. It is the same spelling for the opening of the 7 seals,

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

Rev 6:3 – And when he had opened the second seal, I heard the second beast say, Come and see.

Rev 6:5 – And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand.

Rev 6:7 – And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see.

Rev 6:9 – And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held:

Rev 6:12 – And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood;

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

Here is a bonus, it is the same spelling in these verses as well,

Jn 9:17 – They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet.

Jn 9:21 – But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself.

Jn 9:26 – Then said they to him again, What did he to thee? how opened he thine eyes?

Jn 9:32 – Since the world began was it not heard that any man opened the eyes of one that was born blind.

Gen 29:31 – And when the LORD saw that Leah *was* hated, he opened her womb: but Rachel *was* barren.

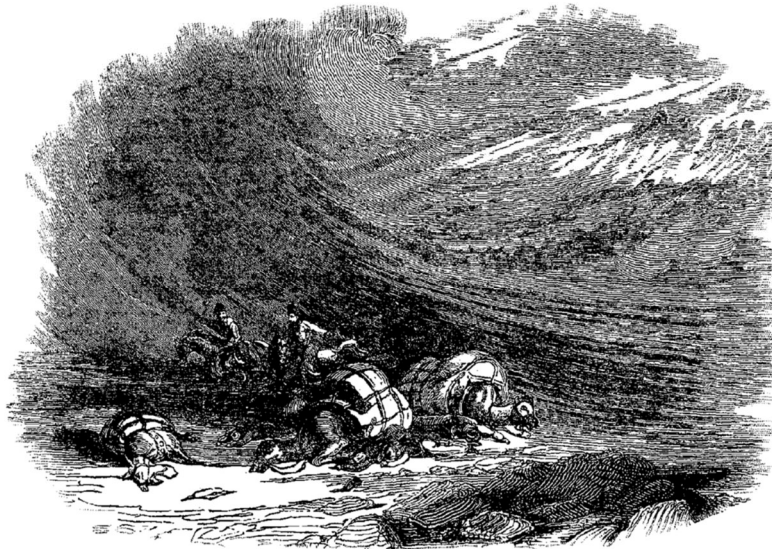
Num 22:28 – And the LORD opened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these **three times**?

Jer 50:25 – The LORD hath opened his armoury, and hath brought forth the weapons of his indignation: for this *is* the work of the Lord GOD of hosts in the land of the Chaldeans.

Ezk 33:22 – Now the hand of the LORD was upon me in the evening, afore he that was escaped came; and had opened my mouth, until he came to me in the morning; and my mouth was opened, and I was no more dumb.

And this is one of the reasons why I sometimes go back and forth as to who this *star* is. It could be Christ or Satan.

The *smoke* that *arose out of the pit* is the word *καπνοῦ/καρνος*. *McClintock and Strong's Cyclopedia* says, *smoke* (usually *ashan, καρνος*; but in Gen 19:28; Ps 119:83, the stronger word *kitor*, is used, like *tuphomai*, Mt 12:20). On the expression *pillars of smoke* (Joel 2:30, 31; Acts 2:19, 20) *Thomson* remarks (*Land and Book*) that they are probably those *columns of sand and dust raised high in the air by local whirlwinds, which often accompany the sirocco. On the great desert of the Hauran I have seen a score of them moving with great rapidity over the plain* (See Whirlwind).



Whirlwind in the Desert

Under *whirlwind* *McClintock and Strong's Cyclopedia* says, *suphah*, Job 37:9; Pro 1:27; 10:25; Isa 5:28; 17:13; 21:1; 66:15; Jer 4:13; Hos 8:7; Amos 1:14; Neh 1:3; elsewhere *storm*, etc., denoting the sweeping force of the wind or hurricane; also *sdar* Jer 23:19; 25:32; 30:23; elsewhere *tempest* II K 2:1, 11; Job 38:1, 6; Isa 40:24; 41:16; Jer 23:19; 30:23; Ezk 1:4; Zec 9:14; elsewhere *storm*, etc., which denote rather the violent rain or *tempest*, although accompanied with wind, Ps 107:25; Ezk 13:11, 13). The two Hebrew terms above noted convey the notion of a violent wind, but with a different radical import — the former, because such a wind *sweeps away* every object it encounters; the latter, because the objects so swept away are *tossed about* and destroyed. It does not appear that any of the above terms express the specific notion of a *whirlwind*, i.e., a gale moving violently round on its own axis, and there is no warrant for the use of the word in the A.V. of II K 2:11. The most violent winds in Palestine come from the east; and the passage in Job 37:9, which in the A.V. reads *Out of the south cometh the whirlwind*, should rather be rendered *Out of his chamber*, etc. The whirlwind is frequently used as a metaphor for violent and sweeping destruction. *Prof. Robinson* and party were exposed to a violent sirocco in the desert, in their route from Akabah to Jerusalem, which continued until towards evening. "The wind had been all the morning N.E; but at eleven o'clock it suddenly changed to the south, and came upon us with violence *and intense heat*, until it blew a perfect tempest. The atmosphere was filled with fine particles of sand, forming a bluish haze; the sun was scarcely visible, his disk exhibiting only a dim and sickly hue; *and the sand of the wind came upon our faces as from a burning oven*. Often we could not see ten rods around us, and our eyes, ears, mouths, and clothes were filled with sand. The thermometer at twelve o'clock stood at 88 degrees Fahr., and had apparently been higher; and at two o'clock it had fallen to 76 degrees, although the wind still continued. Our Arabs called it *shurkiyeh*, i.e., *an east wind*, although it blew from the south. The *simoon*, i.e., *burning or poisonous wind*, they said, differs from it only in its *greater heat, the haze, and sand, and discoloration of the air* being alike in both. Should it overtake a traveller without water, it may, in certain circumstances, prove fatal to him. He needs water, not only to drink, but it is well to wash the skin. The *simoon*, they said, prevails only during the season *when the khamusius blows in Egypt*." Farther on he states, "The tempest had become a tornado. It was with the

utmost difficulty that we could pitch our tent, or keep it upright after it was pitched. For a time the prospect was dreadful, and the storm in itself was probably as terrific as most of those which have given rise to the exaggerated accounts of travellers" (*Researches*). A similar tempest of hot wind, "the glow of the air being like the mouth of a furnace," and fully charged with dust and sand, overtook him in the Arabah, not very far from the Dead Sea, about the end of May. Lieut. Lynch describes, under April 26, a tempest which assailed him on the Dead Sea. It was with difficulty the boat was rowed ashore. He and his companions were nearly stifled with the wind. They sought relief in a ravine, where they found pools sufficient to bathe in; but the relief was only momentary. The wind increased to a tempest; the sun became red and rayless; the thermometer rose to 104 degrees; and when some endeavored to make a screen of one of the boat's awnings, the fierce wind swept it over in an instant. It was more like a blast of a furnace than living air" (*Expedition*). Kitto remarks (Pict. Bible, note on Isa 37:36). Travellers have mentioned these winds under the name of poisonous winds, or, more correctly, hot winds of the desert. Such, in fact, is their quality; and their heat is sometimes so excessive that it is difficult to form an idea of their violence without having experienced it; but it may be compared to the heat of a large oven at the moment of drawing out the bread. When these winds begin to blow, the atmosphere assumes an alarming aspect. The sky, at other times so clear in this climate, becomes dark and heavy, and the sun loses its splendor and appears of a violet color. The air is not cloudy, but gray and thick, and is, in fact, filled with an extremely subtle dust that penetrates everywhere. This wind, always light and rapid, is not at first remarkably hot, but increases in heat in proportion as it continues. All animated bodies soon discover it by the change it produces in them. The lungs, which a too rarefied air no longer expand are contracted and become painful. Respiration is short and difficult, the skin parched and dry, and the body consumed by an internal heat.

The smoke (the hot wind of the desert) that comes out of the pit from the abyss, which earthly Jerusalem (the beast of the old earth) also comes out of (in Rev 11:7), was all desert. As a matter of fact, do a simple search on Google and they will tell you that Jerusalem was and still is desert. And this is what makes it so miraculous. All desert and yet God watered it, just like he watered the garden in eden. This is just speculation, but I believe Jerusalem and the garden of eden are one and the same, geographically speaking, just different time frames and with different players.

Remember the word "desert" from the *Two Witnesses and Their Prophecies* study? Well, *desert* is the word *erēmos* and *desolation* is the word *erēmōsis*. CBL says, appearing from Homer (Eighth or Seventh Century B.C.) on, the substantive *erēmos* occurs numerous times in the Septuagint. The adjective means *solitary, lonely, deserted*. Hence as a substantive, *erēmos* refers to *a place which is deserted, a solitary place, wilderness*. It is used of *wilderness or grassland as opposed to cultivated and inhabited land*. *Erēmos* occurs many times in the NT, especially in the Gospels and Acts. It often refers to the barren *wilderness of Judea* (Mt 3:1) and also to the wilderness of Sinai (Jn 3:14; Acts 7:30). John used the term in Revelation to speak of the place to which Israel will flee for providential protection *during the Great Tribulation* (12:6, 14) and as the setting of his vision of the woman on the scarlet beast (17:3). TDNT says, The adjective *έρημος* (usually *τόπος* in the NT) and the substantive *ἡ έρημος* refer to *abandonment*, whether of a person (Gal 4:27: *ἡ έρημος*, *the abandoned wife*), or a cause, or a locality. The latter does not have to be a desert. *It is a place without inhabitants, empty*, e.g., an *abandoned city* or a *thinly populated district* (*Herodotus*, Mt 23:38; Lk 13:35; Act 1:20). It can naturally mean *waste* in the strict sense, e.g., an unprofitable *waste of stone or sand*, and it can thus be used for a *lonely heath* (e.g., Lk 15:4, where the shepherd leaves the 99 sheep *έν τῇ έρήμῳ*). It can signify *a lonely place where there are no men*, where the demoniac wanders (Lk 8:29) and where there are many dangers to the body (II Co 11:26; Heb 11:38; cf. Lk 10:30) and also to the soul. It is also a refuge for the persecuted (I K 19:3) or for rebels (Act 21:38), though other motifs are present in the latter case. For Jesus the *place without inhabitants* is one where nothing separates Him from God and which He therefore seeks when He wants to escape the crowds (Mt 14:13; Mk 1:45; Lk 4:42; cf. Jn 11:54) or when He tries to find a place of quiet for His disciples (Mk 6:31), but to which the masses often follow Him (Mt 15:33; Mk 8:4). What He primarily seeks there—cf. the *ταμειτόν* of Mt 6:6—is the stillness of prayer (Mk 1:35; Lk 5:16). This is surely the point of His forty days in the wilderness which the tradition places after His baptism and which it links with His temptation. In Mk 1:12 and parallel the beginning (*νηστεύσας*, Mt 4:2) and the end (*οἱ ἄγγελοι διεκόνουν αὐτῷ*, Mk 1:13) of the story

show that He has in view a period alone with God (under the impulsion of the **πνεῦμα**, Mk 1:12) which the tempter tries to disturb. Emphasis on the saving aspect of the wilderness period creates in Judaism a tendency to ascribe to it everything great and glorious. The characteristics of the last time, e.g., that the Israelites see God, that **the angel of death** has no power etc., are carried back into it, and its special features are also linked with the Messianic age, e.g., the blessing of the manna. There thus arises the belief that the last and decisive age of salvation will begin in the **ἔρημος**, and that here the Messiah will appear. This belief led revolutionary Messianic movements to make for the **ἔρημος** (Acts 21:38). It also explains Mt 24:26 and the flight or rapture of the woman into the **ἔρημος** in Rev 12:6, 14. The community of Christ is to **remain hidden in the wilderness until Christ comes again and ends the assault of Satan. That a city or country is ἔρημος or ἠρημωμένη (devastated) is the natural result of the destructive attack of enemies (Mt 12:25).** It may also be, as in many prophetic sayings of the OT (Isa 6:11; Lam 5:18; Ezk 6:6), **the consequence of the divine wrath** (Mt 23:38; Rev 17:16).

Not only was it all desert, but scripture says that earthly Jerusalem is the center of the earth.

Ezk 38:12 – To take a spoil, and to take a prey; to turn thine hand upon the desolate places *that are now inhabited*, and upon the people *that are gathered out of the nations*, which have gotten cattle and goods, that dwell **in the midst of the land** (הָאָרֶץ/*hā'āres/erets* – same spelling in Gen 1:1, 2, *the earth/the dry*).

Not only was it in the middle of the earth/earthly Jerusalem and all desert, but it also had a spring of water coming from underneath Jerusalem.

