

Chapter 8

Bible Prophecy: A Major Key to World Peace

Interpreting Bible Prophecy

Previous chapters gave solid evidence that the Bible is true, and more evidence for that fact is given in Chapter 10, and indirectly, in Chapters 11 and 13. Therefore, if the Bible is true, the prophecies in it quoted in this chapter and in the next must also be true. This chapter and the next give an exciting new interpretation of biblical prophecies that prove that a tolerant new world religion is true. This religion is destined to bring world peace. The next chapter is even more important than this one. But this chapter is needed to best understand it. So, to see how biblical end times prophecies will unite all people, continue reading.

Although Bible prophecies are difficult to interpret—since God has given them in a riddle-like form—they can be decoded through the Bible and history. Many Bible scholars though underestimate the symbolic nature of prophecy. Isaiah 13:10-13; 19:1, 34; Ezekiel 32:7-8; and Zephaniah 1 are all examples that require symbolic fulfillment. Thus Old Testament prophecies that state “the heavens shall be rolled together as a scroll” or “the mountains shall be melted with their blood” have been fulfilled, although not in a literal manner. Still, the more literal an interpretation is the more likely it is to be true.

The truth is that the Book of Revelation does not interpret all of its symbolic imagery. For instance, many of the things in Revelation 12 are left unexplained. Thus things like the second and third bowls (Revelation 16:3-7) are fair game to be interpreted in a symbolic manner, as long as this is done in light of other biblical symbols and their meanings. The Bible itself thus must be used to interpret the many symbols found in the Book of Revelation.¹

It must be understood though that God has given many prophecies that have multiple fulfillments. There are thus three main correct interpretations of the Bible: preterism, historicism, and futurism. According to historicism, most of the horrible things the Book of Revelation prophesies about have already happened, whereas the ones that have not yet happened might not be as terrible as previously believed. In fact, according to preterist scholars, all the end times prophecies have already been fulfilled. And Bible prophecies can even teach important lessons regardless of the details of interpretation. The next hundred years of history though might include none of the terrible punishments many Evangelical Christians have imagined, that is, so long as we repent. This is what the Bible actually teaches.

The Book of Jonah proves that the punishments foretold in the Book of Revelation can be avoided. Jonah 3:4, 10 states that, “Yet forty days, and Nineveh shall be overthrown! . . . Then God saw their works, that they turned from their evil way; and God relented from the disaster that He had said He would bring upon them, and He did not do it” (NKJV). Notice that Jonah gave no condition for this prophecy, just as Revelation does not say “if you repent these terrible things will not happen.” Therefore, this prophecy shows that the terrible things foretold in Revelation will not occur if mankind repents. Revelation shows that the nations should work now towards a world democratic government.

It is unfortunate that some people claim that prophecies are so vague that their fulfillments are arbitrary and that they can be interpreted any way you want. While this might be true if there are no more than ten prophecies that point to a specific person or event, if there are instead about

fifty prophecies that point to a specific person or event, then your interpretation is most likely correct. When other evidence is added to the prophetic evidence, the true interpretation becomes certain. These evidences include science, history, archaeology, ancient scriptures, personal revelation, and the teachings of modern prophets. Thus a holistic approach is needed before accepting or rejecting prophetic interpretations.

As mentioned, futurist scholars find terrible things in their reading of the Bible, mainly in the Book of Revelation. They have concluded that most of those terrible things have not yet happened and that they will occur during a seven-year tribulation. This will be, they believe, the final postponed seven-year period, or 70th “seven,” of Daniel 9. The seven seals, seven trumpets, and seven bowls of the Book of Revelation are supposed to be unleashed during that time. Evangelical Christians also believe there will be a rapture (to be literally caught up to meet Christ in the air) of true Christians before Christ’s final return. This rapture will either happen to the most faithful Christians before the tribulation and to all other Christians after it; only before this seven-year period; in the middle; right at the end; or three-fourths of the way through it (the Prewrath Rapture).²

These interpretations teach that true world peace cannot happen until after Jesus Christ returns in the future. Prophecy students assume that efforts to create global government before then are the work of the anti-Christ. Thus Christians refuse to before then create a democratic World Executive, Congress, and Judicial System—with a Bill of Rights and a balance of powers.

The truth is that most of the terrible things mentioned in the Book of Revelation have already happened or will not happen if mankind repents. Again, many of the things Evangelicals take literally could be fulfilled in a symbolic manner. (Many prophecies contain several symbolic elements as any honest Bible scholar will admit.) There will be no evil New World Order ruled by an anti-Christ dictator, at least if mankind repents.

Again, this chapter sets the stage for the next one. The first explains end times prophecies to show that we should not wait for Jesus to come back and inaugurate world peace. This is because God has already given us the religion to create such peace, without the need for Jesus Christ to first physically return in the future. That is what the next chapter outlines—how to create world peace. The next chapter gives evidence pointing to the Promised One of all Religions. You will learn who he is and what he taught. His teachings united with science and the other scriptures will bring world peace. Truly, we live in exciting times, and you can help to improve the world by understanding, accepting, and sharing what follows.

A New Interpretation of Biblical “End Times” Prophecies

Most Evangelicals are futurists, although this interpretation of Bible prophecy is relatively new. It was created by a Jesuit priest named Ribera (1537-1591), after which Cardinal Roberto Bellarmino (1542-1621) and later (around 1791) another Jesuit by the name of Emmanuel Lacunza also taught it. Nonetheless, it did not become a Protestant interpretation until about the mid-nineteenth century. After that, an Evangelical Christian named John Darby began to teach it in the United States and Britain, and eventually, *Scofield’s Reference Bible* brought it to popularity.³

However, despite its popularity, futurism has flaws, for instance, its inevitable message of doom. Also, without preterism and historicism, the Book of Revelation and a number of other New Testament prophecies would have had no importance to the first century Christians they were written to. It comes to reason, then, that if God was reaching out to mankind throughout

biblical history, the prophecies in His word must be relevant once they were taught to those who believed.

Many futurists believe the so-called “rapture” prophecy concerns how they will escape the horrors of Revelation (Matthew 24:40; 1 Thessalonians 4:17). They believe that all true Christians will be caught up to God before the Second Coming. How could there be any other understanding of this prophecy?

Well, to answer this question, it must first be understood that Jesus Christ literally returned to gather his elect in the year A.D. 71. This is documented later in this chapter. At that time, all the Christians who had died thus far were taken up to heaven just as 1 Thessalonians 4:16 describes. Many of these people died right before this while at work with others: for “two shall be in the field,” or “two women shall be grinding at the mill,” and “the one shall be taken, and the other left” (Matthew 24:38-41). But there was also another so-called “rapture,” during the second century, and this time it involved those Christians who were alive at Christ’s return, “we which are alive and remain” (1 Thessalonians 4:17), yet died at a later date. Many other verses confirm this realistic understanding of the rapture. This has been documented by certain Bible scholars.

The prophecies about the seven seals, trumpets, and bowls can seem to only teach futurism. Yet, although they foretell a possible horrible future, they also foretold events mainly between the day of Pentecost on up until the advent of two Great Prophets: the Báb in 1844 and Bahá'u'lláh in 1863. (The next chapter explains how this relates to the Return of Christ.) The prophecies about the seals, trumpets, and bowls fit known events of that period, as documented in Appendix C.⁴ The first table there gives literal interpretations that prove that the symbolic interpretations in the second table are true.

Each founder of a major religion was a Manifestation of God. Each began a new age, in which God gave an Everlasting Covenant, with blessings promised for obedience and curses promised for disobedience. The early Israelites promised to obey the Ten Commandments (the Inner Law) and the Torah (the Outer Law). The Ten Commandments are the Law that is the same in every age. That is why the tablets they were inscribed upon were placed within the Ark of the Covenant, while the part of the Law that changes from Manifestation to Manifestation, represented by the Torah, was placed without (1 Kings 8:9).

If the covenant is rejected, God is no longer required to keep his covenant to bless, and during each age there are those who reject the covenant and those who accept it. Thus those who reject it fall into the punishments of that age’s seven seals, trumpets, and bowls. And then, at the end of each age, another Manifestation of God comes and a New age is begun. These eras are in fact progressive overall, since they bring mankind gradually towards world peace and entrance into the spiritual worlds of God.

Thus each age had its own pattern of seven seals, trumpets, and bowls. Thus if the world does not repent it could be punished by: economic collapse, war, environmental pollution, plagues, massive volcanic eruptions, and so on. But understand that the seals, trumpets, and bowls can also be fulfilled in more symbolic manners. Thus other interpretations besides those popular with Evangelical Christians fit these end time prophecies just as well. It is possible that God gives most prophecy in a partly symbolic manner because for many future events He can only see probabilities that one thing or another will happen. The symbolism of Bible prophecies, then, could at least in certain instances allow for more than one correct interpretation. Each fulfillment, then, could have a certain probability of occurring.

Nonetheless, regardless of what happens, people need to take action now to spread spiritual truth and create a peaceful, democratic world government. So, in that spirit, the rest of this

chapter will, for the most part, explain in detail Daniel 7-9; Matthew 24; and Revelation 11-13, 17 and 21. Although it is also important to understand the other chapters of Revelation and Ezekiel 38-39, as well, some of them cannot be addressed in detail in this book. However, excellent explanations are available for those who are interested.⁵ ⁶ The information in this chapter is needed to best understand the world saving truths of the next chapter.

The 70 “Sevens” of Daniel 9

The seven-year tribulation that futurists believe will immediately precede the Second Coming has already been mentioned. This seven-year period is supposed to be the final postponed 70th “seven,” that is, the final seven-year period of the 490 year prophecy in Daniel 9:25-27. Futurists believe that at the beginning of this 70th “seven” a seven-year world peace treaty will be signed by a future anti-Christ dictator, which he will then break three-and-a half years later.

This section shows that there is another valid interpretation of this prophecy. This prophecy was revealed to Daniel in 538 B.C. It primarily concerns the year Jerusalem began to be rebuilt after the Babylonian captivity, the year Christ began his ministry, the year Christ was crucified, the year when the gospel went to the Gentiles, and the destruction of Jerusalem by the Romans.

Daniel 9:25 says, “. . . From the issuing of the decree to restore and rebuild Jerusalem until the Anointed One, the ruler, comes, there will be seven ‘sevens,’ and sixty-two ‘sevens’” (NIV). This Anointed One is the Messiah, Jesus Christ. As shall be explained, the decree to restore and rebuild Jerusalem was made in 457 B.C., during the seventh year of Artaxerxes. This verse states that there would be sixty-nine Sabbath cycles between this year and the year the Messiah would begin his ministry.

Many scholars claim that Artaxerxes gave the decree to restore and rebuild Jerusalem in 444/443 B.C., during his twentieth year. They reckon his regnal years from Nisan 1.⁷ This decree though just renewed the first one. The second decree was given on Nisan 1. According to most scholars, this was on the Julian date of April 3, 444 B.C. Many Bible scholars though still incorrectly date the second decree to March 5, 444 B.C. (Julian). But this was about one month before Nisan 1, since the Jews began the month of Nisan on the second or third day of the hidden moon nearest to the Spring Equinox.⁸

The prophecy mentions 7 “sevens” plus 62 “sevens,” which equals 69 “sevens,” or 483 years (69×7 years = 483 years). Thus 483 years after 444 B.C. is A.D. 40. But Jesus Christ was not alive in A.D. 40. Thus some scholars claim the 69 “sevens” should be counted from 444 B.C. using prophetic years of 360 days each. This would place the crucifixion in A.D. 33. So, did the ancient Babylonians, Persians, or Israelites use a 360-day calendar at the time of Daniel?

The Babylonians used a lunar-solar calendar at the time of Daniel. This calendar averaged about 365 days per year. The claim that Noah used a 360-day calendar is false. He used a lunar-solar calendar.⁹ The ancient Egyptians used a 360-day calendar, but they added five days to the end of each year. The patriarch Abraham was an Amorite, so he probably used a lunar-solar calendar. The Persians before the early fifth century B.C. used a 360-day calendar, but they added a leap month every six years. This suggests that this prophecy about these 490 years given by Daniel is to be calculated using a solar year (of 365.242 days each).

There is no proof that the Israelites used a 360-day calendar, but there still is such a thing as a prophetic year, which is based on sacred geometry, musical harmonics, and a balance between lunar and solar energies.¹⁰ This year is referred to in Revelation 11:2-3, which says that forty-two

months equal 1,260 days ($42 \times 30 = 1,260$). Twelve of these thirty-day months thus equal a year of 360 days. Still, this can also refer to divine months and divine days, as explained in Chapter 9.

