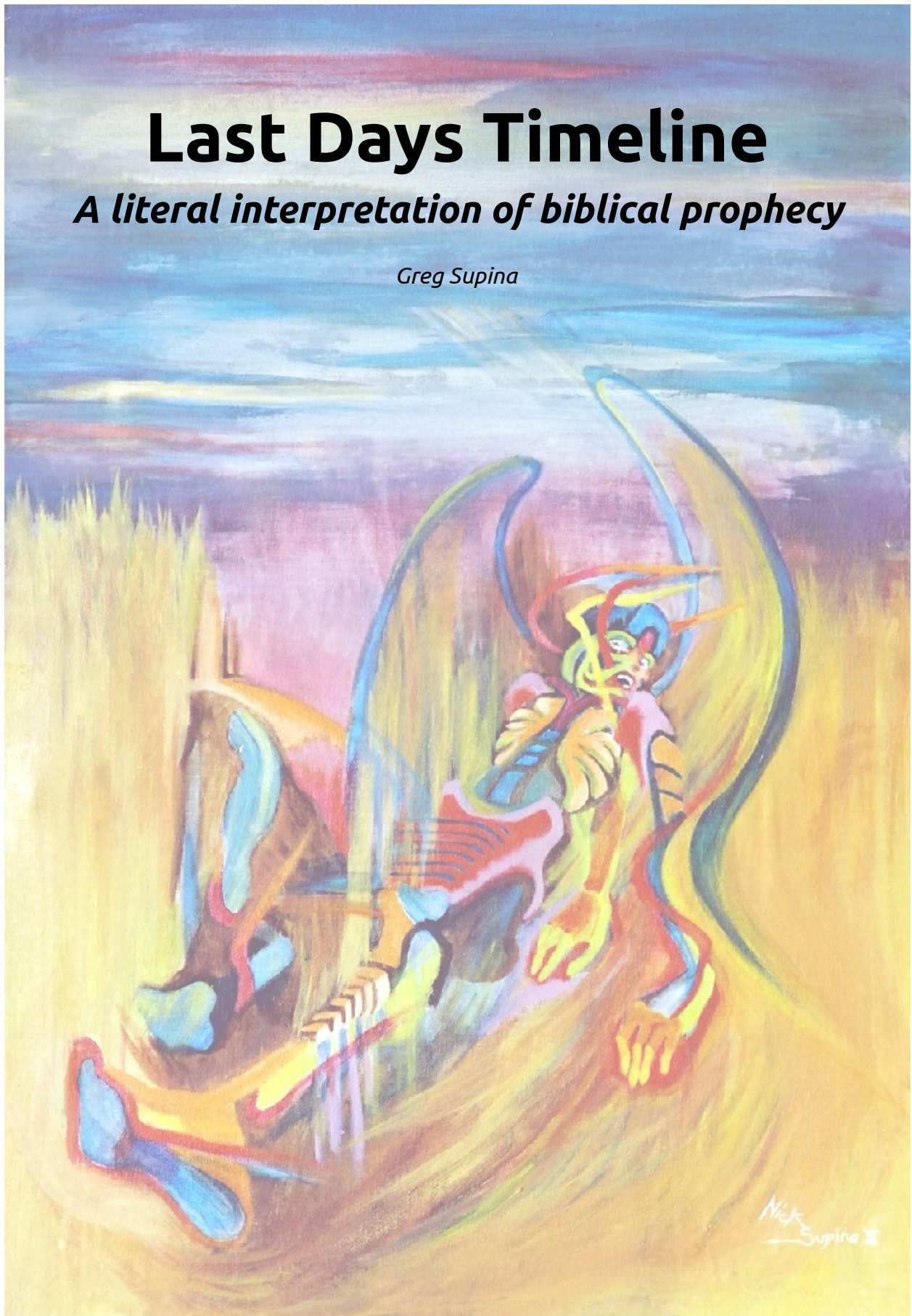


# Last Days Timeline

*A literal interpretation of biblical prophecy*

*Greg Supina*



***Last Days Timeline***  
***A literal interpretation of biblical prophecy***

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## Summary

This book explains the eschatological doctrines of *genuine* Historic Premillennialism, the teachings of the apostolic and early church—meaning that it rejects the so-called “Historic Premillennialism” now peddled by some preachers. I attempt to honestly and fully harmonize all the Old and New Testament prophecies about the “last days” using a plain, *literal* interpretation of God’s Word, accepting texts at face value and seeking God’s intended meaning of His own words. Thus, I oppose Dispensationalism’s Pretribulation Rapture doctrines as well as Amillennialism, Postmillennialism and Preterism.

## Notices

In this book’s quotes from the Bible, the underlining, bold print and italics are mine. Translations of God’s name, such as “the LORD,” are frequently replaced with a literal translation in square brackets, [Yahweh]. Personal pronouns referring to God are capitalized. Capitalization errors are corrected (e.g., “Spirit” is changed to “spirit” if it refers to a human spirit and not to God’s Spirit).

Biblical quotes are most often from the ***English Standard Version*** (ESV), Copyright © 2001 by Crossway Bibles, A division of Good News Publishers. Some biblical quotes come from the ***World English Bible*** (WEB), a 1997 public-domain revision of the *American Standard Version* of the Bible. When an English translation of the Bible is followed by the acronym “ALT,” it is an *Alternative Literal Translation* by me, the author, Greg Supina.

Definitions of Greek words are mostly derived from: ***A Greek-English Lexicon of the New Testament And Other Early Christian Literature, 3rd Ed. (BDAG3)***, Revised/Edited by Frederick W. Danker; Based on Walter Bauer's Lexicon and Previous Editions by W.F. Arndt, F.W. Gingrich; The University of Chicago Press, Chicago, 2000. A few other lexicons and analytical lexicons were used as well.

Greek texts are copied from the public domain edition of: ***The Greek New Testament, SBL Edition (SBLGNT)***, (Society of Biblical Literature, Atlanta, Georgia) Logos Bible Software, Bellingham, Washington; Edited by: Michael W. Holmes; © 2010 by the Society of Biblical Literature and Logos Bible Software.

Definitions of Hebrew words are mostly derived from: (1) ***Strong’s Concordance***, public domain; (2) Green, JP; ***The Brown-Driver-Briggs-Gesenius Hebrew-English Lexicon***; Hendrickson Publishers, Peabody, Massachusetts, 1979; (3) Wilson, William; ***Old Testament Word Studies***; Kregel Publications, Grand Rapids, Michigan, 1978; (4) Davidson, Benjamin; ***The Analytical Hebrew Caldee Lexicon***; Hendrickson Publishers, Peabody, Massachusetts, 2007.

***The cover art is a digital copy of an acrylic painting called “Desert Storm,” by Nick Supina III. This depicts the fall of Satan at the beginning of time, when he was sent to his temporary imprisonment in the material universe and particularly on earth. Satan is portrayed without inner parts, without a heart, as a loveless, incomplete creation, as a storming, lifeless desert.***

# Table of Contents

<b>The Prophesied Eras and Periods of Time</b> .....	<b>1</b>
<b>The First Seal</b> .....	<b>23</b>
The governing of God’s kingdom.....	25
Opening the seals.....	31
The beginning of the end.....	36
Israel is scattered.....	38
Birth of the Great Prostitute.....	51
<b>The Second Seal</b> .....	<b>110</b>
<b>The Third Seal</b> .....	<b>113</b>
<b>The Fourth Seal</b> .....	<b>116</b>
<b>The Fifth Seal</b> .....	<b>124</b>
Jews return to Israel.....	147
<b>The Sixth Seal</b> .....	<b>194</b>
A world-wide reset.....	194
God seals the elect.....	206
<b>The Seventh Seal</b> .....	<b>217</b>
<b>VII.1. The First Trumpet</b> .....	<b>228</b>
<b>VII.2. The Second Trumpet</b> .....	<b>230</b>
<b>VII.3. The Third Trumpet</b> .....	<b>231</b>
<b>VII.4. The Fourth Trumpet</b> .....	<b>232</b>
<b>VII.5. The Fifth Trumpet</b> .....	<b>233</b>
<b>VII.6. The Sixth Trumpet</b> .....	<b>237</b>
<b>VII.7. The Seventh Trumpet</b> .....	<b>241</b>
The Book of Joel.....	249
The Book of Zephaniah.....	264
End of Islam, a third temple, Christian nations.....	281
The beast.....	296
Two prophets and a great tribulation.....	343
The beast destroys the Great Prostitute.....	356
The seven bowls of God's wrath.....	384
Jesus returns and destroys the beast.....	404
All the wicked die and the first resurrection occurs.....	459
Jesus rules on earth for a millennium.....	501
Gog and Magog.....	557
The second resurrection, rapture, end of the universe and judgment.....	569
Heaven.....	616
<b>Keep Watch</b> .....	<b>668</b>