II Sam 5:1 – Then came all the tribes of Israel to David unto Hebron, and spake, saying, Behold, we *are* thy bone and thy flesh.

2 – Also in time past, when Saul was king over us, thou wast he that leddest out and broughtest in Israel: and the LORD said to thee, Thou shalt feed my people Israel, and thou shalt be a captain over Israel.

3 – So all the elders of Israel came to the king to Hebron; and king David made a league with them in Hebron before the LORD: and they anointed David king over Israel.

4 – David *was* thirty years old when he began to reign, *and* he reigned forty years.

5 – In Hebron he reigned over Judah seven years and six months: and in Jerusalem he reigned thirty and three years over all Israel and Judah.

6 – And the king and his men went to Jerusalem unto the Jebusites, the inhabitants of the land: which spake unto David, saying, Except thou take away the blind and the lame, thou shalt not come in hither: thinking, David cannot come in hither.

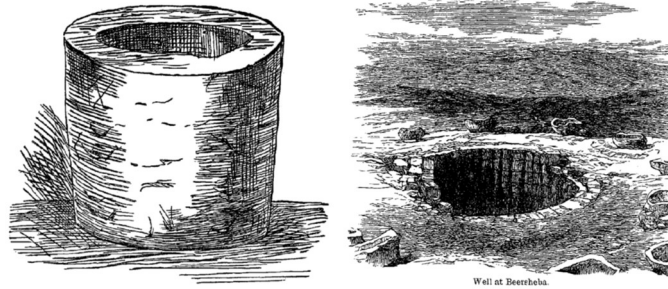
7 – Nevertheless David took the strong hold of Zion: the same *is* the city of David.

8 – And David said on that day, Whosoever getteth up to the gutter, and smiteth the Jebusites, and the lame and the blind, *that are hated of David's soul*, *he shall be chief and captain*. Wherefore they said, The blind and the lame shall not come into the house.

To the gutter is the word **בַּצִּנּוֹר**/*bassinnôr/tsinnôr*. *CBL* says, the noun **tsinnôr** essentially means *conduit* or *waterfall*, from which **the sound of water moving may be heard**. The meaning of **a pathway for water** and refers to a **tsinnôr** is disputed in II Sam 5:8. It could refer to the outflow of a spring or canal or to the **underground tunnel that carried water**. *John Gill's Expositor* says, **whosoever getteth up to the gutter**; where it is generally supposed the blind and lame were, whether images or real men: but what is meant by **Tzinnur**, we render **gutter**, is not easy to say; we follow some of the Jewish writers, who take it to be a canal, or water spout, used to carry off the water from roofs of houses into cisterns, as the word is rendered in (Ps 42:7); which is the only place besides this in which it is used in Scripture; but *R. Isaiah* takes it to be the bar or bolt of the gate, and the sense to be, whoever got up to the gate, and got in at that, unbolting it, or breaking through it; the *Targum* interprets it of the tower of the city, or strong fortress, and so Abarbanel; but *Jarchi* says it was a ditch, agreeably to which *Bochart* translates the words, and indeed more agreeably to the order of them; *whosoever smites the Jebusites, let him cast into the ditch* (next the wall) *both the blind and the lame, extremely hated by David*. But a learned modern writer gives a more ingenious and probable interpretation of these words thus; *whosoever* (first) *smiteth the Jebusites, and*

through the subterraneous passages reaches the lame and the blind, etc... and which seems to be favoured by *Josephus*, as he observes; who says, the king promised the command of the whole army to him who should *through the subterraneous cavities*, go up to the citadel, and take it: to which I would add that the word is used in the Chaldee paraphrase of (Ecc 1:7), of the several subterraneous passages, through which the rivers flow out of and reflow into the ocean: remarkable is the note of *Theodoret*, a certain Hebrew says, Aquila renders it *through a pipe*; on which, he observes, David being willing to spare the walls of the city, ordered the citizens should enter into the city **by an aqueduct**. According to the Jews, there, was **a cave underground**, which reached from the king's house in Jerusalem to Jericho, when it was taken by Nebuchadnezzar (Jer 39:4); in which story there may be a mixture of fable; yet it is not improbable that there was such a subterraneous passage; since *Dio Cassius* speaks of several such, through which the Jews made their escape in the last siege of the city. *Pulpit Commentary* says, The word rendered *gutter* occurs elsewhere only in Ps 42:7, where it is translated *waterspout*. Josephus thinks that it was **an underground passage or drain**. Ewald argues that it was a precipice, and others that it was a dent or hollow in the rocky face of the ravine, which David had noticed and thought practicable. The view of Josephus, suggested to him probably by his knowledge of the way in which the site of Jerusalem is honeycombed by tunnels, has been wonderfully confirmed by the discoveries made by Sir C. Warren ('Recovery of Jerusalem,' pp. 240, *sqq.* } At the northern end of the Pool of Siloam he found an arched passage gradually narrowing down from a considerable height, till finally there was a passage of only fourteen inches, and as there was a depth of ten inches of water, there were left but four inches of space for breathing. But through this his men struggled, and, at the end of four hours' labour, they reached the light of day at the spring called the Virgin's Fount. Beginning here on a subsequent day, they went along a passage sixty-seven feet in length, and came to a perpendicular shaft leading up through the solid stone of the hill; and, having scaled this, they next came upon a sloping passage, which finally conducted them to a spot on the hill of Ophel within the fortifications. Now, there are reasons for believing that this passage is older than the wall built by Solomon, and through it, or some such tunnel, Joab and a few men may have worked their way, and so have effected an entrance into the city, which otherwise was impregnable. It was probably the entrance near the Virgin's Fountain which they had observed, and David's words mean, *Whoever will undertake this dangerous enterprise, let him try this underground passage, and when he has entered the fortifications by its means, let him smite the lame and the blind, that are hated of David's soul*, because of the beast of the Jebusites, that their cripples were a match for his heroes. *McClintock and Strong's Cyclopaedia* says, *Gutter (tsinnor)* occurs in the proposal of David while attacking Jebus, that some one should *get up to the gutter and smite the Jebusites* (II Sam 5:8). The Septuagint here renders *with the sword*, and the Vulgate *roof-pipes*. The word only occurs elsewhere in Ps 42:7 (Septuagint and Vulgate *cataracts*, English Version *waterspouts*). *Gesenius* supposes it to mean *a water-course*. *Dr. Boothroyd* gives *secret passage*, and in Ps 42 *water-fall*. It seems to refer to **some kind of subterraneous passage through which water passed**; but whence the water came, whither it went, or the use to which it was applied, cannot be determined, though we know that besiegers often obtained access to besieged places through aqueducts, drains, and subterraneous passages, and we also know that Jerusalem is abundantly furnished with such underground avenues. (*Under Cistern*), *bor*, from *bar*, to dig or bore, *Gesenius*; Septuagint usually *lakkos*; Vulgate *cisterna* or *lacus* (*in Spanish it is the word "lago", and our word "lake"*); A. V. generally *pool*), a receptacle for water, either conducted from an external spring, or proceeding from rain-fall (Jer 2:13; Pro 5:15; Eccl 12:6; Jer 36:16; a *pit*) as often rendered. Thus the cistern is essentially distinguished from the living spring, *a'yin*; but from the well *bar*, *beer*, only in the fact that *beer* is almost always used to denote a place ordinarily containing water rising on the spot, while *bor*, is often used for a dry *pit*, or one that may be left dry at pleasure. But the pit into which Joseph was cast by his brethren (Gen 37:24) was a *beer* or dry well (*Thomson, Land and Book*). There is usually a large deposit of mud at the bottom of these cisterns, so that he who falls into them, even when they are without water, is liable **to perish** miserably (Gen 37:22; Jer 38:6; Lam 3:53; Ps 40:2; 69:15). In cities the cisterns were works of much labor, for they were either hewn in the rocks or surrounded with subterraneous walls, and lined with a fine incrustation. Jerusalem, described by *Strabo* as well supplied with water, in a dry neighborhood (16,760), depends mainly for this upon its cisterns, of which almost every private house possesses one or more, excavated in the rock on which the city is built. **Empty cisterns were sometimes used as prisons and places of confinement**. Joseph was cast into a *pit* (*bor*, Gen 37:22), and his *dungeon* is called by the same name (Gen 41:14). Jeremiah was thrown into a miry though empty cistern,

whose depth is indicated by the cords used to let him down (Jer 38:6). To this prison tradition has assigned a locality near the gate called Herod's gate (*Hasselquist; Maundrell*). According to *Thomson (Land and Book)*, dry cisterns are often used in Palestine for granaries, and are very liable to be plundered of their wheat by ants. (*Under Well*) Well, (properly **Bar**), **beer**, **phrear**, a dug source of living, though not running, water;



but *well* is an occasional rendering in the A.V. likewise of **bor**, II Sam 3:26; 23:15, 16; I Ch 11:17, 18; II Ch 26:10, a **pit**, i.e. **cistern**; also of **mayan**, Josh 18:15; II K 3:19, 25; Ps 84:6, a **fountain**; of **makior**, Pro 10:11, a **fountain**; and even of 2, Gen 24:13, 16, 29, 30, 42, 43, 45; 49:22, a living **spring**; and so of **πηγή**, Jn 4:6, 14. The difference between a well (**beer**) and a cistern (**bôr**) consists chiefly in the use of the former word to denote a receptacle for water springing up freshly from the ground, while the latter usually denotes a reservoir for rain-water (Gen 26:19, 32; Pro 5:15; Jn 4:14).

Gutter in this verse is not in the LXX, but the one in Ps 42:7, **waterspouts** is the LXX word **καταρακτων** (we get the word *cataract*). It is not in the NT. It means *waterfall*. In the days of king Hezekiah, he added tunnels underneath Jerusalem, pools, etc...

II Ch 32:3 – He took counsel with his princes and his mighty men **to stop the waters of the fountains** which *were* without the city: and they did help him.

John Gill's Expositor says, **He took counsel with his princes, and his mighty men**. With his nobles, and the officers of his army, what steps should be taken to resist, retard, and distress the enemy, and among the rest what follows was proposed: **to stop the waters of the fountains which were without the city**; that so the Assyrian army would find it difficult to supply themselves with water, which was an article of great importance: **and they did help him**; to stop the fountains, not only with their advice how to do it, but with their men, their servants, who assisted those that Hezekiah employed in this work.

4 – So there was gathered much people together, who **stopped all the fountains**, and the brook **that ran through the midst of the land**, saying, Why should the kings of Assyria come, and find much water?

John Gill's Expositor says, **who stopped all the fountains**; perhaps by laying planks over them, and earth upon them, so that it could not be discerned there were any fountains there: **and the brook that ran through the midst of the land**; which, according to *Kimchi*, was **Gihon**, (II Ch 32:30), **which was near Jerusalem**; the stream of this very probably they turned into **channels under ground**, whereby it was brought into the city **into reservoirs** there provided, that that might have a supply during the siege, while the enemy was distressed for want of it. *Keil and Delitzsch Commentary of the OT* says, When Hezekiah saw that Sennacherib advanced, and his face was to war against Jerusalem, i.e., that he purposed to capture Jerusalem, he consulted with his princes and his valiant men to cover the waters of the springs which were outside the city; and they helped him, brought much people together, and covered all the springs, **and the brook which ran through the midst of the land**. The Hebrew word does not denote to obstruct, but only **to hide by covering and conducting the water into subterranean channels**. The brook which flowed through the midst of the land is the **Gihon**, which was formed by the waters flowing from the springs, and was dried up by these springs **being covered and the water diverted**. The object of this measure is stated in the words which follow: **Why should the kings of Assyria come and find much water?** i.e., why should we provide them with much water, when they advance against the city and besiege it? The plural, kings of Assyria, is