So, using a prophetic year, some scholars claim that the 69 “sevens” point to the exact day of Christ’s Triumphal Entry into Jerusalem. This day was when the Jews recognized him as “Messiah the Prince.” Most scholars state that this occurred on March 27, A.D. 33. The problem though is that 483 prophetic years after any of the days in the month of Nisan in 444 B.C. would fall after both the Triumphal Entry and the crucifixion.¹¹

Prophecies can have multiple fulfillments. But the interpretations are not arbitrary. The fit must be exact. Understand that the 490 years of Daniel 9:24 are different than the 490 years of Daniel 9:25-27. The 490 years of Daniel 9:24 should be counted from 457 B.C. to A.D. 32 (the year of Christ’s crucifixion). This was explained in Chapter 7. The other 490 years should be counted from 455 B.C. to A.D. 36, as will be explained next.

Here is the interpretation of the 490 years of Daniel 9:25-27:

These 490 years are 70 “sevens” ($70 \times 7 = 490$). These “sevens” are each seven years. The Anointed One is the Messiah, who is Jesus Christ. These verses in the NIV (except where otherwise noted) read:

- 25) Know and understand this: From the issuing of the decree to restore and rebuild Jerusalem until the Anointed One, the ruler, comes, there will be seven “sevens,” and sixty-two “sevens.” It will be rebuilt with streets and a trench, but in times of trouble.
- 26) After the sixty-two “sevens,” the Anointed One will be cut off and will have nothing. The people of the ruler who will come will destroy the city and the sanctuary. The end will come like a flood: War will continue until the end, and desolations have been decreed.
- 27) He will confirm a covenant with many for one “seven.” In the middle of the “seven” he will put an end to sacrifice and offering. [“And on the wing of abominations shall come one who makes desolate, until the decreed end is poured out on the desolator.” ASV]

The correct interpretation is elegant and straightforward. The 7 “sevens” and 62 “sevens” should be counted from year one of a Sabbath cycle. As stated, this prophecy concerns the rebuilding of Jerusalem, the year Jesus Christ began his ministry, the eradication of temple sacrifice among Christians through the atonement of Christ, and the destruction of Jerusalem at the hand of the Romans. These things were fulfilled as follows:

The anchor point for this prophecy is 457 B.C. That is when Artaxerxes I, the king of Persia, issued the decree to restore and rebuild Jerusalem (Daniel 9:25; Ezra 9:9). This was after the Jews were freed from their Babylonian captivity and many of them had returned to their homeland. Although an earlier king of Persia named Cyrus issued the first decree to rebuild Jerusalem (Isaiah 44:28; 45:13), it was Artaxerxes who gave the decree to restore and rebuild Jerusalem. The Hebrew word translated “restore” here is not used in the Old Testament to refer to the rebuilding of a city. It refers here to the restoration of Jerusalem as the capital of a self-governed Jewish people.

The right that the Jews had to rebuild their city and its walls is not mentioned in the 457 B.C. decree, but that right is implied because this decree gave the Jews the right to self-government (Ezra 7:12-26). The reason that not long after 449 B.C. Artaxerxes I commanded that the rebuilding of Jerusalem should be stopped was because the governor of Syria and Palestine had just rebelled and had declared independence from Persia. Thus Artaxerxes I feared that the Jews would also rebel if they rebuilt the walls of their capital. The Samaritans, on behalf of Persia, then attacked Jerusalem and destroyed much of the rebuilt wall and its gates to force the Jews to cease rebuilding their city (Nehemiah 1:3). The decree to rebuild Jerusalem was not renewed until 444 B.C.¹²¹³

Daniel 9:25 states there were 7 “sevens” between the 457 B.C. decree and the year when Jerusalem had been rebuilt. As explained in Chapter 6, the Jewish calendar had a seven year Sabbath cycle, during which the Jews rested their fields from farming every seventh year. The first year of the next Sabbath cycle after the 457 B.C. decree was 455/454 B.C. Again, Sabbath Years began and ended in the spring on the first day of the month of Nisan. So, there were seven Sabbath cycles between the decree and 405 B.C.—the year the rebuilding of Jerusalem was complete. (The seventh Sabbath cycle ended in the spring of 405 B.C.)

Jesus was baptized in the fall of A.D. 28. This was during a Sabbath Year. It marked the beginning of his redemptive work among the Jews. After that, the 62 “sevens” of Daniel 9:25 ended in the spring of A.D. 29. This was when he began his public ministry. The 70th “seven,” mentioned in Daniel 9:27, ended in the spring of A.D. 36. This was the end of the Sabbath Year that went from the spring of A.D. 35 to the spring of A.D. 36. The 421 page book titled *The Sabbath and Jubilee Cycle* proves that these dates are correct.¹⁴

Since A.D. 28/29 was a Sabbath Year, the seventieth Sabbath cycle of Daniel 9:27 began in A.D. 29. Three-and-a-half years later (A.D. 32), in the “middle” of the final “seven,” Christ was crucified, and this “put an end to sacrifice” (Daniel 9:27). The law that commanded Jews to practice animal sacrifice was thus ended. Three-and-a-half years after that in A.D. 36 the 70th “seven” came to an end. This was the year the Gentiles began to be taught the gospel, as will be documented next. The covenant God made with Abraham had been confirmed unto the Jews for seven years from A.D. 29 to 36 (Daniel 9:27), during which time the gospel was taught mainly to them (Matthew 10:5-6; Romans 1:16). This is a perfect fit and certainly it is the correct interpretation.

The next two paragraphs prove that the Jewish persecutor of Christians who became known as Paul was converted in A.D. 36, and therefore, based on Acts 9-10, that is the year he began to take the gospel unto the Gentiles:

The scriptures state that Paul was converted in the same year when a Jewish mob stoned Stephen to death in the presence of Jewish authorities (Acts 8). But in A.D. 32, when Jesus was crucified, it was illegal for the Jewish Council to put someone to death (John 18:31). The Romans had usurped that role for the Jews at that time. Thus it is clear that by the time of Stephen the Jews were then allowed to condemn someone to death. This change must have occurred under Vitellius in A.D. 36, when the Romans appointed him as the governor of Syria. This was done to appease the Jews. He at that time deposed Pilate (the governor of Judea) and appointed Jonathan as Jewish high priest in Caiaphas’ place. Therefore, Stephen could not have been stoned by the Jews before A.D. 36, when the Jews could once again put people to death.¹⁵

Soon after his conversion, Paul traveled to Arabia and then returned to Damascus, where he preached for three years (Acts 9:17-20; Galatians 1:17-18). Then, after escaping king Aretas, who sought to arrest him, he traveled to Jerusalem (Acts 9:19-25; 2 Corinthians 11:32-33;

Galatians 1:18). We know this escape happened no earlier than A.D. 37 because Aretas did not begin to rule until that year. Yet we also know that he escaped no later than A.D. 39 because Aretas died that year.¹⁶ Thus Paul was converted three years before King Aretas commanded that he should be arrested. King Aretas ruled from A.D. 37 to A.D. 39. Thus Paul's conversion had to have happened in A.D. 36. Thus these facts prove that the gospel began to be taught to the gentiles in that year.

Now, to attack the idea that the 490 years of Daniel 9:25-27 ended during the first century, futurists contend that in Daniel 9:27 the "he" who will confirm a covenant for one seven refers not back to the Messiah but to "the prince who is to come [whose people] will destroy the city and the sanctuary" (Daniel 9:26 NASB). They believe this prince is the anti-Christ and that three-and-a-half years after the Jewish temple is rebuilt in the near future upon the Temple Mount he will put a stop to the restored ancient Jewish practice of sacrifice and offering.¹⁷

Yet, unless you believe in reincarnation, the context of verse 26 shows that this "prince" cannot be the futurist anti-Christ. The context instead shows that this prince was alive when his people destroyed the city and the sanctuary, which as you will see occurred in A.D. 70. The next verse states that, "He will confirm a covenant with many for one 'seven.' In the middle of the 'seven' he will put an end to sacrifice and offering . . ." (NIV). And, another translation continues this verse with, "and on the wing of abominations will come one who makes desolate . . ." (NASB). This "one who makes desolate" was the Roman general Titus. In A.D. 70, he defeated the Jewish rebellion against Rome that began in A.D. 66, and he desolated both Jerusalem and the temple.

It is true that scholars dispute whether the antecedent of the pronoun "he" in Daniel 9:27 is the Messiah or the evil prince. But these verses in the Septuagint (Brenton's and Brenton's Revised) and their poetic structure in the Masoretic Text show that he who would confirm a covenant with many for one seven is the Messiah, who is mentioned in verse 26.¹⁸

The basic poetic structure the NKJV gives to Daniel 9:26-27 is: A) ". . . Messiah shall be cut off . . ." B) "the people of the prince who is to come Shall destroy the city and the sanctuary . . ." This pattern then repeats in verse 27: A) "he shall confirm a covenant with many for one week; But in the middle of the week He shall bring an end to sacrifice and offering." B) ". . . And on the wing of abominations shall be one who makes desolate . . ." Thus both of the A's in this Jewish poetry refer to Christ, and both of the B's refer to Titus.¹⁹ This section and those in Chapter 7 thus prove that Jesus died in A.D. 32 in the middle of the final seven.

Matthew 24

Matthew 24:1-34 is part of an important prophetic chapter in the New Testament. These verses are also part of the Olivet Discourse. They point to events that include the three-and-a-half-year tribulation of the first Jewish revolt against Rome. This revolt occurred from A.D. 66 to 70 and ended with the destruction of the temple. This time period is also addressed in Zechariah 9-11; 13-14.²⁰

The context of the chapter is in verses 1-3. There Christ, speaking unto his disciples, foretells the destruction of the temple. They then ask him what the sign of the end of the age will be. Jesus then mentions a number of signs, all of which have since been fulfilled. For instance, he tells them that there will be earthquakes, wars, famines, pestilences, false Christs, and false prophets:

Indeed, there were many earthquakes in the region in the years leading up to A.D. 70, as Roman historians and others have documented. This includes the great earthquake that shook

Jerusalem in A.D. 67.²¹ There were also wars and rumors of wars (e.g., the Roman civil wars, the war in Britain, and the war in Armenia). However, this must refer to a local region because there have always been wars and rumors of wars throughout the world in general. Thus, unless it concerns a local region that had long been at peace, warfare cannot be a sign that the return of Christ is near. This is true of Palestine between A.D. 32 and 70, since there was peace in the empire up until Nero's reign. These wars thus helped to warn first century Christians, so they might escape as verse 16 told them to. Moreover, there were also famines and pestilences in the region during this time.²² And Josephus wrote that during this time there were many false Christs and false prophets among the Jews.²³ The New Testament also mentions false prophets then: for instance, Theudas, Judas of Galilee, and Simon Magus.²⁴

The first century Christians could not have watched for events that would occur about two thousand years in the future. The prophecies in Matthew 24 were thus fulfilled during the first century. Thus Matthew 24:34 states that Jesus would return “before this generation passes away” (NIV). This means that many of the people who were alive when he gave the Olivet Discourse would still be alive when he returned. This interpretation is correct because if Jesus were trying to say that a future generation would see his return, he would have said “before *that* generation passes away.” The disciples asked Jesus, “what will be the sign of your coming and of the end of the age?” (Matthew 24:3 NIV). This refers to the Jewish Age, which ended in A.D. 70. Verse 27 states that the sign of his coming was lightning.²⁵

So, the Jewish Age ended in A.D. 70 with the destruction of the temple, within a “generation” after Jesus spoke the Olivet Discourse. However, describing many of the same things from this time period, the Book of Revelation simply states that they will happen “soon,” “shortly,” or even that they “are at hand.” This change in language is because it was now over thirty years after Christ gave the Olivet Discourse. Some scholars do claim the Greek words in question indicate that these events were to happen “suddenly,” as opposed to the idea that they were to happen “soon.” That translation though is incorrect. The Koine Greek the New Testament was written in indicates that these things were to happen “soon” or “in a short time,” whereas the translation “suddenly” would only be appropriate in Classical Greek.²⁶

Not long before Jesus Christ returned, the Roman Emperor Nero persecuted Christians for forty-two months from mid-November of A.D. 64 to June 8, A.D. 68.²⁷ The great tribulation Matthew 24:21-22 describes though was the first Jewish War with the Romans. It began in A.D. 66 and ended in A.D. 70, after the fall of Jerusalem.²⁸ Fortunately, the Christians who lived in Jerusalem fled unto safety in the mountains of Jordan and Lebanon, as they were told to in verse 16.

Still, despite its horrors, some scholars doubt this war was bad enough to fit what Matthew 24:21 says would happen. That verse states, “For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be” (KJV). Nonetheless, this does not say it would be the worst tribulation, only that it was to be quite unique. This is proven by Exodus 11:6, Ezekiel 5:9, and Daniel 9:12.²⁹ But this war was still extremely brutal. Over one million people died and 97,000 were taken captive.³⁰ And while in the holocaust Nazi's were killing Jews, in this great tribulation Jews were killing each other.³¹ Josephus even claimed that this was the worst tribulation since creation.³²

Matthew 24:22 states, “And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened” (KJV). This does not mean that if this tribulation were not shortened every person on the planet would have been killed. Jeremiah 12:12 shows that in some contexts “all flesh” refers only to those Jews who were living in the

land of Judea. Thus, in Matthew 24:22, Jesus was saying that if the tribulation were not shortened no Jews would be left alive in that land.

