*Prophecy*

*and*

*commentary*

*From the Old to the New*

**A person riding a horse

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**Commentary**

The books of Moses show us the creation, the laws, and a history of mankind. God has been as a Father figure in these five books. As we progress into the next volumes of study, we will see that the Word is divided into the LORD God being a Father, then preparation and coming as the SON, King, and then as the Holy Spirit. This can be divided in three ages of history. A thousand years being a day with the Lord.

* Two thousand years of God the Father
* Two thousand years as God the Son
* Two thousand years as God the Holy Spirit

Today we have God with us in the Spirit, not necessarily as the Father or Son. When He returns it will be as the King and Judge. Like Abraham will be shown, Moses had a role of the history of not just Israel, but all mankind. Moses is best known as the Law giver. Moses was also a government figure, a spiritual leader, a teacher and a educator. As a historian, Moses told of the creation, first murder, formation of cities, sociology of people as well as cause and effect. The cause being men’s actions and the affect being God’s punishments.

In the beginning God divided the light from the dark. “In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day” Genesis 1: 1 - 5.

In the end of this age, there will be a battle between the ones of the light and the ones of the darkness. God is the light, “And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honour of the nations into it. 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” Revelations 21: 22 - 27.

“And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise” Revelation 8: 12. “And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain,” Revelations 16: 10.

“I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities. Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee. But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves. Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core. These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever. And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him. These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage. But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit. But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And of some have compassion, making a difference: And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh. Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever.” Amen Jude 1: 5 - 25.

This spoke of Enoch and Moses as well as placing the Exodus with the end of this age of man. It tells of how the world will be as Sodom and Gomorrha. Cain was the first recorded murder. The world has gone after Balaam, Bama. Many of our problems today are brought about by our own actions. In Sociology it is stated that when the people have one person, or group, in power then it causes change. Change is often brought about by conflict. Karl Mark was looking for a utopia. Yet with Lenin and Stalin, they had one group take total power, and this lead to another form of dictator ship. [42] Today in the United States we have one party in power, another relation in Sociology [42], based on change. This is true that when a country has one group in power there is change, but it is for a new elite class structure, transfer of wealth. Wealth has always been present, and it is only transferred from one person or group to another. God gave the plan He made for men, and He placed judges over the people not kings. Man wanted kings so as to be like the other nations.

“Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah, And said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations. But the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the LORD. And the LORD said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them. According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee. Now therefore hearken unto their voice: howbeit yet protest solemnly unto them, and show them the manner of the king that shall reign over them. And Samuel told all the words of the LORD unto the people that asked of him a king.” I Samuel 8: 4 - 10

If we had done it God’s way, as well as the founders of this country then we would not be in the situation of today. The founders wanted a multi-level government with divisions of power and controls. That is why we have the judicial, legislative, and executive branches of government. This divided the power. The problem has been that when one party gets total control over two of the three, then it works to take over the third. This leads to the social conflict and power of one party in control with changes for their own profit. This happened in Egypt with the Pharaoh. Pharaoh sent out task masters, also translated tax raisers, and today we have Czars. If we would obey God’s Laws, then this would not have happened. But God know men’s souls, made the plan we are in today.

*Laws*

The laws are very specific from God. We either obey them, or we do not. There is not a gray area, as some lawyers may attempt to create. You are hot or cold for the laws. Today, we try to adjust the laws for modern man saying, “that was the old law, today we…” No, the Law is the Law. Christ said;

“Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heave” (Matthew 5: 17 - 20). Yet man today can not even obey the simplest of traffic laws. Drive the speed limit and see how many cars will pass you or catch up to you. People today will say, “its OK, everyone does it” or “the cops won’t stop you and give you a ticket for 5 or 10 over”. That is what we have become with God’s Laws. It is OK to commit adultery, lie, steal, because it does not really hurt anyone. Or, “it is not just to put someone to death for murder” and “God’s laws have changed for us for today”. What did God tell us;

“I am Alpha and Omega, the beginning and the end, the **first and the last**. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. **I Jesus have sent mine angel to testify unto you these things** in the churches. I am the root and the **offspring of David**, and the bright and morning star. And **the Spirit** and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. For I testify unto every man that heareth the words of the prophecy of this book, **If any man shall add unto these things, God shall add unto him the plagues that are written in this book**: 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. He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen” (Revelations 22: 13 - 21).

This speaks of the books of Moses. Who the creator is. What the blessings are and how to get them. Who is outside of the Laws. God tells us that a testimony is given to us and by whom. It tells us of the generations of kings. This also tells us of the age of God the Father, the Son (king) and the Holy Spirit. There is also going to be punishment for anyone who changes the words He has told us. So for those who want to say that God’s word changes for the times, beware. God’s Word does not change and is as in the beginning. God’s Word builds His House. Who is worthy of rapture today? Are men without sin enough to avoid the tribulation? Was anyone ruptured away in Egypt? People today can not obey man’s laws much less God’s Laws. Do you go the speed limit and obey the traffic laws? Do you obey the Sabbaths? Do you stand up for God? Or do you go with the flow, or think you can not make a difference? Are you like Noah or Moses? They went through the tribulations of the times, and so will you.

*Creation vs. evolution*

There are some who say that science and the Bible, Word, do not word together. That science is fact and God’s Word is fiction, or un-provable words. I challenge my fellow researchers and scientist to spend as much time in researching the Word of God as we do our other projects. Most of what we are taught about the Bible, Word, are related to traditions of men. [41] Research should be for “Love for truth, not tradition” ([41, p. 265) There have been many believers who were also scientist and here are but only a few;

* Louis Agassiz, father of glacial science
* William Fox, foremost archaeologist of 20th century
* Charles Babbage, creator of the computer
* Fracis Bacon, father of the scientific method
* John Bartram, first American botanist
* Sir Charles Bell, first to extensively map the brain and nervous system
* Robert Boyle, chief founder of modern chemistry
* Joseph Lister, founder of antiseptic surgery
* Gregor Mendel, father of genetics
* John Michell, father of seismology; predictor of black holes
* Samuel Morse, inventor of the telegraph
* Isaac Newton, discoverer of the universal law of gravitation
* Louis Pasteur, formulator of the germ theory of disease [41]

There have been scientist and researchers that believe in God. [13] Evolutionist do not generally believe in God. Why? If there is a god than we would have to obey His Laws.

Scientist today have to make changes to theories to make them work as knowledge grows. Take the “big bang theory “for example. At first astronomers said that the universe expanded from the smallest point of matter and has been expanding, thus the universe has been expanding since its beginning from a central point. But the heat signature does not support it. The temperature of the universe is constant overall and does not have the ring of heat one sees from an explosion. We’ll have to get back to you on that one. There is also a problem of known matter being supported in space, so the theory of dark matter arose to fill in the unknown. Then there became a problem with gravity leading to dark gravity, or some call black gravity, theory. Modern scientists have a theory in physics called, Quantum Physics. Quantum physics states that everything is energy and vibrations. The quantum field says that; we are all connected in an invisible way, web as they put it, and that everything is energy at a subatomic level. What is a spoken word? It is vibration. “In beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made. In Him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not.” (King James, John 1:1-5)

Some may say that does not prove that God is real because we are taught in school that man evolved from a lower species into what he is today. First, we see that there is a basic structure of matter in living creatures. [15] The first level are subatomic particles. As we have just learned, subatomic particles are made up of energy and vibrations. The second, or next level is made up of atoms. Atoms make up all matter and the outcome is based on how they are bonded together, or atomic glue. This forms elements, some which are chemical complexities. The third level is molecular organization. A fourth level is of living cells moving to a fifth level of multicultural organisms. The sixth level is the ecosystem which is made up of the populations and communities. [15] Uhm six as in six days of creation. Living matter is formed by the connection of elements coming together to form a living creature as opposed to a rock. Genetics, DNA, makes species and individuals. Interestingly in the older text it stated, “Early in man’s existence two opposing points of view must have developed. One view ascribed all the phenomena of life to supernatural causes. The other, which developed slowly and gradually, insisted that natural forces were involved to some degree.” ([15] p. 26) The latter is evolution and came about gradually. From the midst of man’s studies. Evolution is the formation or growth of, or adaptation of the drama. Evolutionists believe in the doctrine of evolution. [10] The evolutionist who made a theory of creatures evolving into a new species was Charles Darwin ‘s *On the origins of species* in 1859. What scientist today do is to take the DNA of species and attempt to develop theories to prove evolution.

Chart

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The difference is the DNA numbers of the species. Man is lower than what is to be his closet relative, the chimp. According to the Scientific Daily Sept. 2, 2005,

“Dr. Evan Eichler, associate professor of genome sciences at the University of Washington in Seattle, led this study, in addition to being involved in the Chimpanzee Genome Sequencing Project. Eichler, a Howard Hughes Medical Institute investigator, and his colleagues studied the chimp genome, looking for large-scale segmental duplications that consist of as many as 20,000 base pairs. They found that most of the change to the overall genome landscape between chimps and humans can be attributed to large segmental duplications. Such large-scale genetic events have altered more total base pairs -- about 2.7 percent of the genome -- than differences from single base-pair changes, which account for about 1.2 percent of the genome.

"For all the talk of the 1.2 percent single base-pair difference and the importance of those, there's even more difference between the species due to duplication events," said Eichler. "Now we need to learn the role of those duplication events in species evolution and disease."