## **Acknowledgements**

*I thank Jesus, my Lord and my God, for His grace, for His teachings and revelations. I began to seek Him early in life, from as far back in childhood as I can remember, due to the trials and fears of my youth, and because the world seemed to grow darker daily.*

*And neither the church, nor anyone else, could satisfactorily explain all this to me.*

*Realizing that human beings have absolutely no ability to find truth or to redeem themselves, I turned to God, the Creator of truth, and later knew Him as Jesus.*

*Jesus inwardly taught me about His Word. In time, I realized that His view was the only world view which made any real sense of the past and present. More than this, only Jesus' words offered a rational, realistic hope for the future. Within His words, especially the prophecies about the last days, a firm foundation of reliable hope is laid. And only this kind of hope is useful for living in the present, as well as for preparing us to meet the future. Before I began to understand biblical prophecies, the future seemed bleak and meaningless. Yet, as Jesus' Holy Spirit began to illuminate the meaning of His words, I began to see a definite purpose in all of history's suffering and accepted the unfortunate need for the end-time horrors—to rebuke stubborn, deadly, unrepentant, self-justified evils on earth. So, with all my heart, I thank Jesus for letting me see this.*

*For more than 45 years, I read or heard many widely-varied interpretations of biblical prophecies. But most were self-contradicting and irrational. They also contradicted numerous biblical teachings, because they routinely rejected the plain, literal, intended meaning of God's words. And, with their biases fed by a fear of the future, almost none dared to honestly harmonize all the Old and New Testament prophecies in any rational, candid way. Instead, most of those interpretations either ignored, nullified or outright opposed many teachings of God's Word, to serve their self-promoting theories. Still, a few of their comments were helpful in exposing the errors of other interpretations, and all caused me to study His prophecies with a more focused and prayerful scrutiny.*

*I found some sermons of C.H. Spurgeon, and some words of Francis Schaeffer, to be somewhat faithful interpretations of biblical prophecies. God granted them more honest hearts, to seek God's own intended meaning of His words, to more fully comprehend and harmonize the prophecies. And both espoused what is called Historic Premillennialism—the most ancient interpretation of the prophecies. But I had seldom heard such teachings. So I carefully studied the Scriptures, created decision matrices and flow charts on scrap papers or in my mind, then came to the conclusion that Historic Premillennialism is the most consistent and faithful interpretation of the prophecies.*

*About 25 years ago, I abandoned dispensationalism, with its false hope in a pretribulation rapture. Now I thank Spurgeon, Schaeffer and others. But I caution you that I also found some of their writings to be self-contradictory. We cannot trust them too much more than any other authors and preachers. In the end, only God, Jesus Himself, can be fully trusted—not them, not me, nor any other human beings. Above all, we need Christ's Holy Spirit to rightly teach us His words and all truth.*

*Lastly, I would like to thank many others for all the heated and protracted discussions we had. Then I must express much sincere gratitude for the enduring grace, support and patience of my beautiful, loving wife, children, grandchildren, siblings, extended family members and dear friends, who all helped to accomplish these works, either directly or indirectly. And I even want to thank God for our secular governments because, without them, it would have been impossible to do my research and write this book.*

# Last Days Timeline

*A literal interpretation of biblical prophecy*

## The Prophesied Eras and Periods of Time

This book is a literal interpretation and harmonization of last-days prophecies from the Old and New Testaments, one that presents the prophesied events in chronological order, as a timeline. Of course, the only way these Scriptures can be fully harmonized is through the most ancient of eschatological doctrines taught in the church, *Historic Premillennialism*. Most other books do not effectively harmonize the biblical prophecies because their authors do not interpret Scriptures literally, but try to justify the fiction of Amillennialism, Postmillennialism, Preterism or Dispensationalism. By doing this, they find that biblical prophecies seem to contradict each other in an irreconcilable way. So they either give up or begin to nullify much of what God's Word literally teaches. In my previous book (*The Last Days*, © 1995, 2000, 2006 and 2007), I discussed the ways in which the authors of those more-popular eschatological teachings nullified God's words. In that book, I also defended Historic Premillennialism against their teachings, affirming the integrity of this more ancient interpretation. Now this book reiterates teachings from my earlier book, but also updates those teaching. And this book focuses more on exegeting God's Word, with fewer polemics or apologetics. Someday I hope to edit, update and republish the first book. But I felt it was more important to write this book first.

The arrangement of this timeline follows the order and numbering system provided by Jesus in His Revelation to John, which is the most comprehensive prophecy about the last days. I follow that numbering system because it places all the events of the last days in a correct chronological order. And we must realize that, by the time John received the Revelation in his old age, he must have been deeply disturbed by the fact that Jesus had not yet returned, even while he saw the church beginning to adopt many blasphemous beliefs and committing very vile sins. At that time, John must have been praying fervently and desperately for Jesus to explain all he saw in his day. But Jesus answered by revealing to him that many eras and events must occur first, before He would return to correct all.

When Jesus comforted John through the Revelation, He showed John that all history was ordained and the occurrence of each event was timed to produce the maximum good at a minimum cost. First, His revelation divided the last days into seven eras represented by seven "seals." Then He further divided the seventh seal's era into seven short periods of time, each announced by the sounding of a trumpet. Lastly, during the period of the seventh trumpet, Jesus told him how God's wrath would strike the beast's kingdom through the services of seven angels, as each pours out a plague from a bowl. Christ will return immediately after the plagues of these last seven "bowls" of God's wrath.

Therefore, I divided this timeline into seven main sections, one for each era represented by the seven seals, with each printed in a different colour to remind the reader that each is about a different era. Only Bible references are printed in bold black in these sections, to make them easier to spot in the coloured text. Then there are seven main sub-headings within the seventh section, each describing the events of one of the seven trumpets' periods. As for the final seven bowls of wrath, a paragraph or two explains each in the chapter about the seventh trumpet, which is within the seventh section.

But before I start, let me define the term "last days," as it was used in the Scriptures. Notice how all the apostles, immediately after Christ's ascension in the first century, believed they were currently living in the last days. For, on the day of the Pentecost, just after Jesus ascended, Peter quoted Joel's



## ***Last Days Timeline***

prophecy about the last days (i.e., he paraphrased Joel 2:28-32 in Acts 2:17-21). So Peter obviously believed the last days had begun. Also, at that time, Peter represented all the other disciples, and was simply reiterating what Jesus taught them. So the other apostles, and even Jesus Himself, must have believed that the last days began then. The last days began immediately after Jesus died, rose from the dead, ascended into heaven, then sent His Holy Spirit to the church. Since this occurred in AD 28,<sup>1</sup> the last days began in AD 28. All Old and New Testament prophecies about the last days—about all that will occur before the Messiah’s glorious second advent and before the earth ends—are about events occurring since AD 28, even about events in our future, lasting until the universe is destroyed.

The last days began when God’s New Covenant with His church of Israel took effect on the day of Christ’s crucifixion, or when chosen Jews in His church received His Holy Spirit on the day of the Pentecost. So we have been living in the last days for almost two millenniums. And the last days will not end until a thousand years after Jesus returns. After a millennium of Christ’s rule on earth, there will be a rebellion of Gog and Magog followed by several years of a remnant living on earth. After this, all the dead in history, both elect and non-elect, will be resurrected so all might live on the earth for an indefinite period of time. Following this, all the previously deceased ones will be lifted up into heaven. Then those who had never died will be raptured into heaven behind them. The burning of the material universe will occur directly after this. And as all human souls who ever lived reach the gates of heaven, the judgment day will begin. Then that judgment day will be the very last of the last days.