rhetorical, as in 28:16. *Matthew Poole's Commentary* says, *To stop the waters of the fountains*, with earth or other things cast into them; and withal to derive the waters by secret paths and pipes under ground to Jerusalem. *Pulpit Commentary* says, *To stop the waters of the fountains without the city*. These fountains or springs were probably those represented by *En Rogel* on the *Ophel spur* or very large mound, or fortified hill (mistranslated possibly from that circumstance *tower*, in II K 5:24; Isa 32:14 on the southeast of the temple. The object of Hezekiah is obvious enough. The word (אָנַף *sātham*) for *stopping* occurs in all thirteen times — twice in piel in Genesis, once in niph. in Nehemiah, and ten times in kal in Kings, Chronicles, Daniel, Ezekiel, and Psalms. *It is for all material purposes* very uniformly rendered in all these places by the word *stop* eight times, and otherwise *shut* or *closed*, or to carry a derived meaning, *hidden* or *secret*. If the word *shut* or *shut off* were employed, it would fit every occasion. So we are not told here how he stopped the fountain or fountains, but that *he shut the waters off from one direction and guided them into another*, viz. by a conduit running *westward* from the springs and *the Gihon* [(i.e.) the brook] flowing naturally down the Tyropoean valley to a pool prepared for it in the city (*Conder's Handbook to the Bible*). This pool was very probably none other than the pool of Siloam. *CBL* says, Meaning *to stop up, to block* or *to keep secret*. In the Qal stem, *sātham* refers to stopping up a spring of water belonging to an enemy (II K 3:19, 25) and *to stopping up one's own springs of water to prevent enemy forces from obtaining water to sustain them during a siege* (II Ch 32:3). King Hezekiah stopped the water outlet of Upper Gihon in order *to reroute the water by tunnel to the west side of Jerusalem* (II Ch 32:30). *Sātham* is also used to refer to shutting up or sealing a book of prophecy (Dan 12:4), to figuratively shutting up or keeping secret the words of a prophecy (v9) or to shutting up or sealing a vision (Dan 8:26). The Qal passive participle is used as a noun to refer to *the hidden parts* of one's inner being (Ps 51:6). Used in parallel with *inward parts*, it refers to *a secret*, that is, *something closed up* in one's inner being (Ezk 28:3). Hezekiah's object was probably twofold: he proposed to hide the springs outside the city in order to distress the Assyrians, and to convey their water underground into the city, in order to increase his own supply during the siege. *TDOT* says, The etiological narrative about the disputes over wells between Isaac's people and Abimelech (Gen 26) recounts that the Philistines harassed him by stopping up (*stm* piel) his wells and filling them with earth (v15, 18). The account of the common Israelite-Judean campaign against Moab (II K 3:4-27) mentions a similar measure taken in war. *Every spring of water they stopped up (stm qal), and every good tree they felled* (II K 3:25; the same expressions occur in the prophetic oracle, v19). In reverse fashion, the defenders of Jerusalem try to make Sennacherib's assault as difficult as possible by stopping up all the springs outside the city as well as *the wadi that flowed through the land* (II Ch 32:3). This refers presumably to the older shafts leading to the spring of Gihon, perhaps in connection with the complex of the Siloam tunnel as described with similar wording (*stm* qal) and in more detail in II Ch 32:30 (cf. II K 20:20). In a different historical context, the gaps in the city wall are rebuilt, i.e., bricked up (*stm* niph.; Neh 4:1, or 7). The Niphal stem is used to refer to closing up the gaps in broken city walls (Neh 4:7). The Piel stem, with a more intensive sense, refers to stopping up a well by filling it with dirt (Gen 26:15, 18).

II Ch 32:27 – And Hezekiah had exceeding much riches and honour: and he made himself treasuries for silver, and for gold, and for precious stones, and for spices, and for shields, and for all manner of pleasant jewels;

28 – Storehouses also for the increase of corn, and wine, and oil; and stalls for all manner of beasts, and cotes for flocks.

29 – Moreover he provided him cities, and possessions of flocks and herds in abundance: for God had given him substance very much.

30 – This same Hezekiah also *stopped the upper watercourse of Gihon*, and brought it straight down to the west side of the city.

Keil and Delitzsch Commentary of the OT says, The same Hezekiah covered the upper outlet of the water Gihon, and brought it down westwards to the city of David, i.e., *by a subterranean channel* into the city of David (v3). *Pulpit Commentary* says, *Stopped the upper watercourse*, etc. (v3, 4). What Hezekiah *stopped* was the spring, or more strictly access to it, and guided its prized waters down, probably by *an underground channel*, to Siloam, or else to the pool in the city which he had constructed and enclosed by that *another wall without* (v5), west of the *city of David*.

Gihon is the word גִּיחֹן/*gîchôn*. *TDOT* says, *gichon*, *Gihon*, is the name of a spring in Jerusalem, the modern 'Ain Umm ed-Dereġ, *the spring of steps*, which Christians called 'Ain Sittî Maryām, *the spring of Mary*. The cognate verb *giach*, *to burst forth*, is used of *the bursting forth of water* from the *womb* in Job 38:8, and in a similar mythical way in 40:23. Therefore, it probably means *to gush forth*. The fact that *Gihon* is a proper name shows that a spring was of great importance to a city. But this can also be concluded from the extensive tunnel system of accesses and diversions in Ophel, which to some extent come from the pre-Israelite period. These probably played a role in David's conquest of Jerusalem (cf. the corrupt text in II Sam 5:8 with the *tsinnor* interpreted as a *water shaft*). Since there is an old wall tower above the *Gihon* spring, *Kenyon* thinks that the water gate of Old Jerusalem was located here, which was *used in peace time but was closed in war time*. According to II K 25:4, apparently a conduit led the outflow of the *Gihon* spring along the hillside to water the *king's garden*. Finally, *Hezekiah* built the most magnificent tunnel in *Jerusalem* to guard against the Assyrian threat; *he closed the upper outlet of the waters of Gihon and directed them down to the west side of the city of David* (II Ch 32:30; also v3 and 33:14). Thus, *Hezekiah's* tunnel brought the water of the *Gihon* spring from the *Kidron Valley* to the *Tyropoeon Valley*, where the modern *Pool of Siloam* is located (originally this pool was probably a covered water reservoir).

Why do I believe that Jerusalem and the garden of eden are one and the same? Well, scripture tells us that Jehovah changes not, meaning he does not change what He does ever. *Change* is the word שִׁנָּה/*shānāh*. *TDOT* says, The lexicons distinguish multiple roots *śnh*, but differ substantially in their analysis. *Gesenius* recognizes *śnh I*, *do again*, and *śnh II*, *change*, and associates the noun *śānâ*, *year*, with the latter. *Koehler Baumgartner Lexicon (KBL)* lists just a single root *śnh*, from which it derives the noun, with the meaning *that which succeeds another period of time, a renewal of time*. The Aramaic section of *KBL*, however, separates *śnh I*, *change*, from *śnh II = tnh*, *do again*. Finally, *Hebrew Aramaic Lexicon* starts with two different roots, *śnh I (śny)*, *change, be different*, and *śnh II, (tny)*, *do again*, which have coalesced in Hebrew. *CBL* says, The verb *shānāh* is found twenty-two times in the OT; half of these occurrences are in the historical Books (Genesis-Esther). The intensive stems (Piel, Pual, Hithpael) enhance the nuance *of change* carried by the root, *to be different, to alter*. *Jeroboam* instructed his wife to *disguise* herself (Hithpael imperative) when she went to the prophet to inquire about their sick son (I K 14:2). *Shānāh* can be employed with the preposition *min*, *from*, to indicate that which is different from the others: *Their laws are diverse from all people* (Est 3:8). Three times *shānāh* is used of God. *Job* felt helpless when confronted with God's power and eternity: *You change his countenance, and send him away* (Job 14:20). The psalmist appealed to Yahweh's covenant faithfulness. His word is sure; He will not alter it (Ps 89:34). But Israel had apostasized. While men may change (Jer 2:36), God remains constant: *I am the Lord, I change not* (Mal 3:6). *Samuel* insisted that the sacrifice and wood be drenched with water a second time (Qal imperative). This done, he asked that it be done a third time (I K 18:34). When *Abishai* purposed to kill *Saul* (*I will not smite him the second time*, I Sam 26:8), *David* refused to take advantage of the king's vulnerable situation. *Abishai* would have killed him with a single spear stroke. Because there had been two dreams (*the dream was doubled*, Gen 41:32), *Pharaoh* understood that that which was portended would certainly come to pass. *David* feigned insanity, *changed his behavior* (I Sam 21:13), and convinced *Achish* that he was not a threat. *Shānāh* is used once again in the title of Ps 34 to indicate a change in behavior where the incident is reiterated. In another instance, perhaps reflecting an additional nuance of the verb, *shānāh* means *to transfer* or *to remove to another place*. *King Ahasuerus* transferred *Esther* and her maids to the best place in the harem (Est 2:9).

God said he does not change. If he does something once it is set as a precedence for all other occurrences in scripture. Jerusalem, which was all desert, was physically sitting on top of the abyss/*abussos* and that is why she rose from the bottomless pit, no one knows how deep that pit is. This might be the same area of the flood, the earth/earthly Jerusalem was flooded, not the entire world that was not fully inhabited at the time. And this is the same pit where Satan is loosed from. Scripture says,

Isa 27:1 – In that day the LORD with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea.

Rev 11:7 – And when they (the two witnesses) shall have finished their testimony, the beast (the beast of the earth/earthly Jerusalem) **that ascendeth out of the bottomless pit** (**ἀβύσσου/abussos** – out of the deep) shall make war against them (against the two witnesses, Jesus and John the Baptist), and shall overcome them, and kill them.

The two witnesses (John and Jesus) were prophets and all the prophets of God were always killed in Jerusalem and by Jerusalem only (Mt 23:37, Lk 13:33, 34), not by Babylon, not by Persia, not by Greece and definitely not by Rome, but by Jerusalem. Jerusalem (the one that kills the prophets) is the whorish beast that **ascends** (**ἀναβαίνειν/anabainō** – Dan 7:3, 8, 20) out of the deep (abyss/**abussos**). And Satan was cast into this same **abussos** (Rev 20:3) and it was before the 1000 year reign of the kings of the Lineage of David. **Anabainō** is the same word used in Gen 28:12 where the angels of God were ascending and descending (Jacob's ladder) on heaven and earth in Jacob's dream. Probably the same area, Jerusalem. Everything is about that covenant people and the covenant land and the heavens above this covenant land.

Rev 17:8 – The beast (earthly Jerusalem) that thou sawest was, and is not (*is not* is a term that meant “dead”, for example, *And Enoch walked with God: and he was not; for God took him* in Gen 5:24 – the beast or earthly Jerusalem made a covenant with death, she is not, she is dead); and **shall ascend out of the bottomless pit** (**ἀβύσσου/abussos**), and go **into perdition** (Rev 17:11 – think of *son of perdition*, since Caiaphas was *the son of perdition*): and they that dwell on the earth (that dwell in earthly Jerusalem) shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

Didn't Christ say, let the dead bury their dead?

Mt 8:21 – And another of his disciples said unto him, Lord, suffer me first to go and bury my father.

22 – But Jesus said unto him, Follow me; and **let the dead bury their dead**.

Lk 9:59 – And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.

60 – Jesus said unto him, **Let the dead bury their dead**: but go thou and preach the kingdom of God.

What did he mean by this? *John Gill's Expositor* says, *let the dead bury the dead*. Our Lord is not to be understood, as speaking against, or disrespectfully of burying the dead; his words suppose it ought to be done: only it was not proper, that this person should be concerned in it at this time, who was called to an higher employment; and therefore should leave this to be done by persons, whom it better became. And however strange and odd such a phrase may sound in the ears of some, of one dead man's burying another, it was easily understood by a Jew; with whom it is common to say, *that a sinner is counted as dead, and that ungodly persons, even while they are alive, are called dead*. And in this sense is the word used, in the former part of this phrase; and Christ's meaning is, let such who are dead in trespasses and sins, and to all that is spiritually good, bury those who are dead in a natural or corporal sense. It is likely the deceased was an unregenerate man. *The Evangelists and the Mishna by Thomas Robinson* says, By *the dead* who are first mentioned we are, of course, to understand those who are morally or spiritually dead, — persons who are as yet without a new *life unto righteousness*. **The Jews were wont to regard the heathen in this light. One who has just parted from the uncircumcised, says the Mishna, is to be considered as one who has just parted from the grave.** It was also a very common saying with the Rabbies, **The wicked, even while alive, are called dead; and the righteous, even in their death, are called living** (*Lk 15:32, Eph 2:1, 5, Col 2:13, I Tim 5:6*). *A Commentary on the NT from the Talmud and Hebraica by John Lightfoot* says, **Let the dead bury their dead. The Jews accounted of the Gentiles as no other than dead. The people of the earth, that is, the Gentiles do not live.** And as the Gentiles, so even amongst themselves, these four sorts are so esteemed: *These four are accounted as dead*, the blind, the leprous, the poor, and the childless.

Shall ascend is the word **ἀναβαίνειν/anabainō**. Same spelling in Acts 15:2, 21:4 and 15, and they all say **go up** (**ἀναβαίνειν/anabainō**) **to Jerusalem**. So in this verse it also applies, go up (*shall ascend*) out of

earthly Jerusalem/the deep. And darkness was upon the face of the deep/abyss (Gen 1:2). Going back to *the death* in Rev 9,

Rev 9:3 – And there came out of the smoke (out of the *hot wind of the Jerusalem desert*) locusts upon the earth (upon earthly Jerusalem): and unto them was given (*ἔδóθη/didōmi*) power, as the scorpions of the earth have power.