The DNA coding has raised more questions than answers in proving evolution. There is also the question of this change taking place today. There is not one recorded instance of a species evolving into a new species today, or even changing major characteristics. A snake is a snake, a lion a lion, a whale a whale, a man a man. Uhmmm

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*Dinosaurs*

When did dinosaurs exists? Was it millions of years ago, or between the fifth day of creation in Gneiss and the flood? If you go to Dinosaur Valley State Park in Glen Rose TX 76043 you will see footprints of dinosaurs from the cretaceous period. Dinosaurs goes to the book of Job 40: 3 – 24,

“Then Job answered the LORD, and said, Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth. Once have I spoken; but I will not answer yea, twice; but I will proceed no further. Then answered the LORD unto Job out of the whirlwind, and said, Gird up thy loins now like a man: I will demand of thee, and declare thou unto me. Wilt thou also disannul my judgment? wilt thou condemn me, that thou mayest be righteous? Hast thou an arm like God? or canst thou thunder with a voice like him? Deck thyself now with majesty and excellency; and array thyself with glory and beauty. Cast abroad the rage of thy wrath: and behold every one that is proud, and abase him. Look on every one that is proud, and bring him low; and tread down the wicked in their place. Hide them in the dust together; and bind their faces in secret. Then will I also confess unto thee that thine own right hand can save thee. **Behold now behemoth**, which I made with thee; he eateth grass as an ox. Lo now, his strength is in his loins, and his force is in the navel of his belly. He **moveth his tail like a cedar**: the sinews of his stones are wrapped together. His **bones are as strong pieces of brass; his bones are like bars of iron**. He is the chief of the ways of God: he that made him can make his sword to approach unto him. Surely the mountains bring him forth food, where all the beasts of the field play. He lieth under the shady trees, in the covert of the reed, and fens. The shady trees cover him with their shadow; the willows of the brook compass him about. Behold, **he drinketh up a river**, and **hasteth not**: he trusteth that he can draw up Jordan into his mouth. He taketh it with his eyes: his nose pierceth through snares.”

Believed to be a hippopotamus or elephant, what do you think? Since it had to be wet ground for these prints to be made, the question would be if this was the flood of Noah, or another flood. Where are they going for higher ground?

A picture containing outdoor, fish, ocean floor

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. A picture containing outdoor, ground, sky, nature

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What they do not show are the human footprints alongside the dinosaur footprints.

A close-up of a stone

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Or the tools they used;

A close-up of a rock

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These left out of most of the research and science journals. Why? It does not go along with evolutionist theory to have fossil evidence of man being alive at the same time in history as extinct creatures. That man did not evolve from a monkey. Man has always been a man. As also shown in New Mexico.

A picture containing outdoor, plant

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There are two main ideas, theories of what happened to the dinosaurs. One is that a meteor hit the earth and caused destruction and climate change, shift of its axis. This caused a sudden extinction of most animals. Another is that there was a flood. Now with the flood most think of the flood of Noah’s time. This could be true, there may have been a flood of earlier time, before man was on the earth. Whichever theory you may side on, we have fossils of dinosaurs, but not of man. If it was at the time of Noah, were are the fossils of people? Where they rapture away?

*Rapture*

The word rapture itself is not in the Bible. Rapture is usually divided into one of two categories being, pre-tribulation and end tribulation rapture. People take the descriptions and determine that a rapture happens to the church before the tribulation. Don’t be predisposed on the subject least you are caught off guard. We need to work every day as if the Ord is coming now. Don’t put off work because you may think you will be gone. Follow Mark 13. Rapture had a beginning with Margaret McDonald, a person born in 1815 that many relate to pre-tribulation rapture. At fifteen years old she made the claim to be a prophetess. McDonald would go into trances and record visions of the end of the world. She was a member of the Edward Irving’s congregation where she shared her visions. John Darby also was told of her prophecies, and it is said by some it influenced his dispensational theology. If the prophecies are true then every word would come to pass, not just some. The problem with Margaret McDonald is that it is mixed with scripture and her own visions.

A definition of rapture from the Wikipedia dictionary,

The Rapture is a future event in [Christianity](file:///J:\wiki\Christianity) relating to the [return of Jesus](file:///J:\wiki\Second_Coming). The primary passage describing the rapture is [1 Thessalonians](file:///J:\wiki\1_Thessalonians) 4:15-17, in which [Paul](file:///J:\wiki\Saint_Paul) cites "the word of the Lord" about the return of [Jesus](file:///J:\wiki\Jesus) to gather his saints. Although most [Christian denominations](file:///J:\wiki\Christian_denominations) believe in Christ's return, there are two primary views regarding its nature:

[Dispensationalist](file:///J:\wiki\Dispensationalism) Premillennialists (such as many [Evangelicals](file:///J:\wiki\Evangelicalism), especially in the United States) hold the return of Christ to be in two stages. 1 Thessalonians 4:15-17 is seen to be a preliminary event to the return described in Matthew 24:29-31. Although both describe a return of Jesus in the clouds with angelic activity, trumpets, heavenly signs, and a gathering of the saints, these are seen to be two separate events, the first unseen, and the second public. The majority of dispensationalists hold that the first event immediately precedes the period of [Tribulation](file:///J:\wiki\Tribulation). (See chart for additional Dispensationalist timing views)

[Amillennialists](file:///J:\wiki\Amillennialism) (such as Roman Catholics, Eastern Orthodox and others), [Postmillennialists](file:///J:\wiki\Postmillenialism) (such as some Presbyterians, and others), and [Historic Premillennialists](file:///J:\wiki\Historic_premillennialism) (such as Calvinistic Baptists, and others) hold that the return of Christ will be a single, public event. All passages regarding the return of Christ, such as Matthew 24:29-31, 1 Thessalonians 4:15-17, 2 Thessalonians 2:1-3, Revelation 1:7, etc, describe the return of Jesus in the clouds amidst trumpets, angelic activity, heavenly signs, a resurrection, and a gathering of saints. Although some (such as some Amillennialists) take this event to be figurative, rather than literal, these three groups maintain that passages regarding the return of Christ describe a single event, and that the "word of the Lord" cited by Paul in 1 Thessalonians 4:15-17 is the [Olivet Discourse](file:///J:\wiki\Olivet_Discourse) which Matthew separately describes in Matthew 24:29-31. Although the doctrinal relationship of the rapture and the Second Coming are the same in these three groups, Historic Premillennialists are more likely to use the term "rapture" to clarify their position in distinction from Dispensationalists.

A history of rapture is found in the Wikipedia free dictionary,

“The concept of the rapture, in connection with premillennialism, was expressed by the [American Puritan](file:///J:\wiki\American_Puritanism) father and son [Increase](file:///J:\wiki\Increase_Mather) and [Cotton Mather](file:///J:\wiki\Cotton_Mather). They held to the idea that believers would be caught up in the air, followed by judgments on the earth and then the millennium.[[4]](file:///J:\watchman\%20\%20cite_note-3)[[5]](file:///J:\watchman\%20\%20cite_note-4) The term rapture was used by Philip Doddridge (1738) and John Gill (1748) in their New Testament commentaries, with the idea that believers would be caught up prior to judgment on the earth and Jesus' Second Coming. The concept of a pre-tribulation rapture was articulated by Baptist [Morgan Edwards](file:///J:\wiki\Morgan_Edwards) in an essay published in 1788 in Philadelphia.[[6]](file:///J:\watchman\%20\%20cite_note-5)

[John Nelson Darby](file:///J:\wiki\John_Nelson_Darby), considered the father of [dispensationalism](file:///J:\wiki\Dispensationalism), first proposed the pre-tribulation rapture in 1827.[[7]](file:///J:\watchman\%20\%20cite_note-6). This view was accepted among many other [Plymouth Brethren](file:///J:\wiki\Plymouth_Brethren) in England. Darby and other prominent Brethren were part of the Brethren Movement which impacted American Christianity, primarily through their writings. Influences included the Bible Conference Movement, starting in 1878 with the Niagara Bible Conference. These conferences, which were initially inclusive of historicist and futurist premillennialism, led to an increasing acceptance of futurist premillennial views and the pre-tribulation rapture especially among Presbyterian, Baptist and Congregational members [[8]](file:///J:\watchman\%20\%20cite_note-7). Popular books also contributed to acceptance of the pre-tribulation rapture, including [William Eugene Blackstone](file:///J:\wiki\William_Eugene_Blackstone)'s book Jesus is Coming published in 1878 and which sold more than 1.3 million copies, and the Scofield Reference Bible, published in 1909 and 1919 and revised in 1967.

The [Catholic](file:///J:\wiki\Catholic_Church) and [Orthodox](file:///J:\wiki\Eastern_Orthodox_Church) churches as well as the [Reformed](file:///J:\wiki\Reformed_churches) denominations have no tradition of a preliminary return of Christ and reject the doctrine, in part because they cannot find any reference to it among any of the early Church fathers and find its biblical foundation weak.[[9]](file:///J:\watchman\%20\%20cite_note-8). Some also reject it because they interpret prophetic scriptures in either an [amillennial](file:///J:\wiki\Amillennialism) or [postmillennial](file:///J:\wiki\Postmillennialism) fashion.

Proponents of a preliminary rapture believe the doctrine of amillennialism originated with Alexandrian scholars such as [Clement](file:///J:\wiki\Clement_of_Alexandria) and [Origen](file:///J:\wiki\Origen)[[10]](file:///J:\watchman\%20\%20cite_note-9) and was later brought wholly into Roman Catholic dogma by [Augustine](file:///J:\wiki\Augustine_of_Hippo).[[11]](file:///J:\watchman\%20\%20cite_note-10) Thus, the church until then held to premillennial views, which see an impending [apocalypse](file:///J:\wiki\Apocalypse) from which the church will be rescued after being raptured by the Lord. This is even extrapolated by some to mean that the early church espoused pre-tribulationism.[[citation needed](file:///J:\wiki\Wikipedia:Citation_needed)]

Some Pre-Tribulation proponents maintain that the earliest known extra-Biblical reference to the "Pre-Tribulation" rapture is from a sermon [falsely attributed](file:///J:\wiki\Pseudepigraphy) to the fourth-century [Church Father](file:///J:\wiki\Church_Father) [Ephraem the Syrian](file:///J:\wiki\Ephrem_the_Syrian), which says, "For all the saints and Elect of God are gathered, prior to the tribulation that is to come, and are taken to the Lord lest they see the confusion that is to overwhelm the world because of our sins."[[12]](file:///J:\watchman\%20\%20cite_note-11)[[13]](file:///J:\watchman\%20\%20cite_note-12) However, the interpretation of this writing, as supporting Pre-Tribulation rapture, is debated.[[citation needed](file:///J:\wiki\Wikipedia:Citation_needed)][[14]](file:///J:\watchman\%20\%20cite_note-13)

There exist at least one 18th century and two 19th century Pre-Tribulation references, in a book published in 1788, in the writings of a Catholic priest Emmanuel Lacunza [[15]](file:///J:\watchman\%20\%20cite_note-14) in 1812, and by [John Nelson Darby](file:///J:\wiki\John_Nelson_Darby) himself in 1827.[[16]](file:///J:\watchman\%20\%20cite_note-15) However, both the book published in 1788 and the writings of Lacunza have opposing views regarding their interpretations.