Various preachers and theologians define the last days differently, and interpret the Scriptures in personally preferred ways. Consequently, each contradicts other authors and the Scriptures, or even oneself. Then some like to differentiate between Old and New Testament prophecies, insisting that New Testament prophecies nullify some of the Old Testament prophecies. In particular, many of these interpretations insist that God cast out the old Israel, the Jews, and has set up a new church, a new Israel, one that consists mostly of Gentiles who believe the doctrines of theistic humanism taught by their church, teachings from the pagan Platonism taught in ancient Rome. But not one of these teachings can be found in God’s Word. And every New Testament prophecy always confirms or expounds upon the Old Testament prophecies. Furthermore, not a word in the New Testament has ever even suggested that God has nullified or ever will break His promises to natural Israel, promises made to Abraham’s physical descendants. God never “pruned out” all the natural branches of Israel, only a few. God has never replaced Israel with a Gentile church, as the replacement theology of these false churches claim. Rather, God’s Word declares that He brings Gentiles *into* His church of Israel.

So the last days are a very lengthy period of time in which God gradually fulfills all His promises of His New Covenant, salvation promises granted only to the old Israel, to souls within Judah and Israel (see Jer. 31:31-34), and not to anyone else. God also revealed His New Covenant salvation only to *Jewish* prophets, never to any Gentile prophets in all history. This is because God created Israel to be His priesthood, to serve the whole earth in His name as His representatives, to spread His light as a blessing for the rest of the world. And God’s two main salvation promises of the New Covenant are:

- (1) God will cause Himself to be the sole God of all the elect in Israel and Judah (i.e., by personally serving as each one’s Father, Teacher, Counsellor, Provider and Protector), and
- (2) God will cause each elect child of Israel and Judah to worship Him, straight from the heart, as their own personal God, to be the God whom each one’s heart seeks for all things.

Neither of these New Covenant promises were granted to any Gentiles, except to the Gentiles that God brought into Judah and Israel. Nor did God ever tell us that we could save ourselves, or that a priest’s deeds could help to save us. God never defined His salvation as magic, where mortal men could manipulate His decisions or His actions. No one can be saved through a magic sacrament or a magic prayer, nor by any deeds or creeds, as false churches claim. God’s New Covenant is entirely an *unconditional* covenant, worked *solely* by God Himself. In it, God revealed what He Himself was going to do for *Israel* and *Judah*. God said **He** shall fulfill all His promises in it, regardless of what

## *The Prophesied Eras and Periods of Time*

His people say or do. And His principal promises were that He would “manipulate” or change their hearts, transform their spirits through His own power alone. So, in His New Covenant, God did not place any conditions whatsoever upon His people. He did not require them to do anything to earn the fulfilling of His own promises. Instead, He declared that only He Himself would fulfill all of His promises, all through grace, by His own wisdom and power. His New Covenant was going to cause His people to place all their faith in Him alone. And man was not required to artificially manufacture his own faith, to somehow cause a weak, manipulated God to save him, as most churches proclaim.

Only God Himself was to cause His people to speak and do all that shall be according to His will. God did not say He would grant salvation to Israel and Judah on the condition that they must first make themselves faithful and sinless. If they had to make themselves sinless, before God would save them, why would Isaiah 53 declare that they needed the Messiah to die as a sin offering for them, to save them from their sins? Clearly, the Messiah and His New Covenant salvation had to be granted to them while they were sinners, not after they made themselves righteous. This is why Jesus clearly stated that He did not come to save the righteous (since there are none), but that He came only to save sinners (and all are sinners). Jesus came to forgive our sins and work inside us to make our spirits as righteous as His Spirit. He would do this through His works. We are His workmanship presented to our Father. And this also means that those saved into heaven have a different kind of “righteousness,” not a “righteousness” worked by men, which is as filthy rags in the eyes of God, but true holiness purchased and created by Jesus inside us. Jesus only promised this salvation for Israel.

So we acknowledge that God promised to save only the sinners who were the elect people of Israel and Judah, descendants of Abraham, Isaac and Jacob. And He did not come to save them because they were righteous. For none were any better than the rest of mankind. But, if Jesus came only to save sinners in Israel, we must conclude that Jesus did not reject Israel just because they were all sinners like the rest of mankind. Yet that is what replacement theology teaches! Jesus certainly did not come to start a *new* church filled with obviously sinful Gentiles. And God did not cast out His old church of Israel just because they were almost as sinful—for the Gentile churches committed even greater sins. By this same false reasoning, Muslims say a fickle god then rejected these Gentile so-called “Christian” churches and sent the prophet Mohammad to establish a third church and the religion of Islam. Yet Muslims also turned out to be equally sinful. So, if God was this fickle and vindictive, rejecting His people whenever they inevitably became sinful through faith in themselves, through a belief that they could earn God’s favour and salvation, then this cycle would go on forever. And this is precisely why the real God established only one church for all time, *Israel*, which He created through sinners like Abraham, Isaac and Jacob. Then God sent the Messiah to this church, to *Israel*, and gave salvation to this church alone. God never ever created any other church in all time.

But, then, what does God do with all the elect Gentiles? Surely some Gentiles also believe in Him through the spirits in their hearts! Will He reject them because His New Covenant salvation is only for Israel, and for the tribe of Judah within Israel? No! Remember how God’s Word defined Judah, even from the beginning. In God’s Word, God frequently demonstrated how the tribe Judah included all the elect Gentiles whom He brought into Israel, because the Messiah’s tribe was to be Judah. So the Father adopts elect Gentiles as His spiritual children, just as He once adopted the Gentile named Abraham. But when God adopts Gentiles, *they become sons of the tribe of Judah within Israel*. All Gentiles previously were not part of His church and priesthood of Israel, and both the Old and New Testaments confirm this. So Gentiles do not replace Israel, but merely enter God’s church of Israel.

In addition, we also realize that God’s New Covenant promised more than salvation to Israel. In fact, most teachings and prophecies made in the New Covenant times, beginning at the Pentecost, contain New Covenant promises. For instance, we know that one of God’s New Covenant promises was to destroy all the wicked deceivers of the world and to nullify their lies, so Jesus could then establish His kingdom of wisdom and truth on earth and personally rule the earth until the end of earthly time.



## ***Last Days Timeline***

God's Spirit was to someday dwell in a body of human flesh on the earth, to serve as the High King of all the earth, of all survivors. Then almost all Gentile survivors will know Jesus as their only Lord, and enter the priesthood of Israel, His church. When Jesus returns, all the elect on earth will see Him and repent to Him. So we know the last days will see many destructive events, all working through a very long and gradual process occurring over a span of many centuries. Due to our weak, dull hearts, God will fulfill His promises gradually, not all at once, lest we all perish. But, eventually, He will gather all elect Gentiles into His true church of Israel, into the Messiah's own tribe of Judah.

Now look at the Revelation, which Jesus granted to John near the end of the first century, possibly as late as AD 96, or not too long before that. Near the beginning of that Revelation, Jesus told John, "Write therefore the things that you have seen, those that are and those that are to take place after this" (Rev. 1:19, ESV). Thus, Jesus clearly said He would grant John revelations of both present and future events. Jesus told John about things in that present time and in future times. Then Jesus took John to see the future events he wrote about in the Revelation. He took John right into those future times, to witness and testify about them. But first Jesus showed John the state of seven churches at that present time, churches John had previously visited and corresponded with. In particular, Jesus showed John how these struggling churches already were becoming corrupt. Thus, Jesus revealed the things "that are." After this, Jesus let John see the future. After speaking about the current churches, Jesus' voice from heaven told John, "Come up here, and I will show you what must take place after this" (Rev. 4:1, ESV). So the rest of the Revelation (beginning in chapter four) reveals "things that are to take place *after this*" (i.e., after AD 96). Consequently, this timeline begins in about AD 96.

In other words, this timeline basically starts in the second century. All the *future* events recorded in the Revelation start in chapter four, and all those events were to occur after about AD 96. So this timeline does not discuss much about Christ's letters to the seven churches, since those letters were not about the future. Of course, the greatest events in all history occurred before AD 96: a lifetime of God in a body of flesh on the earth, followed by His body's death, resurrection and ascension, all to provide the means for His Spirit to enter into and save His children. All those first-century events began to fulfill God's New Covenant promises, began to establish His new relationship with Israel and Judah. But God ordained that most of the last-days events would occur after the first century, after He ratified His New Covenant relationship with His elect. And the most important of the future events would be the physical return of Jesus in the era of the seventh seal. In fact, most last-days prophecies, in both the New and Old Testaments, have not yet occurred by this time (in AD 2018).