Locusts is the word *ἀκρίδες/akris*. *McClintock and Strong's Cyclopedic* says, Locust, a well-known insect, which commits terrible devastation to vegetation in the countries which it visits. In the East it is especially prevalent, and at times commits such ravages as to produce famine and render the district almost uninhabitable. There are ten Hebrew words which appear to signify locust in the OT, while in the Greek the general term is *akris*, which is employed in the NT. It is one of the flying creeping creatures that were allowed as food by the law of Moses (Lev 11:21). The *akrides* (the best ascertained general Greek word for the locust) are injurious, the *attelaboi* still more so, and those most of all which they call *brouchoi*. The common Greek words for locusts and grasshoppers, etc., are of themselves equally indefinite, yet they also served for the names of species, as *akris*, the locust generally, from the tops of vegetables, on which the locust feeds; but it is also used as the proper name of a particular species, as the grasshopper. *Parkhurst* demurs that *to veil the sun and darken the air is not peculiar to any kind of locust*. The Greek term for the locust is *akris*, which occurs in Rev 9:3, 7, with undoubted **allusion to the Oriental devastating insect**, which is represented as ascending from the smoke of the infernal pit, as a type of the judgments of God upon the enemies of Christianity. They are also mentioned as forming part of the food of John the Baptist (Mt 3:4; Mk 1:6), where it is not, as some have supposed, any plant that is intended, but the insect, which is still universally eaten by the poorer classes in the East, both in a cooked and raw state (*Hackett's Illustrations Of Scripture*). The great flights of locusts occur only every fourth or fifth season. Those locusts which come in the first instance only fix on trees, and do not destroy grain: it is the young, before they are able to fly, which are chiefly injurious to the crops. Nor do all the species feed upon vegetables; one, comprehending many varieties, the *truxalis*, according to some authorities, feeds upon insects. Latreille says the house-cricket will do so. *Locusts*, remarks a very sensible tourist, **seem to devour not so much from a ravenous appetite as from a rage for destroying. Destruction**, therefore, and not food, is the chief impulse of their devastations, and in this consists their utility; they are, in fact, omnivorous. The most poisonous plants are indifferent to them; they will prey even upon the crowfoot, whose causticity bursts the very hides of beasts. **They simply consume everything without predilection**, vegetable matter, linen, woolen, silk, leather, etc.; and *Pliny* does not exaggerate when he says, **and even the doors of houses**, for they have been known to consume the very varnish of furniture. **They reduce everything indiscriminately to shreds**, which become manure. *A Key to Symbolical Language of Scripture by Thomas Wemyss* says, God calls the locusts **his great army**, Joel 2:25, Ex 23:28. In the sacred writings, the locust is everywhere **the symbol of hostile armies**; for these insects always appear in large companies or troops, and, from their destructive qualities, are considered as enemies. See Jer 46:23, Nah 3:15, 17. See also Dt 28:38, 42; Ps 78:46; Amos 7:1. God made use of them as a hostile array, to execute his judgments; hence the first great plague on Egypt arose from their visitation, Ex 10. There they are represented as coming from the East, i. e. from Arabia, the neighbouring country. And in Jud 6:3-6, and 7:12, the *children of the East*, meaning the Arabians, are compared to locusts for multitude, and as committing the same damage. See also the invasion of the locusts described by Joel, in the first two chapters of his prophecy, from which place, and from that in Ex 10, **the expressions in Rev 9, are plainly borrowed**. The Eastern interpreters of dreams explain the appearance of locusts in a similar manner. *The locust*, say they, **generally refers to a multitude of enemies. They march, by divine command, like an army for the destruction of kingdoms. If any king or potentate shall dream of locusts coming to any country, in that place he may expect a multitude of powerful enemies**. Locusts are said to be produced in the earth. *Pliny* says, *Locustae nascuntur in rimosis locis*. And this insect has its name in Hebrew from **geb, goub, or geba**, which signifies **a pit, ditch, or pool**. The mystic locusts in the Apocalypse are hence said to have **proceeded from the pit or abyss**. The trumpet was used to proclaim danger. Thus, Joel 2:1, **Blow ye the trumpet in Zion, And sound an alarm in my holy mountain**, as **a signal for the immediate approach of the locusts**, and to excite the hearts of the people to repentance. Amos 3:6, **Shall a trumpet be blown in a city,**

And the people not be afraid? i.e. as the people run together through fear, when the signal of an approaching enemy is made, so let my warning strike the Israelites with terror.

And unto them was given power, as the scorpions of the earth have power. *Given power* is the word **ἐξουσία/exousia** (same spelling in v10, 19). And *have power* is the word **ἐξουσίαν/exousia**. Same word, just different word endings. Authority was given to the locusts/scorpions. *TDNT* says, from about the time of *Euripides*, **ἐξουσία**, derived from **ἐξεστίν**, denotes *ability to perform an action* to the extent that there are no hindrances in the way, as distinct from **δύναμις** in the sense of intrinsic ability. **ἐξουσία** is also the possibility granted by a higher norm or court, and therefore **the right to do something or the right over something**. **δύναμις, κράτος** etc. denote external power, whereas **ἐξουσία** is the power displayed in the fact that **a command is obeyed**, i.e., the power to pronounce it (*to pronounce its judgment*). *McClintock and Strong's Cyclopedia* says, **Power** or the ability of performing, is in an essential degree an attribute of Deity: God is emphatically styled All-powerful. Power signifies sometimes a right privilege, or dignity (Jn 1:12); sometimes absolute authority (Mt 28:18); sometimes the exertion or act of power, as of the Holy Spirit (Eph 1:19), of angels, of human governments, magistrates, etc. (Rom 13:1), and perhaps it generally includes the idea of dignity and superiority.

Scorpions is the word **σκορπίοι/skorpios**. *CBL* says, **skorpios**, *skorpion*, refers to a species of arachnid, about 4 or 5 inches long at maturity, which has an extremely dangerous and poisonous sting in its tail (*Bauer*). Many ancient references in the classical period and in the Septuagint are metaphoric, **referring to extreme danger**. For example, it describes prostitutes, evil persons, or stinging words or looks (Ezk 2:6). *A Key to Symbolical Language of Scripture by Thomas Wemyss* says, Scorpion is explained by the *Oneirocrities*, of a wicked enemy, or mischievous contemptible person. For the scorpion is constantly shaking his tail to strike, and **the torment** caused by his sting is very grievous. **Hence Ezk 2:6, compares the wicked Israelites to scorpions.**



Scorpions.
1. *Buthus scaber*, Syria. 2. *Scorpio Capri*, West Africa.

McClintock and Strong's Cyclopedia says, **akrab**, Dt 8:15; Ezk 2:6; **skorpios**, Lk 10:19; 11:12; Rev 9:3, 5, 10), a well known injurious insect of hot climates, belonging to the class *Arachnida* and order *Pulmonaria*, **which is shaped very much like a lobster**. It lives in damp places under stones, in clefts of walls, cellars, etc. Ezekiel (Ezk 2:6) is told to be in no fear of **the rebellious Israelites — here compared to scorpions**. In the Greek of I Mac 6:51, **some kind of war missile is mentioned under the name skorpidion** but we want information both as to its form and the reason of its name. See Smith, *Dict. of Class. Antiquities*, art. "Tormentum." Another tropical use of the word is given in the Mishna (*Chelim*, 12:3).

It was taught in the religion that we came from that locusts are "false prophets" and they refer to the book of Ezekiel, chapter 2. What did Ezekiel actually say? Let's read it from his own words,

- Ezk 2:1 – And he said unto me, Son of man, stand upon thy feet, and I will speak unto thee.
 2 – And the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me.
 3 – And he said unto me, Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me: they and their fathers have transgressed against me, *even* unto this very day.
 4 – For *they are* impudent children and stiffhearted. I do send thee unto them; and thou shalt say unto them, Thus saith the Lord GOD.
 5 – And they, whether they will hear, or whether they will forbear, (**for they are a rebellious house**,) yet shall know that there hath been **a prophet among them**.

6 – And thou, son of man, be not afraid of them, neither be afraid of their words, though briers and thorns be with thee, and **thou dost dwell among scorpions**: be not afraid of their words, nor be dismayed at their looks, though they be **a rebellious house**.

I don't see any mention of false prophets. It just says, the rebellious house of Northern Israel, which were 10 tribes.

7 – And thou shalt speak my words unto them, whether they will hear, or whether they will forbear: for **they are most rebellious**.

8 – But thou, son of man, hear what I say unto thee; Be not thou rebellious **like that rebellious house**: open thy mouth, and eat that I give thee.

Scripture says that these locusts/scorpions are **the rebellious house of Israel, a.k.a. Rome/Phoeni-shems**. If you have been reading on our website the historical and genealogical studies on actors, hollywood, singers, world leaders by *Miles Mathis* etc..., and if you understand OT, then you will know that the Phoeni-shems are the 10 Northern tribes of Israel mixed/mingled (as per Dan 2:43) with the Canaanites/Hamites and Japhethites. No one knows what happened to them since 70 a.d. and you can forget about trying to search for them after 722 B.C. (the Assyrian Captivity and their diaspora/dispersion), but then again no one, that we know of, has done the research on this wicked family. While everyone is stuck on their futurism (which is THE biggest con that this wicked family has set before us gentiles), my wife and I are searching the past to understand our present situation and no one wants this info, but then again, I have to remember that when I was a futurist, I did the exact same thing to the preterists. So, I expect this nonsense to happen. The hatred that church-folk have for the truth is unreal. All I see is a bunch of made up denominations designed to go against each other and yet call themselves “christians” or better yet, “brothers and sisters in Christ”. Pure mockery. The synagogue-folk want their future rapture, their future 2nd coming of the Messiah, their future 1000 year fantasy reign, and that is all they want and this is all they will want to “hear/obey”. God’s word is very true, only a few will he reveal himself to (Mt 11:27, Lk 10:22). I am astonished that the majority of the “christian” world is head over heels over the future coming of Christ and their apocalyptic signs. Their doctrine can’t hold water, it is full of holes, it is still future and all their other doctrines are based on futurism and they can change their interpretation any given time according to fake current world news events brought to you by our fake rulers, the Phoeni-shems via social media, the fake news, TV, movies, shows, sports, music, medical industry (Rockefeller medicine/*pharmakeia*), school system, etc... Am I implying that these “gospel” preachers know not God? Absolutely and it can be backed up, truthfully, scripturally and historically. They can’t back their version period, whether through scripture or history, especially history. They could care less about history, especially the history time frame of 30-70 a.d.

We all know that this chapter 9 is not referring to literal locusts, nor literal scorpions, because of what the following context says,

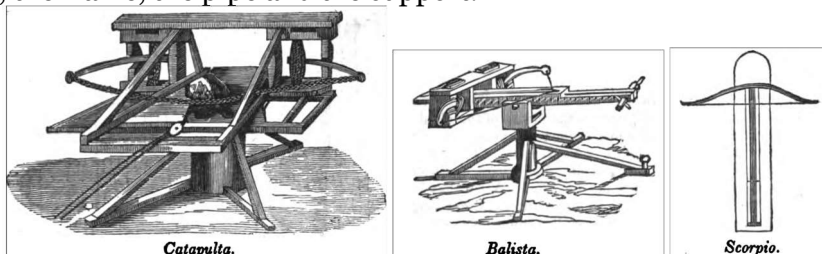
Rev 9:4 – And it was commanded (*it was said*) them (the scorpions) that they should not hurt (not harm) the grass of the earth (of earthly Jerusalem), neither any green thing, neither any tree; but only (but only harm, not kill) those men which have not **the seal of God** (Rom 4:11, II Tim 2:19, Rev 6:3, 5, 7, 9, 12, 7:2, 8:1) **in their foreheads** (Rev 7:3, 14:1, 22:4).