The rise in belief in the "Pre-Tribulation" rapture is sometimes attributed to a 15-year old Scottish-Irish girl named [Margaret McDonald](file:///J:\wiki\Margaret_McDonald_(visionary)) (a follower of [Edward Irving](file:///J:\wiki\Edward_Irving)), who in 1830 had a vision that was first published in 1840, and again in 1861.[[17]](file:///J:\watchman\%20\%20cite_note-16)

The popularization of the term is associated with the teaching of [John Nelson Darby](file:///J:\wiki\John_Nelson_Darby), prominent among the [Plymouth Brethren](file:///J:\wiki\Plymouth_Brethren), and the rise of [premillennialism](file:///J:\wiki\Premillennialism) and [dispensationalism](file:///J:\wiki\Dispensationalism) in English-speaking churches at the end of the 19th century. In 1908, the doctrine of the rapture was further popularized by an evangelist named [William Eugene Blackstone](file:///J:\wiki\William_Eugene_Blackstone), whose book, Jesus is Coming, sold more than one million copies. The first known theological use of the word "rapture" in print occurs with the Scofield Reference Bible of 1909.[[18]](file:///J:\watchman\%20\%20cite_note-17)

In 1957, [John Walvoord](file:///J:\wiki\John_Walvoord), a theologian at [Dallas Theological Seminary](file:///J:\wiki\Dallas_Theological_Seminary), authored a book,The Rapture Question, that gave theological support to the Pre-Tribulation rapture; this book eventually sold over 65,000 copies. In 1958, [J. Dwight Pentecost](file:///J:\wiki\J._Dwight_Pentecost) authored another book supporting the Pre-Tribulation rapture, Things to Come: A Study in Biblical Eschatology, which sold 215,000 copies.

During the 1970s, the rapture became popular in wider circles, in part due to the books of [Hal Lindsey](file:///J:\wiki\Hal_Lindsey), including [The Late Great Planet Earth](file:///J:\wiki\The_Late_Great_Planet_Earth), which has reportedly sold between 15 million and 35 million copies, and by the movie A Thief in the Night, which based its title on the scriptural reference 1 Thessalonians 5:2.[[19]](file:///J:\watchman\%20\%20cite_note-18) Lindsey proclaimed that the rapture was imminent, based on world conditions at the time. The [Cold War](file:///J:\wiki\Cold_War) and the European Economic Community figured prominently in his predictions of impending [Armageddon](file:///J:\wiki\Armageddon). Other aspects of 1970s global politics were seen as having been predicted in the [Bible](file:///J:\wiki\Bible). Lindsey suggested, for example, that the seven-headed beast with ten horns, cited in the [Book of Revelation](file:///J:\wiki\Book_of_Revelation), was the [European Economic Community](file:///J:\wiki\European_Community), a forebear of the [European Union](file:///J:\wiki\European_Union), which at the time aspired to ten nations; it now has 27 member states.

In 1995, the doctrine of the Pre-Tribulation rapture was further popularized by [Tim LaHaye](file:///J:\wiki\Tim_LaHaye)'s [Left Behind](file:///J:\wiki\Left_Behind_(series)) book series, which sold tens of millions of copies and was made into several movies.

The doctrine of the rapture continues to be an important component in [fundamentalist](file:///J:\wiki\Fundamentalist) [Christian eschatology](file:///J:\wiki\Christian_eschatology) today.”

Another area of the pre-tribulation rapture theory comes from the interpretation of scripture.

“For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.”1 Thessalonians 4:15–17

The main subject here is “For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep”. What is being referred to here is that the dead are all ready with Christ. A long belief in Jewish theology is that when one dies they lie asleep in the ground until the LORD comes in judgment. First note that there is a trump and a shout involved before this occurs. He answers this problem in 2 Thessalonians 2: 1 - 12;

“Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: Even him, whose coming is after the working of Satan with all power and signs and lying wonders, And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness.”

The trump is the last trump. In Revelation the trump and shout are sealed,

“And I saw another mighty angel come down 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: And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth, And cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices. And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not. And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, And sware 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: But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets. And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth. And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter. And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings” Revelation 10.

The next is found in John 14:2–3,

“In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.”

But there is no mention of being ruptured away, only a place of preparation. The Lord returns at the seventh trump, with a shout.

Philippians 3:20-21;

“For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.”

Here again there is no mention of a rapture, only the changing of the body. This is explained in Mark 13: 23 - 27;

“But take ye heed: behold, I have foretold you all things. But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, And the stars of heaven shall fall, and the powers that are in heaven shall be shaken. And then shall they see the Son of man coming in the clouds with great power and glory. And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.”

1 Corinthians 15:49–55

“And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. 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 is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?”

2 Thessalonians 2:1-7 was discussed, yet some say it mentions rapture,

“Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way.”

Lastly is Matthew 24:36-41;

“But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left.”

Matthew 24, Luke 21 and Mark 13 have the same message of the end times from the Lord Himself. I will close this chapter with Mark 13 because I was told to know it. There is no rapture in them, it is after Satan is revealed that the angels go out to gather His elect. Noe is Noah and the flood that occurred at that time.

What does GOD think of rapture,

“Likewise, thou son of man, set thy face against the daughters of thy people, which prophesy out of their own heart; and prophesy thou against them, And say, Thus saith the Lord GOD; Woe to the women that sew pillows to all armholes, and make kerchiefs upon the head of every stature to hunt souls! Will ye hunt the souls of my people, and will ye save the souls alive that come unto you? And will ye pollute me among my people for handfuls of barley and for pieces of bread, to slay the souls that should not die, and to save the souls alive that should not live, by your lying to my people that hear your lies? Wherefore thus saith the Lord GOD; Behold, I am against your pillows, wherewith ye there hunt the souls to make them fly, and I will tear them from your arms, and will let the souls go, even the souls that ye hunt to make them fly. Your kerchiefs also will I tear, and deliver my people out of your hand, and they shall be no more in your hand to be hunted; and ye shall know that I am the LORD. Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life: Therefore ye shall see no more vanity, nor divine divinations: for I will deliver my people out of your hand: and ye shall know that I am the LORD.” Ezekiel 13: 17 - 23

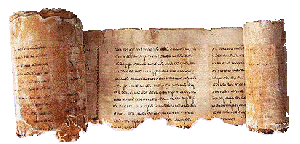
If you want to believe in a rapture do not let yourself be unprepared if it does not take place. We should know what Satan will do and how he will do it. He will work from the midst of the people, this includes the churches, to deceive people to get his way. It is appointed that all men should live and die in the flesh. This must include Enoch, Elijah and Moses. There is not reincarnation of the soul. When you are transformed a spirit body, it is at the point of death.

“For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.” Hebrews 9: 26 - 28

This parable tells it best on the events to come.

“Hear ye therefore the parable of the sower. When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side. But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty. Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, **Gather ye together first the tares**, and bind them in bundles to burn them: but gather the wheat into my barn.” Matthew 13: 18 - 30

Whose is taken first? The tares.   
  
**Prophecy**

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*Dead sea scrolls*

The “War Scroll” was found in cave 1 and is recorded as IQM. [24]

*“*For the Instructor, the Rule of the War. The **first attack of the Sons of Light shall be undertaken against the forces of the Sons of Darkness**, the army of Belial: the troops of Edom, Moab, the sons of Ammon, the Amalekites, Philistia, and the troops of the Kittim of Asshur. Supporting them are those who have violated the covenant. **The sons of Levi, the sons of Judah, and the sons of Benjamin,** those exiled to the wilderness, shall fight against them with [ . . . ] against all their troops, when the exiles of the Sons of Light return from the Wilderness of the Peoples to camp in the Wilderness of Jerusalem. Then after the battle they shall go up from that place and the king of the Kittim shall enter into Egypt. In his time he shall go forth with great wrath to do battle against the kings of the north, and **in his anger he shall set out to destroy and eliminate the strength of Israel**. Then there shall be a time of salvation for the People of God, and a time of dominion for all the men of His forces, and eternal annihilation for all the forces of Belial. There shall be great panic among the sons of Japheth, Assyria shall fall with no one to come to his aid, and the supremacy of the Kittim shall cease that wickedness be overcome without a remnant. There shall be no survivors of all the Sons of Darkness.

Then the Sons of Righteousness shall shine to all ends of the world continuing to shine forth until end of the appointed seasons of darkness. Then at the time appointed by God, His great excellence shall shine for all the times of eternity; for peace and blessing, glory and joy, and long life for all Sons of Light. On the day when the Kittim fall there shall be a battle and horrible carnage before the God of Israel, for it is a day appointed by Him from ancient times as a battle of annihilation for the Sons of Darkness. On that day the congregation of the gods and the congregation of men shall engage one another, resulting in great carnage. The Sons of Light and the forces of Darkness shall fight together to show the strength of God with the roar of a great multitude and the shout of gods and men; a day of disaster. It is a time of distress for all the people who are redeemed by God. In all their afflictions none exists that is like it, hastening to its completion as an eternal redemption. On the day of their battle against the Kittim, they shall go forth for carnage in battle. In three lots the Sons of Light shall stand firm so as to strike a blow at wickedness, and in three the army of Belial shall strengthen themselves so as to force the retreat of the forces of Light. And when the banners of the infantry cause their hearts to melt, then the strength of God will strengthen the hearts of the Sons of Light. In the seventh lot: the great hand of God shall overcome Belial and all the angels of his dominion, and all the men of his forces shall be destroyed forever.”