Then the last paragraphs of the Revelation talk about the purpose of this book, and also declare that all the prophesied events will soon begin to unfold, that is, after John wrote them down in about AD 96. The last chapter of the Revelation further states that none of the future events it prophesied had occurred yet. So I will exegete that epilogue here—because it indicated that all the events of the seven seals were to begin shortly after John finished writing down the Revelation (in AD 96). Thus, we know the first seal's events had not yet begun by this point in time. Here Jesus also told us that this Revelation was given to His churches for their benefit. Then John warned us to be faithful, to never add unintended meaning to God's words, and to never remove any intended meaning from His words. For, if we do not accept the meaning God intended His words to bear, we will forfeit His blessings and the essential benefits of this good gift from Him. Any false interpretation may also cause a curse to fall upon us, or severely harm us in many other ways. Since the message of John's final chapter is good to hear at the beginning of this book, to start it off on the right foot, here it is:

**Revelation 22:6-21:** "And he said to me, [*Here John is referring to an angel—one of the seven angels who will pour out the seven bowls of wrath during the last few months of the beast's future seven-year reign, just before Jesus will arrive.*] 'These words are trustworthy and true. And the Lord, the God of the spirits of the prophets, has sent His angel to show His servants what must soon take place.' [*At this moment, Jesus had returned John to the place and to the time he was living in (Patmos in about AD 96). Now that he came back from heaven, and from places in future times, he began to record the words that God*

## The Prophesied Eras and Periods of Time

and His angels commanded him to write down, and to describe all he had seen in the future times and places where they had taken him. Not long after writing down these revelations, the first of the seven seals was to be opened. For here the angel said the revealed events would 'soon take place,' shortly after John finished writing these words. Thus, the era of the first seal began at the end of the first century, or at the start of the second century. All the future events described in the Revelation, from chapter four onward, began after this moment, after about AD 96. The angel also assured John that all the words God commanded him to write down were 'trustworthy and true.' John's readers needed this assurance, since many untrustworthy and false words had begun to circulate in the churches by that time, originating from many false prophets and humanistic false teachers infiltrating the churches, even as the ink was still drying on John's paper. Note how it was actually after this assurance that the angel said: 'the Lord, the God of the spirits of the prophets, has sent His angel to show His servants what must soon take place.' In this statement, the angel first confirmed the source of this Revelation, that it truly came from God Himself, and from the angels God Himself had sent. Then the genitive indicates that the words were granted to the 'spirits of the prophets.' It was not granted to the eyes and ears of the body of flesh. This Revelation was given to the spirit of the prophet John, and other prophecies about the future were granted to the spirits of other prophets. Therefore, since God did not reveal this book to or through any minds of flesh, they cannot be rightly interpreted only through minds of flesh, but require God to reveal it, and the more rational, honest minds of our spirits to truly comprehend and bravely accept it. Nothing in God's Word, certainly no biblical prophecy, can ever be understood as a mere academic exercise, nor as a mystical experience. God's words do not consist of arrogant intellectual ideas and speculations invented by minds of flesh, nor self-induced imaginings in brains of flesh. Biblical prophecies are inerrant, immutable truths which God gave to our 'spirits.' Real truth can only be accepted by the minds of honest, awake, elect spirits, like the spirits of true prophets who were trained to utter only what God told their spirits to say. God seldom speaks to the minds of our flesh, since our flesh cannot easily acknowledge real truth. God almost never speaks in audible words that the flesh can hear. God almost always speaks directly to our spirits, in a spiritual language which convey His very complex concepts instantly, truths that a mind of flesh can never fully comprehend. Now look at how this angel also told John why God granted this Revelation. The dative with the infinitive indicates that these words were for the benefit of 'His servants,' for the δούλοις (literally 'slaves') of Jesus. God wanted to show them, for their own good, 'what must soon take place,' what was to happen in the future. The phrase, ἃ δεῖ γενέσθαι ἐν τάχει, literally means, 'what necessarily is to occur in a short time.' So these prophecies were to happen out of necessity. They had to occur and could not fail to occur. Also, the revelation of these events, and the events themselves, exist for the benefit of all the true slaves of Jesus in all time, since each and every future generation of God's true elect children was going to have to endure the trials of one or more of the seven seals. Now our current generation, living in 2018, may soon be facing the worst and darkest of the seven eras, those of the sixth and seventh seals. So the Revelation is most relevant to this and the next few generations! And so, since these words are for our benefit, we must interpret them correctly, with the precise meaning God intended His words to bear. For, if we interpret them wrongly, they will not benefit us in any effective way, not in the way God wisely and lovingly intended us to be blessed by them. If we truly know the future, and know that all will turn out for the good of us all in the very end, we will have less anxiety about the hard times when they come. We will be able to take hold of ourselves and face those horrors with greater courage, and in a much wiser way, even with hope, smiling as we anticipate Christ's second coming, the Messiah's glorious parousia. Also keep in mind that, when the angel said this, he called the people of Christ's true church 'His slaves,' indicating that we are those who seek to hear and serve Jesus. True Christians do not merely seek to be heard and to be served by Jesus. Jesus is not the god that the false, humanistic churches were beginning to proclaim back then, not the Jesus that those false churches have continued to proclaim to this very day. The spirits of all true Christians strive, with all zeal, to learn real, effective, useful truths from the Spirit of Jesus, and desire His wisdom which enables them to apply those truths rightly. Their spirits eagerly long to serve Jesus, to partake in His works, as He effectively undoes the works of Satan which are killing their loved ones, so Jesus can build up God's genuine kingdom on earth. They want to learn to do God's just and loving will on earth as it is done in heaven, so that some parts of the earth can become just and loving places, just like heaven.] 'And behold, I am coming soon. Blessed is the one who keeps [guards] the words of the prophecy of this book.' [Here Jesus, who is with John at this time, interjects and supplements the angel's words with this promise. And this promise is also a dire threat to those who do not love and serve Him, to those who do not believe or who falsely interpret His words in this book of the Revelation. Jesus is coming soon, to judge all human beings. Either we will see Him after our extremely short lives on this earth, or when He returns to rule the earth. But He will come and He shall indeed judge all of us very soon. So, who will be 'blessed' when they see Him? I can assure you that those who try to 'keep' or 'obey' the words of this book, through human wills and minds of flesh, will not be blessed. For it is impossible to 'keep' or 'obey' any kind of prophecies about future events, and none are able to 'keep' or 'obey' of God's laws through their own human wills either. So, clearly, John was not telling us to 'keep' or 'obey' the words of the Revelation. John actually said: 'Blessed are those who are continuously guarding [in their hearts/spirits] the meaning of the prophecies of this book' (μακάριος ὁ τηρῶν τοὺς λόγους τῆς

## Last Days Timeline

προφητείας τοῦ βιβλίου τούτου). In context, the present participle τηρῶν bears a strong durative aspect. And neither its core lexical meaning nor its ecclesiastical meaning has anything to do with 'keeping' or 'obeying' anyone. Rather, here it means: 'continuously guarding/protecting/preserving' the integrity and God's intended meaning, which is done primarily by the spirit in the heart, not just by the mind and body of flesh. Then λόγος never refers to physical words alone. It always refers to concepts and principles represented by words, to the meanings or the rational principles conveyed by words. So here Jesus promises to inwardly bless all spirits who continuously guard, protect and preserve the true meaning of the Revelation's prophecies, whose honest, awake spirits truly know what God intended His words to mean and thereby prevent any corruption of that meaning.]