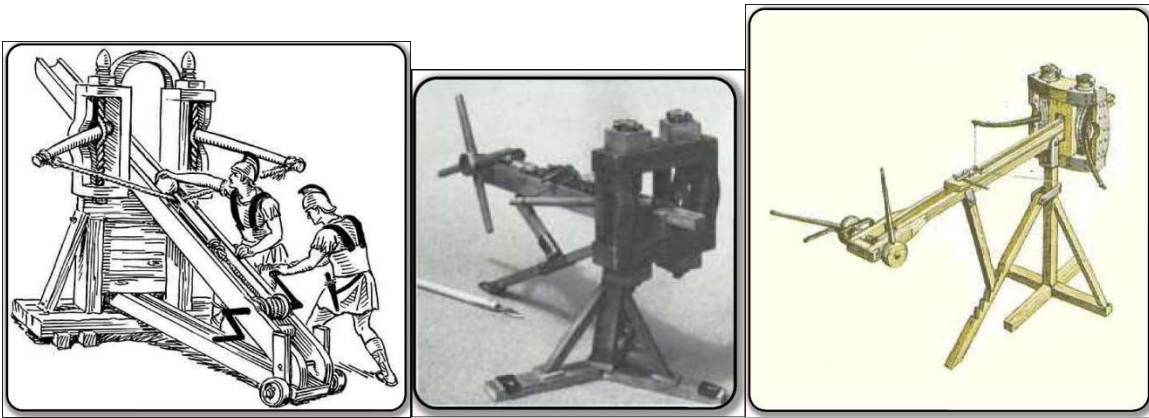
5 – And to them it was given (*ἔδóθη/didōmi*) that they should not kill (v15) them (those without the seal of God in earthly Jerusalem), but that they should be **tormented five months**: and their torment *was* as the **torment of a scorpion** (Ezk 2:6), when he striketh a man.

Torment is an interesting word and an important one at that. *Tormented* and *torment* are the words βασιανισθῶσιν and βασάνισαν. TDNT says, The βάσανος originally belongs to the calling of the inspector of coins. In non-biblical Greek βάσανος is **a commercial expression**, or is used in relation to government. In the spiritual sphere it has the figurative sense, which is closely related to the original concrete meaning, of a means of testing. The word then undergoes a change in meaning. The original sense fades into the background. βάσανος now comes to denote **torture** or *the rack*, especially used with slaves.

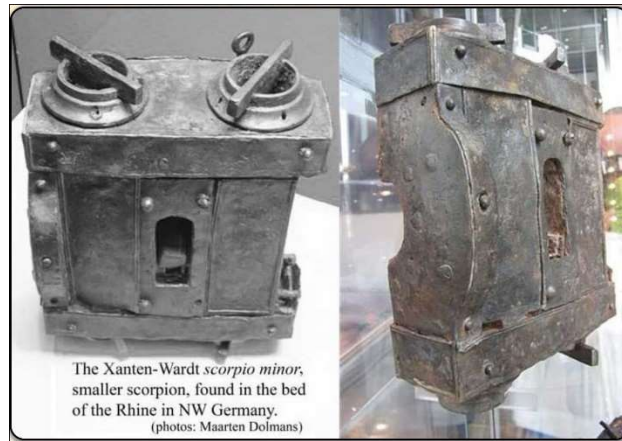
βάσανος occurs in the sense of **torment**. The change in meaning is best explained if we begin with the object of treatment. If we put men instead of metal or a coin, the stone of testing become torture or the rack. The metal which has survived the testing stone is subjected to harsher treatment. Man is in the same position when severely tested by torture. In the testing of metal an essential role was played by the thought of testing and proving genuineness. The rack is a means of showing the true state of affairs. In its proper sense it is a means of testing and proving, though also **of punishment**. Finally, even this special meaning was weakened and only the general element of torment remained. In the LXX the word **βάσανος** and derivatives are seldom found except in the originally Greek books, or those preserved only in Greek. A corresponding basis in the Hebrew is lacking in almost every case. The word group is most common in 4 Mac with **βάσανος** and **βασανίζειν** we here find **βασανισμός**, **βασανιστήριον** (**tormentum**) and **προβασανίζειν**. In Ezk 12:18 where we have **βάσανος** with **οδύνη** and **θλίψις**, it has the meaning of eschatological **affliction**. In Ezk 32:24, 30 **βάσανος** refers to future **torments**. In Eze. 3:20; 7:19 (Hebrew **לְמַשׁוֹל**), the LXX has altered the original meaning of the text; **βάσανος** is suffering in the sense of punishment. There is a similar alteration in 1 Bas. 6:3, 4, 8, 17, where the Hebrew has **אָשַׁם** and refers to guilt to be atoned, whereas the LXX speaks of **trouble for which payment must be made**. The same is probably true in Ezk 16:52, 54; 32:24, 30 (Hebrew **קָלָה**), where instead of shame or disgrace the LXX has affliction in the sense of punishment. With **βασανίζειν** we sometimes have the basic meaning of testing genuineness, as in Sir. 4:7. The predominant meaning, however, is **to torment or to torture**. 1 Bas. 15:33 has **εβασάνισεν** in the sense of **penal torments**. **βασανίζειν** means strictly **to test by the proving stone** (**βάσανος**), i.e., **to rub against it, to test the genuineness of, to examine or try**, then **to apply means of torture to find the truth, to harry or torture in a hearing or before a tribunal**. In the NT it is found only in the general sense of **to plague or to torment**. In Revelation **βασανίζειν** is used of **the torments of the last time**. **βασανισμός** occurs only in Revelation. In 9:5 it is used actively of **the torment which will come** on men as the first woe after the fifth trumpet. In 18:7, however, it is used passively and denotes the suffering of Babylon when deprived of its power. This torment strikes the once powerful city (**of earthly Jerusalem**) **in retribution for its wicked conduct**. *Colin Brown* says, Only in Revelation is **basanizo** used of the torments which are **the consequence of the divine judgment** (Rev 9:5; 11:10; 14:10); in particular, Rev 20:10 describes the eternal torments which the divine judgment brings to the anti-Christian powers, to Satan, the beast and the false-prophet. The word **basanismos** is found five times in Revelation. In the active sense it is used of the torments which are occasioned after the fifth trumpet by the eschatological locusts (Rev 9:5); it has a passive sense in Rev 14:11 and 18:7. In Rev 14:11 those who worship the beast are threatened by the angel with eternal torment. Rev 18:7, 10, 15 deal with the **basanismos** which *Babylon the harlot*, i.e. the anti-Christian metropolis under judgment, must undergo. The connexion with the judgments which God issues at the end of time is everywhere clear.

But that they should be tormented five months. *A Dictionary of Greek and Roman Antiquities by William Smith* says, **Tormentum**, a military engine. The word tormentum is often used by itself to **denote engines of various kinds**. Often, also, these engines are specified separately under the names of *Balista* (our word **ballistics**) and *Catapulta* (our word **catapult**), which names, however, most **commonly occur together in the accounts of sieges** and other military operations. The *balista* was used to shoot stones, the *catapulta* to project darts, especially the *falarica*. Still less are we informed on the subject of the **Scorpio** (cross-bow) or *Onager*, **which was also a tormentum**. **The torture or question (*quæstio*)**, as applied to criminals or witnesses, **was called tormentum** by the Romans. **The Catapulta also apparently called scorpio**, this engine consisted of three parts, the frame, the pipe and the support.





romanobritain.org says, Warfare in Roman times was ugly and shocking in its ferocity and the injuries sustained. None more so than in the damage caused to flesh and bone by the machines of the Roman artillery. The weapons the Romans had at their disposal were not actually invented by them. They were adaptations of weapons used by the Greeks. The Romans merely took the designs and improved on them, using the materials and knowledge available to them at that time. Roman artillery came in many shapes and forms, but it was all used with one purpose in mind. **To attack enemy strongholds and weaken their defences** to make the job of infantry easier. To this end, they used a variety of weapons that we shall be examining in detail. **The ballista**, which was basically a giant crossbow and indeed developed on the same principle of firing **iron tipped bolts** towards the enemy positions. This was a smaller weapon than the catapult type of artillery that fired huge rocks into enemy positions and destroyed the walls so the infantry could gain entry. **The ballista was used to kill and injure** the people within the fort, rather than damage the surrounding walls. The ballista was brought to a predetermined distance from the target. It was loaded with a 3ft (100cm) bolt or a large stone and aimed just above the walls. It was then fired with deadly effect. The projectile would either hit an enemy warrior, or land in the compound impacting on anyone in the way. The speed of the missile was phenomenal. When it arrived at the target it was usually traveling at about 115mph (184kph). Anyone in the way would not have stood a chance. A bolt would have gone straight through a human body or impaled the victim against a wall. Even if it hit a limb, whoever was hit would have been disabled or even had their arm or leg bone shattered. The rocks fired would certainly have taken off a head without any problem. If they hit someone, the effect was horrific with the body ripped apart and the internal organs splattered for yards around. **The scorpio or scorpion was type of Roman artillery piece**. Also known by the name of the "triggerfish", it was described in detail by *Vitruvius*. In the progressive evolution of catapults, the next major improvement after the scorpio was the *cheiromballistra*. **A weapon of remarkable precision and power, the scorpio was particularly dreaded by the enemies of the Roman Empire**. The scorpio was a smaller catapult-type weapon, more of a sniper weapon than a siege engine, being operated by only one man. The scorpio was basically a primitive giant crossbow, a "catapult with bolts", probably first invented by the Greeks, then later adopted and used on a larger scale by the Roman legions. This catapult used a system of torsion springs, making it possible to obtain very great power and thus a high speed of ejection for the bolts. The complexity of construction, adjustment and the great sensitivity to any variation in temperature or moisture limited their use, due to the torsion spring which **the Romans referred to as tormenta**. The first bolt-shooting catapult on display at the Roman Army Museum is the original Greek design, the scorpio, with a front frame made of wood reinforced with metal plates. It first appears in about 350 BC and may have been invented by Greek engineers working for King Philip II of Macedon, the father of Alexander the Great. It was eventually adopted by the Roman army. The Roman Army Museum's full-size reconstruction is the most authentic made so far because it is a millimetre accurate reconstruction of an actual frame discovered at Xanten-Wardt in north west Germany in 1999.



The Xanten-Wardt frame dates from the **middle of the 1st century AD**, the time of the Roman invasion of Britain. It is no surprise that the iron heads of bolts from this size of bolt-shooter are found at the Iron Age hillforts of Maiden Castle, Hod Hill and Ham hill, **three of the British strongholds captured by Vespasian at the start of the invasion in AD 43**. The two bolt heads below are from Hod Hill and are on display in the British Museum.



The exact sizes of all other parts, the curved arms, stock and stand, are given in the description by *Vitruvius*, the engineer appointed in charge of the Roman army's catapults by Emperor Augustus. This design of bolt-shooter continued in use into the 2nd century AD. Two partially completed parts from the wood frame were discovered in a Roman workshop or store, dated to about AD 140, in the 1999 excavations in front of Carlisle Castle. During the Roman Republic and early empire eras, **60 scorpio per legion was the standard**, or one for every centuria. **The scorpio had mainly two functions in a legion: intended shooting, it was a weapon of marksmanship capable of cutting down any foe** within a distance of 100 meters. During the siege of Avaricum in the war against the Gauls, Julius Caesar describes **the terrifying precision of the scorpio**. In parabolic shooting, the range is greater, with distances up to 400 meters, the firing rate is higher (3 to 4 shots per minute) but the precision is significantly less. Scorpio were typically used in an artillery battery at the top of a hill or other high ground, the side of which was protected by the main body of the legion. In this case, there are 60 scorpio present **which can fire up to 240 bolts per minute** at the enemy army. The weight and speed of a bolt was sufficient **to pierce enemy shields, and usually also sufficient to wound** (or outright kill) the warriors who opposed them.

A Manual of Roman Antiquities by Thomas Swinburne Carr says, machines which appear to have been introduced at a later period, were particularly used in the besieging of towns. The siege commenced with throwing up two lines of fortifications or entrenchments, strengthened with a parapet and battlements and flanked with towers at proper distances. Showers of darts and stones were discharged by means of engines (*tormenta*), called *catapultæ*, *balistæ*, **scorpiones**. The clearest information on these subjects may be derived from reading the descriptions of the most celebrated sieges recorded by historians. Among these we would particularly mention the siege of Syracuse by Marcellus; of Ambracia by Fulvius; of Alesia by Cæsar; and of Marseilles by his generals; **and of Jerusalem by Titus Vespasian**. *A Manual of Roman Antiquities by William Ramsey* says, The mode of attacking a fortified place would necessarily depend in its details upon a variety of circumstances, which would vary for each particular case; and the skill of the engineers would be taxed in devising schemes for the removal of new and unlooked for obstacles. But the general principles remained the same; and we find the Agger, the Turre, the Aries, and the Vineae, constantly recurring in the

descriptions of sieges recorded by historians. When the use of *Balistae, Catapultae, Scorpiones*, and similar machines, (*Tormenta*) which discharged arrows, darts, and stones, in showers, became common, they were employed with great effect by both parties, but they appear to have been directed entirely to the destruction of life, and not, although some of them shot stones of immense size, to battering in breach. *A Dictionary of Roman and Greek Antiquities* by Anthony Rich says, *scorpio*, a weapon for discharging stones, plummet and arrows, handled by a single man but requiring skill to be used effectively; and probably the same as or very similar to the modern *cross-bow*, the form of which has a close affinity to that of a scorpion, the insect after which it was named. *Roman Antiquities* by Alexander Adams says, *Josephus* mentions the same difference amongst the Romans, who had three hundred *catapultæ*, and fifty *balistæ* at the siege of Jerusalem. These machines were not unlike our *cross-bows*. The darts of the *catapultæ* destroyed abundance of people. The stones from the *balistæ* beat down the battlements and broke the angles of the towers.