Now, before this tribulation, there were some remarkable signs in the heavens. First, on February 20, A.D. 66, “a comet resembling a sword hanging over Jerusalem” was seen, which lasted until April 11.³³ In fact, during that time, on the night of March 24, A.D. 66, “a light shone round the altar and the holy house, [so] that it appeared to be bright day time.” And, according to the *Sefer Yosippon*, a heavenly face shone above the temple soon after.³⁴ Josephus wrote that, not long after this, angelic beings in a great chorus said, “Let us remove hence.” This was their proclamation that judgment and destruction was soon to fall upon the Jewish nation.³⁵

During this tribulation, in the fall of A.D. 66, Jerusalem was surrounded by Roman armies, which indicated that its desolation was near (Luke 21:20-21). This presence of the Roman armies in the Holy Land was the abomination of desolation foretold by Jesus in Matthew 24:15. This verse also said that this desolation would warn Christians to flee once they saw it. This escape of the righteous was made possible by a temporary withdrawal of the Roman armies soon after they had surrounded Jerusalem.³⁶

Daniel 9:27 foretold the desolation and destruction of the temple by the Romans. They overtook the temple and put up their standards, both inside and outside of it, after which they offered sacrifices unto them. These standards were straight staffs capped with a metal eagle with the image of Caesar right below it. Thus Jesus stated that, “Wherever the carcass will be, there the eagles will be gathered” (Matthew 24:28 Magiera). After this desolation, the Romans destroyed the temple; thus, its ruins are here referred to as a “carcass.” Although some translations say “vulture” instead of “eagle,” the translation “eagle” is found in many reliable Bible versions.

Matthew 24:29 mentions the signs that would be seen in the heavens after the Romans destroyed the temple. It states, “[Soon³⁷] after the tribulation of [the war], the sun will be darkened, and the moon will not give its light; [and] the stars will fall from heaven . . .” (NKJV Brackets mine). This prophecy does have symbolic meanings.³⁸ But it was also fulfilled literally: for on March 4, A.D. 71 there was a lunar eclipse; on March 20, A.D. 71 there was a solar eclipse; and on April 22, A.D. 71 there was a major meteor shower—all three of which were visible from Jerusalem.³⁹ The magick from these two eclipses made the return of Christ possible.

Verse 30 then states that the Jews shall see the “sign of the Son of man in heaven.” This was lightning, which fulfilled, “as the lightning comes from the east and flashes to the west, so also will the coming of the Son of Man be” (Matthew 24:27 NKJV). Indeed, just as this type of lightning never touches the ground, so too did Jesus only appear in the heavens without actually setting his feet upon the ground. This lightning reflected the devastating judgment that had come upon them, which Jesus himself had foretold.

Verse 30 also says that the wicked “shall see the son of man coming in the clouds of heaven with power and great glory.” Amazingly, reliable first and second century sources state that this happened in the first century A.D. They describe the literal return of Jesus Christ with an army of angels in the clouds of heaven in power and great judgment. According to Josephus, at sunset in early May, “there appeared in the sky over the whole land chariots and armed forces speeding through the clouds.”⁴⁰ This was even confirmed by the Midrash, Eusebius, and Tacitus.⁴¹

Matthew 24:32-33 states, “Now learn this parable from the fig tree: When its branch has already become tender, and puts forth leaves, you know that summer is near. So you also, when you see all these things [including his return in the clouds], know that it is near—at the doors” (NKJV). This means that Jesus was prophesying that he would return when summer was near.

He states that those disciples who survived should stand at the eastern gates of Jerusalem and see that the stars that rose directly to the east right before sunrise indicated that summer was near.

Some people claim that Matthew 24:32-33 represents Israel as “the fig tree.” They claim that these two verses are saying that when Israel was reborn as a nation in 1948 (“puts forth leaves”) that Jesus Christ was near, even at the door. But Luke 21:29 gives the same prophecy and states, “Behold the fig tree, and all the trees; When they now shoot forth, ye see and know that summer is nigh at hand” (KJV). This proves that the fig tree in this prophecy referred to a literal fig tree and to all the literal trees in Israel that put forth new leaves in the spring.

Although Josephus dates this return of Jesus in the clouds to early May in A.D. 66, the actual date was probably early May in A.D. 71. He was not an eyewitness, nor were the Roman armies, since they had already left the land. Thus the year of the relevant ruler (e.g., Herod Agrippa II) could have been remembered wrong or miscopied before Josephus wrote his histories. This was at a time when few people could read or write. And perhaps all of the Jewish scribes had died during the war or left the land before Jesus Christ returned. These are thus very precise literal fulfillments.

The *Darby Translation* gives a correct translation of verse 30. It states, “And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the land lament.” The wicked who were living lamented, and the wicked who had died between the beginning of Christ’s ministry and this year lamented, and their spirits, which were upon the land, were gathered and cast into the fire (Matthew 13:49-50).

A trumpet then sounded and angels came down and gathered together the righteous spirits who were upon the land (Matthew 24:31). These people who were then gathered had died after Jesus Christ began his ministry. They had been waiting in the spirit world for when angels would come and take them to heaven.

Still, more New Testament verses also support the idea that Jesus Christ returned in A.D. 71. For instance, Matthew 16:27-28 says, “Truly, I say to you, there are some standing here who will not taste death before they see the Son of man coming in his kingdom” (RSV). This kingdom is Christ’s heavenly kingdom with its armies, which were seen in the sky when he returned in A.D. 71. Also, John 21:22 also indicates that Jesus would return in the first century, for it states that the apostle John would still be alive when he returned. Likewise, Mark 13:30 and Luke 21:32 state that the generation that was alive during Christ’s ministry would still be alive when he returned. Still, Jesus could return physically in full glory in our time to set up the fullness of his kingdom upon the earth.

Furthermore, Matthew 24:3, 14 states that before Christ returned the Christian gospel would be preached throughout the entire world. So how was this fulfilled by May of A.D. 71? Well, the truth is that this verse refers to the Roman world, not to the entire planet. This is proven in the following verses of scripture written before A.D. 71: Romans 1:8 states, “First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world” (KJV). Romans 16:26 states, “. . . my gospel . . . by the prophetic scriptures has been made known to all nations, according to the commandment of the everlasting God . . .” (NKJV). And Colossians 1:23 states, “. . . the gospel . . . was preached to every creature which is under heaven . . .” (KJV). Indeed, Colossians 1:5-6 and Romans 10:17-18 also confirm that before A.D. 71 the gospel had been taught to all the nations in the Roman Empire. This section thus shows that the prophesies in Matthew 24 have already been fulfilled.⁴²

The “Man of Sin”

2 Thessalonians 2:3 states, “Let no man deceive you by any means: for that day [the day of Christ’s return] shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition” (KJV Brackets mine). The truth is that this “falling away,” which was to happen before Jesus returned, is not the apostasy of the Christian Church, but is instead the Jewish rebellion against Rome in A.D. 66. Hence the Greek word *apostasia*, translated “falling away” here, also means “rebellion.”⁴³

Furthermore, verse 4 states, “[the man of sin] sits as God in the temple of God, showing himself that he is God . . .” (NKJV). Another translation says, “. . . so as for him to sit in the temple of God as God, showing himself that he is a god” (IBV). This should thus be translated “he [intends to sit] as God in the temple.” Some Church Fathers claimed that this man of sin was none other than Emperor Nero. Certainly, the fact that Nero claimed to be “God” helps to qualify him for this position. Verse 6 even states that the man of sin was alive when Paul wrote these verses. It states in the present tense, “And you know what is restraining him now [i.e., certain Roman laws protecting Christians]. . .” (RSV Brackets mine).⁴⁴

Thus this prophecy is not necessarily about a future “man of sin” sitting in the rebuilt temple of the Jews—the previous temple having been destroyed in A.D. 70. Indeed, a Jewish temple probably cannot be rebuilt today because the Dome of the Rock and the Al Aqsa Mosque stand upon the Temple Mount in the place where many scholars believe the Jewish temple had stood—and not only that, today it is totally controlled by Muslims. There are two other theories for its original location, but they cannot yet be proven.⁴⁵

Verse 8 says the Lord “shall consume [the man of sin] with the spirit of his mouth, and shall destroy [him] with the brightness of his coming” (KJV). This occurred after Nero died in A.D. 68 and entered the spirit world, where he was then destroyed by the Lord’s splendor in A.D. 71. Verse 9 then states that the man of sin would come “with all power, signs, and lying wonders” (NKJV). The reference to all power simply refers to his political power over the Roman world, while the lying wonders may have been magic tricks (such as making statues appear to speak) or simply false rumors. The signs were witnessed on earth and in the heavens during the first year of Nero’s reign. Although this section gives solid evidence that Nero was the man of sin, the final proof will be given later in this chapter.⁴⁶

The Year Revelation was Written

Among other things, this chapter documents that Revelation 13 was fulfilled by A.D. 96, when the reign of Domitian ended. However, if it were written during Domitian’s reign (A.D. 81-96), as futurists contend, the prophecies within it could not have been fulfilled beforehand. Therefore, if it were written during Domitian’s reign, the preterist explanation of fulfillment by A.D. 70 has no basis. This section though proves that Revelation was written before A.D. 70.

The main extra-biblical evidence that Revelation was written during Domitian’s reign comes from Irenaeus (A.D. 130-202), as quoted in the fourth century by Eusebius from the now lost original of Irenaeus’ *Against Heresies* 5.30.3. But the quote is unclear. It either states that the Book of Revelation or John himself “was seen . . . about the end of Domitian’s reign.” The reason this could either be saying that John wrote Revelation near the end of Domitian’s reign or that John was still alive at that time is because the subject of the verb “was seen” is unclear in the Greek sentence. This may be due to corruption of the Latin text from which it came.⁴⁷

Still, this statement is unreliable for another reason. It is a recollection by Irenaeus of a statement made to him by Polycarp thirty to forty years earlier when Irenaeus was still a youth. These facts thus make it second-hand hearsay.⁴⁸ Irenaeus is even known for his errors regarding dating. For instance, he wrote that Jesus lived until he was fifty years old.⁴⁹

It must also be understood that Nero's full name was Domitius Nero. Thus the similarities between Domitius and Domitian could have caused the young Irenaeus to misidentify the emperor. Furthermore, Irenaeus wrote the name of the emperor who was alive when Revelation was written as *Domitianou*. This name though was used by Nero not by Emperor Domitian, who used *Domitianikos*.⁵⁰ Irenaeus even mentioned "ancient copies" of Revelation in the late second century. This statement would make no sense if Revelation were written toward the end of Domitian's reign, which was a little over three decades before Irenaeus was born.

Consider also that Clement of Alexandria wrote that John the Revelator was exiled to Patmos by "the tyrant," yet nowhere does Clement give the name of the emperor so described. While there, John wrote the Book of Revelation. Nevertheless, many people who lived before the fourth century stated that "the tyrant" was Nero, not Domitian.⁵¹ Also, the Syriac Bible is one of the oldest versions (probably written in the second century), and it states at the beginning of the Book of Revelation that, "The Revelation which was made by God to John the evangelist in the island of Patmos, into which he was thrown by Nero."⁵²

Then there is *Stuart's Apocalypse*, which quotes a very ancient Latin fragment, likely from the second century, that puts the writing of Revelation before Paul wrote his last letter to the seven churches—a statement that some scholars believe places its authorship before A.D. 65.⁵³ In fact, Eusebius, Arethas, and Theophlact all give information that points to a pre-A.D. 70 writing of Revelation. And although most Church Fathers after Irenaeus do state that Revelation was written during the reign of Domitian, they offer no evidence of their own. They simply base their conclusions on what Irenaeus had written.

If Revelation was written between A.D. 81 and 96 (during the reign of Domitian), John would have then been in his nineties. And because he would have been old and decrepit at that age, some of the actions early church writings say he accomplished while exiled on Patmos would have been physically impossible. For instance, Victorinus wrote that John worked in mines while on Patmos. The available facts indicate that John was actually in his sixties, or thereabouts. This confirms that he wrote Revelation before A.D. 70.⁵⁴ So, although John was relatively old when he wrote it, he was certainly not about ninety.⁵⁵

Revelation 3:17 states that the city of Laodicea—located in Asia Minor—was very wealthy and in need of nothing. But futurists claim there was a devastating earthquake there in A.D. 60 and that the city was not rebuilt until after A.D. 70. The city would have thus been in need during that decade if it had not yet been rebuilt. They claim this proves that the Book of Revelation was written after A.D. 70.