The holy ones shall shine forth in support of [ . . . ] the truth for the annihilation of the Sons of Darkness. Then [ . . . ] a great roar [ . . . ] they took hold of the implements of war. [ . . . ] chiefs of the tribes, and the priests, the Levites, the chiefs of the tribes, the fathers of the congregation [ . . . ] the priests and thus for the Levites and the courses of the heads of the congregation's clans, fifty-two. They shall rank the chiefs of the priests after the Chief Priest and his deputy; twelve chief priests to serve in the regular offering before God. The chiefs of the courses, twenty-six, shall serve in their courses. After them the chiefs of the Levites serve continually, twelve in all, one to a tribe. The chiefs of their courses shall serve each man in his office. The chiefs of the tribes and fathers of the congregation shall support them, taking their stand continually at the gates of the sanctuary. The chiefs of their courses, from the age of fifty upwards, shall take their stand with their commissioners on their festivals, new moons and Sabbaths, and on every day of the year. These shall take their stand at the burnt offerings and sacrifices, to arrange the sweet smelling incense according to the will of God, to atone for all His congregation, and to satisfy themselves before Him continually at the table of glory. All of these they shall arrange at the time of the year of remission. During the remaining thirty-three years of the war the men of renown, those called of the Congregation, and all the heads of the congregation's clans shall choose for themselves men of war for all the lands of the nations. From all tribes of Israel, they shall prepare capable men for themselves to go out for battle according to the summons of the war, year by year. But during the years of remission they shall not ready men to go out for battle, for it is a Sabbath of rest for Israel. During the thirty-five years of service the war shall be waged. For six years the whole congregation shall wage it together, and a war of divisions shall be waged during the twenty-nine remaining years. In the first year they shall fight against **Mesopotamia**, in the second against the sons of **Lud**, in the third they shall fight against the rest of the sons of **Aram**: Uz, Hul, Togar, and Mesha, who are beyond the Euphrates. In the fourth and fifth they shall fight against the sons of Arpachshad, in the sixth and seventh they shall fight against all the sons of **Assyria and Persia** and the easterners up to the Great Desert. In the eighth year they shall fight against the sons of Elam, in the ninth year they shall fight against the sons of Ishmael and Keturah, and during the following ten years the war shall be divided against all the sons of Ham according to their clans and their territories. During the remaining ten years the war shall be divided against all sons of Japheth according to their territories.

*(Trumpets)*

The Rule of the Trumpets: the trumpets of alarm for all their service for the [ . . . ] for their commissioned men, by tens of thousands and thousands and hundreds and fifties and tens. Upon the trumpets [ . . . ] which they shall write [ . . . ] the trumpets of the battle formations, and the trumpets for assembling them when the gates of the war are opened so that the infantry might advance, the trumpets for the signal of the slain, the trumpets of the ambush, the trumpets of pursuit when the enemy is defeated, and the trumpets of reassembly when the battle returns. On the trumpets for the assembly of the congregation they shall write, "The called of God." On the trumpets for the assembly of the chiefs they shall write, "The princes of God." On the trumpets of the formations they shall write, "The rule of God." On the trumpets of the men of renown they shall write, "The heads of the congregation's clans." Then when they are assembled at the house of meeting, they shall write, "The testimonies of God for a holy congregation." On the trumpets of the camps they shall write, "The peace of God in the camps of His saints." On the trumpets for their campaigns they shall write, "The mighty deeds of God to scatter the enemy and to put all those who hate justice to flight and a withdrawal of mercy from all who hate God." On the trumpets of the battle formations they shall write, "Formations of the divisions of God to avenge His anger on all Sons of Darkness." On the trumpets for assembling the infantry when the gates of war open that they might go out against the battle line of the enemy, they shall write, "A remembrance of requital at the appointed time of God." On the trumpets of the slain they shall write, "The hand of the might of God in battle so as to bring down all the slain because of unfaithfulness." On the trumpets of ambush they shall write, "Mysteries of God to wipe out wickedness." On the trumpets of pursuit they shall write, "God has struck all Sons of Darkness, He shall not abate His anger until they are annihilated." When they return from battle to enter the formation, they shall write on the trumpets of retreat, "God has gathered." On the trumpets for the way of return from battle with the enemy to enter the congregation in Jerusalem, they shall write, "Rejoicings of God in a peaceful return."

*(Banners)*

Rule of the banners of the whole congregation according to their formations. On the grand banner which is at the head of all the people they shall write, "People of God," the names "Israel" and "Aaron," and the names of the twelve tribes of Israel according to their order of birth. On the banners of the heads of the "camps" of three tribes they shall write, "the Spirit of God," and the names of three tribes. On the banner of each tribe they shall write, "Standard of God," and the name of the leader of the tribe and of its clans, and the name of the leader of the ten thousand and the names of the chiefs of his hundreds. On the banner of Merari they shall write, "The Offering of God," and the name of the leader of Merari and the names of the chiefs of his thousands. On the banner of the thousand they shall write, "The Anger of God is loosed against Belial and all the men of his forces without remnant," and the name of the chief of the thousand and the names of the chiefs of his hundreds. And on the banner of the hundred they shall write, "Hundred of God, the power of war against a sinful flesh," and the name of the chief of the hundred and the names of the chiefs of his tens. And on the banner of the fifty they shall write, "Ended is the stand of the wicked by the might of God," and the name of the chief of the fifty and the names of the chiefs of his tens. And on the banner of the ten they shall write, "Songs of joy for God on the ten-stringed harp," and the name of the chief of the ten and the names of the nine men in his command.

When they go to battle they shall write on their banners, "**The truth of God**," "**The righteousness of God**," "**The glory of God**," "**The justice of God**," and after these the list of their names in full. When they draw near for battle they shall write on their banners, "**The right hand of God**," "**The appointed time of God**," "**The tumult of God**," "**The slain of God**"; after these their names in full. When they return from battle they shall write on their banners," "**The exaltation of God**," "**The greatness of God**," "**The praise of God**," "**The glory of God**," with their names in full.

The Rule of the banners of the congregation: When they set out to battle they shall write on the first banner, "The congregation of God," on the second banner, "The camps of God," on the third, "The tribes of God," on the fourth, "The clans of God," on the fifth, "The divisions of God," on the sixth, "The congregation of God," on the seventh, "Those called by God," and on the eighth, "The army of God." They shall write their names in full with all their order. When they draw near for battle they shall write on their banners, "The battle of God," "The recompense of God," "The cause of God," "The reprisal of God," "The power of God," "The retribution of God," "The might of God," "The annihilation by God of all the vainglorious nations." And their names in full they shall write upon them. When they return from battle they shall write on their banners, "The deliverance of God," "The victory of God," "The help of God," "The support of God," "The joy of God," "The thanksgivings of God," "The praise of God," and "The peace of God."

The Length of the Banners. The banner of the whole congregation shall be fourteen cubits long; the banner of three tribes' thirteen cubits long; the banner of a tribe, twelve cubits; the banner of ten thousand, eleven cubits; the banner of a thousand, ten cubits; the banner of a hundred, nine cubits; the banner of a fifty, eight cubits; the banner of a ten, seven cubits.

*(Shields)*

And on the shield of the Leader of the whole nation they shall write his name, the names "Israel," "Levi," and "Aaron," and the names of the twelve tribes of Israel according to their order of birth, and the names of the twelve chiefs of their tribes.

*(Battle lines)*

The rule for arranging the divisions for war when their army is complete to make a forward battle line: the battle line shall be formed of one thousand men. There shall be seven forward rows to each battle line, arranged in order; the station of each man behind his fellow. All of them shall bear shields of bronze, polished like a face mirror. The shield shall be bound with a border of plaited work and a design of loops, the work of a skillful workman; gold, silver, and bronze bound together and jewels; a multicolored brocade. It is the work of a skillful workman, artistically done. The length of the shield shall be two and a half cubits, and its breadth a cubit and a half. In their hands they shall hold a lance and a sword. The length of the lance shall be seven cubits, of which the socket and the blade constitute half a cubit. On the socket there she be three bands engraved as a border of plaited work; of gold, silver, and copper bound together like an artistically designed work. And in the loops of the design, on both sides of the band all around, shall be precious stones, a multicolored brocade, the work of a skillful workman, artistically done, and an ear of grain. The socket shall be grooved between the bands like a column, artistically done. The blade shall be of shining white iron, the work of a skillful workman, artistically done, and an ear of grain of pure gold inlaid in the blade; tapered towards the point. The swords shall be of refined iron, purified in the furnace and polished like a face mirror, the work of a skillful workman, artistically done, with figures of ears of grain of pure gold embossed on both sides. The borders shall go straight to the point, two on each side. The length of the sword shall be a cubit and a half and its width four fingers. The scabbard shall be four thumbs wide' end four handbreadths up to the scabbard. The scabbard shall be tied on either side with thongs of five handbreadths. The handle of the sword shall be of choice horn, the work of a skillful workman, a varicolored design with gold and silver and precious stones.