Five months. *A Key to Symbolical Language of Scripture* by Thomas Wemyss says, the time of their continuance is said to be *five months*, the usual time of the appearance of these insects, which is only in four or *five months* of the year. They begin to appear in spring, about a month after the Equinox, and are only seen at most during part of April, May, June, July, and August, and part of September (*around hot summer time*). The scorpion, on some coins of Hadrian, is said to denote Africa, either in reference to that country as the birth-place of multitudes of these creatures, or *to the wiles and subtleties of the Carthaginians* (*a.k.a. Rome, Phoenicians, 10 horns/10 tribes of Northern Israel*), as being pernicious, and as engaging in wars. *Wars of the Jews* by *Josephus* says, *This destruction befell the city of Jerusalem* when Marcus Agrippa and Caninius Gallus were consuls of Rome. Note here, that *Josephus* fully and frequently assures us that there passed above three years between Herod's first obtaining the kingdom at Rome, and his second obtaining it upon the taking of Jerusalem and death of Antigonus. The present history of this interval twice mentions the army going into winter quarters, which perhaps belonged to two several winters, *ch. 15. sect.3, 4*; and though *Josephus* says nothing how long they lay in those quarters, yet does he give such an account of the long and studied delays of Ventidius, Silo, and Macheras, who were to see Herod settled in his new kingdom, but seem not to have had sufficient forces for that purpose, and were for certain all corrupted by Antigonus to make the longest delays possible, and gives us such particular accounts of the many great actions of Herod during the same interval, as fairly imply that interval, before Herod went to Samosata, to have been very considerable. However, what is wanting in *Josephus*, is fully supplied by *Moses Chorenensis*, the Armenian historian, in his history of that interval, *B. II ch. 18.*, where he directly assures us that Tigranes, then king of Armenia, and the principal manager of this Parthian war, reigned two years after Herod was made king at Rome, and yet Antony did not hear of his death, in that very neighborhood, at Samosata, till he was come thither to besiege it; after which Herod brought him an army, which was three hundred and forty miles' march, and through a difficult country, full of enemies also, and joined with him in the siege of Samosata till that city was taken; then Herod and Sosins marched back with their large armies the same number of three hundred and forty miles; and when, in a little time, they sat down *to besiege Jerusalem*, they were not able to take it but by *a siege of five months*. All which put together, fully supplies what is wanting in *Josephus*, and secures the entire chronology of these times beyond contradiction. *Exposition of the Book of Revelation* by William L. Roy says, *Five months*. This is a most remarkable prediction, and was literally and exactly fulfilled. *It was precisely five months* from the time that Titus besieged the city until it was *laid in ashes*, and the inhabitants utterly destroyed. *He began the siege in April and ended it in the following September*. See *Josephus*. *They were tormented* at the sight of the ensigns which the Romans carried at the head of every legion. Titus, in order to frighten them into a surrender, *brought out his whole army of horse and foot in their full armor*, before the walls of the city, and the north side of the temple, and the old wall; and the houses were full of spectators. And at this sight of the army a great consternation had seized upon the hardiest of the Jews, but this, instead of making them surrender, *was only a means of greater torment*. *Their engines threw showers of darts and stones in upon them in vast quantities*. They cut the flesh off their backs with whips and cords. *They tormented them* with hunger and thirst, and this had the same effect as if bitten by a scorpion; their misery was so great that some of them died for want of water, and others with hunger; while some, through means of the famine, became swelled up like bladders when blown with wind, others wasted away until they became mere shadows, and at last dropped down dead in

the streets through perfect weakness; while some fell by the sword, and others perished in the flames. See Amos 9:3. *Dictionary of Greek and Roman Biography and Mythology by William Smith* says, Vespasian proceeds to Italy, and leaves his son Titus to carry on the war against the Jews. Titus takes Jerusalem, after a siege of nearly **five months**.

We believe their torment of five months was the Roman army's artillery machines, the *Tormentum* group was the *scorpions* used in the last five months of the siege of earthly Jerusalem, which scripture calls the whore. The Roman and Jewish war was a total of 3½ years, from 67-70 a.d., which was the great tribulation of that day and time.

Rev 9:6 – And **in those days** shall men (in earthly Jerusalem) seek death, and shall not find it; and shall desire to die, and death shall flee from them.

7 – And **the shapes** (ὁμοιώματα/*homoïōma* – the copy, likeness – *CBL, TDNT*) of the **locusts** (ἀκριδῶν/*akris* – same word spelling in Jer 51:14, 27, Amos 7:1) *were* like unto horses (same word spelling in Jer 6:23, 50:42) prepared unto battle (same word spelling in Jer 49:14, Joel 2:5, 3:9, Zec 14:2); and on their heads *were* as it were **crowns like gold**, and their faces *were* as the faces of men.

Crowns is the word **στέφανοι/stephanos**. We get the names *Stephen* and *Stephanie*. *A Dictionary of Roman and Greek Antiquities by Anthony Rich* says, *Corona triumphalis. The triumphal crown; of which there were three several kinds. (1.) A wreath of laurel leaves without the berries,*



worn by the general during his triumph in the manner shown by the annexed bust of Antoninus, from an engraved gem. This being esteemed the most honourable of the three, was expressly designated aurea insignis. (2.) **A crown of gold** made in imitation of laurel leaves,



which was **held over the head of the general during the triumph** by a public officer appointed for the purpose, and in the manner shown by the illustration, from a bas-relief on the Arch of Titus, **representing that emperor in his triumphal car at the procession for the conquest of Jerusalem**, in which a winged figure of Victory poetically performs the part of the public officer. (3.) **A crown of gold**, and of considerable value, but merely sent as a present to the general who had obtained a triumph, from the different provinces, whence it is expressly called provincialis. *TDNT* says, **Golden crowns were worn by magistrates in Rome** and Athens. Etruscan crowns were made of precious stones and **golden oak-leaves**. Similar crowns were used in Rome in connection with processional chariots. **Josephus mentions the victor's crown**. When the young Herod returned to Jerusalem after defeating Antigonos, Hyrcanus and the people handed him crowns as the victor's reward. **Titus gave golden crowns to those who distinguished themselves in the Jewish war**. *Josephus* differentiates Jewish conduct under the Torah from the life where gold and silver and crowns **are the victor's reward**.

8 – And they had hair as the hair of women, and their teeth were as *the teeth* of lions (same word in Jer 51:38).

A Key to Symbolical Language of Scripture by Thomas Wemyss says, the teeth of the locust are very strong and sharp, as those of a lion are. *Pliny*, as cited by *Bochart*, writes of the locusts, that they bite through every

thing, and even the doors of houses. So that Jerome upon the place very justly cries out, *What is more innumerable or stronger than the locusts, which no human industry can resist.* The same comparison we have in Rev 9:8, *Their teeth were as the teeth of lions.*

9 – And they had breastplates, as it were breastplates of iron (same word spelling in Dan 2:34); and the sound of their wings *was* as the sound of chariots of many horses running to battle.

Breastplate is the word **θώρακας**/*thōrax*. It is our English word *thoracic*, meaning chest or breast. *CBL* says, this word denotes a *breastplate* as a piece of protective armor **worn in battle** or which covers the chest. *TDNT* says, The Romans of the 2nd century B.C. use not only full armour or the leather doublet with breastplate, **but also coat of mail**. Strength and lightness are the two qualities required in good armour. In relation to strong armour weighing only 2 minas (17.600 kg.) (early in the 3rd century B.C.) Plutarchus estimates that a catapulted arrow from 20 paces distant left only a light scratch on it. **Armour, at first the privilege of the nobility**, was used in the army of Israel, I Sam 17:38. It came into more general use under Uzziah, II Ch 26:14; Neh 4:10. The name suggests **metal armour or coat of mail**. When the LXX translates **יָרֵךְ** by **θώραξ**, it undoubtedly has **coat of mail** in view. *A Dictionary of Greek and Roman Antiquities by William Smith* says, *Lori'ca* (**θώραξ**), a Cuirass (armor for the chest and back, *Online Etymology Dictionary*). The epithet **λίνοθώραξ**, applied to two light-armed warriors in the Iliad, and opposed to **χαλκοχιτών** the common epithet of the Grecian soldiers, indicates the early use of **the linen cuirass**. It continued to be worn to much later times among the Asiatics, especially the Persians, the Egyptians, the Phoenicians, and the Chalybes. Iphicrates endeavoured to restore the use of it among the Greeks, and it was **occasionally adopted by the Romans**, though considered a much less effectual defence than **a cuirass of metal**. The two figures here introduced are designed to show the usual difference of form and appearance between the antique Greek **thorax** and that **worn by the Roman emperors and generals**. The right hand figure is from one of Mr. Hope's fictile vases, and bears a very strong resemblance to a Greek warrior painted on one of Sir W. Hamilton's. The figure on the left hand is taken from a marble statue of Caligula found at Gabii.



10 – And they had tails like unto scorpions, and there were stings in their tails: and their power *was* to hurt men (hurt the wicked men in earthly Jerusalem) **five months**.

The description of the locusts from v7-10 is the exact same description of the prophet Joel.

Joel 2:1 – Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land (of Jerusalem) tremble: for the day of the LORD cometh, for *it is nigh at hand*;

The book of Joel was written after the captivity and after it's first destruction (Babylon has fallen, the first time) in 586 b.c. by the Babylonian Empire. So this judgment is talking about the time frame of Acts 2 and 70 a.d.

2 – A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: **a great people and a strong**; there hath not been ever the like, neither shall be any more after it, *even* to the years of many generations.

3 – A fire devoureth before them; and behind them a flame burneth: **the land (earthly Jerusalem) is as the garden of Eden** before them, and behind them a desolate wilderness; yea, and nothing shall escape them.

4 – **The appearance of them is as the appearance of horses**; and as horsemen, so shall they run.

5 – Like the **noise of chariots** on the tops of mountains shall they leap, like the **noise of a flame of fire** that devoureth the stubble, as **a strong people set in battle array**.

6 – Before their face the people shall be much pained: all faces shall gather blackness.

7 – They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks:

8 – Neither shall one thrust another; they shall walk every one in his path: and *when* they fall upon the sword, they shall not be wounded.

9 – They shall run to and fro in the city (of Jerusalem in 70 a.d.); they shall run upon the wall, they shall climb up upon the houses; they shall enter in at the windows like a thief.

10 – The earth (Jerusalem) shall quake before them; the heavens (the rulers of the earth/Jerusalem) shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining:

11 – And **the LORD shall utter his voice** before his army: for his camp *is* very great: for *he is* strong that executeth his word: for the day of the LORD *is* great and very terrible; and who can abide it?

12 – Therefore also now, saith the LORD, turn ye *even* to me with all your heart (repent), and with fasting, and with weeping, and with mourning:

13 – And rend your heart, and not your garments, and turn unto the LORD your God: for he *is* gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.

Later on in this same chapter is the time frame of the day of pentecost when Peter quoted Joel,

Acts 2:16 – But this is that which was spoken by the prophet Joel;

17 – And it shall come to pass **in the last days**, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

Futurism teaches us that **the last days** is talking about the last 2000 years and that it started in Acts 2. According to Joel and Peter, this was the last days. Peter said, what is happening here at Pentecost in 30 a.d. is that which was spoken by Joel. The last days is talking about this particular people with this particular covenant with this particular time frame. It is not regarding us in the future, but the last days for that covenant that he had made with his people.

18 – And on my servants and on my handmaidens I will pour out **in those days** of my Spirit; and they shall prophesy:

The Holy Spirit will be poured out **in those days** and it did. They shall prophesy in those days and they did. Just a quick reminder Paul said that prophecy is done away with in I Co 13, so if futurism uses this verse for today and for the entire world, then we need to have prophecy being prophesied by prophets today.