However, the problem with their claim is that the major earthquake they refer to actually occurred in A.D. 64/65, whereas the earthquake in A.D. 60/61 was only minor and caused much less damage. This first quake was mentioned by Tacitus, who wrote, "One of the famous cities of Asia, Laodicea, was that same year [Nero's sixth year: A.D. 60/61] overthrown by an earthquake, and, without any relief from us, recovered itself by its own resources."⁵⁶ On the other hand, Eusebius wrote that in the tenth year of Nero's reign (A.D. 64/65) the second of these two quakes at Laodicea occurred.⁵⁷

Thus John probably wrote to Laodicea between these two quakes (i.e., A.D. 61-64). This was during Nero's reign (A.D. 54-68). After the second quake seriously damaged the city's public

buildings, they were not repaired until about A.D. 90.⁵⁸ The minor quake thus occurred first and the city quickly rebuilt itself. John then wrote in Revelation 3 that the city was “in need of nothing” a year or two later. Then, after that, the much larger quake occurred and seriously damaged the city.

This section shows that the Book of Revelation was not written during the reign of Domitian. This is documented even further in *Before Jerusalem Fell: Dating the Book of Revelation*, by Kenneth L. Gentry. Thus, having determined when Revelation was written, the next question to ask is whether Revelation 11, 12, 13 and 17 have already been fulfilled. Indeed, as you will see, the answer to that question is yes. To document this claim, many of the arguments in this chapter come from preterism, which claims that most if not all of the prophecies in the Book of Revelation were fulfilled by A.D. 70.⁵⁹ Yet some of the arguments used in this chapter come from historicism, which claims that these prophecies were fulfilled throughout history and continue to be fulfilled.⁶⁰ This chapter thus shows how a preterist/historicist interpretation combined with an exciting new interpretation fits the key Bible prophecies just mentioned, along with a number of other Bible prophecies, as well (e.g., Daniel 8 and Revelation 21-22).

Revelation 13

The Book of Revelation describes three beasts who are manifestations of Satan and have seven heads and ten horns. The beast in Revelation 12 is the second Islamic Caliphate. The beast in Revelation 13 is the Pagan Roman Empire until the time of the false prophet and Emperor Nero. And the beast in Revelation 17 is the Pagan Roman Empire until the Papacy had power over the Western Church independent of Arian kings and the Eastern Roman emperor. This section explains Revelation 13. The next section explains Revelation 17. And then, toward the end of this chapter, Revelation 12 will be explained.

Revelation 13:2 mentions a beast, which is “like unto a leopard,” has “the feet of a bear,” and “the mouth of a lion.” This beast was the Roman Empire, which included the following lands: Greece (a leopard), Persia (a bear), and ancient Babylon (a lion with wings). Indeed, these three associations are confirmed in Daniel 2:32, 37-39, and 7:4-6.

Revelation 13:1 states, “I . . . saw a beast . . . having seven heads and ten horns, and upon his horns ten crowns . . .” (KJV). These seven heads, each having one horn except for the seventh, which had four, were the governments of the first seven Roman emperors: Julius, Augustus, Tiberius, Caligula, Claudius, Nero, and Galba (all of which, except for Galba, were of the Julian dynasty). The first seven horns are the seven Caesars just mentioned. But the remaining three horns, which were on the seventh head, are Otho, Vitellius, and Vespasian, three future emperors who worked, for a time, for Galba’s administration.⁶¹

Revelation 13:3 states, “And I saw one of his heads as if it had been mortally wounded, and his deadly wound was healed” (NKJV). This refers to the period in Rome’s history from the suicide of Nero in A.D. 68 to the beginning of the reign of Vespasian in A.D. 69. During that time period, Rome experienced civil and foreign war and turmoil. In fact, Rome went through three emperors during this short time.

Revelation 13:10 states: “. . . he that killeth with the sword must be killed with the sword” (KJV). The Greek word for “sword” here means “a large knife or a small sword.”⁶² Thus this verse refers to Nero, who was responsible for many deaths by the sword, and who committed suicide with a knife. He was the last of the royal Roman bloodline. Thus, during the following year, it seemed that the seventh head had a fatal wound. As stated, Rome was mortally wounded

under Galba, and it remained wounded under Otho and Vitellius. This wound was not healed until Emperor Vespasian came to power.⁶³

Now, it must be understood that when the New Testament refers to the world it often means the Roman world. For example, Luke 2:1 states, “And it came to pass in those days, that a decree went out from Caesar Augustus that all the world should be registered” (NKJV). The Greek word translated “world” here is *oikoumene*, but it can also mean the “Roman empire.”⁶⁴ Consider also Revelation 13:8, which states, “All inhabitants of the earth will worship the beast—all whose names have not been written in the book of life belonging to the Lamb . . .” (NIV). The Greek word translated “earth” here is *ge*, but it can also mean “land,” “region,” or “country.” Thus this verse should be translated, “And bow before it shall all who are dwelling upon the land, whose names have not been written in the scroll of the life of the Lamb . . .” (YLT).⁶⁵ This verse thus refers to how men in the Roman kingdom worshipped the beast. For instance, they bowed before the statues of the Roman gods and emperors, engaged in animal sacrifice, burnt incense on behalf of the emperor, and said “Hail Caesar.”⁶⁶

Revelation 13:5-7 mentions a forty-two month period of tribulation. This refers to Nero’s persecution of Christians, which as mentioned lasted forty-two months from A.D. 64 to 68. Yet, because verse 7 states that the “mouth” of the beast was given power “over all kindreds, and tongues, and nations” (KJV), some scholars claim that Nero did not fulfill Revelation 13:5-7. However, verse 7 does not say the beast would be given power over all the nations on the planet. This is confirmed by Daniel 5:18-19, which says, “. . . all people, nations, and languages, trembled and feared before [Nebuchadnezzar] . . .” (KJV). But this king did not rule over the whole planet. This means that Rome would have power over all the nations that it knew of at that time—not just over the nations within the Roman Empire, but also over its allies and enemies.

Furthermore, Revelation 13:11 mentions another beast, which has “two horns like a lamb” but speaks “as a dragon.” These two undeveloped “horns” represent Titus and Domitian, when they worked for their father Vespasian’s administration, before they had become emperors. They were from the Flavian dynasty, which began with Vespasian and ended with Domitian. Indeed, the first time the Roman government enforced emperor worship throughout the empire was during Domitian’s reign, as foretold in Revelation 13:12.^{67 68}

In fact, on behalf of the emperor, the officials of the imperial cult made “fire come down from heaven” (perhaps using catapults). This is mentioned in Revelation 13:13. They also made at least one of the statues (images) of Emperor Nero appear to speak, using either demonic magick, hypnosis, or stage magic with its use of illusion. This thus fulfilled Revelation 13:15, which said, “The second beast was given power to give breath to the image of the first beast, so that the image could speak . . .” (NIV).^{69 70} This is confirmed by Clement, Justin Martyr, and Irenaeus, who all testified that Simon Magus made statues come to life. This false prophet, who was in Rome during Nero’s reign, did miracles through the power of Satan (Acts 8:9).⁷¹

Revelation 13:15 states that the beast “was given power to . . . cause all who refused to worship the image [of the beast] to be killed” (NIV). But this verse does not say that the beast would kill all those who refused to worship him. It only says that he would have the power to do so, if he so desired.

The next verse states that those within the Roman empire would be given a mark upon the right hand or upon the forehead. These were marks of allegiance. They included literal marks such as brands, tattoos, or the wearing of religious jewelry.⁷² Roman coins, which bore the image and name of the emperor, were even given and received with the right hand when buying and selling. Some Romans also wore a coin hung from a band on the forehead.⁷³

Verse 17 then states that “no one can buy or sell unless he has the mark, that is, the name of the beast or the number of its name” (ASV). This refers both to Roman coins and to the imperial stamp on commercial documents. To buy or sell, those in the Roman Empire were required to have a certificate bearing an imperial mark. And they could only receive this certificate if they offered a sacrifice unto the emperor to show their allegiance to the empire.^{74 75}

Revelation 13:17-18 says the number of the beast is 666, which most translations say is the number of a man. Indeed, many scholars believe this is the value of *Nrwn Qsr*, which is Emperor Nero’s name in Hebrew. Still, it is not certain that in the first century his name in Hebrew added up to 666. This is because during the first century the final “n” may not have been worth fifty. Today it is worth 700. Its modern value would thus make Nero’s name in Hebrew add up to 1,316.

Modern Hebrew gematria has five “final” letters, which are only used at the end of Hebrew words. And these five letters have a different value than the five regular forms of the same letters, which are only used at the beginning and in the middle of Hebrew words. So, if Hebrew gematria during the first century did not have two values for each of these five letters, both the *Nun* at the beginning of Nero’s name and the *Nun* at the end of his name would have been worth fifty. Thus *Nrwn Qsr* might have, at that time, added up to 666.

But much, if not all, of the original New Testament was written in Palestinian Aramaic.^{76 77} Nero’s name in Aramaic had two forms: *Nrwn Qsr*, which added up to 666, and *Nro Qsr*, which added up to 616. This thus explains why some early Greek manuscripts of Revelation give the number of the beast as “616.” Thus, because these two forms of Nero’s name were known to most mid-first century Christians, there is a good gematric reason to connect Nero with the beast.^{78 79}

The Greek variant was not due to an accident. The numbers 666 and 616 have no similarities in Greek that would have caused an accidental mistranslation. This is the case whether they are written as words or numerals. The Latin form of his name was the most familiar to people at the time. The change was thus probably made because his name in Latin added up to 616. Thus a copyist wrote the number 616 since he knew that in Latin and in one form of Nero’s name in Aramaic his name added up to that number.⁸⁰

Irenaeus even wrote that Rome was connected to the number 666:

Then also *Lateinos* [a reference to Rome] has the number 666; and it is a very probable [solution], this being the name of the last kingdom [of the four seen by Daniel]. For the Latins are they who at present bear rule: I will not, however, make any boast over this [coincidence].⁸¹

The word *Latin* comes from *Lateinos*, which means “Latin man” and adds up to 666. Rome was in the Latin geographic area. This area is where the Latin language was spoken. Furthermore, Latin is the official language of the Catholic Church. Thus this section and the next along with Chapter 14 prove that Pagan and Papal Rome were the beast and that the “false prophet” of Revelation 16:13, 19:20, and 20:10 is the Papacy, which began with Simon Magus. Still, the Catholic Church has many sacred benefits for its members. Its cathedrals, rituals, and most of its teachings have spiritual value, and many of its members have a true relationship with Jesus Christ. Even the popes themselves are often good and holy men, who do the best they can with the knowledge they have.

Now, Rome—the capital of Italy—was originally called Saturnia (the city of Saturn), and Italy was called the Saturnian land. Indeed, one Greek name for Saturn is *Lateinos*, while in Chaldee Saturn is called *Satur*. This is significant because both *Lateinos* and *Satur* have a gemetric value of 666. This number is found on ancient amulets associated with sun worship. The truth is that the Catholic Church has early roots in Pagan sun worship. This paragraph thus connects Rome with the beast.

Furthermore, Saturn (also called Kronos by the Greeks and Asar by the Egyptians) is the god of the Chaldean mysteries and was considered to be a child of the sun. In fact, the golden calf the Israelites made and then worshipped during their forty years of wandering after the Exodus was an idol to Saturn. Next, more examples are given of how ancient Rome (both Pagan and Papal) was connected with the number 666.⁸² ⁸³ Like *Lateinos* and *Satur*, the following name-titles have a gemetric value of 666, and they point to Pagan Rome and Western Europe under the Catholic Church:

In Greek—"the Latin kingdom" (*He Latine Basileia*), "Italian church" (*Italika Ekklesia*), and "apostates" (*Apostates*). In Hebrew—"the Roman kingdom" (*Romiith*), and "the Roman men" (*Romiti*). And, in Latin—"captain of the clergy" (*Dux Cleri*), "vicar of the court" (*Ludovicus*), and surprisingly even one of the pope's official titles—*VICARIUS FILII DEI!*⁸⁴ Although some Catholics claim that this is not one of the pope's official titles, Catholic writings prove that it is. For instance, in the *Prompta Bibliotheca* (1890), the pope is associated with it.⁸⁵

It should be no surprise, then, to learn that the Catholic Church is a successor to the mysteries of ancient Babylon—mysteries that were founded by the biblical Nimrod. These mysteries, after Babylon, eventually became headquartered at Pergamos in Asia Minor (Revelation 2:13), after which they were moved to the city of Rome (having been moved sequentially from Babel to Egypt, Greece, Pagan Rome, and finally in part to the Catholic Church).⁸⁶ This is why Revelation 17:5 states, "And on [the whore's] forehead a name was written: MYSTERY, BABYLON THE GREAT" (NKJV). Thus this refers to the Babylonian mysteries of Pagan Rome (the whore) to which the Catholic Church is the successor.⁸⁷

Revelation 17

Many scholars have shown that the Catholic Church is a combination of Christianity and Paganism.⁸⁸ The history of the Catholic Inquisition, which began in the twelfth century and ended in 1834, shows that the Catholic Church is a manmade institution that sought power at the expense of the original teachings of Christianity.⁸⁹ Just consider how from the mid-fifteenth century to the eighteenth century alone there were at least 100,000 people killed on charges of witchcraft.⁹⁰ This thus helps to show that the beasts of Revelation 13 and 17 should be associated with Pagan and Papal Rome. To be fair, however, it must be mentioned that at many times throughout its history the Catholic Church and its members have done much good.