And when the [ . . . ] take their stand, they shall arrange seven battle lines, one behind the other and there shall be a space between [ . . . ] thirty cubits, where the infantry shall stand [ . . . ] forward [ . . . ] they shall sling seven times, and return to their position. After them, three divisions of infantry shall advance and stand between the battle lines. The first division shall heave into the enemy battle line seven battle darts. On the blade of the first dart they shall write, "Flash of a spear for the strength of God." On the second weapon they shall write, "Missiles of blood to fell the slain by the wrath of God." On the third dart they shall write, "The blade of a sword devours the slain of wickedness by the judgment of God." Each of these they shall throw seven times and then return to their position. After these, two divisions of infantry shall march forth and stand between the two battle lines, the first division equipped with a spear and a shield and the second division with a shield and a sword; to bring down the slain by the judgment of God, to subdue the battle line of the enemy by the power of God, and to render recompense for their evil for all the vainglorious nations. So the Kingship shall belong to the God of Israel, and by the holy ones of His people He shall act powerfully.

Seven rows of horsemen shall also take position at the right and at the left of the battle line. Their ranks shall be positioned on both sides, seven hundred horsemen on one side and seven hundred on the other. Two hundred horsemen shall go out with one thousand men of the battle line of the infantry, and thus they shall take position on all sides of the camp. The total being four thousand six hundred men, and one thousand four hundred cavalry for the entire army arranged for the battle line; fifty for each battle line. The horsemen with the cavalry of the men of the entire army, will be six thousand; five hundred to a tribe. All the cavalry that go out into battle with the infantry shall ride stallions; swift, responsive, unrelenting, mature, trained for battle, and accustomed to hearing noises and seeing all kinds of scenes. Those who ride them shall be men capable in battle, trained in horsemanship, the range of their age from thirty to forty-five years. The horsemen of the army shall be from forty to fifty years old, and they [ . . . ], helmets and greaves, carrying in their hands round shields and a lance eight cubits long, [ . . . ] and a bow and arrows and battle darts, all of them prepared in [ . . . ] and to shed the blood of their guilty slain. These are the [ . . . ]

*(Men’s age assignments)*

And the men of the army shall be from forty to fifty years old. The commissioners of the camps shall be from fifty to sixty years old. The officers shall also be from forty to fifty years old. All those who strip the slain, plunder the spoil, cleanse the land, guard the arms, and he who prepares the provisions, all these shall be from twenty-five to thirty years old. **No youth nor woman shall enter their encampments from the time they leave Jerusalem to go to battle until their return**. No one crippled, blind, or lame, nor a man who has a permanent blemish on his skin, or a man affected with ritual uncleanness of his flesh; none of these shall go with them to battle. All of them shall be volunteers for battle, pure of spirit and flesh, and prepared for the day of vengeance. Any man who is not ritually clean in respect to his genitals on the day of battle shall not go down with them into battle, for holy angels are present with their army. There shall be a distance between all their camps and the latrine of about two thousand cubits, and no shameful nakedness shall be seen in the environs of all their camps.

*(Priests)*

When the battle lines are arrayed against the enemy and - battle line against battle line - there shall go forth from the middle opening into the gap between the battle lines seven priests of the sons of Aaron, dressed in fine white linen garments: a linen tunic and linen breeches, and girded with a linen sash of twined, fine linen, violet, purple, and crimson, and a varicolored design, the work of a skillful workman, and decorated caps on their heads; the garments for battle, and they shall not take them into the sanctuary. The one priest shall walk before all the men of the battle line to encourage them for battle. In the hands of the remaining six shall be the trumpets of assembly the trumpets of memorial, the trumpets of the alarm, the trumpets of pursuit, and the trumpets of reassembly. When the priests go out into the gap between the battle lines, seven Levites shall go out with them. In their hands shall be seven trumpets of rams' horns. Three officers from among the Levites shall walk before the priests and the Levites. The priests shall blow the two trumpets of assembly [ . . . ] of battle upon fifty shields, and fifty infantrymen shall go out from the one gate and [ . . . ] Levites, officers. With each battle line they shall go out according to all this order [ . . . ] men of the infantry from the gates and they shall take position between the two battle lines, and [ . . . ] the battle [ . . . ] the trumpets shall blow continually to direct the slingmen until they have completed hurling seven times. Afterwards the priests shall blow on the trumpets of return, and they shall go along the side of the first battle line to take their position. The priests shall blow on the trumpets of assembly, and the three divisions of infantry shall go out from the gates and stand between the battle lines, and beside them the cavalrymen, sat the right and at the left. The priests shall blow on their trumpets a level note, signals for the order of battle. And the columns shall be deployed into their formations, each to his position. When they have positioned themselves in three formations, the priests shall blow for them a second signal, a low legato note, signals for advance, until they draw near to the battle line of the enemy and take hold of their weapons. Then the priests shall blow on the six trumpets of the slain a sharp staccato note to direct the battle, and the Levites and all the people with rams' horns shall blow a great battle alarm together in order to melt the heart of the enemy. With the sound of the alarm, the battle darts shall fly out to bring down the slain. Then the sound of the rams' horns shall quiet, but on the trumpets the priests shall continue to blow a sharp staccato note to direct the signals of battle until they have hurled into the battle line of the enemy seven times. Afterwards, the priests shall blow for them the trumpets of retreat, a low note, level and legato. According to this rule the priests shall blow for the three divisions. When the first division throws, the priests and the Levites and all the people with rams' horns shall blow a great alarm to direct the battle until they have hurled seven times. Afterwards, the priests shall blow for them the trumpets of retreat [ . . . ] and they shall take their stand in their positions in the battle line, [ . . . ] and shall take up position [ . . . ] the slain, and all the people with rams' horns shall blow a very loud battle alarm, and as the sound goes out their hands shall begin to bring down the slain, and all the people shall quiet the sound of alarm, but the priests shall continue sounding on the trumpets the slain to direct the fighting, until the enemy is defeated and turns in retreat. The priests shall blow the alarm to direct the battle, and when they have been defeated before them, the priests shall blow the trumpets of assembly, and all the infantry shall go out to them from the midst of the front battle lines and stand, six divisions in addition to the division which is engaged in battle: altogether, seven battle lines, twenty-eight thousand soldiers, and six thousand horsemen. All these shall pursue in order to destroy the enemy in God's battle; a total annihilation The priests shall blow for them the trumpets of pursuit, and they shall divide themselves for a pursuit of annihilation against all the enemy. The cavalry shall push the enemy back at the flanks of the battle until they are destroyed. When the slain have fallen, the priests shall continue blowing from afar and shall not enter into the midst of the slain so as to be defiled by their unclean blood, for they are holy. They shall not allow the oil of their priestly anointment to be profaned with the blood of the vainglorious nations.

*(Rules of engagement)*

Rule for changing the order of the battle divisions, in order to arrange their position against [ . . . ] a pincer movement and towers, lien arc and towers, and as it draws slowly forward, then the columns and the flanks go out from the two sides of the battle line that the enemy might become discouraged. The shields of the soldiers of the towers shall be three cubits long, and their lances eight cubits long. The towers shall go out from the battle line with one hundred shields on a side. For they shall surround the tower on the three frontal sides, three hundred shields in all. There shall be three gates to a tower, one on the right and one on the left. Upon all the shields of the tower soldiers they shall write: on the first, "Michael," on the second, "Gabriel," on the third, "Sariel," and on the fourth "Raguel." "Michael" and "Gabriel" on the right, and "Sariel" and "Raguel" on the left.

And [ . . . ] for to the four [ . . . ] They shall establish an ambush for the battle line of [ . . . ] and [ . . .] they shall fall on the slain [ . . . ]

Of our camps, and to keep ourselves from any shameful nakedness, and he (Moses) told us that You are in our midst, a great and awesome God, plundering all of our enemies before us. He taught us from of old through a, out generations, saying, when you approach the battle, the priest shall stand and speak unto the people, saying, "Hear O Israel, you are approaching the battle against your enemies today. Do not be afraid nor fainthearted. Do not tremble, nor be terrified because of them, for your God goes with you, to fight for you against your enemies, and to save you" (Deut. 20:2-4) Our officers shall speak to all those prepared for battle, those willing of heart, to strengthen them by the might of God, to turn back all who have who have lost heart, and to strengthen all the valiant warriors together. They shall recount that which You spoke by the hand of Moses, saying: "And when there is a war in your land against the adversary who attacks you, then you shall sound an alarm with the trumpets that you might be remembered before your God and be saved from your enemies" (Num. 10:9).

*(Who is like the LORD)*

Who is like You, O God of Israel, in heaven and on earth, that he can perform in accordance with Your great works and Your great strength. Who is like Your people Israel, whom You have chosen for Yourself from all the peoples of the lands; the people of the saints of the covenant, learned in the statutes, enlightened in understanding [ . . . ] those who hear the glorious voice and see the holy angels, whose ears are open; hearing deep things. O God, You have created the expanse of the skies, the host of luminaries, the task of spirits and the dominion of holy ones, the treasures of Your glory [ . . . ] clouds. He who created the earth and the limits of her divisions into wilderness and plain, and her offspring, with the fruits, the circle of the seas, the sources of the rivets, and the rift of the deeps, wild beasts and winged creatures, the form of man and the generations of his seed, the confusion of language and the separation of peoples, the abode of clans and the inheritance of the lands, [ . . . ] and holy festivals, courses of years and times of eternity [ . . . ] these we know from Your understanding which [ . . . ] Your ears to our cry, for [ . . . ] his house [ . . . ] Truly the battle is Yours, and by the strength of Your hand their corpses have been broken to pieces, without anyone to bury them. Indeed, Goliath the Gittite a mighty man of valor, You delivered into the hand of David, Your servant, because he trusted in Your great name and not in sword and spear. For the battle is Yours. He subdued the Philistines many times by Your holy name. Also by the hand of our kings You rescued us many times because of Your mercy; not according to our works, for we have acted wickedly, nor for the acts of our rebelliousness. The battle is Yours, the strength is from You, sit is not our own. Neither our power nor the strength of our hand have done valiantly, but rather by Your power and the strength of Your great valor. Just as You told us in time past, saying: "There shall come forth a star out of Jacob, a scepter shall rite out of Israel, and shall crush the forehead of Moab and tear down the sons of Sheth, and he shall be a descendent of Jacob and shall destroy the remnant from the city, and the enemy shall be a possession, and Israel shall do valiantly (Num. 24:17-19). By the hand of Your anointed ones, seers of things appointed, You have told us about the times of the wars of Your hands in order that You may glorify Yourself [fight] among our enemies, to bring down the hordes of Belial, the seven vainglorious nations, at the hand of the oppressed whom You have redeemed with power and retribution; a wondrous strength. A heart that melts shall be as a door of hope. You will do to them as You did to Pharaoh and the officers of his chariots in the Red Sea. You will ignite the humble of spirit like a fiery torch of fire in a sheaf, consuming the wicked. You shall not turn back until the annihilation of the guilty. In time past You foretold the appointed time for Your hand is powerful work against the Kittim, saying: And Assyria shall fall by a sword not of man, and a sword, not of men, shall consume him (Isa. 31: 8).