19 – And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke:

20 – The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come:

21 – And it shall come to pass, *that* whosoever (in earthly Jerusalem) shall call on the name of the Lord shall be saved.

Now Joel's version,

Joel 2:28 – And it shall come to pass **afterward** (in the last days), *that* I will pour out my spirit upon all flesh (in earthly Jerusalem at the day of Pentecost); and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:

29 – And also upon the servants and upon the handmaids **in those days** will I pour out my spirit.

30 – And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke.

31 – The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come (in 70 a.d., not 2000 years later).

32 – And it shall come to pass, *that* whosoever shall call on the name of the LORD (in prayer) shall be delivered (saved): for in mount Zion and in Jerusalem shall be deliverance (there shall be salvation for the elect obedient believing Jews in those days of 70 a.d.), as the LORD hath said, and in **the remnant** (the 144,000) whom the LORD shall call (in those days).

Now let us return to Rev 9,

Rev 9:11 – And they had a **king** (**βασιλέα/basileus**) over them, *which* is the angel of the bottomless pit (*could this be the star that fell?*), whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath *his* name Apollyon.

A Key to Symbolical Language of Scripture by Thomas Wemyss says, *Pococke* derives it from the root **bad** to perish. The Arabians call the desert *Albaidas*, i. e. *the place of destruction*, whence **Abaddon**, as it were, *the Angel of the Desert*. **King** is applied to Satan in Rev 9:11, for though the natural locusts have no king, see Pro 30:27, yet those figurative locusts mentioned by John have one, who is the angel of the bottomless pit, the prince of the power of darkness, justly called the destroyer. It is applied to death, in Job 18:14, who is there called the **king of terrors**. In Job 41:34, it is applied to the Leviathan or crocodile.

CBL says, **Abaddōn** is the Greek transliteration of the Hebrew word **'avaddōn**, from the root **'āvadh**, to ruin, to destroy. John equated this in Greek to **Apolluōn** which is derived from **apollumi**, also to destroy. In Rev 9:11 **this person** is thus Destruction personified and is seen as **the ruling angel of the Abyss**. The precedent for a personification of Destruction is found in the OT. In four places **'avaddōn** is placed in a context which indicates that it had been personified: Job 26:6; and Job 28:22; Ps 88:12; Pro 15:11 (although it is uncertain, and probably doubtful, that the OT writers saw in this personification either an angelic or demonic figure). In these verses, **apōleia** is parallel to the Hebrew **sh'ōl** (*Kittel*), *illuminating the contrast between salvation and eschatological ruin* (*Colin Brown*). In the Septuagint, these verses read **apōleia**, not **Apolluōn**, so John's use of **Apolluōn** is significant, and it would seem safe to see in John's choice of **Apolluōn** a reference to the god *Apollo* via a word-play on the root **apollumi**. The Greeks had made an etymological connection between **apollumi** and *Apollo* at least as early as the Fifth Century B.C.: in the play *Agamemnon* by Aeschylus Cassandra the prophetess cries out **ōpollon, ōpollon, apollōn emos, Apollo, Apollo, my destroyer**. Thus John linked **the Destroying Angel Abaddon to the god Apollo who was the patron god of the Roman Empire** (particularly of Augustus who according to *Propertius* had received a vision in which the god told him he would successfully form the empire). In fact, **the locust was considered the creature of Apollo**, and he was **the god of pestilence**.

And now back to Rev 20,

Rev 20:14 – And **death** (**ὁ θάνατος/thanatos**) and hell **were cast** (**ἐβλήθησαν/ballō** – this spelling is only mentioned 3 times, Rev 12:9, 19:20) into the lake of fire. **This is the second death** (Rev 21:8).

Hell is the word **ᾗδης/hadēs**. It is actually just like “the death”, this one is **ὁ/the ᾗδης/hades, the hell**, a specific **hades**. *TDNT* says, in the LXX **ᾗδης** is almost always a rendering of **שְׁאוֹל (sheol)**. In the OT this signifies **the dark** (Job 10:21) **realm of the dead** which is **set beneath the ocean** (26:5 – *the abyss?*) and which consigns all men indiscriminately (Ps 89:49) behind its portals to an eternal (Job 7:9; 16:22; Ecc 12:3) shadowy existence (Isa 14:9), 38:10; Job 38:17. This OT **שְׁאוֹל** idea is in essential agreement with the conception of the future world found in popular Babylonian belief. After the Exile this notion went through a sequence of incisive changes. **a.** Belief in the resurrection (**ἀνάστασις**) resulted in **a temporal limitation of the sojourn in the underworld for the souls of those to be resurrected**, the earliest instance of this being seen

in Isa 26:19. **b.** Then under the influence of Persian and Hellenistic ideas concerning retribution after death the belief arose that **the righteous and the godless would have very different fates**, and we thus have the development of the idea of spatial separation in the underworld, the first instance being found in Eth. Enoch, 22. According to *Josephus Ant.*, 18, 14 the Pharisees held this view. **c.** The penetration into Palestine, through the mediation of the Diaspora, of the belief in immortality led to the idea that the souls of the righteous proceed at once to heavenly felicity after death, there to await their resurrection (**παράδεισος/paradise**). In consequence the term **ἀδης/ᾠιδῶ** came to be used only of the *place of punishment* for ungodly souls in the underworld. This third development was still taking place in the time of Jesus, as may be seen from the fact that Jesus Himself knows the second conception according to which the souls of the righteous are in the underworld as well as those of the ungodly (Lk 16:23, 26), and yet is also familiar with the third conception now in process of penetration, namely, that the souls of the righteous are in Paradise (Lk 16:9; 23:43). A similar conjunction is to be found in *Josephus*, who tells us that the Pharisees locate the souls of both the righteous and the ungodly in Hades, and yet who also, himself a Pharisee, espouses the modern view that the souls of the righteous live in the heavenly world until the resurrection, and only the souls of the ungodly are to be found in Hades. To this co-existence of two conceptions of Hades in the time of the NT there corresponds a twofold use of the word. **ἀδης/ᾠιδῶ** on the one side, in accordance with the older view, it denotes the whole sphere of the dead; on the other, it denotes only the temporary sojourn of the souls of the ungodly. In respect of the duration of this sojourn, there can be no doubt that it was originally thought to be everlasting. Independently of the changes in the conception of Hades mentioned, this view lived on where only a partial doctrine of the resurrection was taught. On the other hand, where a general resurrection was expected, **the stay in Hades was thought to be limited in time**, as everywhere in the NT. The fact that there were these different views as to which souls are in Hades, and for how long, meant that there were great variations on this question in the Judaism of NT days. The NT conception of Hades is closely linked with that of later Judaism. This comes out most clearly in Lk 16:19-31, for here a conception of the time underlies the whole parable, and even in detail, as a comparison with Eth. En., 22 reveals, the depiction of Hades corresponds to the average popular view. This link with Judaism means that certain ideas of Hades are common to the whole of the NT. **a.** The notion of a soul-sleep is just as foreign to the NT as to Judaism; the image of the sleep is introduced (Mk 5:39 and parallel; I Th 5:10; Jn 11:11-12) simply as an euphemistic description of death. **The soul is certainly separated from the body in death**, but it experiences temporary retribution in the time between death and the resurrection. **When the NT refers to Hades, the reference is to the abode of souls loosed from their bodies** (Act 2:26, 31). **b.** The NT is also in agreement that **Hades lies at the heart of the earth**. In contrast to heaven as the highest height it signifies **the deepest depth** (Mt 11:23; Lk 10:15); it is the heart of the earth (Mt 12:40); **one goes down into it** (Mt 11:23; Lk 10:15; Rom 10:7); **it is called φυλακή/prison as the underground** (Rev 20:7 and 20:2) **prison of the souls of the ungodly** (I Pet 3:19). The image of the **πύλαι ᾠδου** (Mt 16:18; Isa 38:10; and cf. also the *keys of Hades* in Rev 1:18 **κλείς**) is to be understood in terms of the ancient oriental and biblical cosmology according to which the underworld, **located in the hollow earth**, is enclosed by sacred cliffs. **c.** Finally, the NT agrees that the stay in Hades is limited, as may be seen from the sharp distinction between **ἀδης** and **γέννα**. Throughout the NT Hades serves only an interim purpose. **It receives souls after death**, and delivers them up again at the resurrection (Rev 20:13). *Girdlestone's Synonyms of the OT* says, the state which we call death, i.e. the condition consequent upon the act of dying, is to be viewed in three aspects:—**First**, there is the tomb, or sepulchre, the local habitation of the physical form, which is called **Keber**, Gen 50:5; **secondly**, there is the corruption whereby the body itself is dissolved, which is represented by the word **Shachath**; and **thirdly** there is **Sheol**, which represents the position or condition of the departed. This last word is so important, and has awakened so much discussion, that it will be best to quote (*in this case, I am just putting the verses, not the entire passage*) all the passages in which it occurs. They are as follows (Gen 37:35, 42:38, 44:29, 31, I Sam 2:6, II K 2:6, 9, Job 7:9); Note that there is nothing in this passage (Job 7:9) in the slightest degree inconsistent with the doctrine of continued existence after death, or of a resurrection to another state of being. All it affirms is that man, when once dead and in **Sheol**, returns no more to his former position on earth. Death is something more than a change of earthly residence or a temporary illness. It is a complete termination of a man's earthly career. (Job 14:3, 17:13, 21:13, 24:19, Ps 6:5, 30:3, 31:17, 49:14, 15, 88:3, 89:48, 141:7, Pro 1:12, 30:15, 16, Eccl 9:10, Cant 8:6, Isa 14:11, 38:10), *I shall go to the*

gates of the grave, an expression which our Lord adopts when He says, *the gates of Hades or Sheol, shall not prevail against it* (Mt 16:18). (Isa 38:18, Ezk 31:15, Hos 13:14). To these passages, in which *Sheol* is regarded as identical or analogous with the grave, we may add Num 16:30, 33, *They go down quick* (i.e. alive) *into the pit*; and Job 17:16, *They shall go down to the bars of the pit, when our rest together is in the dust*. By the grave or pit is not meant the earthly dwelling-place of the corpse—that is always *Kever*—but the receptacle of the soul when it is parted from the body. The same is the case with the word *hell*, which stands for *Sheol* in the following passages:—Dt 32:22, II Sam 22:6, Ps 18:5, 116:3, Job 11:8, 26:6, Ps 9:17, 16:10, 55:15, 86:13, 139:8, Pro 5:5, 7:27, 9:18, 15:11, 24, 23:14, 27:20, Isa 5:14, 14:9, 15, 28:15, 18, 57:9, 31:16, 17, Ezk 32:21, 27, Am 9:2, Jon 2:2, Hab 2:5. These are all the passages in which the word *Sheol* occurs. With one or two insignificant exceptions, the LXX has consistently retained *Hades* as a rendering. There is no reason to doubt that the same condition of things is indicated by the word wherever it is used, although our translators have unfortunately rendered it by the three words *hell*, *the pit*, and *the grave*. What the grave or pit is to the body, that *Sheol* is to the soul. Owing to the limits of the human mind, *this resting-place of the soul cannot be regarded otherwise than as a locality*; and it is usually described as *deep down in the earth*, and as the place into which men of all nations descend at death. *Sheol* is thus what we call the nether world, and perhaps this would be the best rendering for the word. Not in one single passage is it used in the sense of the final place of punishment after the resurrection, concerning which little, if anything, is definitely revealed in the OT. It is contrasted, as regards its locality, with heaven, the one being regarded as down, the other up. It is regarded as an abode for those who have departed from the way of life and have chosen the path of evil. Concerning those who live to the Lord, if they enter it they are delivered from its hand by the power of God; death shall not have dominion over them. *Sheol* is pictured forth as dark, as silent, as a place where none can praise God, as a hiding-place, and as impenetrable. Its very name seems to signify a place about which men enquire—a mysterious place. It involves deprivation of the only kind of existence about which we have any definite knowledge, but not annihilation, either for individuals or apparently for nations; some passages where it occurs imply a certain indistinct companionship. Though man knows so little about it, *Sheol* is naked and open before God. He can find men there; He can hide them there; He can redeem them thence. It is a condition to be regarded with horror by all from childhood upwards, and every effort is to be made to avoid those snares which draw men down into it and keep them there. It is surprising to notice how few references there are to Hades in the NT, it being only mentioned twelve times altogether. In Mt 11:23, and Lk 10:15, it is used figuratively of the casting down of Capernaum from her exaltation; and in the same way it is said of the Church of Christ, that the gates of Hades shall not prevail against it (Mt 16:18); whilst the proud cities have gone to destruction, the congregation of Christ shall never vanish from off the face of the earth. In Lk 16:23, we have an account of the state of a departed being who had entered *Hades*, not *Gehenna*, a point which must not be lost sight of by the interpreter of our Lord's discourse concerning Lazarus and Dives (*the rich man* in Latin). In I Co 15:55, the A.V. has adopted the rendering *grave* for *Hades*. But, according to many early authorities, the right reading is *death*, not *Hades*. If this reading be followed, it must be concluded that the apostle knowingly substituted *death* for *Hades*—the word which appears in the LXX in the passage which he is adapting to his subject. In Rev 1:18 (and, according to some MSS in 3:7), the Lord is described as possessing the keys of Hades and death, i.e. it is He that can open the door of the nether world and call forth the dead into being. In Rev 6:8, Death and Hades are described as the agents of slaughter; and in chapter 20:13, 14, they are said to yield up the dead that had been swallowed up by them, and then to be cast into the lake of fire.