Revelation 17:1 mentions a whore who sits upon many waters. These waters are "peoples, multitudes, nations, and languages" (Revelation 17:15). She was Roman Paganism, which later was combined with Roman Christianity. Revelation 17:9 states that this whore also sat upon seven hills. This means that this Paganism was headquartered at the city of Rome, for during the first century it sat upon seven hills. Roman coins from the late first century thus depict a woman (the goddess Roma) sitting upon seven hills. The seven heads of the beast are both seven hills on which the whore sits and seven kings (Revelation 17:9-10). The whore, as mentioned, both sits on seven hills and upon many waters. The whore, too, thus has two meanings: she is the city of

Rome and Roman Paganism in general.

Revelation 17:18 states that the whore is “the great city that holds sway over all the kings of the earth” (TCNT). The Greek word for “earth” here is *ge*, which also means “territory.” Thus this verse refers to the city of Rome, which held great political and religious sway over the entire Roman territory for many centuries after the time of Christ. The whore is even associated with purple and scarlet, which are the official colors of the Roman emperors and the two ruling bodies of the Catholic Church.⁹¹

Ten Germanic barbarian tribes invaded the Western Roman Empire from A.D. 351 to 571. They were the ten horns upon the seven headed beast of Revelation 17. These tribes hated the whore and ate her flesh (Revelation 17:12). This represents how these tribes, who had become Arian, destroyed the Western Roman Empire, desolated the great city of Rome, and destroyed almost all forms of Paganism within their reach, even those they used to be allied with.⁹²

The seven heads of the beast of Revelation 17 are the same seven Roman emperors as the seven heads of the beast of Revelation 13, that is: Julius, Augustus, Tiberius, Gaius, Claudius (“five are fallen”); Nero (“one is”); and Galba (“is not yet come”), whom it says would reign for a short while (Revelation 17:10 KJV). Also, during the reign of Galba, the “beast that was [i.e., Nero], and is not, is himself also an eighth [i.e., Domitian] and is one of the seven” (Revelation 17:11 NASB Brackets mine). This eighth king, Domitian, was considered to be “one of the seven” because of the widespread belief that he was the return of Nero.^{93 94} Since these two verses indicate that Nero was emperor when John wrote Revelation 17, it must have been written between A.D. 54 and 68.⁹⁵ Although Domitian was actually the twelfth Roman emperor, John calls him “an eighth” because he is the eighth king John sees in this particular vision.

Now, any serious student of Bible prophecy knows that sometimes, as already mentioned, God purposely gives information in a cryptic manner. It is obvious to any such person that if God had wanted to get more specific He could have easily done so. Take a look, for example, at how Revelation 17:8 may be decoded: “The beast, which you saw [i.e., Imperial Rome], once was [under Claudius], now is not [under him], and will come up out of the Abyss [out of Judea] and go to his destruction [Imperial Rome will eventually be destroyed]” (NIV Brackets mine).

There are reasons why “the Abyss” here refers to the land of Judea. The Roman armies fought the Jews in Judea (within which was Jerusalem) from A.D. 66 to 70. Thus it was a place of war and of God’s judgment; therefore, it is called an abyss. This claim that an abyss is a place of divine punishment is confirmed by Psalm 36:1-6, which mentions God’s judgments as being an “abyss” (See also: Ezekiel 26; Jonah 2:5; Habakkuk 3-10).

Revelation 17:8 then states, “. . . they that dwell on the [land] shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was [Nero], and is not, and yet is [Domitian]” (KJV Brackets mine). This means that because of the widespread rumors that Domitian is the return of Nero the people would wonder when they saw him come to power.

Now, what happened to the beast of Revelation 17 (Imperial Rome)? The answer is that it became Western Europe under the Catholic Church. Certainly, given Catholic and European history this makes sense. For example, consider the many violent, beastlike wars fought throughout European history. The period of Catholic rule over Western Europe will now be looked at in more detail to better understand what happened to this beast.

Christianity became the favored Roman religion in the early fourth century A.D. through Emperor Constantine. The bishops of Rome then ruled the Catholic Church from this time until A.D. 570 under the direct influence of either a Catholic emperor of the Western or Eastern

Roman empire or under the direct influence of an Arian king of Italy. After the death of the apostles, the highest office of Christian leadership that eventually remained was the bishopric, in which each bishop was in charge of his region. Thus the apostolic authority to govern the Church was lost. (For more information on this loss of priesthood authority, see the final section of Chapter 14.)

The Roman Empire was divided into two parts in A.D. 292: the Eastern Roman Empire and the Western Roman Empire—each with its own senate, emperor, and army. This was done to ease the burden of government over such large territories. Later, in the early fourth century, Constantinople was the capital of the Eastern Empire, while Ravenna, Italy was the capital of the Western Empire. Remarkably, although many Roman emperors had viciously opposed Christianity, it became the official religion of the empire in A.D. 391.

Germanic barbarian tribes began to invade the Western Roman Empire in A.D. 351. The ten horns of Revelation 17:12-14 and of Daniel 7:7-8, 24 are the ten Christian barbarian kingdoms that existed in A.D. 486, who then or by 568 had kingdoms within where the Roman Empire had been. They were: The Suevi, the Burgundians, the Lombards, the Celts, the Heruli, the Alemani, the Gepids, the Visigoths, the Vandals, and the Ostrogoths.⁹⁶ They had one mind after the late fifth century A.D. because they had all become Arian Christians.⁹⁷ They then gave their power to the beast either by becoming Catholic or by serving in the Byzantine army as mercenaries (Revelation 17:13).^{98 99} The other kingdoms in this region at this time were Pagan; thus, they are not included in the list of the ten horns.

The Heruli invaded Italy in A.D. 476. Then they deposed the last western Roman emperor, Emperor Romulus. This marked the fall of the Western Roman Empire. And although Daniel 7:24 calls these ten horns “kings,” Daniel 7:17 indicates that in prophecy “king” can refer to a kingdom. Nonetheless, although the Western Empire had fallen, the Eastern Roman Empire continued for many centuries. It reached its peak around A.D. 570, after which it was permanently conquered by Ottoman Turks in 1453.

Here are more details about the beast of Revelation 17: Alexander the Great’s kingdom broke into four parts in 323 B.C. This fulfilled Daniel 8:8. These four parts or “horns” were: 1) Greece and Macedonia, 2) Syria, 3) Palestine and Egypt, and 4) Thrace and Asia Minor. The fourth horn, Thrace and Asia Minor, grew to become the Eastern Roman Empire.¹⁰⁰ Daniel 7:8 states that, “While I was contemplating the [four] horns, behold, another horn, a little one, came up among them . . .” (NASB Brackets mine). This little horn was the Catholic Church under Constantine. It grew out of the Eastern Roman Empire. Because the power of the Catholic Church came through the Eastern Roman Empire, it was “mighty, but not by [its] own power” (Daniel 8:24 KJV Brackets mine).

Daniel 8:9 also refers to the “little horn,” which as just stated came out of one of the four “horns” or divisions of the Greek Empire. Antiochus IV, who began his reign in 175 B.C., was like the little horn. Daniel 8:9 states that the little horn “became exceeding great, toward the south, and toward the east, and toward the beauty of the earth” (DBY). Many scholars believe that Antiochus IV was the little horn and that “beauty of the earth” here refers to Israel. Although Antiochus did push somewhat into Egypt to the south, and towards the east, and even occupied Jerusalem for a short period, these incursions were not exceedingly great.

During this vision Daniel had about the little horn, he hears an angel say that the temple would be restored after 2,300 evenings and mornings (Daniel 8:14). The next section explains this further. Some suggest that this refers to 1,150 days and 1,150 nights (a total of 2,300). The problem though is that Antiochus IV desecrated the temple for two months less than 1,150 days

and 1,150 nights, while he plundered Jerusalem and its temple and persecuted the Jews. The temple was then restored to its sacred purpose. There are more reasons why Antiochus IV was not the little horn, but instead, as mentioned, was like him.¹⁰¹ It will become clear that the little horn is actually the Catholic Church under the Eastern Roman emperor. The little horn thus rose to power through Constantine.¹⁰²

During the mid-first century, “at the latter end” of Hellenistic power and culture, the Catholic Church, the “king of bold countenance,” began its rise to power (Daniel 8:23 RSV). Through the Eastern Roman Empire, the Catholic Church, because of its great interest in the Holy Land, gained power, or became exceedingly great, first to the east, then to the south, and then to the south-east (Israel). This is one fulfillment of Daniel 8:9. When Catholicism did lose power, it was not at the hand of an army; instead, it was due to cultural and religious awakening, in fulfillment of Daniel 8:25.¹⁰³

Daniel 7:24 says that the ten horns would rise to power and then another horn would rise to power after them. This refers to how the Roman bishopric began to gain great power because barbarian tribes began to become Catholic. The popes then gained a religious kingdom in the West that was independent of the emperor in A.D. 570. This was after the fall of the Western Roman Empire. Daniel 7:24-25 states that this was also after this horn had humbled three kings. This is explained next.

The following history fulfills Daniel 7:24, which states, “. . . and he [the Roman bishopric] shall humble three kings” (IBV). The popes thus humbled these three kings, which means that these three kings became Roman Catholics. This was before the popes gained a religious kingdom independent of the Catholic emperors and independent of the Arian kings of Italy. The popes did not command an actual army during this time, or at any time before this; instead, they commanded a large force of missionaries. The Franks became Catholic in A.D. 496 (the first barbarian tribe to do so); the Burgundians became Catholic in A.D. 520; and the Suevi became Catholic in A.D. 562.^{104 105}

Again, the little horn is Catholicism under the Eastern Roman emperor. But these three kingdoms were humbled by another horn, which arose among the ten horns. It is the Western Catholic Church under the bishop of Rome. This horn thus arose within the territory that was once the Roman Empire. At this time, in the mid-sixth century, the Eastern Roman Empire was at its height—ruled by Justinian I. He ruled right before the birth of Europe. Thus ensued a long dark age during which the West was given into the Catholic Church’s power.¹⁰⁶

This dark age is mentioned in Daniel 7:25, which states that after the Roman bishopric humbles three kings, “[He] shall think to change the times and the law; and they shall be given into his hand until a time and times and half a time” (ASV Brackets mine). The word “they” here refers back to the phrase “the times and the law.” The law was thus given into his hand for this period.

Revelation 12:6 and 12:14 teach that “a time, and times, and half a time” (three-and-a-half times) equals 1,260 days. This also refers to 1,260 years. This is proven by Isaiah 34:8. It states, “For the LORD has a day of vengeance, a year of retribution, to uphold Zion’s cause” (NIV). Thus a day in prophecy can mean a year. The Roman bishopric thus determined the law for the Western Catholic Church for 1,260 years without being under the spiritual authority of an earthly king or emperor. Thus the kings of central Italy during that time were all Catholic. The popes thus had power uncontended by the true church during this period, as explained further after a few paragraphs.

Daniel 7:25 also states that, “. . . [he] shall wear out the saints of the Most High . . .” (ASV). This means that all Christians would be in a state of apostasy during this time. The last Christians who knew the pure teachings of Jesus Christ died or became apostate in A.D. 570. A complete worldwide apostasy began, which lasted until true Christianity was restored in 1830. Thus the dominant Christian power during this time was the Catholic Church.

This darkness settled upon Europe not long after Emperor Justinian I died in A.D. 565. Through him, its grip had begun to tighten in A.D. 533, when he sided with the doctrinal views of the most popular bishop—the bishop of Rome—and gave him religious power over all the other churches. The emperor did this to end divisive doctrinal disputes and to further unite the empire. The emperor though was still the spiritual ruler over the bishop of Rome.^{107 108}

The power of the bishop of Rome was then strengthened even further in A.D. 538 when Justinian I evicted the Ostrogoths from Rome. Justinian I then completely defeated the Ostrogoths in A.D. 553. The Eastern Roman Empire, from its beginning a Christian power, had thus further empowered the Catholic Church. Truly this kingdom “was different from all [those kingdoms] that were before it” (Daniel 7:7 NASB Brackets mine).

During the Lombard invasion of Italy in A.D. 568-571—the Eastern Empire was pushed out of most of northern and southern Italy permanently.¹⁰⁹ This left a power vacuum in the western part of central Italy that allowed the bishop of Rome to step forward and take power. Through Justin II (the eastern Catholic emperor who ruled after Justinian I), Gregory (who later became pope) became the ruler of the western part of central Italy in A.D. 570. This helped to empower the bishop of Rome—Pope John III. The bishops of Rome had been ruled over by the Roman emperors until A.D. 476 and then by the Arian kings of Italy until A.D. 538. They were then ruled over by two more Eastern Roman emperors until A.D. 570, but from then on the power the emperor had over Rome was greatly weakened.¹¹⁰

Although Christianity became the favored religion of Rome in the early fourth century, it was not until A.D. 590, under Gregory the Great, that the Catholic Empire was mature. The pope then gained religious power throughout much of Western Europe.¹¹¹ This was two decades after Muhammad was born. His birth marked the twilight of the Christian Era and the complete apostasy of the Christian Church. Muhammad later reinvigorated mankind with a new revelation. At this time, European powers, under heavy influence from Papal Rome, continued to persecute and kill the European Pagans, while at the same time blending some Pagan teachings and ordinances with those of the Catholic Church (Revelation 17:16).

