"A Season, and Seasons, and Half Of-a-Season." (Rev 12:14)

Acts 1 ASV

Let us consider the word "season."

Compare these two translations.

Acts 1 CT

Acts 1:6 On the one hand therefore the (ones) having come together were questioning him saying, Lord, if in this time are you restoring the kingdom to Israel? Acts 1:7 He said to them, It is not of you to come to know times or seasons which the Father placed for himself in (his) own authority.

Here is a good example of a scripture that is very often misused. It is commonly taught, based on these verses, that no one will know or can know when the Lord will return. Satan must be delighted; prophecy, to those who teach this, becomes almost a closed subject.

By far most "churches" teach that the "church" is the New Israel, and all verses of scripture, that they like, can be applied to themselves. This understanding destroys the truth of God's word. Note carefully.

A "...if in this time [NOW] are you restoring the kingdom to the Israel?" There is nothing more certain in the scriptures than the fact that God intends, at some point in time, to do just that. In no way does the Israeli mean NT believers. (See courses Millennium, Covenants, etc. R.H. Mount.) Jesus does NOT deny this fact.

B Jesus said, "It is not of YOU to come to know times or seasons ..." YOU refers to the apostles, not everybody. Notice the verb, "to come to know" (aor. inf.) that is, the apostles would not live long enough for the history necessary to be fulfilled.

C The Greek word kairos (kairos) means "season," and is seldom translated correctly in the KT. The word for "time" is chronos (chronos). We use "season" for an indefinite period; for examples: the fall season, the holiday season, football season etc. The approximate time is understood.

D "Time is more specific: "what time the star appeared" (Matt 2:7), "now Elizabeth's time was fulfilled" (Luke 1:57). We will keep these words distinct in this Apologetic.
Remember, we can only understand a given prophecy if we can find its fulfillment in history. Further, we are given many prophecies that overlap, interlock, supplement, and sometimes even seem to be a prophecy of the same event. It is essential that we understand one prophecy at a time, let us look first to the prophecy of Rev. 12. This chapter stands as an isolated unit. Some of the facts are readily understood. First, we must identify this figurative description. The description was prefigured in Joseph's dream. This identifies the woman as Israel.

The next sign in Rev. 12, the great red dragon, will be clearly identified in verse 9 as Satan or the Devil.

The stars of the heaven which he cast to the earth are Jews. (see Dan. 8:10 for a similar expression.)

The child, a son, a male, a shepherd, caught up to God's throne is Jesus.

After the birth of Jesus, the woman, Israel, flees into the wilderness for 1260 days.

Luke 2:1 ASV

But when ye see Jerusalem compassed with armies, then know that her desolation is at hand. 21 Then let them that are in Judea flee unto the mountains; and let them that are in the midst of her depart out; and let not them that are in the country enter therein.
The Wars of the Jews, Josephus II, 88

This defeat happened on the eighth day of the month Dios (Marheshvan), in the twelfth year of the reign of Nero.

§ 1. After this calamity had befallen Cestius, many of the most eminent of the Jews swam away from the city, as from a ship when it was going to sink:

<table>
<thead>
<tr>
<th>Jewish Calendar</th>
<th>A.D. 69 Days Our time</th>
</tr>
</thead>
<tbody>
<tr>
<td>Marheshvan 21 Sept.-Oct.</td>
<td>69 A.D.</td>
</tr>
<tr>
<td>Kislev 30 Nov.-Dec.</td>
<td>69 A.D.</td>
</tr>
<tr>
<td>Tivet 29 Dec.-Jan.</td>
<td>69 A.D.</td>
</tr>
<tr>
<td>Adar I 29 Feb.-Mar.</td>
<td>70 A.D.</td>
</tr>
<tr>
<td>Nisan 14. Passover</td>
<td>70 A.D.</td>
</tr>
<tr>
<td>Total 153</td>
<td>Total 153</td>
</tr>
</tbody>
</table>

Total: 062 + 153 + 60 = 1275.

Since Titus arrived shortly before Passover - 1260 days. Close enough for Rev. 12:6 above.