"I, John, am the one who heard and saw these things. [John said he heard and saw all that he wrote in this book, the Revelation. In other words, he denied that this book came from mere visions produced through the imagination of his mind of flesh. John did not hear non-existent voices or see hallucinations after working himself into a frenzy, or after delving into a state of ecstasy induced by too much fasting, too little sleep, drugs, alcohol, chanting or any other physical means. Nor did he see and hear these things in a dream. This book did not come from the mind of his flesh at all, for John's spirit was taken away, so his spirit heard and saw all these things. Here John declares that he 'heard' these words from real beings in a real heaven, and 'saw' these future events as they actually occurred. Now some might not believe John. But consider how John, a man committed to truth in every aspect of his life, testified about what he heard, how he described those who spoke to him and the places he was taken. Then he declared that all this was true and real. He clearly knew all this was very real. And, obviously, he was coherent and sane when he wrote down all these things. These are not the words of a man suffering from delusions. So, if one does not believe the words of honest, sane John, one is calling John a deliberate liar. At the same time, one is declaring oneself to be more committed to truth than John, and more qualified to make this judgment than all who have believed John and have judged John to be honest and sane. Yet, in reality, most are not qualified to judge John at all, since most have spirits that are so suppressed by their flesh that their spirits merely sleep in a state of complete stupor within them. Most have never had enough spiritual experience to make any kind of judgment concerning the claims of John. Most also have no ability to recognize and interpret the vast evidence of all the spiritual events occurring all around them all their lives. So most are unable to even look at the evidence in any rational way, or make any kind of reasonable judgment, since they are blind and deaf to all the evidence that needs be considered in order to make any kind of valid judgment of his words. When real evidence is gathered, seen and heard, it all clearly supports a judgment or conclusion that John was indeed telling the truth. First, John's testimony should be heard because his character reference is definitely better than the vast majority of souls who have ever lived on earth. Throughout his life, John proved to be honest, intelligent, aware and rational, very capable of discerning both physical and spiritual realities existing outside of himself. John knew how all kinds of people around him truly thought and felt. Yet most of his delusional critics are far too self-absorbed to be nearly as rational as he was. John was extremely sane, awake and aware, while the vast majority of souls who have lived on earth have been loveless, ignorant, unwise, sinful, deluded, self-indulgent wretches, void of any ability to rationally judge even any of their own thoughts or actions, unable to see how their own foolish, blind sins are destroying themselves and others. Thus, John's testimony bears far more weight than the testimonies of most of his critics. Second, look at the people who can give reasons for believing John's words, who make judgments supporting the validity of his words. These are not the blind believers, like those in humanistic churches who hypocritically say they believe. Nor are they so self-absorbed that they are delusional like secular humanists. Rather, these are generally more honest about most physical and spiritual matters of life, more firmly grounded in reality, better able to recognize both physical and spiritual realities existing outside of themselves, even the truths and realities which oppose or conflict with their own egos and self-interests. This is the kind of person who tends to believe John's testimony. Meanwhile, all of John's most vehement critics are irrational, because they are blind, self-absorbed and self-justifying. The only time they use any process of logic is to draw self-serving and false conclusions, by applying logic to a carefully chosen set of irrational or false assumptions in a way that produces the results they desire. They put garbage in a their logic machines so garbage will come out. Since they can never find truly rational grounds for justifying their own delusions and lies, they trick people with false logic. But an honest and truly rational man knows it is both logical and scientifically feasible to believe that another space-time continuum, like the heaven John wrote about, does indeed exist. It is also completely rational to believe that spirits, that are part of a spiritual space-time continuum, can indeed access any point in the time and space within the material space-time continuum. If the governing forces of the spiritual continuum allows it, if God lets a spirit do it, a spirit can instantly enter the material continuum anywhere and at anytime in the past, present or future. If an eternal and far superior spiritual space-time continuum does exist, this is not only possible but likely. And the evidence of the existence of a spiritual realm and spiritual beings is overwhelming, with physical effects of it all around us in vast measure. For we daily see and experience both love and hate, both good and evil spirits and spiritual effects. Naturally, in our day, most people, especially scientists, are extremely irrational and hyper-religious, bearing extreme humanistic biases, clinging with totally blind loyalty to superstitions and religious dogma. These are the darkest ages in history. We see the greatest stupidity and barbaric ignorance of mankind

## The Prophesied Eras and Periods of Time

that has ever manifested itself and, as prophesied, this all through the religion of humanism, that which was to be the religion of the Antichrist (the beast). Yet, throughout history, the fact remains that some human beings have always been honest and rational enough to see the manifold evidence of the interaction between the material universe and the spiritual space-time continuum. Not all are blind and stupid like the majority. Some have been able to witness or experience true love, the darkness of hatred, the spiritual source of all good, the spiritual source of all evil, purity, corruption, truth, lies, inner clarity or permeating delusions. Clearly, spirits and spiritual places—like those John calls heaven and hell, each with its own native beings—do indeed exist. From the beginning of time, and to this day, all of the most honest and rational people on this earth have been aware of a God, angels, demons, human spirits and animal spirits. It is only the most dishonest and irrational souls who become so deluded, irrational and hypocritical that they deny the existence of spirits and spiritual places. Of course, during the last century or so, secular humanists have engaged in the most ruthless religious oppression this world has ever seen. Through violence and forceful persecutions, they have now managed to socially and physically oppress and suppress the obvious fact that spirits and spiritual places exist. For it is their very spirits that hate and ridicule any belief in spirits, and they devise spiritual plots against all spiritual things, especially against spiritually good things. This is because, above all, the spirits of humanists want to be their own gods. So they must crush anything that reminds them of the reality that they are not their own gods, and never can be. They bully everyone into acknowledging their own superstitious, irrational belief that all concepts of love, truth, justice, and meaning are unreal or merely biological impulses from the brain of flesh. They need to do this because literally all their most prominent, authoritative guides and leaders are actually psychopaths who are deeply threatened by all forms of love and justice, who want to invent their own self-serving laws that force all their dupes to serve them, so they can gratify every lust of their flesh. Yet genuine evidence cannot be denied, and elect spirits are truly logical—since the Spirit of God used logic to create all things, and God gave the ability to use logic to all spirits created in His image. Logic itself is ‘spiritual,’ just like all love, joy, truth, justice and meaning. The existence of logic, like the existence of all the laws of nature, is hard evidence, interpreted through inductive logic, which supports the theory that an extremely intelligent and powerful spiritual Being created the material universe. The existence of another space-time continuum, apart from the material universe, and native beings living in that spiritual universe, is supported by both logic and evidence. For the spiritual necessarily had to exist before the material. The preexistence of an eternal spiritual continuum was required in order to design and maintain the complex but very temporary material continuum. One could write lengthy books on this subject. Thus, the only rational conclusion is that John did tell the truth.]

“And when [or ‘just after,’ from ὄτε] I heard and saw them, I fell down to worship at the feet of the angel who showed them to me, but he said to me, ‘You must not do that! I am a fellow servant with you and your brothers the prophets, and with those who keep the words of this book. Worship God.’ [John recorded this self-abasing event for our benefit. Naturally, we can see how most people might feel obligated to bow down before a magnificent and high-ranking angel like this one. And this was especially the inclination of most people living in the humanistic Roman Empire during the first century, since humanistic lords wanted to be gods before whom all would submissively bow. However, it is puzzling to see how John felt inclined to do this, especially while Jesus was standing nearby. Surely, if anyone knew that it is sinful and foolish to bow down before anyone or anything other than God, that one would be John. For John was a devout Jew, and all devout Jews knew better than to do that! John also had lived in the very presence of Jesus, the incarnate Creator God, even for three years. John saw Christ’s transfiguration and the glory of many other angels. So why did John suddenly decide to bow before this angel? Surely this angel must have been extremely impressive if John was somehow tempted to bow down before him! Nevertheless, John himself admits that he was guilty of this blasphemous error. John testified against himself regarding this sin. But why did he not simply omit any mention of this incident? Why did he think it was relevant to provide a brief and candid account of it here, for us to read? Clearly he wrote about it so we might learn from his mistake. This testimony not only proved his true humility, honesty and love for his people, but it also helps us realize the truth of what the angel said to him. That angel explained that every elect angel in heaven, even the greatest, is merely a ‘fellow servant,’ just like all the elect human beings who serve God. The spirits of the elect angels are no greater than the spirits of elect human beings, and we should never pray to them or bow before them, just as we should never pray to or bow before any living or dead human being. These angels are God’s servants like ‘the prophets and those who are continuously (and inwardly) guarding the meaning of the words of this book’ (τῶν προφητῶν καὶ τῶν τηρούντων τοὺς λόγους τοῦ βιβλίου τούτου). Instead of worshipping ‘great’ angels and men, the elect are to do what this angel begged us to do: **‘Worship God’** (τῷ θεῷ προσκύνησον), and God alone. At the time John wrote this Revelations, doctrines of the religion of humanism, the worship of man (the esteeming and serving of man) was already infiltrating the churches, to such a great extent that these churches even began to influence the behaviour of John himself. All humanists worship other sinful and inept human beings through steep hierarchical systems. And, if they worship ‘great’ human beings, they definitely worship ‘greater’ angels and demons as well. But Christians must respect all as God’s property, knowing that no man has a right to lord