Rome thus continued to have great power through the Roman Catholic Church. Daniel 7:25 states that, “He [the papacy] . . . shall think to change times and laws . . .” (KJV). The Catholic Church, allied with the political powers of Europe, “changed times” by first imposing the Julian calendar and then by outlawing the biblical calendar during the fourth century A.D. And then later, during the reign of Pope Gregory XIII (1572-1585), it changed times further by imposing the Gregorian calendar throughout Europe.¹¹²

This history puts the prophecy in Daniel 7:25 into context. It says that the Roman bishopric would have power for “a time and times and half a time.” This is the period when it would have power uncontended by the true church. This was the period from 570 to 1830. Napoleon drastically reduced the Catholic Church’s political power in 1798. God then restored the Church of Jesus Christ to the earth in 1830. Thus the earth was renewed with a new revelation.¹¹³

Again, the 1,260 years began in 570 because that is when the bishop of Rome began to have power over the Roman Catholic Church without being under the spiritual authority of an earthly king or emperor. To fulfill Daniel 7:8, 24-25, the bishop of Rome had to rise to power in the

region of the old Roman Empire where the ten Germanic barbarian kingdoms ruled and after the bishop of Rome had humbled three kingdoms. That this start date is not arbitrary is confirmed by the following:

Daniel 12:11 states, “And from the time that the continual [sacrifice] is taken away, and the abomination that maketh desolate set up, [there shall be] a thousand, two hundred, and ninety days” (DBY).¹¹⁴ The word “sacrifice” and the future tense “there shall be” are in brackets to show that they are not in the Hebrew text. This verse is thus saying that from the time when Israel’s “continual [state as a nation]” ended, “and the abomination that maketh desolate set up, [there was to be] a thousand, two hundred, and ninety days.” This abomination was Israel’s idolatry, and the desolation was the captivity of Israel in 721 B.C. Thus Israel was an unconquered nation from its beginning until this time. A day can refer to a year in prophecy. Therefore, 1,290 years after this date is A.D. 570.

The angel was thus giving Daniel another hint as to when the 1,260 years was to begin. Moreover, the next verse, Daniel 12:12, says, “Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days” (KJV). 1,335 years from 570 is 1905. The restored Church of Jesus Christ was persecuted from 1830 to 1890, after which it went through a recovery phase that ended in 1905. This was when the restored Church returned to a phase of its greatest blessings. (More about the restored Church of Jesus Christ can be found in the next section and in Chapters 13 and 14.)¹¹⁵

Again, there are multiple fulfillments for many prophecies, such as those just given. For instance, it was an abomination when Persia invaded Israel in A.D. 613, which ended the centuries long continual peace there under Byzantine rule. Thus the 1,290 years mentioned above is also the period from the first public declaration of Muhammad in A.D. 613 to the first public declaration of the prophet Bahá’u’lláh in 1863. (Bahá’u’lláh, who is discussed in more detail in the next chapter, was another Manifestation of the Christ Spirit and the founder of the Bahá’í Faith.) Likewise, the 1,335 days mentioned above is also the period from the firm establishment of Islam in A.D. 628 to the firm establishment of the Bahá’í Faith in 1963.

Restoration of the Temple

Daniel 8:14 states that after “2,300 evenings and mornings . . . the sanctuary [i.e., temple] shall be restored . . .” (ESV). As shown in Chapter 3, an “evening and morning” can refer to one year. This is because Psalm 90:6 says about grass that: “In the morning it flourishes and sprouts anew; Toward evening it fades and withers away” (NASB). Grass in Israel sprouts anew in the fall and withers away in the spring. Thus every year in Israel has a “morning” (the season of fall) and an “evening” (the season of spring). Thus the prophecy in question concerns 2,300 years.

‘Abdu’l-Bahá, the Interpreter of the Bahá’í Faith, taught that these 2,300 years began in 457 B.C. (the year of the decree to restore and rebuild Jerusalem) and ended in 1844.¹¹⁶ Daniel 8:17 says this prophecy would be fulfilled “in the time of the end” (KJV). Thus it was not fulfilled centuries before 1844.

Daniel 9:22-23 states that the angel Gabriel told Daniel to consider the vision just given in Daniel 8. This was the prelude to the next verse. Daniel 9:24 then states that, “Seventy [seven-year periods] are determined upon thy people . . .” (KJV Brackets mine). The Hebrew word translated “determined” here is in the *Niphal* form; therefore, it means “to mark out.” This means that 70 “sevens” are to be marked out of a longer period—the 2,300 years of Daniel 8:14. Thus 457 B.C. is not just the start date for the 2,300 years (457 B.C.-1844). It is also the start date for

the 490 years (457 B.C.-A.D. 32) that were mentioned in Chapter 7.

The Christian Church is a true religion. It was called a “temple” in Ephesians 2:21. The 2,300 year prophecy was thus fulfilled through the prophet called the Báb because he restored true religion to the Middle East in 1844. His religion was thus a temple of God that in 1863, through Bahá'u'lláh, was expanded upon to become the Bahá'í Faith.

But prophecies can have multiple fulfillments. The little horn mentioned in Daniel 8:9 is thus the Catholic Church in one instance and the Umayyad Caliphate in another. Daniel 8 states that the little horn would defile the temple of God. Thus this caliphate defiled Islam (a temple of God) in the seventh century A.D. This caliphate arose in the region of Syria, which was one of the four horns of the Greek Empire. This was described in Daniel 8:8-9. True Islam was not restored again until 1844. The Umayyad Caliphate waxed exceedingly great to the south, and to the east, and toward the beauty of the earth, in fulfillment of Daniel 8:9. Some translations state that the little horn waxed exceedingly great toward the land of Israel. But the LXX and the AET just state that it waxed exceedingly great to the south and to the east.

The Catholic Church empowered by the Eastern Roman Empire was one fulfillment of the little horn prophecies. Thus it was this false church that defiled true Christianity. Likewise, the Umayyads defiled true Islam. Indeed, both of these religions are temples of God. The figurative “temple” of Islam was restored in 1844. The literal temple of Christianity was fully restored in the United States in 1846, as explained next.

Here is how the 2,300 year prophecy points to 1846:

Daniel had a vision that concerned Medo-Persia, Greece, the Catholic Church, and the Christian apostasy. The vision is described in Daniel 8:3-12. After he had this vision, two angels appeared and began to discuss it with each other: “Then I heard a holy one speaking, and another holy one said to that particular one who was speaking, ‘How long will the vision about the regular sacrifice apply, while the transgression causes horror, so as to allow both the holy place and the host to be trampled?’” (Daniel 8:13 NLT). The other angel replied, “It will take 2,300 evenings and mornings; then the Temple will be restored” (Daniel 8:14 NLT).

Again, as stated, in this prophecy “evening” refers to spring and “morning” refers to fall. These 2,300 years start in 455/454 B.C., which is year one of the Sabbath cycle following the decree to restore and rebuild Jerusalem. This is also the start date for the 490 years of Daniel 9:25-27, as explained earlier in this chapter. Thus one end date for the 2,300 years is 1846. This is when the first latter-day Christian temple (the Nauvoo temple) was built in which the fullness of God’s preparatory temple ordinances were practiced. Although it is true that another temple was built in 1836 (the Kirtland temple), which was destroyed by angry mobs, the temple ordinances themselves were not fully restored until 1846.

In one fulfillment, the last part of this vision is about Catholicism and its rise to power through the Eastern Roman Empire. Indeed, Daniel foretold its apostate condition: “and [the little horn shall] cast down truth to the ground” (Daniel 8:12 Brackets mine). Likewise, verse 11 says that this horn replaced God’s authority: “It set itself up to be as great as the Prince of the host; it took away the daily sacrifice from him, and the place of his sanctuary was brought low [i.e., the temple was destroyed]” (NIV Brackets mine). But the word “sacrifice” is not in the original Hebrew; it is inserted into the text. Thus the daily prayers offered to God in the last Christian temple along with other temple ordinances were stopped, not animal sacrifices—although prayers and other temple ordinances are sacrifices done on behalf of others.

Thus the early Christians did have temples. They even practiced secret, yet sacred rites within them. This was documented by Dr. Johann J. Mosheim.¹¹⁷ Indeed, Tertullian also supports this claim.¹¹⁸ The last early Christian temple was probably destroyed between A.D. 300 and 570.

But many Christians claim that it is wrong to use physical temples. This is because Acts 7:48 states, “However, the Most High does not live in building made by human hands. . . .” (ISV). Thus, although God owns His temples, He does not live in them: for just because you own a house does not mean that you live in it. The truth, then, is that God visits His temples, and while people are in them they are but guests in His holy house.

After the Christian temple rites were restored, the Christ Spirit was ministering on earth through a prophet called the Báb. This prophet began his ministry in 1844 two months after Joseph Smith, the prophet who restored the Church of Jesus Christ in 1830, was martyred after ending the Great Christian Apostasy. The two end dates for the 2,300 year prophecy point to the restored Christian Church and to the emergence of the Bahá’í Era. The higher mysteries were then restored in 1888 through the Hermetic Order of the Golden Dawn and its temples. This restoration of the higher mysteries was during the ministry of the aforementioned prophet named Bahá’u’lláh (the Promised One). This is no coincidence. His very presence and light were raising the energies of our world to a higher level. This included raising mankind’s knowledge in every subject and inspiring the introduction and advancement of many revolutionary technologies.

The Statue and Its Ten Toes

Daniel 2 explains that in 604 B.C. Nebuchadnezzar, the king of Babylon, had a perplexing dream of a statue. Daniel wrote that, “The head of the statue was made of pure gold, its chest and arms of silver, its belly and thighs of bronze, its legs of iron, its feet partly of iron and partly of baked clay” (Daniel 2:32-33 NIV). After having this dream, the king demanded an interpretation from his spiritual advisors; however, they could not interpret it, so God revealed the interpretation to the prophet Daniel, who then explained it to the king.

Daniel told him that the gold, silver, bronze, and iron on the statue represent these four successive kingdoms: Babylon, Medo-Persia, Greece, and Rome. However, this dream can now be interpreted in even more detail than it could in the time of Daniel. It must be pointed out that the final kingdom split into two parts (the two legs), which are the Western Roman Empire and the Eastern Roman Empire. The statue also has ten toes, which are the ten prominent latter-day nations that—when Christ’s kingdom was established—existed within the boundaries of the old Roman Empire.

Daniel 2:44 states, “And in the days of these kings the God of heaven will set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people; it shall break in pieces and consume all these kingdoms, and it shall stand forever” (NKJV). In 1830, Jesus Christ restored his Church to prepare for the “stone” that would be cut “without hands” (Daniel 2:45). This stone, the Kingdom of Heaven, is the Bahá’í Faith under the Universal House of Justice, which was “cut” in 1963 through the democratic vote of Bahá’í’s throughout the world. This was when the ten kingdoms ruled that were represented by the statue’s ten toes. Five of them were where the Western Roman Empire had been, and five of them were where the Eastern Roman Empire had been. Thus in the West were: Spain, France, Italy, Morocco, and Algeria. And, in the East were: Greece, Turkey, Iraq, Egypt, and Libya.

In this vision, Daniel sees each nation as a piece of iron or clay—mixed together with each toe being a solid piece of iron or clay that extends into the associated foot. However, other

nations are seen as smaller shards of iron or clay, which are in one or the other of the statues feet without extending into a toe. These represent lesser modern nations within the limits of the ancient divided Roman Empire, such as: Albania, Macedonia, Bulgaria, Serbia, Monte Negro, etc. The reason Israel cannot be one of the shards is because it is blessed by God and will not be destroyed by the “stone . . . cut . . . without hands.”

The statue’s feet are composed of iron mixed with clay. This represents the mixture of dictatorships (iron) and democracies (clay) that would exist in this region at that time. The Bahá’í Faith was no longer run under the guidance of the Bahá’í leaders known as the Hands of the Cause. (This is probably why Daniel 2:45 states that “the stone was cut . . . without hands.”) The Bahá’í Faith continues to roll forth—with the promise that it will eventually fill the whole world with its light.

One of the most important things about the Bahá’í Faith is that every leadership body, from local to international, is elected by democratic vote of the Bahá’í’s in each community or through their elected delegates or leaders. What is most important though is that these elections occur without campaigning and thus without campaign contributions. This thus eliminates the primary source of corruption found in other forms of government.

The Local Spiritual Assemblies are elected by the members of each local community. The National Spiritual Assemblies are elected by delegates. And the Universal House of Justice is elected by the National Spiritual Assemblies. The local, regional, and national leaders are elected once a year, whereas the international leaders are elected once every five years. This religion, then, is not ruled by a spiritual dictatorship, but it still preserves the importance of spiritual authority.