The escape route was open from Cestius to Titus. The nation of Israel now went into bondage A.D. 70.

Jesus victorious, in God's throne, because of his shed blood causes the expulsion of Satan, the accuser of the Jews, to be cast out of heaven.

vs. 9 Satan is, leading astray the total inhabited earth. (Not "world" as KJ)

vs. 13 The dragon pursued "the woman", Israel. Not Christian Jews in this verse, because "the woman" is Israel before the cross.

Rev. 12 CT

vs. 7 And it came to pass (a) war in the heaven, the Michael and his angels warred with the dragon. And the dragon warred and his angels,

vs. 8 And there was not strong enough, neither was their place still found in the heaven.

vs. 9 And the dragon (the) great (one) was cast down, the (one) being-called Devil and the Satan, the (one) leading astray the total inhabited earth. He was cast down the earth, and his angels were cast with him.

vs. 10 And I heard (a) great voice in the heaven saying, just now came to pass the salvation and the power and the kingdom of our God and the authority of his Messiah: because the accuser of-the-born-heathens was cast down, the (one) accusing them in sight of our God, at day and at night.

vs. 11 And they themselves had-victory over him because of the blood of the lamb and because of the word of their witness and they-cherished not their soul unto death.

vs. 12 Because of this you be-being merry - for yourselves, heavens and the (one) taking-nailing in them; was to the (one) residing (on) the earth and the sea; because the devil descended to you having great anger, knowing absolutely that he is having a little bit season.

vs. 13 And when the dragon saw that he was cast into the earth, he pursued the woman, one who brought forth the male.

his people Israel, yet at the same time they, as a people are being subjected to wrath. (Luke 21:23) (Teaching Dict.)
Deut. 28 ASV

47. "Because thou servedst not Jehovah thy God with joyfulness, and with gladness of heart, by reason of the abundance of all things; 48 therefore shall thou serve thine enemies that Jehovah shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all things; and he shall put a yoke of iron upon thy neck, until he have destroyed thee. 49 Jehovah will bring a nation against thee from far, from the end of the earth, as the eagle flieth; a nation whose tongue thou shalt not understand; 50 a nation of fierce countenance, that shall not regard the person of the old, nor show favor to the young, 51 and shall eat the fruit of thy cattle, and the fruit of thy ground, until thou be destroyed; that also shall not leave, thou, one grain in thy wine-press, or oil, the increase of thy cattle, or the young of thy flock, until they have caused thee to perish.

This verse 49 in Deut. 28 is applied by The Midrash Rabban, Vol. 4, p. 232, Est. 3 to the Roman Emperor Trajan.

vs. 14 above. Note: (Israel) "might-be-flying" (pres. tense - continuously) and "she-is-being-nourished" (pres. tense - continuously).

All the words are attached to birds: wings, flying, nourished.

Luke 12 CT

vs. 23 The soul is much more than the nourishment, and the body than the clothing.
vs. 24 You take note of the ravens; because they are not sowing nor are they harvesting, for which is not store chamber nor granary. And the God is nourishing them. For how much more are you yourselves are differing of the flying (ones).

The scripture on this Israeli stamp of 1963 is from Ezek. 36:28, 29, "...and lay no famine upon you" (Israel Catalogue *10, p. 67) There are 12 grains in the palm of the hand feeding the bird, is it so hard to see God's hand feeding Israel?

When the Roman Empire, empire number 6, became the Roman Universal Assembly, empire number 7, Israel was taken into a world-wide "galut" (exile), (See Encyclopedia Judaica) Known better to us as the diaspora. How long will Israel be being nourished there:

"A season and seasons and half of a-season."

Let us see if we can determine anything about this time.
Remember, Israel is the key to prophecy; failure in understanding God's dealing with the nation Israel will lead into one error after another. In Rev. 12:15-17 we find Satan in pursuit of "the woman", Israel as a nation; and then especially Jewish Christians in verse 17.