For into the hand of the oppressed You will deliver the enemies of all the lands; into the hands of those who are prostrate in the dust, in order to bring down all mighty men of the peoples, to return the recompense of the wicked on the head of [ . . . ], to pronounce the just judgment of Your truth on all sons of man, and to make for Yourself an everlasting name among the people [ . . . ] the wars, and to show Yourself great and holy before the remnant of the nations, so that they may know that You are God [ . . . ] when You carry out judgments on Gog and on all his company that are assembled about us [ . . . ] for You will do battle against them from the heavens [ . . . ] upon them for confusion [ . . . ] For You have a multitude of holy ones in the heavens and hosts of angels in Your exalted dwelling to praise Your name. The chosen ones of the holy people You have established for Yourself in a community. The number (or The book) of the names of all their host is with You in Your holy dwelling, and the number of the holy ones is in the abode of Your glory. Mercies of blessing [ . . . ] and Your covenant of peace You engraved for them with a stylus of life in order to reign over them: for all time, commissioning the hosts of Your elect by their thousands and tens of thousands together with Your holy ones and Your angels, and directing them in battle so as to condemn the earthly adversaries by trial with Your judgments. With the elect of heaven they shall prevail.

And You, O God, are awesome in the glory of Your dominion, and the company of Your holy ones is in our midst for eternal support. We shall direct our contempt at kings, derision and disdain at mighty men. For the Lord is holy, and the King of Glory is with us together with the holy ones. Mighty men and] a host of angels are with our commissioned forces. The Hero of War is with our company, and the host of His spirits is with our steps [ . . . ] as the clouds and as the mist covering the earth, and as a steady downpour shedding judgment on all her offspring.

*(Inheritance)*

Rise up, O Hero, take Your captives, O Glorious One, take Your plunder, O You who do valiantly. Lay Your hand upon the neck of Your enemies, and Your foot upon the backs of the slain. Crush the nations, Your adversaries, and may Your sword devour guilty flesh. Fill Your land with glory, and Your inheritance with blessing. An abundance of cattle in Your fields; silver and gold and precious stones in Your palaces. O Zion, rejoice greatly, and shine with joyful songs, O Jerusalem. Rejoice, all you cities of Judah, open your gates forever that the wealth of the nations might be brought to you, and their kings shall serve you. All they that oppressed you shall bow down to you, and the dust of your feet they shall lick. O daughters of my people shout out with a voice of joy, adorn yourselves with ornaments of glory Rule over the kingdom of the [ . . . ] and Israel to reign eternally.

[ . . . ] them the mighty men of war, O Jerusalem [ . . . ] be exalted above the heavens, O Lord, and let Your glory be above all the earth [ . . . ]

And then the Chief Priest shall stand his brothers the priests, the Levites, and all the elders of the army with him. They shall bless from their position, the God of Israel and all His works of truth, and they shall curse Belial there and all the spirits of his forces. And they shall say response: "Blessed is the God of Israel for all His holy purpose and His works of truth. And blessed are those who serve Him righteously, who know Him by faith. And cursed is Belial for his contentious purpose and accursed for his reprehensible rule. And cursed are all the spirits of his lot for their wicked purpose. Accursed are they for all their filthy, dirty service. For they are a lot of darkness, but the lot of God is light eternal. You are the God of our fathers. We bless Your name forever, for we are an eternal people. You made a covenant with our fathers and will establish it for their seed throughout the ages of eternity. In all the testimonies of Your glory there has been remembrance of Your kindness in our midst as an assistance to the remnant and the survivors for the sake of Your covenant and to recount Your works of truth and the judgments of Your wondrous strength. And You, O God, created us for Yourself as an eternal people, and into the lot of light You cast us in accordance with Your truth. You appointed the Prince of Light from of old to assist us, for in His lot are all sons of righteousness and all spirits of truth are in his dominion. You yourself made Belial for the pit, an angel of malevolence, his dominion is in darkness and his counsel is to condemn and convict. All the spirits of his lot - the angels of destruction - walk in accord with the rule of darkness, for it is their only desire. But we, in a lot of Your truth, rejoice in Your mighty hand. We rejoice in Your salvation, and revel in Your help and Your peace. Who is like You in strength, O God of Israel, and yet Your mighty hand is with the oppressed. What angel or prince is like You for Your effectual support, for of old You appointed for Yourself a day of great battle [ . . . ] to support truth and to destroy iniquity, to bring darkness low and to lend might to light, and to [ . . . ] for an eternal stand, and to annihilate all the Sons of Darkness and bring joy to all the Sons of Light [ . . . ] for You Yourself designated us for an appointed time [ . . . ] like the fire of His fury against the idols of Egypt.

*(After the battle)*

After they have withdrawn from the slain to enter the camp, all of them shall sing the hymn of return. In the morning they shall wash their clothes, cleanse themselves of the blood of the sinful bodies, and return to the place where they had stood, where they had formed the battle line before the slain of the enemy fell. There they shall all bless the God of Israel and joyously exalt His name together. They shall say in response: "Blessed is the God of Israel, who guards loving-kindness for His covenant and the appointed times of salvation for the people He redeems. He has called those who stumble unto wondrous accomplishments, and He has gathered a congregation of nations for annihilation without remnant in order to raise up in judgment those whose heart has melted, to open a mouth for the dumb to sing God's mighty deeds, and to teach feeble hands warfare. He gives those whose knees shake strength to stand, and strengthens those who have been smitten from the hips to the shoulder. Among the poor in spirit [ . . . ] a hard heart, and by those whose way is perfect shall all wicked nations come to an end; there will be no place for all their mighty men. But we are the remnant of Your people. Blessed is Your name, O God of loving-kindness, the One who kept the covenant for our forefathers. Throughout all our generations You have made Your mercies wondrous for the remnant of the people during the dominion of Belial. With all the mysteries of his hatred they have not led us astray from Your covenant. His spirits of destruction You have driven away from us. And when the men of his dominion condemned themselves, You have preserved the lives of Your redeemed. You raised up the fallen by Your strength, but those who are great in height You will cut down to humble them. And there is no rescuer for all their mighty men, and no place of refuge for their swift ones. To their honored men You will return shame, and all their vain existence shall be as nothing. But we, Your holy people, shall praise Your name for Your works of truth. Because of Your mighty deeds we shall exalt your splendor in [ . . . ] appointed times of eternity, at the beginning of day, at night and at dawn and dusk. For Your glorious purpose is great and Your wondrous mysteries are in Your high heavens, to raise up those for Yourself from the dust and to humble those of the gods.

Rise up, rise up, O God of gods, and raise Yourself in power, O King of Kings [ . . . ] let all the Sons of Darkness scatter from before You. Let the light of Your majesty shine forever upon gods and men, as a fire burning in the dark places of the damned. Let it burn the damned of Sheol, as an eternal burning among the transgressors [ . . . ] in all the appointed times of eternity.

They shall repeat all the thanksgiving hymns of battle there and then return to their camps [ . . . ] For it is a time of distress for Israel, a fixed game of battle against all the nations. The purpose of God is eternal redemption, but annihilation for all nations of wickedness. All those prepared for battle shall set out and camp opposite the king of the Kittim and all the forces of Belial that are assembled with him for a day of vengeance by the sword of God.

Then the Chief Priest shall stand, and with him his brothers the priests, the Levites, and all the men of the army. He shall read aloud the prayer for the appointed time of battle, as is written in the book Sereth Itto (The Rule of His Time), including all the words of their thanksgivings. Then he shall form there all the battle lines, as written in the Book of the War. Then the priest appointed for the time of vengeance by all his brothers shall walk about and encourage them for the battle, and he shall say in response: "Be strong and courageous as warriors. Fear not, nor be discouraged and let not your heart be faint. Do not panic, neither be alarmed because of them. Do not turn back nor flee from them. For they are a wicked congregation, all their deeds are in darkness; it is their desire. They have established all their refuge in a lie, their strength is as smoke that vanishes, and all their vast assembly is as chaff which blows away [ . . . ] desolation, and shall not be found. Every creature of greed shall wither quickly away like a flower at harvest time [ . . . ] Come, strengthen yourselves for the battle of God, for this day is an appointed time of battle for God is against all the nations [ . . . ] judgment upon all flesh. The God of Israel is raising His hand in His wondrous strength against all the spirits of wickedness.

[ . . . ] mighty ones of the gods are girding themselves for battle, and the formations of the holy ones are readying themselves for a day of vengeance [ . . . ] the God of Israel [ . . . ] to remove Belial [ . . . ] in his hell [ . . . ] until every source of [ . . . ] is come to an end. For the God of Israel has called out a sword against all the nations, and by the holy ones of His people He will do mightily.