There is a second birth, but there is also a second death. The lake of fire is the second death.

15 – And whosoever was not found written in the book of life was cast into the lake of fire.

The book of life is not to be confused with *the Lamb's book of life*. They sound alike, but they are not the same. The first mention of the book of life is in Paul's writings.

Php 4:3 – And I intreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellowlabourers, *whose names are in the book of life*.

The book of life is alluded to in the OT.

Ex 32:32 – Yet now, if thou wilt forgive their sin--; and if not, blot me, I pray thee, out of **thy book which thou hast written**.

33 – And the LORD said unto Moses, Whosoever hath sinned against me, him **will I blot out of my book**.

Blot out is the OT Hebrew word מַחָה/*māchāh*. *TDOT* says, The theological meaning of the verb *māḥâ* appears only in contexts containing various individual or compound features: the object or person which is soiled or described; the image of the stain itself or of the writing which is to be eradicated. The factor that actually wipes away is less influential. This analysis permits the following corresponding classification. What is actually eradicated includes: **a.** a name from a register; **b.** sin/guilt: such as a stain from the person or inscribed guilt; virtue/merit: such as catalogued credit; **c.** living beings from the face of the earth, objects of idolatry from the land. Registers. In these cases eradication occurs either explicitly or implicitly (the uttering of a name can be the same as something written): Ex 17:14; 32:32; Dt 9:14; 25:6, 19; 29:19; Jgs 21:17; II K 14:27; Ps 9:6; 69:29. The example of writing leads us into the world of the word that names, registers, effects. Although the verb *kātab* and the noun *sēper* are not frequently mentioned in the same context, they are presupposed in many instances. There is then an easy transition from writing to its oral equivalent: from the written to the spoken name, from the document to the register of a person's memory. In both cases the word can function either as solicitation or as simple verification: eradicating a name or guilt can have juridical status; forgetting a transgression constitutes forgiveness. The consequences of the act can also have an enduring effect, e.g., the wiping out of a name, or of remembrance: Ex 17:14; Dt 9:14; 25:6, 19; 29:19; II K 14:27; Ps 9:6; 109:13. Three texts reveal the vague semantic fixation of *māḥâ* in connection with transgressions and persons. Ex 32:32: When in a given instance a sin is not forgiven (*nāsā'*), a person or name is blotted out of the register. Ps 109:13: When guilt is not similarly eradicated, descendants are annihilated. Dt 29:19: The curses written down will be visited upon the guilty party and will blot out his name. The consequences of blotting out a name depend on the kind of book in which it is registered in the first place. Being entered in the book of the elect registers and guarantees membership in the community; being entered in the book of the living guarantees life. Dt 25:6. If a person dies without progeny, "his name is blotted out". *CBL* says, It can mean *to erase*, in the context of written documents. The type of erased surface is specifically stated in the ritual to detect whether a wife was engaging in adultery, as she was forced to drink the ink of curses erased from a scroll by *bitter water* (Num 5:23). These curses would cause painful swelling only if the woman were guilty. A cursed fate would involve one being erased from memory, which is tantamount to not only cessation of existence but also denial of life (Dt 9:14). Moses implored Yahweh either to turn his wrath from the people or to *blot* [his name]...*from* [God's] *book* (Ex 32:32). *McClintock and Strong's Cyclopedic* says, *to blot out (machah)* signifies to obliterate. We are to understand the written book merely as a metaphorical expression, alluding to the records kept in the courts of justice, where the deeds of criminals are registered, and which signifies no more than the purpose of God in reference to future events; so that to be cut off by an untimely death is to be blotted out of this book. *Jewish Cyclopedic* says, *The Book of Life, the book, or muster-roll (registers, which are also called genealogies)* of God in which all the worthy are recorded for life. God has such a book, and to be blotted out of it signifies death. This book is probably identical with the *Book of Remembrance* in which are recorded the deeds of those that fear the Lord (Mal 3:16). The Book of Jubilees (30:20-22) speaks of two heavenly tablets or books: a Book of Life for the righteous, and a Book of Death for those that walk in the paths of impurity and are written down on the heavenly tablets as adversaries (of God). Also, according to 36:10, one who contrives evil against his neighbor will be blotted out of the Book of Remembrance of men, and will not be written in the Book of Life, but in the Book of Perdition.

When you come up with scriptures about David being the 8th son in one verse and the 7th son in another, this could be confusing to some, but there is a reason for it, not an error.

I Sam 16:10 – Again, Jesse made **seven of his sons** to pass before Samuel. And Samuel said unto Jesse, The LORD hath not chosen these.

11 – And Samuel said unto Jesse, Are here all thy children? And he said, **There remaineth yet the youngest** (the eighth son), and, behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him: for we will not sit down till he come hither.

I Sam 17:12 – Now David was the son of that Ephrathite of Bethlehemjudah, whose name was Jesse; and he had **eight sons**: and the man went among men for an old man in the days of Saul.

13 – And the three eldest sons of Jesse went and followed Saul to the battle: and the names of his three sons that went to the battle were Eliab the firstborn, and next unto him Abinadab, and the third Shammah.

14 – And David was the youngest: and the three eldest followed Saul.

I Ch 2:13 – And Jesse begat his firstborn Eliab, and Abinadab the second, and Shimma the third,

14 – Nethaneel the fourth, Raddai the fifth,

15 – Ozem the sixth, **David the seventh**:

Now, unless you know anything about the book of life, and what it means to be blotted out of the book of life, you will be stumped with these verses and think that there is error in the scriptures. Evidently one of David's brothers did something unrighteous and evil that his name was worthy to be blotted out. He and his posterity is not to be mentioned nor remembered forever. Why do you think that there is no mention of Moses in Egypt? There is a reason for it and it has to do with him being blotted out of the book of life in Egypt. There is no remembrance of him in Egypt. Every nation had a book of life. More verses alluding to the book of life.

Ex 17:14 – And the LORD said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out (***machah***) the remembrance of Amalek from under heaven.

Dt 9:14 – Let me alone, that I may destroy them, and blot out (***machah***) their name from under heaven: and I will make of thee a nation mightier and greater than they.

Dt 25:19 – Therefore it shall be, when the LORD thy God hath given thee rest from all thine enemies round about, in the land which the LORD thy God giveth thee for an inheritance to possess it, that thou shalt blot out (***machah***) the remembrance of Amalek from under heaven; thou shalt not forget it.

Dt 29:20 – The LORD will not spare him, but then the anger of the LORD and his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the LORD shall blot out (***machah***) his name from under heaven.

II K 14:27 – And the LORD said not that he would blot out (***machah***) the name of Israel from under heaven: but he saved them by the hand of Jeroboam the son of Joash.

Ps 9:5 – Thou hast rebuked the heathen, thou hast destroyed the wicked, thou hast put out (***machah***) their name for ever and ever.

Ps 69:28 – Let them be blotted out (***machah***) of the book of the living, and not be written with the righteous.

Ps 109:13 – Let his posterity be cut off; and in the generation following let their name be blotted out (***machah***).

Ezk 13:9 – And mine hand shall be upon the prophets that see vanity, and that divine lies: they shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel; and ye shall know that I am the Lord GOD.

The Lamb's book of life comes from this custom, but with one exception, the names that are written in his book will never be blotted out and that is the only difference.

Rev 13:8 – And all that dwell upon the earth (earthly Jerusalem) shall worship him (shall worship the beast), whose names are not **written in the book of life of the Lamb** slain from the foundation of the world.

Those that are born of God are written in the Lamb's book of life from the foundation of the world. Just like the vessels of wrath (Rom 9:22) are before of old ordained (pre-written) to this condemnation (Jude 4).

Ps 139:16 – Thine eyes did see my substance, yet being unperfect; and **in thy book all my members were written**, which in continuance were fashioned, when as yet there was none of them.

Isa 4:3 – And it shall come to pass, that he that is left in Zion, and he that remaineth **in Jerusalem**, shall be called holy, even **every one that is written among the living in Jerusalem**:

Mal 3:16 – Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard it, and **a book of remembrance was written** before him for them that feared the LORD, and that thought upon his name.

Lk 10:20 – Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are **written in heaven**.

Rev 3:5 – He that overcometh, the same shall be clothed in white raiment; and **I will not blot out his name out of the book of life**, but I will confess his name before my Father, and before his angels.

Rev 17:8 – The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not **written in the book of life** from the foundation of the world, when they behold the beast that was, and is not, and yet is.

Rev 20:12 – And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is **the book of life**: and the dead were judged out of those things which were **written in the books**, according to their works.

Rev 20:15 – And whosoever was not found **written in the book of life** was cast into the lake of fire.

Rev 21:27 – And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are **written in the Lamb's book of life**.

Rev 22:19 – And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of **the book of life**, and out of the holy city, and from the things which are **written in this book**.

Adam Clark's Commentary says, this form of speech is taken from the **ancient custom of writing the names of all the citizens in a public register**, that the several families might be known, and the inheritances properly preserved. This custom is still observed even in these kingdoms, though not particularly noticed. Every child that is born in the land is ordered to be registered, with the names of its parents, and the time when born, baptized, or registered; and this register is generally kept in the parish church, or **in some public place of safety**. Such a register as this is called in Php 4:3, Rev 3:5, **the book of life, i.e. the book or register where the persons were enrolled as they came into life**. It appears also probable, that when any person died, or behaved improperly, his name was sought out and **erased from the book**, to prevent any confusion that might happen in consequence of improper persons laying claim to an estate, **and to cut off the unworthy from the rights and privileges of the peaceable, upright citizens**. To this custom of blotting the names of deceased and disorderly persons out of the public registers, there appear to be allusions (Ex 32:32), where see the note; and (Rev 3:5, Dt 9:14, 25:19, 29:20, II K 14:27, Ps 69:28, 109:13), and in other places. *Bible Manners and Customs by James Midwinter Freeman* says, **it was customary to have registers of**

citizenship, in which were entered the names of citizens, both natural and adopted. Heaven is represented as a city, and its inhabitants are registered. Some, who have not yet reached the heavenly city, are regarded as citizens on their way home. Their names are registered with the others. Such were the *fellow-laborers* to whom Paul refers in Php 4:3.

Heb 12:22 – But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

23 – To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,

Dan 12:1 – And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

And their end will be eternal.

Mt 25:46 – And these shall go away into everlasting punishment: but the righteous into life eternal.

Jn 5:28 – Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

29 – And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

Acts 24:15 – And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.

And this took place in 70 a.d. It is amazing to me that God used the same numbers of judgment and yet all pulpits can't see 40 years from 30 a.d. to 70 a.d. Fours and sevens are all over the scriptures and together it is even more surprising, as the # of judgment.

Gen 7:4 – For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth.

Gen 7:12 – And the rain was upon the earth forty days and forty nights.

Gen 7:17 – And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth.

Gen 8:6 – And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made:

Lev 26:18 – And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins.

Lev 26:21 – And if ye walk contrary unto me, and will not hearken unto me; I will bring seven times more plagues upon you according to your sins.

Lev 26:24 – Then will I also walk contrary unto you, and will punish you yet seven times for your sins.

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

He mentioned punishing them seven times for their sins four times. Fours and sevens together is judgment. From the death of Christ (30 a.d.) til 70 a.d. is 40 years. This was their judgment for breaking their agreement with their God. The judgment of the earthly whorish Jerusalem has nothing to do with us 2000 years later. We have our own problems to worry about after 70 a.d.

The big obvious question all of us should be asking right now is how are we going to enter heavenly Jerusalem now if the end was back then? You better start living right, studying and praying to God for his mercy.