Not only that, these local, national, and international spiritual assemblies (all composed of nine members each) either make their decisions unanimously, or by the will of the majority—always making sure that their decisions are in harmony with the official teachings of the Bahá’í Faith’s prophet founder Bahá'u'lláh.¹¹⁹ God knows, then, that under this system, He Himself created, the decisions of these Bahá’í leadership bodies are always correct. Moreover, because of the inspired nature of this system, no gridlock occurs.

Revelation 11

This section documents Islamic fulfillments of some Bible prophecies. After the Roman Empire fell, the Islamic nations ruled the region of its predecessors, who were Egypt, Assyria, Babylon, Medo-Persia, Greece, and Rome. Thus, because of the importance of Islam, it should come as no surprise that the Bible contains detailed prophecies about it. The truth is that Muhammad was sent by God to reveal a religion fit to lead mankind unto salvation. It makes sense that God sent prophets to every nation.

Revelation 11:1-2 describes the vision John had about the Temple of Herod in Jerusalem. During this vision, he was told to use a reed to measure the temple’s inner court, which represents the divine mysteries and changeless laws of God. This court represents those virtues that are the same during every dispensation (love thy neighbor, feed the poor, etc.). The outer court though is symbolic of the material Laws of God that change from Manifestation to Manifestation, such as the Laws of Moses that were abrogated by Jesus Christ.

Next, John was told to measure those who worship therein. This represents coming to understand the holy ones of God and their knowledge. The fact that this measuring was done with a reed is also significant. This is because when a reed is hollow and empty of all obstruction

and carved by the hand of God, it will produce beautiful melodies. The melody though does not come from just the reed. It also comes from the flute player. So, too, does the sanctified heart, empty of all save God, perform beautiful works through God's Holy Spirit.

During this vision, John was told not to measure the outer court of the temple, which represents the Outer Law. He was told that it is given into the hands of the Gentiles and that the holy city will be trodden under foot by them for 1,260 days. The word "day" in prophecy can also mean "year." This is taught in Isaiah 34:8, which says, "For the LORD has a day of vengeance, a year of retribution, to uphold Zion's cause" (NIV). The city of Jerusalem can represent the religion of God (Jeremiah 3:17; Hebrews 12:22-23). This city can thus represent the true religion of Islam. Thus one fulfillment of Revelation 11:3 was when the Muslims tressed on their religion for 1,260 years.

The spiritual "holy city" was thus trodden under the feet of the Gentiles (Muslims) for 1,260 lunar years (A.D. 622-1844). This means that they obeyed the Outer Law, yet they were spiritually dead, having lost the inner virtues. Muhammad began his public ministry in A.D. 613, but the Muslim religion was not established until A.D. 622. This period from A.D. 622 to 1844 is the final part of the "times of the Gentiles," which began in A.D. 70 (Luke 21:24).

Revelation 11:3 mentions two prophets whom God "will grant the power of prophecy . . . for twelve hundred and sixty days, dressed in sackcloth" (Amp). These prophets were Muhammad and Ali, who proclaimed, obeyed, and embodied the true Law:

The commands of these two witnesses were to be performed [for a period of 1,260 lunar years]. [They], apparently, were to be clothed in old raiment, not in new raiment; in other words, in the beginning they would possess no splendor in the eyes of the people, nor would their Cause appear new; for Muhammad's spiritual Law corresponds to that of Christ in the Gospel, and most of His Laws relating to material things correspond to those of the Pentateuch. ('Abdu'l-Bahá, *Some Answered Questions*, pp. 48-49 Brackets mine)

Revelation 11:7 states, "And when they have finished their testimony, the wild beast which ascends out of the bottomless pit, shall make war against them and shall overcome them." (Lamsa). These two prophets finished their testimony when Ali died in A.D. 661. The beast here is the Umayyads (Revelation 11:7). They came to power the year that Ali died. They were the Muslim leaders who propped up the dead Muslim religion and opposed the true followers of Muhammad. Although Muhammad and Ali had died, they continued to minister from heaven to Muslims and investigators at this time. The Umayyads overcame the two prophets by polluting Islam. Most Muslims thus apostatized and these two prophets were largely defeated.

Revelation 11:8-9 states, "Their bodies will [be in] the public square of the great city [of Jerusalem] . . . where also their Lord was crucified. . . . some from every people, tribe, and language and nation will gaze on their bodies and refuse them burial" (NIV Brackets mine).¹²⁰ Thus the spiritually dead followers of the two witnesses were in the public square of Jerusalem. Muslim leaders from every nation gazed upon them, but they refused to reject them and their false teachings. The light of the two witnesses then returned as the Báb and Jinab-i-Quddus. New life then entered into them in 1844 when they began their ministries.

Thus 'Abdu'l-Bahá wrote that, "[the Muslims] would make a spectacle of the Religion of God: though they would not act in accordance with it, still, they would not suffer their bodies—meaning the Religion of God—to be put in the grave. . . . The body of the Law of God, like a

corpse, [was] exposed to public view for twelve hundred and sixty days” (Brackets mine). Some of these Muslims lived in the city of Jerusalem, where Jesus was crucified.

Revelation 11:10 says that materialistic people would send gifts to each other because the religion of these two witnesses who had tormented them was dead. The wicked would thus give gifts to each other to celebrate their addiction to materialism and vanity. The world would thus rejoice because the religion of God had been corrupted. The worldly hate being told to repent. And the wicked rejoice when they get a righteous person to sin.¹²¹

Revelation 11:11 says that “after three and a half days” the two witnesses would be resurrected. As explained, Isaiah 34:8 shows that these days could be years. These can even be solar divine years, according to Bahá’í and Hindu reckoning. How a solar divine year relates to the Saros and Metonic cycles is explained in Chapter 9.

But there is one other type of divine year. It is a lunar divine year. This year is 360 lunar years, each month is twenty-nine solar years, and each day is one solar year. A lunar divine year is thus 349.27 solar years. This astrological cycle has magickal effects on mankind. This is not arbitrary. This is twelve Inex cycles. This cycle is the time between similar solar eclipses at the same longitude but at opposite latitudes. Thus, in one fulfillment, Revelation 11:11 refers to three-and-a-half lunar divine years. But these could also be normal twenty-four hour days. Thus this verse could have a literal three-and-a-half days futurist fulfillment. But these could also be divine days, which each last one year (as explained). Thus this verse did have a three-and-a-half years historicist and preterist fulfillment.

Thus three-and-a-half lunar divine years of 360 lunar years each is 1,260 lunar years ($3.5 \times 360 = 1,260$), or 1,222 solar years. This is the period from A.D. 622 to 1844. The dead Muslim religion was propped up by most of its members during this time. And again, 1844 is the year Islam was renewed through the Báb and Jinab-i-Quddus. The Báb was then killed on July 9, 1850, and on the next day a great earthquake shook the headquarters of the caliphate in the city of Istanbul, and two years later an earthquake occurred in Shiraz, where the Báb was born. The quake at Shiraz was within an “hour” after the Báb was killed, because a divine hour lasts about fifteen years. About 7,000 people died immediately in this quake at Shiraz, after which the total there soon became about 13,000 (Revelation 11:13).¹²²

So, this section shows that the Bible foretells Muhammad’s dispensation, which began in A.D. 622 and ended in 1844. The Christ Spirit returned in the person of Muhammad when he began his ministry in A.D. 613. This year, then, was near the end of the Naros cycle initiated by Jesus Christ. This astrological cycle is explained in Appendix D. Each Naros cycle begins and ends within twenty years of a close alignment of the seven major planets or within twenty years of a unique Uranus-Neptune opposition. Amazingly, all the Manifestations of God lived near the beginning or during a Naros cycle.

Revelation 12

Revelation 12:3 describes a “red dragon” with “seven heads and ten horns.” These ten horns represent the ten names of the corrupt Umayyad caliphs of Islam. Still, there were more than ten Umayyad caliphs. Thus some of them had the same name. The seven heads are the seven provinces over which these caliphs ruled.

Revelation 12:1-2, 5 states: “And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: And she being with child cried, travailing in birth, and pained to be delivered. . . . And she brought forth a

man child, who was to rule all nations with a rod of iron . . .” (KJV).

This woman, clothed with the sun and with the moon under her feet, is that virtuous bride, the Law of God, which descended upon Muhammad. Hence the sun is the symbol of the Persian kingdom, and the crescent moon is the symbol of the Ottoman kingdom. These two kingdoms were under the Law of Muhammad. Furthermore, the twelve stars represent the twelve Holy Imams of Islam, who emanated divine light and promoted the Law of Muhammad among the people. The man-child the woman brought forth, however, who was to rule all nations with a rod of iron, which means with the Word of God, and was caught up into heaven, represents the Báb. He was killed by Muslim leaders in 1850 and was then caught up to heaven. But he will not rule all nations alone. All the Manifestations of God will rule the nations together through the Light of God.

The Báb was born of and reared by the Law of Muhammad, or as it were, by the “woman clothed with the sun.” The Báb means “the gate” in Arabic. He was the gate “whose prospect is toward the east.” He prepared the way for Bahá’u’lláh, the glory of God, to give Light unto the whole world (Ezekiel 43:1-4 KJV). Indeed, they light the way to the New Jerusalem, which will initiate the Most Great Peace under the true and renewed Law of God.

Revelation 12:5 mentions that the Báb was caught up to heaven. This was in 1850. The next verse then refers to the distant past. It states that the Law of God fled into the desert, where it was protected from the dragon for 1,260 lunar years, according to the day for a year principle. Thus the Koran and the true traditions of Islam were preserved from A.D. 622 (the beginning of the Muslim religion) unto 1844, although most Muslims did not obey them.

During this period, the truth of Islam was preserved by the Fatimids, who were the descendants of Muhammad through his daughter Fatima, the wife of Ali. Revelation 12:14 states, “And to the woman were given two wings of a great eagle, that she might fly into the wilderness [unto safety] . . .” (KJV Brackets mine). These two wings of a great eagle were Fatima and Ali. They carried the Law of Muhammad, via God’s power, from the House of Umayyah unto safety in the wilderness of Hijaz in the Arabian Peninsula. The Law of Muhammad was then nourished there for 1,260 lunar years from A.D. 622 to 1844.

As stated, the dragon with seven heads and ten horns, mentioned in Revelation 12:3, is the Umayyads, who made “war with the remnant of [the woman’s] seed” (Revelation 12:17 KJV Brackets mine). These righteous Muslims were thus born of and reared by the Law of God. They even testified that Jesus was the Messiah. The “tail” of this dragon was Marwan II, who, like unto the Umayyad chiefs before him, continued to kill the righteous Muslim leaders until those dead totaled one third of the saintly lineage of Muhammad (Revelation 12:4). The flood of water mentioned in Revelation 12:15-16 was a flood of falsehoods designed to destroy the true Law of Muhammad. But the lies were kept away from the true Muslims.¹²³

There was then a war concerning heavenly things (Revelation 12:7-12). Michael, which means “who is like God,” is Bahá’u’lláh. He, along with his followers, engaged in spiritual warfare with the apostate Muslim leaders, who are manifestations of Satan. The Kingdom of Heaven is established on the earth. Apostate Islam is shamed publically by Christian scholars. Manifest proofs have cast it down. Muslim extremists are then cast down through physical warfare. They rage because they believe that warfare with the West will cause the Muslim Messiah to soon appear. Verse 13 then states that after apostate Islam is cast down it would fight against the renewed Law of God. Verse 14 then also goes back in time and again mentions that the Law of God escaped into the desert for 1,260 lunar years.

These interpretations thus fit Revelation 12. In 1844, the Islamic Age came to an end, and a

new age began. In 1863, a new faith had sprouted and was reaching towards heaven, absorbing more and more of the light of God's renewed Word.

Muhammad, Islam, and the First Islamic Nation: More Bible Prophecies

Deuteronomy 18:18 describes a prophet who would be "from among [Israel's] brethren [the Ishmaelites, and] like unto [Moses]." This prophet is Muhammad, who was not only an Ishmaelite, but was also like unto Moses. For instance, both were active heads of state, received their call upon a mountain top, led men to battle, had names that started with "M," were exiles, revealed books of Law, and led followers in the desert. When the Jews asked John the Baptist whether he was "that prophet," a name the Jews had for this promised one, he answered "No" (John 1:19-21). In fact, Joseph Smith and Brigham Young, two prophets of the restored Church of Jesus Christ, also taught that Muhammad was a prophet of God.¹²⁴

Acts 3:21 states, ". . . heaven must receive [Jesus Christ] until the times of restoration of all things . . ." The next verse then mentions the prophet from among Israel's brethren, who is mentioned in Deuteronomy 18:18. This thus associates Muhammad with one of the times when God would restore everything. This means Muhammad would come and restore everything that was lost from the Religion of God. The spirit and power of Jesus Christ thus returned and descended from heaven upon Muhammad—just as the spirit and power of Elijah returned through John the Baptist (Luke 1:17).