They shall carry out all this Rule on that day at the place where they stand opposite the camps of the Kittim. Then the priests shall blow for them the trumpets of remembrance. The gates of war shall open, and the infantry shall go out and stand in columns between the battle lines. The priests shall blow for them a signal for the formation and the columns shall deploy at the sound of the trumpets until each man has taken his station. Then the priests shall blow for them a second signal: signs for confrontation. When they stand near the battle line of the Kittim, within throwing range, each man shall raise his hand with his weapon of war. Then the six priests shall blow on the trumpets of the slain a sharp staccato note to direct the fighting. The Levites and the all the people with rams' horns shall blow a battle signal, a loud noise. As the sound goes forth, the infantry shall begin to bring down the slain of the Kittim, and all the people shall cease the signal, but the priests shall continue blowing on the trumpets of the slain and the battle shall prevail against the Kittim.

When Belial prepares himself to assist the Sons of Darkness, and the slain among the infantry begin to fall by God's mysteries and to test by these mysteries all those appointed for battle, the priests shall blow the trumpets of assembly so that another battle line might go forth as a battle reserve, and they shall take up position between the battle lines. For those employed in battle they shall blow a signal to return. Then the Chief Priest shall approach and stand before the battle line, and shall encourage their heart by the wondrous might of God and fortify their hands for His battle.

And he shall say in response: "Blessed is God, for He tests the heart of His people in the crucible. And not [ . . . ] have your slain [ . . . ] For you have obeyed from of old the mysteries of God. Now as for you, take courage and stand in the gap, do not fear when God strengthens [ . . . ] hand, and He shall appoint their retribution with burning [ . . . ] those tested by the crucible. He shall sharpen the implements of war, and they shall not become blunt until all the nations of wickedness come to an end. But, as for you, remember the judgment of Nadab and Abihu, the sons of Aaron, by whose judgment God showed Himself holy before all the people. But Eleazar and Ithamar He preserved for Himself for an eternal covenant of priesthood.

But, as for you, take courage and do not fear them for their end is empty and their desire is for the void. Their support is without strength and they do not know that from the God of Israel is all that is and that will be. He [ . . . ] in all which exists for eternity. Today is His appointed time to subdue and to humiliate the prince of the realm of wickedness. He will send eternal support to the company of His redeemed by the power of the majestic angel of the authority of Michael. By eternal light He shall joyfully light up the covenant of Israel peace and blessing for the lot of God; to exalt the authority of Michael among the lords and the dominion of Israel among all flesh. Righteousness shall rejoice on high, and all sons of His truth shall rejoice in eternal knowledge. But as for you, O sons of His covenant, take courage in God's crucible, until He shall wave His hand and complete His fiery trials; His mysteries concerning your existence

And after these words the priests shall blow for them a signal to form the divisions of the battle line. The columns shall be deployed at the sound of the trumpets, until each man has taken his station. Then the priests shall blow another signal on the trumpets, signs for confrontation. When the infantry has approached the battle line of the Kittim, within throwing range, each man shall raise his hand with his weapon. Then the priests shall blow on the trumpets of the slain and the Levites and all the people with rams' horns shall sound a signal for battle. The infantry shall attack the army of the Kittim, and as the sound of the signal goes forth, they shall begin to bring down their slain. Then all the people shall still the sound of the signal, while the priests continuously blow on the trumpets of the slain, and the battle prevails against the Kittim, and the troops of Belial are defeated before them.. Thus in the third lot [ . . . ] to fall slain [ . . . ]

And in the seventh [ . . . ] , when the great hand of God shall be lifted up against Belial and against all the forces of his dominion for an eternal slaughter [ . . . ] and the shout of the holy ones when they pursue Assyria. Then the sons of Japheth shall fall, never to rise again, and the Kittim shall be crushed without remnant and survivor. So the God of Israel shall raise His hand against the whole multitude of Belial. At that time the priests shall sound a signal on the six trumpets of remembrance, and all the battle formations shall be gathered to them and divide against all the camps of the Kittim So [ . . . ] completely destroy them. And when the sun hastens to set on that day, the Chief Priest and the priests and the Levites who are with him, and the chiefs of the battle lines and the men of the army shall bless the God of Israel there. They shall say in response: "Blessed is Your name, O God of gods, for You have done wondrous things for Your people, and have kept Your covenant for us from of old. Many times You have opened the gates of salvation for us for the sake of Your covenant. And You provided for our affliction in accord with Your goodness toward us. You, O God of Righteousness, have acted for the sake of Your name."

Then they shall gather in the camp that night for rest until the morning. In the morning they shall come to the place of the battle line, where the mighty men of the Kittim fell, as well as the multitude of Assyria, and the forces of all the nations that were assembled unto them, to see whether the multitude of slain are dead - with none to bury them; those who fell there by the sword of God. And the High Priest shall approach there with his deputy, his brothers the priests, and the Levites with the leader of the battle, and all the chiefs of the battle lines and their officers [ . . . ] together. When they stand before the slain of the Kittim, they shall praise the God of Israel. And they shall say in response [ . . . ] to God most high and [ . . . ]

[ . . . ] You have done wonders upon wonders with us, but from of old there has been nothing like it, for You have known our appointed time. Today Your power has shined forth for us, and You have shown us the hand of Your mercies with us in eternal redemption, in order to remove the dominion of the enemy, that it might be no more; the hand of Your strength. In battle You shall show Yourself strong against our enemies for an absolute slaughter. Now the day is pressing upon us to pursue their multitude, for You [ . . . ] and the heart of warriors You have broken so that no one is able to stand. Yours is the might, and the battle is in Your hand, and there is no God like You [ . . . ] Your [ . . . ] and the appointed times of Your will, and reprisal [ . . . ] Your enemies, and You will cut off from [ . . . ] is [ . . . ] And we shall direct our contempt at kings [ . . . ] derision and disdain at mighty men. For our Majestic One is holy. The King of Glory is with us and the host of His spirits is with our steps. Our horsemen are as the clouds and as the mist covering the earth; as a steady downpour shedding judgment on all her offspring.

Rise up, O Hero! Take Your captives, O Glorious One, and take Your plunder, O You Who do valiantly. Lay Your hand upon the neck of Your enemies, and Your foot upon the backs of the slain. Crush the nations, Your adversaries, and let Your sword devour flesh. Fill Your land with glory, and Your inheritance with blessing. An abundance of cattle is in Your fields, silver and gold in Your palaces. O Zion, rejoice greatly, and rejoice, all you cities of Judah. Open your gates forever, so that the wealth of the nations might be brought to you, and their kings shall serve you. All they that oppressed you shall bow down to you, and they shall lick the dust of your feet. O daughters of my people, burst out with a voice of joy. Adorn yourselves with ornaments of glory, and rule over the kingdom of the [ . . . ] Your [ . . . ] and Israel for an eternal dominion.

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*Revelation 1: 1 - 3*

“The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.”

If you really want to understand the book of Revelations, one must go back to Exodus and study the exodus from Egypt and the events that took place. Look at the plagues and events that took place. We see many events of similarity happening in the world today. But until we see the abomination of desolation that is spoken of by Daniel, then the end is not here.

“And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.” Daniel 9: 27

“Then he shall turn his face toward the fort of his own land: but he shall stumble and fall, and not be found. Then shall stand up in his estate a raiser of taxes in the glory of the kingdom: but within few days he shall be destroyed, neither in anger, nor in battle. And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries. And with the arms of a flood shall they be overflown from before him, and shall be broken; yea, also the prince of the covenant.” Daniel 11: 19 - 22

Satan standing on God’s holy mountain, claiming to be the savior and bringer of peace for all who will worship him.

*False Prophets*

*“*If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God proveth you, to know whether ye love the LORD your God with all your heart and with all your soul. Ye shall walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him. And that prophet, or that dreamer of dreams, shall be put to death; because he hath spoken to turn you away from the LORD your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the LORD thy God commanded thee to walk in. So shalt thou put the evil away from the midst of thee. If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers; Namely, of the gods of the people which are round about you, nigh unto thee, or far off from thee, from the one end of the earth even unto the other end of the earth; Thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him: But thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people. And thou shalt stone him with stones, that he die; because he hath sought to thrust thee away from the LORD thy God, which brought thee out of the land of Egypt, from the house of bondage. And all Israel shall hear, and fear, and shall do no more any such wickedness as this is among you. If thou shalt hear say in one of thy cities, which the LORD thy God hath given thee to dwell there, saying, Certain men, the children of Belial, are gone out from among you, and have withdrawn the inhabitants of their city, saying, Let us go and serve other gods, which ye have not known; Then shalt thou inquire, and make search, and ask diligently; and, behold, if it be truth, and the thing certain, that such abomination is wrought among you; Thou shalt surely smite the inhabitants of that city with the edge of the sword, destroying it utterly, and all that is therein, and the cattle thereof, with the edge of the sword. And thou shalt gather all the spoil of it into the midst of the street thereof, and shalt burn with fire the city, and all the spoil thereof every whit, for the LORD thy God: and it shall be an heap for ever; it shall not be built again. And there shall cleave nought of the cursed thing to thine hand: that the LORD may turn from the fierceness of his anger, and show thee mercy, and have compassion upon thee, and multiply thee, as he hath sworn unto thy fathers; When thou shalt hearken to the voice of the LORD thy God, to keep all his commandments which I command thee this day, to do that which is right in the eyes of the LORD thy God.” Deut. 13: 2 - 19

**Prophets**

“Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called: Mercy unto you, and peace, and love, be multiplied. Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities. Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee. But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves. Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core. These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever. And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him. These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage. But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit. But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And of some have compassion, making a difference: And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh. Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.” Jude 1 - 25