## Last Days Timeline

it over any other man, or to demand more privilege, esteem and rights than any other man. Conversely, faithful Christians must also disrespect literally all human beings as sinners, knowing that sin alone makes all equal in the sight of God, equally needy. But, by the end of the first century, churches had begun to esteem certain men as their new heads and lords, forgetting that Jesus is the only Head and only Lord of each man. They utterly forgot all Jesus taught them. Even John seemed to forget the second of the Ten Commandments, that we must not make anyone or anything into an idol that we bow before, to esteem and serve. He forgot Jesus' exhortation commanding all His disciples to follow none but Him as their Head Teacher. Thus, after John realized how he was sinning when he bowed before the angel, how evil it was, he wrote about it—to let the humanistic churches know that they must not esteem, heed and serve anyone or anything except God Himself. Clearly, if we are not allowed to worship angels, then we definitely must not worship sinful and far less perfect human beings either.]

And he [the angel] said to me, 'Do not seal up the words of the prophecy of this book, for the time is near. Let the evildoer still do evil, and the filthy still be filthy, and the righteous still do right, and the holy still be holy.' [Notice how the first concept relates to the second. The first concept is a command to refrain from sealing up the book of this Revelation. It must remain open, freely available to all, not sealed so only a few authorized elite souls may read it. It must be made public. The second concept is also a command in God's name, enforced by God's almighty power. The aorist active and passive imperatives used in this second series of commands is also revealing. God commands: (1) the evil one is to keep on completing evil deeds (using an aorist active imperative, ordering the subject to complete the action); (2) the filthy one will be caused to remain filthy (using an aorist passive imperative, indicating that the action will be completed upon the subject); (3) the righteous one is to continue to finish doing works of justice (aorist active imperative); and (4) the holy one will be caused to remain holy (aorist passive imperative). Now, since the first concept relates to the second, we can conclude that a free and public access to this book of the Revelation will not change either the behaviour or the spiritual condition of either the evil or the good. The physical book itself, and the words of ink, can do nothing for anyone. For God alone allows the evil to do evil and remain filthy, while God alone also causes the righteous to do just deeds and remain holy. The only reason God wants this book to be available for free and public access is because God Himself, the Holy Spirit of Jesus, can and will use the words of this book in the same way He uses all other Scriptures, as an effective and efficient tool in the teaching and training of elect spirits. The real and original words of Scripture, rightly interpreted by Christ's Spirit to our spirits, are very useful. Therefore, they must be made freely available to all. Yet the real meaning of those words is totally hidden from the wicked spirits of Satan's children, even while these words can be freely read by their own eyes. After these commands, issued by the angel in God's name, Jesus once more begins to speak:] 'Behold, I am coming soon, bringing My recompense with Me, to repay everyone for what he has done. I am the Alpha and the Omega, the first and the last, the beginning and the end.' [Jesus clearly intended these statements to supplement the commands uttered by the angel immediately before this. Here His words relate directly to the commands of the angel, because the angel himself referred to the things Jesus spoke about when that angel said, 'the time is near.' The time the angel was talking about was the same time that Jesus spoke about, the days of mankind's judgment. But the way the commands of the angel and the words of Jesus relate to each other must seem strange to those who are taught by false humanistic churches. First, Jesus warns all mankind that He is coming soon, to judge all. He will either judge us soon after our short lives on this earth end, or He will judge the living when He returns to earth. And, when He does, He said: 'My wages [will be] with Me, to give out to each individual, as the work is from him' (ὁ μισθός μου μετ' ἐμοῦ, ἀποδοῦναι ἐκάστῳ ὡς τὸ ἔργον ἐστὶν αὐτοῦ). Yet the works of each individual will be caused by God, according to the commands the angel had just finished uttering in God's name—in Christ's authority and according to Christ's will. Here Jesus was telling us about the effects that would result from the commands uttered by the angel. So here Jesus was issuing a warning to those who did evil works, although they were caused to do evil through their evil inner natures, because their spirits were created in the image of their father, Satan. And, likewise, Jesus was promising good wages for those who did just and loving works, truly righteous and good deeds, although they too were merely caused to do that good through their good inner natures, because their spirits were created in the image of their Father, God, then further shaped into His image by Him. As we look at the angel's commands and the related statements of Jesus, we see that none earns any wages, neither good nor bad consequences. Instead, Jesus judges each by who each is on the inside, by inherent inner motives and intentions of the spirit in one's heart. So the purpose of the elect living on this earth cannot be to make choices by some kind of autonomous 'free will,' and thus to earn their own salvation, as humanists like to say. The real purpose must be something else. The real purpose must be to learn God's ways. The reason God puts our baby spirits on earth is to be taught and trained to be more like God, more like the Messiah who lived on earth together with us. This may seem strange to those whom humanists are teaching to become their own gods, to determine their own eternal fates through works of their own hands, in the ways their minds of flesh are taught by human heads and human lords in their churches. Yet those who truly believe the Scriptures as Jesus' Holy Spirit teaches it to their spirits, who inwardly trust the meaning that God intended His own words to bear, see how Jesus words here

## **The Prophesied Eras and Periods of Time**

correlate to the commands of the angel. They understand. Only they comprehend how Jesus truly is 'the Alpha and the Omega, the first and the last, the beginning and the end' of everything in their lives, of everything that has and will occur upon the face of the earth. Only these elect are able to see how Jesus created the entire alphabet of all the words of knowledge and wisdom in the Scriptures, how Jesus' power predestines the first and last of all that has happened and will happen in their lives and upon the earth. Jesus formed all the inherent attributes, potentials and propensities that their spirits possess. And Jesus will teach and train those spirits as He takes them through all the earthly experiences they shall ever know, until each of them will learn all that He intended them to learn from this life on the earth. Then Jesus will complete and perfect all of that teaching and training on the final judgment. day, bringing them to the end of His purpose for placing their souls on earth.]