The OT was written in Hebrew and Chaldean; very little Chaldean, but some in the book of Daniel. About 250 B.C. the OT was translated into Greek, known as the Septuagint, abbreviated LXX. There are two slightly different LXX manuscripts of the book of Daniel, I will call them A & B. Again consider the time expression in Rev. 12:14 for it occurs also in the LXX in Daniel 7:25. I'll give you the Greek:

\* Rev. 12:14 καὶ καὶ καὶ καὶ ἡμίσιος καὶ καὶ kt
\* A. LXX ἐξε ἐν καὶ καὶ καὶ ἡμίσιοσ καὶ καὶ
\* B. LXX ἐξε ἐν καὶ καὶ καὶ ἡμίσιοσ καὶ καὶ

\* Rev. 12:14 (a) season and seasons and half of a season
\* A. LXX until of a season and of seasons and until of half (a) season
\* B. LXX until of a season and of seasons and half of (a) season

Even if you have never had Greek you can see that these lines are very closely alike. The Revelation passage is in reference to Israel's exile or dispersion from the land. The LXX passage has to do with the time of the little-horn in Daniel 7. In Apologetics 22 I showed that I believe Constantine to be the beginning of the 7th world power, the Roman Universal Assembly. The Pope, the ruler of this empire, exactly fills the statements of Dan. 7:25, as I have shown. His authority continues to the restoration of God's kingdom to Israel.

Dan. 7:23 Thus he said, The fourth beast shall be a fourth kingdom upon earth, which shall be diverse from all the kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. 24 And as for the ten horns, out of this kingdom shall ten kings arise: and another shall arise after them; and he shall be diverse from the former, and he shall put down three kings. 25 And he shall speak words against the Most High, and shall wear out the saints of the Most High; and 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.

This period of time is equal to the diaspora. During this time Israel will continue to be hated. Certainly the Jews have been hated until now.

26 But the judgment shall be set, and they shall take away his dominion, to consume and to destroy unto the end. 27 And the kingdom and the dominion, and the greatness of the kingdoms under the whole heaven, shall be given to the people of the saints of the Most High: his kingdom is an everlasting kingdom, and all dominions shall serve and obey him.
Luke 21 ASV. literally: CT "And YOU-will-be-being hated by all because of my name," that is, the Jews, continuously. (Note vs. 18)

It is time now to go back to the letters to the 7 Churches (Rev. 2 and 3). Apologetics 24 shows that the Ephesus period covers the years 30 A.D. to 70 A.D. This period is totally finished. The Smyrna period covers the years 70 A.D. to approximately 325 A.D. This period is also totally finished. The Pergamos period covers the years approximately 325 A.D. to 750 A.D. While this period is also finished it has a close connection with the next period, Thyatira.

We have 4 church periods left: Thyatira, Sardis, Philadelphia, and Laodicea. These all exist at the present time, and I believe they will continue to exist until the Lord returns. Turn to the rather complicated drawing on page 7. During the Pergamos period Satan began to marry the "church" to his pagan idol system. The word Pergamos means "thoroughly-married." Satan's plan was a great success. Christianity was made the state religion. (Apol. 23, p2)

Maybe we can learn a lesson from this. Many modern "preachers" are teaching that the Christians should take over the U.S. and make it a "Christian" nation. When Rome was a "Christian" state it turned out to be "Pagan-Christian." Very few "church" members are genuine believers. Remember, Satan is "leading astray the total inhabited earth." (Rev. 12:9)

The picture of "church" history is very complex for three reasons. One: the "church", the body of Christ, is composed of genuine believers, but they cannot be identified with any certainty. Two: the visible "church" organization has always been composed of many more "professing Christians" than authentic believers. Three: a sovereign secular power, the Vatican Empire, is mixed into a "church."

On page 7 the Thyatira follows the Pergamos "church," but it is not started at a given point of time as the drawing indicates. Later we will put some interesting dates on this drawing. Alongside of the Thyatira "church" I have shown the Philadelphia "church" which I will show to be, as I believe, the "church" the body of Christ. About 1350 A.D. the Sardis "church" began to split away from Thyatira in what history calls
THE ROMAN ECUMENICAL ASSEMBLY

MYSTERY BABYLON

REVELATION 3
14 But I have a few things against thee, because thou hast them that hold the doctrine of Balaam, who taught Balak to cast a stumblingblock before the children of Israel, to eat things sacrificed to idols, and to commit fornication.