*End of days and signs*

The end of days will be like it was in Exodus and Egypt, Noah‘s flood and Sodom and Gomorrah. As in the days of Noah and Sodom, the people will be sinning in a certain way. Not just with fallen angels, but also in homosexual relations and worshiping of false gods. They where both destroyed, one by water and the other by fire. The end will be by fire as in Genesis 19: 24, Psalms 11:6, 18: 8 - 13, 21:9 and 50: 3. We find it again in Revelations 8: 7 and 13:13. Fire is in the Strong’s under 4442. Second Peter 3: 7 tells us the world is reserved for fire. This reminds us of Daniel 3: 19 in which it says;

“But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up. Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abednego: therefore he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated. And he commanded the most mighty men that were in his army to bind Shadrach, Meshach, and Abednego, and to cast them into the burning fiery furnace. Then these men were bound in their coats, their hosen, and their hats, and their other garments, and were cast into the midst of the burning fiery furnace. Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flames of the fire slew those men that took up Shadrach, Meshach, and Abednego. And these three men, Shadrach, Meshach, and Abednego, fell down bound into the midst of the burning fiery furnace. Then Nebuchadnezzar the king was astonied, and rose up in haste, and spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king. He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God. Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and spake, and said, Shadrach, Meshach, and Abednego, ye servants of the most high God, come forth, and come hither. Then Shadrach, Meshach, and Abednego, came forth of the midst of the fire. And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them. Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God. Therefore I make a decree, That every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meshach, and Abednego, shall be cut in pieces, and their houses shall be made a dunghill: because there is no other God that can deliver after this sort. Then the king promoted Shadrach, Meshach, and Abednego, in the province of Babylon.” Daniel 3: 18 - 30

They walked through the fire, as the elect will do in the end of days. In I Kings 8: 51 says, “For they be thy people, and thine inheritance, which thou broughtest forth out of Egypt, from the midst of the furnace of iron:”. In Egypt there was a taxer, taskmaster, of the people show up and tax them into bondage. “Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land. Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses. But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel” Exodus 1: 10 - 12.

But this raiser of taxes will be in the end of days and not last.

“Then shall stand up in his estate a raiser of taxes in the glory of the kingdom: but within few days he shall be destroyed, neither in anger, nor in battle” Daniel 11: 20.

What will the people be like at the end of days. This is told to us as well and see if this is not the way it is today?

“This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, Traitors, heady, highminded, lovers of pleasures more than lovers of God; Having a form of godliness, but denying the power thereof: from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, Ever learning, and never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. But they shall proceed no further: for their folly shall be manifest unto all men, as their's also was. But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience, Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me. Yea, and all that will live godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving, and being deceived. But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, throughly furnished unto all good works.” II Timothy 3

*Where are we headed now in this country*?

There are that take things to extremes. Be not shaken or worried about the things to come if you are in Christ. We should however be wise, as the serpent, for the end of times. The United States government has elected a new president and he and has been in office for almost a year now. He and congress have moved very quickly in passing many bills, and spent a lot of money. Let us exam some. Bank bailouts was one of the first. The monetary system is one way to control people. As in Egypt, the Pharaoh controlled the money and what people made. The bank bailouts not only was supposed to be in response to saving the banking system, but also started a control on how much people can be earned. This started many years ago with the minimum wage act. The U.S. Department of Labor states; “The Fair Labor Standards Act (FLSA) , which prescribes standards for the basic minimum wage and overtime pay, affects most private and public employment. It requires employers to pay covered employees who are not otherwise exempt at least the federal minimum wage and overtime pay of one-and-one-half-times the regular rate of pay. For nonagricultural operations, it restricts the hours that children under age 16 can work and forbids the employment of children under age 18 in certain jobs deemed too dangerous. For agricultural operations, it prohibits the employment of children under age 16 during school hours and in certain jobs deemed too dangerous. The Act is administered by the Employment Standards Administration's Wage and Hour Division within the U.S. Department of Labor.” There is also the auto industry bail outs, auto, that have taken place this year. Wikipedia states, “The annual government **deficit** refers to the difference between government receipts and spending. Logically, the deficit is equal to annual increase in the debt. However, there is certain spending (supplemental appropriations and the surplus tax receipts in the Social Security program) that add to the debt but are excluded from the deficit. For example, during 2008 the budget deficit was $455 billion but the national debt increased by $1 trillion, the first time it has done so in a single year.[[2]](file:///J:\watchman\%20\%20cite_note-1)[[3]](file:///J:\watchman\%20\%20cite_note-2) The total debt has increased over $500 billion each year since [FY](file:///J:\wiki\Fiscal_year) 2003, considering both budgeted and non-budgeted spending.[[4]](file:///J:\watchman\%20\%20cite_note-3)” There is also health care reform, control of the media in the fairness doctrine and the push to require public service. Spending is at an unprecedented high.

The federal spending for 2008 and 2009 are;

Chart, pie chart

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Chart, line chart, histogram

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“WASHINGTON – The federal budget deficit tripled to a record $1.4 trillion for the 2009 fiscal year that ended last week, congressional analysts said Wednesday.

The Congressional Budget Office estimate, while expected, is bad news for the White House and its allies in Congress as they press ahead with health care overhaul legislation that could cost $900 billion over the next decade.

The unprecedented flood of red ink flows from several factors, including a big drop in tax revenues due to the recession, $245 billion in emergency spending on the Wall Street bailout and the takeover of mortgage giants Fannie Mae and Freddie Mac. Then there is almost $200 billion in costs from President Barack Obama's economic stimulus bill, as well as increases in programs such as unemployment benefits and food stamps.

The previous record deficit was $459 billion and was set just last year.” Associated Press

*How to prepare*

To be ready for the end of days, one must be spiritually ready. You must have a relationship and trust in God. Next, people need to prepare themselves for some possible hard times. Israel made it through Exodus because they had God while the Egyptians did not. That is a precursor of events to come and how to prepare. Two books that should be read are “The new economic disorder” by Larry Bates and “God’s plan in the coming depression” by David Wilkerson. Both of these books lay out how one should recognize what is going on and that we should be prepared for less food and more economic stress. This not only involves having food and money, but also places to go for safety. The “Great Depression” in this county will be mild compared for what is to come. For like in Egypt, Pharoah will take total control and we will be moved into a one world system. Some believe this is like the European Union or United Nations. Others turn to what Islam is doing today and its way to take over the world, saying it is not politically correct to speak of this, yet it is true they are trying to convert the world. Here is a map of the world when Islam was in control before the crusades.

Map

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Wikipedia

Some say it is doing so not as Christianity is by preaching the Word, but in the way the Word speaks of the Anti Christ. The U.S. president stated that;

“WASHINGTON -- President Barack Obama on Tuesday praised American Muslims for enriching the nation's culture at a dinner to celebrate the Islamic holy month of Ramadan.

"The contribution of Muslims to the United States are too long to catalog because Muslims are so interwoven into the fabric of our communities and our country," Obama said at the iftar, the dinner that breaks the holiday's daily fast.” Fox news 09-01-2009

This is stated from the midst of the people. It is like Satan did in the garden, midst of.

Walid Shoebat stated that;

“When I finally realized the lies and myths I was taught, it is my duty as a righteous person to speak out

The Israeli Arab Conflict is not about geography but about Jew hatred; Throughout the Islamic as well as Christendom's history Jews have been persecuted, the persecution of Israel is just the same as the old antisemitism.

The Arab refugees are being used as pawns' to create a terror breeding ground, as a form of aggression against Israel.

The Arab refugee problem was caused by Arab aggression and not Israel. Why should Israel be responsible for their fate?

No one (Arab or Jew) has a "right of return". Jews who fled Arab persecution from 1948 to 1956 should have no right of return to Arab lands, and Arabs who ran away in 1948 and 1967 should have no right of return either. This should end all argument. Yet the Jews accept this judgment, while the Arabs reject EVERYTHING.” *- Walid Shoebat*

(From, <http://www.shoebat.com/> )

Walid Shoebat stated that Islam wants its followers to die for it’s religion but that in Christianity, God died for His believers. Islam may very well be the Anti-Christ in the Bible. Could Mr. Shoebat be right? Satan has many names that he is referred to. Desolator, Death, Tree of good and evil, Dragon, beast, morning star, rock of Tyre, serpent, Prince of Power of air, tempter to name some. One thing is that Satan was cursed by God. The word curse in the Hebrew is alah.

How to survive the end of days? Pay off your debts and prepare yourself. GOD told us over and over in the Torah, obey His commandments and He will be with you. To make it in the end of days of the flesh, obey His Commandments. It is your works by your faith that you obey.

*A picture containing black, white, old, sculpture

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*San Nazario*

*Mark 13, Luke 21 and Matthew 24 gives the account of the end of days*.

**Mark 13**

“And as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings are here! And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down. And as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately, Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled? And Jesus answering them began to say, Take heed lest any man deceive you: For many shall come in my name, saying, I am Christ; and shall deceive many. And when ye shall hear of wars and rumours of wars, be ye not troubled: for such things must needs be; but the end shall not be yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these are the beginnings of sorrows. But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them. And the gospel must first be published among all nations. But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost. Now the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death. And ye shall be hated of all men for my name's sake: but he that shall endure unto the end, the same shall be saved. But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judaea flee to the mountains: And let him that is on the housetop not go down into the house, neither enter therein, to take any thing out of his house: And let him that is in the field not turn back again for to take up his garment. But woe to them that are with child, and to them that give suck in those days! And pray ye that your flight be not in the winter. For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be. And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days. And then if any man shall say to you, Lo, here is Christ; or, lo, he is there; believe him not: For false Christ’s and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect. But take ye heed: behold, I have foretold you all things. But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, And the stars of heaven shall fall, and the powers that are in heaven shall be shaken. And then shall they see the Son of man coming in the clouds with great power and glory. And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven. Now learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near: So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors. Verily I say unto you, that this generation shall not pass, till all these things be done. Heaven and earth shall pass away: but my words shall not pass away. But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray: for ye know not when the time is. For the Son of Man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: Lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch.

A picture containing text, ground, outdoor, person

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SANTOS NAZARIO and CELSO

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