"Blessed are those who wash their robes, so that they may have the right to the tree of life and that they may enter the city by the gates. [The 'robe' of every spirit is made of a fabric woven from the threads of that spirit's thoughts. It consists of all that a spirit desires, does, hopes and loves. So the spirit's robe reflects one's inner attributes, one's true character. It bears the brightness or darkness of the deeds done through the motives and intentions of the spirit in the heart. Now we wash the physical clothing for our bodies of flesh because our flesh was born with an instinct to abhor filth, even the scent of filth, since filth may cause destructive diseases or cause other problems for the flesh. Likewise, elect spirits are born with an instinct to abhor filthy robes, since that filth can interfere with the functioning of the spirit. The elect seek to keep their spiritual robes clean, or want to wash them as soon as they become unclean. But non-elect spirits have no such instinct. In fact, all the spirits born of Satan hate to wear clean spiritual robes, and continuously strive to keep those garments filthy. For these non-elect love darkness rather than light, and only feel comfortable when their robes are darkened by spiritual filth. Likewise, they seek others who also like filthy robes, and they constantly encourage others to soil the robes of their spirits with evil deeds just like the ones they commit. They test others, to see if they are children of Satan too, just like them. So, if one does not freely and willingly participate in their sins, together with them, the non-elect will not only reject that cleaner one, but persecute him, and may even try to kill that cleaner one. In the end, none but the elect strive to keep the robes of their spirits clean, and seek to wash them in the blood of the Lamb, to make them pure through God's forgiveness and sanctification. Thus, Jesus grants only the elect 'the decision-making authority' (ἐξουσία) to nourish their spirits with fruit from the tree of life in heaven. Only the elect will pass through the judgment. day, which will take place at the gates of heaven, bearing the right to enter the capital city of heaven, where the throne of God eternally stands. Only the elect will enter the new and eternal Jerusalem.] Outside are the dogs and sorcerers and the sexually immoral and murderers and idolaters, and everyone who loves and practices falsehood. [Those on the 'outside' are those who are going to hell. John lists about six kinds of souls who will not be allowed to enter heaven. But this list is not exhaustive by any means, and many sinners fall into two or more of these categories. Also, at all times, we must remember that these six kinds hell-bound sinners only include those who never repent, whose very spirits condone and cause these sins of the flesh, the non-elect who will even refuse to repent on the judgment. day after death. This is always the assumption whenever the Bible talks about sinners who go to hell. For literally all the elect who go to heaven are sinners too, just like these sinners here, who go to hell. The elect commit the sins listed in all these categories. The only real difference is that those who go to hell when they die all sin against the Holy Spirit, and can never inwardly repent because their very spirits hate God and His ways. In order to justify their sins, these hell-bound sinners daily slander the words and deeds of the very Spirit of God, whenever He speaks to His elect. For their spirits are born of Satan and they all long to replace the real God, with all His real truth, so they can be their own gods. Now the first kind of sinner listed here are those called the 'dogs.' Both Jews and Christians used the derogatory term 'dogs' to refer to those who hated and rejected the church of Israel, who were inwardly hostile to God's people. Most of these were pagan Gentiles, but some apostate Jews or Christians were also called 'dogs.' For the canines at that time and in that region, the literal dogs, were mostly scavengers, living off scraps and garbage, or feeding on dead animals and dead people. They were also very dangerous and could attack children or people who were unable to defend themselves. So, to Christians and Jews, a bigoted pagan resembled this kind of dog. For pagans often fed on scraps of teachings which originated from God and His people. Yet they also would feed on garbage, the false teachings opposed by God and His people. And they were often violent and dangerous. Pagans, along with the apostate and the inwardly dead souls who left the church, loved to tear apart and consume the souls of the immature and weak, then baited, harassed and persecuted the spiritually mature elect. Next, the 'sorcerers' were those who used drugs, potions and magic to manipulate people or things according to their own human wills, for their own benefits. Sorcerers used drugs or herbs to both poison and heal, but did so strictly for their own personal gain, for a financial reward or to acquire some kind of power over others. And some would even murder those who opposed them. To feed their inflated egos, they also liked to impress people with their 'magic' deeds, which were usually mere tricks, like most of the 'magic' we see today. Most sorcerers were not faithful enough to Satan to have him work any real miracles worked through them. And the few sorcerers whom Satan did work through would seldom reveal any signs and wonders in public. For the awakened servants of Satan

## Last Days Timeline

hid behind a facade of false goodness in those days, and Satan would not allow his power to work through them in public. Satan will not do this until shortly before the beast arrives, in the very last days. Also keep in mind that John is **not** talking about those who used drugs and herbs benevolently, strictly for good purposes, those who actually cared for the well-being of other souls. In context, the word φάρμακος is used as an ecclesiastical term here, and does not refer to those we call pharmacists or medical doctors in our day. For God's Word never condemns the use of medicines. For example, God told the prophet Isaiah to make a medication, a poultice, and give it to Hezekiah, to heal him (Is. 39:21). Also, the Gentile apostle, Luke, used drugs and herbs to help people while he faithfully served Jesus. Thus, he was called 'the beloved physician,' not a sorcerer. John definitely was not saying that men, like his beloved brother Luke, would go to hell. John was not disparaging medications nor medical professionals here, neither those living in his day or in our day. Now, after this, John said the sexually immoral (πόρνοι) would go to hell. This included any who committed sins of the seventh order, who broke God's laws prohibiting ocular adultery, any kind of extramarital sex, homosexuality, cross-dressing, incest, rape and other sexual sins. For all such sins, when practised from the spirit, merely exploit others to gratify delusions of the flesh. The 'murderers' (φονεῖς) were those who committed sins of the sixth order, not just premeditated murder, but sins causing death through selfish negligence, impure motives or malicious intent; unjust violence; belittling or dehumanizing other human beings; and so on. The 'idolaters' included all who esteemed and served gods created in the minds of men or demons, even if those invented and false gods were called by names of the real God. These idols were not always represented by figures made of metal, stone, clay or wood. Most were mental images. And the foremost false false god in Paul's list (Rom. 1:22) bore the image of man, since man is the high god of the religion of humanism. The sixth and last category John mentions includes 'all kinds of people who are fond of [a lie] and making a lie' (πᾶς φιλῶν καὶ ποιῶν ψεῦδος.). All who cast aside God's truth because their hearts prefer false doctrines, false beliefs or errors, and all who invent those lies through the minds of their spirits, will go to hell. But I repeat, not everyone who commits these sins will go to hell. For God does grant elect sinners repentance into the truth, even while He casts the non-elect deeper into delusions. All the elect have committed some of the sins listed here. Yet all elect will receive repentance and forgiveness through Jesus, with atonement that fully restores their relationship with God.] **I, Jesus, have sent My angel to testify to you about these things for the churches. I am the root and the descendant of David, the bright morning star.** [Here Jesus interjects a third time. Now He commands John and 'the churches,' all true Christians in history, to heed these words of this angel. God gave us this Revelation as a gift for His elect children in the world, for those whom He awakens and brings into His own family, the church. All who learn to see outside themselves into the hearts of other human beings, all who hear the wisdom of God's Word and learn to apply its precepts rightly for the benefit of all, all who learn to truly be alive, all who learn to love in a just, pure, God-like way, and can make covenants through the minds of their spirits, must hear this angel sent by God. This Revelation is not fictional, not fantasy, not designed to entertain deluded and carnal minds of flesh on Sundays, as they sit passively and silently in a spiritual slumber before an esteemed human being standing on a raised pulpit. The Revelation, and all last-days prophecies, and all the other Scriptures, are a call to enter the active service of Jesus. This book is a command to rise up and start working to build up the kingdom of God through prayers and deeds, saying and doing whatever Jesus commands one's spirit to say and do. It demands preparation for an onslaught of the injuring, devastating, killing destruction that is soon to fall upon the entire earth. For all who can see and hear, it tells us that the time has come to partake in the works of our Lord Jesus, including His work of nullifying the works of Satan. And the Jews must share in these works too, beside the truly elect Gentiles. If their minds of flesh do not accept that Jesus is indeed their Messiah, 'the root and the descendant of David, the bright morning star,' at least the spirits of all elect Jews will recognize the truths found in this book, and in all the books of the New Testament. For all these words truly fulfill the laws God gave to Moses. Do not sleep any longer in the mind-dulling lies of false preachers. Rise up, hear and see.]

**"The Spirit and the Bride say, 'Come.' And let the one who hears say, 'Come.' And let the one who is thirsty come; let the one who desires take the water of life without price.** [These are probably the words of Jesus. And Jesus had just been talking about the angel and the churches. So the 'spirit' mentioned here is likely a reference to the angel whom Jesus sent to John and to the churches. For all angels (and demons) are spirits. Then the 'bride' is, of course, the universal church, all true churches of all time, and ultimately the church in heaven, consisting of literally all the elect who have ever lived on earth. The message of the angel and the church is 'come.' Then the message of anyone who hears this angel and God's people in the church, is also 'come.' Jesus calls all who are thirsty for truth, who long for just love. Let all come to Jesus. For only Jesus can give the 'water of life,' His Holy Spirit—who will teach your spirit all the knowledge of the ways that God designed into His creation, the ways that He caused to produce the most beneficial results for all. His Spirit will train your elect spirit to apply His truths correctly and effectively, in the wisest and most just ways, so you might express God-like, pure love without causing injustice or harm. And Jesus gives this abundant life to the Father's children freely, 'without price.' Likewise, the elect angels and God's true church must also freely invite all to 'come.' Since we all have freely received, Jesus has commanded us all to 'freely give' (Mat. 10:8).]