20 But I have this against thee, that thou sufferest thy father's house to teach thee to do evil; and thou teachest and sufferest thy servants to commit fornication, and to eat things sacrificed to idols.

Revelation 3:1
I know thy works, that thou hast a name that thou livest, and art not dead.

Revelation 3:17
Because thou sayest, 'I am rich, and have gotten riches, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:

PROTESTANT

"AS MANY AS I LOVE"

POPE THE HEAD OF 7TH WORLD POWER
CHURCH ORGANIZATION CENTERS IN VATICAN EMPIRE
8 CRUSADES (1096–1291)
INQUISITION (1231–1849)
150,000,000 SLAUGHTERED

Rev. 12
vs. 9 And the dragon, the great, was cast out, and the serpent, the old serpent, was cast out, that seduced the whole world: he was cast into the earth, and his angels were cast with him.

Rev. 16
vs. 14 For they are spirits of demons, doing signs, and going forth over the kings of the whole world, and of the whole world, gathering them together with reference to the war of the day of the great, the day of the God, namely, the Almighty.
the Reformation. Sardis means, "those escaping." This "church" has a name, "Protestant." (Rev. 3:1) Among the leaders of the Reformation were such men as John Wyclif (1324-1384), John Huss (1369-1415)—he was burned alive, Savonarola (1452-1498)—he was hanged and burned, Erasmus (1466-1536)—he pressed for a return to the scriptures.

Martin Luther (1483-1546) of whom Halley's Bible Handbook says, "next to Jesus and Paul, the Greatest Man of all the ages." (p.787) First: Jesus was God in the flesh; and in really no way comparable to men. Paul was inspired by the Holy Spirit to give us 14 books of the N.T. All writers of scripture were Jews. Without a correct understanding of God's plan for Israel, I don't believe a person can correctly understand much of scripture. Very early in "church" history the majority of the organized church was anti-Semitic.

Martin Luther was originally Roman Catholic. He objected to some of the things in the "church", but was in much theology a Roman Catholic. He was extremely anti-Semitic. In the night of Nov. 9-10, 1938 the Nazis carried out this advice. This was known as the "Night of the Broken Glass."
Encyclopedia Judaica
Vol. 10 p. 1263

Many windows were broken and the Aktion therefore became known as Kristallnacht. No complete tally exists of the destruction. But at least 30,000 Jews were arrested (c. 8,000 in Austria) and sent to concentration camps at Sachsenhausen, Buchenwald, and Dachau; according to provisional Nazi estimates, 815 shops were destroyed, and 29 warehouses and 171 dwellings set on fire or otherwise destroyed; 191 synagogues were set on fire and a further 76 completely demolished. Thirty-six Jews were killed and 36 severely injured.

Most protestants have much of the Roman Catholic influence in their theology and there is great disagreement as to what they believe as to the Bible being the word of God. By far most martyrs died at the hands of professed "Christians," rather than civil authorities.