Furthermore, John 15:26 states, "But when the Helper comes, whom I will send to you from the Father, that is the Spirit of truth who proceeds from the Father, he will testify about me . . ." (NASB). The word "helper" in this verse is a translation of the Greek word *Paraclete*. Some Muslim scholars claim that the original Greek word here was *Pariklytos*, which means the "praised one." This false claim is made because *Muhammad* in Arabic means the "praised one." But *Pariklytos* is not in any Greek manuscript at John 15:26.

In some Aramaic dialects, the word for "praised one" is *menahhemana*. But in Palestinian Aramaic, the dialect spoken by Jesus, it means "helper." Because Jesus here used a pun, the beginning of this verse may be translated, "But when Muhammad comes, whom I will send to you . . ."¹²⁵ Muhammad even testified of Jesus Christ; thus, this verse stated that "he will testify about me." Also, John 16:13 states that ". . . [the Helper] will not speak on his own authority, but whatever he hears he will speak . . ." (ESV Brackets mine). The Helper thus cannot be God in the form of the Holy Spirit, because It would speak on Its own authority.

Muhammad is even foretold by name in the Old Testament. The Messianic prophecy in Song of Solomon 5:16 states in the KJV that, "His mouth is most sweet: yea, he is altogether lovely." But the Hebrew reads, "His mouth is most sweet: yea, he is *Muhammadim*," with the majestic plural ending ~im, which gives him honor. This interpretation is confirmed in verse 10, which refers to the ten thousand followers who came to Mecca with Muhammad. It reads, "My beloved is radiant and ruddy, distinguished among ten thousand" (ESV).¹²⁶

Furthermore, Habakkuk 3:3 also prophesied about Muhammad, who was a Manifestation of God. It says: "God came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise" (KJV). Teman is an oasis north of Medina, and mount Paran is near Mecca. Muhammad spent much time in both of these places. Also, Isaiah 21:13-17 foretold the Battle of Badr. In this battle, a few faithful Muslims defeated the mighty anti-Islamic army of Kedar.

Isaiah 42:1-13 also refers to Muhammad. It mentions a prophet who will be a light unto the

Gentiles and who will cause the nomads of Kedar, the second son of Ishmael, to sing “a new song,” which refers to the Koran. Deuteronomy 18:18 states that God would put His words in the mouth of a prophet from among Israel’s brethren, who are the Arabic descendants of Ishmael. This refers to how Muhammad recited the words of God dictated to him by the angel Gabriel—just as Jesus said that “whatever [the Helper] hears he will speak” (John 16:13). These words were then recorded and the book they became is the Koran. In fact, Isaiah 28:10-11 states that the Koran would be recited “line upon line” and “with stammering lips and another tongue.”

Also, Genesis 21:13, 18 says that Ishmael’s seed would become a great nation. This refers to the first Muslim nation, which arose after the fall of Rome. Matthew 21:43-44 also refers to the first Muslim nation, which was given the Kingdom of God. Jesus told the Jews: “Therefore I say unto you, The Kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder” (KJV).¹²⁷

Some claim that the Kingdom of God was taken from the Jews and then given to the Roman Empire through Constantine. They claim the Roman Empire under Christianity was the nation bringing forth the fruits of the Kingdom of God, referred to in Matthew 21:43. But the Kingdom of God ceased to exist in the Near East by the third century. This is because, although true believers existed until A.D. 570, all the apostles and leaders of the Church except bishops and those below them had died. The Catholic Church did establish its headquarters in Rome, but it was an apostate religion, not the Kingdom of God. This is documented further in Chapter 14.

Thus the Kingdom of God was not taken from the Jewish nation and transferred to the Roman nation. The Kingdom of God, until the coming of Muhammad, did not even exist on the earth after the apostasy of the Christian Church. It becomes clear, then, that the Muslim Faith up until the ascension of the Twelfth Imam in 260 A.H. (A.D. 874) was the Kingdom of God referred to in Matthew 21:43.

The New Jerusalem

This section gives more biblical clues that help identify Christ’s kingdom—the “stone” that would be cut without hands, replace corrupt governments, and fill the whole earth. This stone is the New Jerusalem described in Revelation 21. The New Jerusalem is the coming New World Religion. There will be “no more sea” because all will stand on solid spiritual ground, instead of the shifting waves of uncertainty (Revelation 21:1).

The following verses help to prove that the New Jerusalem is not a literal city. Hebrews 12:22-23 states, “But you have come to Mount Zion, to the heavenly Jerusalem, the city of the living God. You have come to thousands upon thousands of angels in joyful assembly, to the church of the firstborn . . .” (NIV). The Heavenly Jerusalem is thus the Christian Church.

Revelation 21:9 indicates that the wife of the Lamb dwells in the New Jerusalem. Who is the wife of the Lamb? She is the Christians (Romans 7:4; 2 Corinthians 11:2-4; Ephesians 5:22-33). How then can the Bahá’í’s also be the wife of the Lamb, who dwells in the New Jerusalem? They can because everyone within the New Jerusalem will be both a Christian and a Bahá’í. All Christians will thus enter the New Jerusalem.

Revelation 21:10-27 describes how the New Jerusalem descended from heaven from 1863 to 1892 as the Bahá’í Faith. But it has not yet descended into the heart of every person on earth. That will happen when it descends like streams of light at the beginning of the Most Great Peace. There will be a new heaven and a new earth. Magick will transform them. The world will be

perfected not long after the end of the Millennium. The New Jerusalem has twelve gates to represent how people may enter into it through the prophecies from twelve religions. It has two Trees of Life to represent the Báb and Bahá'u'lláh. These trees bear fruit once a month during each Bahá'í Feast.

The Millennium began in 1844. The Báb bound Satan then to keep him from deceiving the righteous who would accept the Twin Manifestations. The Devil is bound so that he cannot darken the minds of the true believers. But he can still darken the minds of those who do not know God. Satan will be cast into the bottomless pit at the beginning of the Most Great Peace. He will not be able to deceive the nations from that time forward until the thousand years are over. He will remain in the bottomless pit until that time.

God's kingdom has come down from Heaven. It is transforming the corrupt manmade governments of the world through the Word of God. One reason this is not a physical city that will descend from heaven is its size—1,500 by 1,500 by 1,500 miles! This represents the precise area within which Bahá'u'lláh taught and within which his followers lived during his lifetime. The twelve precious jewels adorning the foundations of this city's walls are symbolic of the twelve main principles that will bring heaven to earth, which are:

- 1) The Oneness of Humanity
- 2) Independent Investigation of Truth
- 3) All Major Religions were Originally True
- 4) Religion must be the Source of Unity
- 5) Religion must Agree with Science
- 6) The Equality of Men and Women
- 7) The Removal of All Prejudice
- 8) Universal Peace
- 9) Universal Compulsory Education
- 10) Spiritual Economics (e.g., worker co-ops and profit sharing)
- 11) A Universal Language and Script
- 12) A World Executive, Legislature, and Court

Now, within the Bible and the Koran, there are two primary numbers that point to God's Kingdom: They are the number nine and the number nineteen, respectively. The number nineteen is addressed in Chapter 11. This section though deals with the number nine. This number is encoded in scripture to point to the Arabic word *baha* (as in **Bahá'u'lláh** and **Bahá'í**). This Arabic word thus means "glory" and has an archetypal value of nine. Because nine is the highest single digit number, God chose it to point to the highest form of unity—world peace through the Bahá'í Faith. This number is also unique because when it is multiplied by another number it always equals a number that adds up to nine. For instance, there is: $9 \times 3 = 27$ ($2 + 7 = 9$), $9 \times 13 = 117$ ($1 + 1 + 7 = 9$), and $9 \times 5 = 45$ ($4 + 5 = 9$).

The next four paragraphs give examples of how the number nine is encoded in the Bible: Revelation 7:4 mentions the 144,000. This number has an archetypal value of nine ($1 + 4 + 4 + 0 + 0 + 0 = 9$). Paul mentions nine gifts of the Holy Ghost in 1 Corinthians 12:8-10 and nine fruits of the Spirit in Galatians 5:22. John 21:11 mentions how Jesus performed a miracle that caused 135 fish to be caught. This also points to the number nine, since the archetypal value of 135 is $1 + 3 + 5 = 9$. Revelation 1:8 ($1 + 8 = 9$) says, "I am Alpha and Omega [the first and last letters of the Greek alphabet], the beginning and the ending, saith the Lord . . . the Almighty." The letters

alpha and omega add up to 801 and archetypically to nine ($8 + 0 + 1 = 9$). The words “beginning” and “ending” are translations of the Greek words *arche* and *telos*, respectively. These two Greek words add up numerologically to nine, as well.

Furthermore, the phrase “the beginning and the ending” points to the first and last words of the Book of Revelation, which are *apokalupsis* (meaning “revelation”) and *am-anē*’ (meaning “amen”). These two Greek words each add up to nine. Likewise, “Almighty” appears nine times in the Book of Revelation and is the last word in Revelation 1:8. The words “New Jerusalem” in Hebrew also add up to nine. Then there are the prophetic periods of 1,260 years already mentioned, and, as you will see, the prophetic period of 2,520 years, both of which point to 1844 and have an archetypal value of nine. Indeed, the Greek words translated “new name” in Revelation 2:17 and 3:12 also add up to nine. This points to the new name of the followers of Christ: for they are now called Bahá’í’s—the people of Baha.

Revelation 21 shows that the New Jerusalem is a cube or a pyramid (indeed, for aesthetic reasons it is more likely to be a pyramid than a cube): “. . . And he measured the city with his rod, 12,000 stadia. Its length and width and height are equal” (Revelation 21:16 ESV). It is also probably a pyramid because the pyramids in ancient Egypt were resurrection machines, and the Bahá’í revelation brings spiritual resurrection to those who accept it.

The New Jerusalem thus has a base of 144 million square stadia, which has an archetypal value of nine. This symbolizes how the city is founded upon Baha, or glory. The volume of the city is 576 billion cubic stadia, which also has an archetypal value of nine. This symbolizes how it is filled with the love of Baha. The wall around the city is 144 cubits high, which points to how it is protected by Baha. And the city is garnished by twelve precious jewels and twelve pearls, with twelve angels standing in its gates, which adds up to thirty-six to point again to Baha, the beauty that will draw all men unto the Bahá’í Faith.

These scriptures show that the number nine is encoded in the Bible to point to the Bahá’í Faith and to Bahá’u’lláh via the Arabic word *baha*, which means “glory.” As explained, this word has an archetypal value of nine and is part of the title **Bahá’u’lláh**. This title was given to the great end time prophet whose teachings would unite humanity. Indeed, some of those teachings have already been given (e.g., the twelve principles mentioned above). The next chapter proves that Bahá’u’lláh was a prophet of God. He founded the Bahá’í Faith. Today there are about 6 million Bahá’í’s in countries throughout the world. The Bahá’í’s are working to create the Bahá’í World Order. This will involve a world democratic government with voluntary obedience to the Laws of Bahá’u’lláh. This World Order is the New Jerusalem that descended from heaven above the Middle East, as the number nine so beautifully testifies. Its light will intensify and become visible to all. It will fill the whole earth.

Conclusion

Bible prophecy does not prove that World War III is inevitable. That would contradict both our free will and God’s mercy. Thus it would be fatalistic, since it would mean that no matter how hard we try to create world peace, World War III will still happen. The truth is that Jesus returned in A.D. 71. The New Testament and other first and second century documents confirm that this is true. The rapture was within a few years before that. The man of sin and the anti-Christ was Emperor Nero, who lived during the mid-first century. Revelation 13 and 17 concern the Roman Empire and the Catholic Church. The mark of the beast happened under the Roman

Empire during the first century. It must be understood that prophecies can have multiple fulfillments.

Daniel 9:24-27 proves that Jesus was crucified in 32 A.D. The decree to restore and rebuild Jerusalem was given in 457 B.C. It has been shown that the 2,300 years of Daniel 8 began in 457 B.C. and ended in 1844. There are two fulfillments of the little horn, which is discussed in that chapter of Daniel: the Umayyads and the Catholic Church. The Umayyads defiled true Islam, which was then restored in 1844, and the Catholic Church defiled true Christianity, which was then fully restored in 1846. Revelation 11 and 12 point to Muhammad and the Bahá'í Faith.

The Book of Revelation was written before A.D. 70. The Bahá'í Faith was established so the world can avoid the seven year tribulation and World War III. Many Bible prophecies show that the Bahá'í Faith is true. Indeed, as Appendix C documents, the prophecies of the seven seals, trumpets, and bowls are in harmony with Bahá'í teachings. Appendix D documents how Revelation 5:6 teaches that there are seven Manifestations of God who incarnated before Jesus Christ. God sends a Manifestation usually about once every 600 years, which is the length of an astrological Naros cycle. Many prophecies in the Bible teach that Muhammad was a prophet of God. The New Jerusalem is the Bahá'í Faith, as the number nine in the Bible testifies.

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¹¹⁹ William Garlington, *The Baha'i Faith in America* (Westport: Praeger Publishers, 2005), 57-68.

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