## The Prophesied Eras and Periods of Time

“I warn everyone who hears the words of the prophecy of this book: if anyone adds to them, God will add to him the plagues described in this book, and if anyone takes away from the words of the book of this prophecy, God will take away his share in the tree of life and in the holy city, which are described in this book. [Here Jesus, or possibly just John, spoke to all hearing ‘the words of the prophecy of this book’ (τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου), that is, from the book of the Revelation. All are warned adding any meaning to the book of the Revelation. That is, the word λόγους indicates meanings. So this does not prohibit explanations of these physically written words, but only prohibits one from interpolating any kind of unintended meaning into the prophecies found in this book of Revelation. If anyone does add any unintended meanings, God will add to that person the plagues described in this book, namely, the sentence of hell. Or, if anyone removes any of God’s intended meanings from the prophecies of the Revelation, God will take away that one’s share in heaven. Now some say this statement indicates that the canon of Scriptures is sealed, that no new Scriptures will ever be added to the Bible. And, of course, that is ridiculous. Absolutely nothing in this statement implies that. In fact, the Revelation actually states the opposite, and anyone who says that this statement indicates the sealing of the canon has added an unintended meaning to this Scripture. So anyone who says that will have the plagues described in the Revelation added to them. For the Revelation, like many other Scriptures, declare that Jesus, our Creator and God, shall return to the earth. Therefore, while Jesus remains upon the earth for a thousand years, He is not going to remain completely silent. He will speak and write words, where every word of Jesus, our God, for the edification of God’s people, certainly will be joined to the canon of Scripture, added to the Bible. And, in those days, every word that Jesus’ Holy Spirit commands His prophets to add to the Bible will be added to the Bible too. Even if Jesus commands a true prophet to add something to the Bible at some time before He returns, it will be added. So let no man dare to resist God when our God wills to do this! Besides, those who say the canon is complete, and say no words shall ever be added to the Scriptures, are making exactly the same sinful mistake that the heretical Jewish Sadducees made in their day. For the Sadducees misinterpreted God’s command: ‘You shall not add to the word that I command you, nor take from it, that you may keep [guard] the commandments of the Lord your God that I command you’ (Deut. 4:2). Sadducees thought the canon of Scriptures was sealed after God gave the law through Moses. So, to them, the only authoritative Scriptures were the books of Moses, the first five books of the Bible. They did not trust any of the writings of the subsequent prophets, none of the Scriptures added after the books of Moses. To the Sadducees, most of the Old Covenant Scriptures were not words from God, although the prophets claimed that they were words from God. The Sadducees never even bothered to seriously examine any of those other Scriptures, to see if the claims of the prophets were true, whether or not their words were received from God, since they automatically assumed that the canon of Scriptures was closed. Thus, the Sadducees became very corrupt, carnal and political. In the end, God destroyed them. For God’s intended meaning of Deuteronomy 4:2 was actually forbidding anyone to add any unintended meaning to His words, or to take away any intended meaning from His words. And not one of the prophets ever did either of these things. The prophets merely expounded on the intended meaning of the words that God granted to us through Moses. All the Scriptures do this, including all of the New Covenant Scriptures, even the Revelation of John. All the other Scriptures expound upon, exemplify and fulfill all that God revealed through Moses. The same is true regarding what was said here, in Revelation 22:18-19. If anyone adds any meaning to the prophecy of the Revelation, any meaning that God did not intend it to bear, that one will surely suffer for that sin. And if anyone takes away any meaning from the Revelation, any meaning that God intended it to bear, that one shall also suffer for that sin. For the corruption or nullifying of God’s words is a great sin. It is a sin of the third order, falsely proclaiming that that their teaching or prophecy bears the authority of God’s name, which is a sin worse than murder or adultery. So this does not bode well for all who make a good financial profit from the prophets, through their false, sensationalistic teachings about the last days. This condemns all who devise falsely comforting doctrines like the pretribulation rapture, amillennialism, postmillennialism and so on. And, coincidentally, these are often the same people who join the modern Sadducees and say the canon of Scriptures was closed after the Revelation was written. But all true believers know that many more Scriptures definitely will be added to the Bible, to God’s Word, after Jesus returns, if not also before then. Only we must be extremely careful to correctly judge anything that anyone claims to be Scripture. If any writing contradicts any existing Scriptures—by adding any meaning or teaching that God did not intend to add, or by taking away any meaning or teaching that God intended His words to bear—then that writing cannot possibly have come from God.] He who testifies to these things says, ‘Surely I am coming soon.’ Amen. Come, Lord Jesus! The grace of the Lord Jesus be with all. Amen [The One who testified all that was written in the Revelation is the One who also said, ‘Surely I am coming soon.’ And that One is Jesus. It is likely Jesus who said all that is recorded in verses 12 to 20, except the last words. The last words are from John. He heartily exclaimed and prayed: ‘Amen. Come, Lord Jesus! The grace of the Lord Jesus be with all. Amen.’ And we repeat those words. For we also long for His coming, when true, loving justice will cover the face of this earth at last.]” (ESV).

## ***Last Days Timeline***

Two major events occurred during the second century, shortly after John wrote the Revelation: (1) the expulsion of Israel from their homeland and (2) the birth of the great false church. Both of these events were caused by what occurred during the first century, while John was alive: **(1)** The radical Jewish resistance to Rome during the first century resulted in the first Jewish-Roman war (AD 66-70) and Rome's vengeful destruction of Jerusalem's temple. This left both sides so resentful that it naturally resulted in a second Jewish-Roman war (the Bar Kokhba Rebellion, 132-135). After this second century war, the invading Romans deported almost all the Jews from their own land. **(2)** The first century saw many false Jews and false Christians syncretizing humanistic Roman teachings with biblical teachings. One influential corrupter was Philo, a contemporary of Jesus who was highly esteemed by both false Jews and false Christians alike. By the beginning of the second century, the early church apologists and other prominent deceivers had managed to produce a total and complete corruption of biblical teachings among almost all the Jewish and Christian assemblies in the known world. Very few true biblical Gospel teachings were openly taught anywhere in the world after that.

So the second century saw the birth of a false Christian church which obliterated the *visible* true Christian church—although the *invisible* true church has always existed, since Jesus has always been directly teaching the spirits in the hearts of His elect, working His New Covenant salvation in them and building up His real church. Then we must also realize that the *visible* true Christian church, which was established by the Jewish Messiah and His Jewish apostles, always acknowledged that they were a sect of the church of Israel. They believed that God adopted all elect Gentiles and joined them to the church of the true Israel, making all into one family with the natural-born *elect* Jews. All the apostles also recognized that most of the natural-born Israelites had been hardened in their hearts by God, caused to remain in an Old Covenant relationship with God until all the elect Gentiles had been brought into Israel. Therefore, because both the New Covenant (Christian) church and the Old Covenant church were simply two different branches of God's one and only true church of Israel, God saw both churches as one and the same body. But prophecies told us that a false church would develop too, one destined to grow until she and her daughter churches corrupted the whole world.

The letters to the seven current churches—found at the beginning of the Revelation to John—gave us a mood-setting introduction to the prophecies about future events, and clearly hinted about a false church being formed at that very moment (in AD 96). Those seven letters may not have been actual prophecies about the future false church, but they were definitely designed to tell John, and us, that something very bad was already beginning to happen in all the churches at that time, and that those bad things would only get much worse. Then, in the following chapters of the Revelation, with all its prophecies about future events, we are told about the religion of the future beast, that it will be the worship of man in a way that denies the existence of God, what we now call *secular humanism*. This religion was to spread and grow until it too corrupted the whole earth. Furthermore, the Revelation told us that the false church would sit on the beast (Rev. 17:3,7-8). In other words, this great false church and the beast would work together for one purpose. Both would share the same world views. Both would be humanists and would always strive together for their common purpose of corrupting the whole earth. This is exactly what we have been seeing for almost two thousand years. The beast's religious Roman kingdom of secular humanists and this great false church of theistic humanists have always been corrupting the earth together. Both have been actively evangelizing the immoral, unjust, warmongering doctrines of humanism, particularly Platonism. Yet God allowed this, in order to prove that His true salvation is worked inwardly, entirely by His own hands alone, upon the spirits of His elect children—and that His salvation can never be worked by man's own will and man's deeds.

Naturally, almost nothing is taught about these matters in churches today. So they might sound quite strange to some Christians, especially in churches which extol the virtues of teaching Platonism and other humanistic doctrines. Still, it is a fact that the prophesied great false church has existed since the end of the first century, and has given birth to many "daughter" churches since then, all false like their mother. All these false churches are also related to the beast (i.e., to the Antichrist), since their

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