The Decline and Fall of the Roman Empire
Edward Gibbon, Vol. 2, p. 243, 244

We shall conclude this chapter by a melancholy truth which obtrudes itself on the reluctant mind: that, even admitting, without hesitation or inquiry, all that history has recorded or devotion has feigned on the subject of martyrdoms, it must still be acknowledged that the Christians, in the course of their intestine dissensions, have inflicted far greater severities on each other than they had experienced from the zeal of infidels. During the ages of ignorance which followed the subversion of the Roman empire in the West, the bishops of the imperial city extended their dominion over the laity as well as clergy of the Latin Church. The fabric of superstition which they had erected, and which might long have defied the feeble efforts of reason, was at length assaulted by a crowd of daring fanatics, who, from the twelfth to the sixteenth century, assumed the popular character of reformers. The Church of Rome defended by violence the empire which she had acquired by fraud; a system of peace and benevolence was soon disgraced by proscriptions, wars, massacres, and the institution of the holy office. And as the reformers were animated by the love of civil as well as of religious freedom, the Catholic princes connected their own interest with that of the clergy, and enforced by fire and the sword the terrors of spiritual censures. In the Netherlands alone more than one hundred thousand of the subjects of Charles V. are said to have suffered by the hand of the executioner; and this extraordinary number is attested by Grotius, a man of genius and learning, who preserved his moderation amidst the fury of contending sects, and who composed the annals of his own age and country at a time when the invention of printing had facilitated the means of intelligence and increased the danger of detection. If we are obliged to submit our belief to the authority of Grotius, it must be allowed that the number of Protestants who were executed in a single province and a single reign far exceeded that of the primitive martyrs in the space of three centuries and of the Roman empire.

These facts of history can only be explained by one way.- Very few "Christians" were or are "Christians." This fact is confirmed by a careful study of the 7 "church" letters in Rev. 2, 3. These 7 letters will give us a good look at conditions in the "church" today. Therefore at the risk of repetition of some things already presented, I wish to present a summary of the "church" history up to the present time. I have prepared tables concerning these letters on pages 10 and 11 to which I will refer you as we proceed. I will not have space to support all that I say, but much support is given in other existing courses.

I have broken the letters into parts: Introduction, Consideration, Counsel, Warning, Promise, and Conclusion. Note the expression: "The one having (an) ear let him hear what the Spirit is saying to the assemblies," occurs at the end of every letter.
Revelation

Introduction
2 To the angel of the church in Ephesus write:

These things saith he that holdeth the seven stars in his right hand, he that walketh in the midst of the seven golden candlesticks:

Consideration
2 I know thy works, and thy toil and thy patience, and that thou hast not feared nor been afraid of the Jews and their works, and didst not fear lest they might cast thee into prison; and thou hast not feared lest they might destroy thee and thy name. But I have this against thee, that thou didst leave thy first love.

Warning
5 Remember therefore whence thou art fallen, and repent and do the first works; or else I will come to thee, and will move thy candlestick out of its place, except thou repent.

Consideration
6 But this thou hast, that thou hast hated the works of the Nicolaitans, which I also hate.

Conclusion
7 He that hath an ear, let him hear what the Spirit saith to the churches. To him that overcometh, to him will I give to eat of the tree of life, which is in the Paradise of God.

Smyrna

Introduction
8 And to the angel of the church in Smyrna write:

These things saith he that is the first and the last, who was dead, and lived again:

Consideration
9 I know thy tribulation, and thy poverty (but thou art rich), and the blasphemy of them that say they are Jews, and they are not, but are a synagogue of Satan.

Counsel
10 Fear not the things which thou art about to suffer:

Warning
behold, the devil is about to cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days.

Promise
Be thou faithful unto death, and I will give thee the crown of life.

Conclusion
11 He that hath an ear, let him hear what the Spirit saith to the churches. He that overcometh shall not be hurt of the second death.

Pergamos

Introduction
12 And to the angel of the church in Pergamum write:

These things saith he that hath the sharp two-edged sword:

Consideration
13 I know where thou dwellest, even where Satan's throne is; and thou holdest fast my name, and didst not deny my faith, even in the days of Antipas my witness, my faithful one, who was killed among you, where Satan dwelleth.

Counsel
14 But I have a few things against thee, because thou hast there some that hold the teaching of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed to idols, and to commit fornication.

Warning
15 So hast thou also some that hold the teaching of the Nicolaitans in like manner.

Warning
16 Repent therefore; or else I will come to thee quickly, and I will make war against them with the sword of my mouth.

Conclusion
17 He that hath an ear, let him hear what the Spirit saith to the churches. He that overcometh, to him will I give of the hidden manna, and I will give him a white stone, and upon the stone a new name written, which no one knoweth but he that receiveth it.
THYATIRA

Introduction
18 And to the angel of the church in Thyatira write:
These things saith *the Son of God, *who hath his eyes like a
flame of fire, and his feet are like unto brimstone:
Consideration
19 *I know thy works, and thy love and faith and
ministry and patience, and that thou hast a test which are more than the first.
Counsel
20 But *I have this against thee, that thou sufferest
*the woman Jezebel, who call-
eth herself a prophetess, and teacheth and seduceth my ser-
vants to commit fornication, and to eat things sacrificed to idols.
Warning
21 And *I gave her time that she should repent; and she *willest not to repent of her fornication.

SARDIS

Consideration
3 *I know thy works, that thou hast a name that
thou livest, and thou art *dead.
Counsel
2 Be thou watchful, and establish the things that remain, which
were ready to die: for I have
*found no works of thine perfec-
ted before my God.

PHILADELPHIA

Consideration
3 *I know thy works (behold, I have
*set before thee *a door opened, which none can shut), that thou hast a little power, and didst keep
my word, and *didst not deny my
name.
Counsel
9 Behold, I give of *the synago-
gue of Satan, of them that
say they are Jews, and they are
not, but do lie; behold, I will
make them to *come and worship before thy feet, and to know that *I have loved thee.
Promise
10 Because thou *didst keep the word of *my patience, *I also will keep thee from the hour of *trial, that hour which is to come upon the whole *world, to *try them that dwell upon the earth.

Consideration
4 But thou hast a few *names in Sardis, that did not *defile their garments: and they shall walk with me *in white; for they are worthy.
Conclusion
5 *He that overcometh shall thus be arrayed in *white garments; and I will *in no wise blot his name out of the book of life, and *I will con-

LAODICEA

Introduction
14 And to the angel of the church in Laodicea write:
These things saith *the Amen, *the faithful and true witness, who
is the beginning of the creation of God:
Consideration
15 *I know thy works, that thou art neither cold nor hot: *I
would thou wert cold or hot.
Warning
16 So because thou art lukewarm, and neither hot nor cold, I will
spew thee out of my mouth. *I
Because thou sayest, *I am rich, and have gotten riches, and have
need of nothing: and knowest not that thou art the wretched one and
miserable and poor and blind and
naked:
Counsel
18 I counsel thee to
*buy of me *gold refined by fire, that thou mayst be made rich; and
*white garments, that thou may-
est clothe thyself, and that * thou mayest see:
Warning
19 *As many as I love, I reprove and chasten: be zealous therefore, and *repent.
Promise
20 Behold, I stand *at the door and *knock: if any man heareth my voice and openeth
the door, *I will come in to him, and will sup with him, and he with me.

Conclusion
21 *He that overcometh, I will give to him *to sit down with me in my throne, as *I also over-
came, and sat down with my Fa-
ther in his throne. *22 *He that
hath an ear, let him hear what the Spirit saith to the churches.
It seems clear that anyone wishing to know the history of the "church" from God's point of view must understand all 7 letters.

A Four "churches" continue up to the return of the Lord.

The proofs of this are marked *, on page 11. The following quotes of these passages are from The Consistent Translation.

* Thyatira: Rev.2:25, "--- You retain until I might be present." Rev.2:26, "I shall give to him authority over the Gentiles."

* Sardis: Rev.3:3, "If therefore you might not watch, I will be present as a thief --- I will be present on you." Rev.3:5, "--- I shall by no means obliterate his name out of the book --- ."

* Philadelphia: Rev.3:11, "I am coming speedily."

and the name of the city of my God, namely of the new (quality) Jerusalem the (one) descending out of the heaven --- .

* Laodicea: Rev.3:17, "Behold I have stood and still stand on the door and I am knocking." Rev.3:21, "--- I shall give to him to be seated with me in my throne --- as I was seated with my Father in his throne.

The three "churches" on page 10 are past history. (see dates)

B The sentence, "The (one) having (an) ear, let him hear what the Spirit is saying to the assemblies," is marked ▲, on pages 10 and 11. On page 10, the "churches" past, the sentence occurs before the sentence in regards to the (one) having victory. On page 11, the 4 "churches" remaining till the return of the Lord, the sentence occurs as the very last sentence in each letter, why? I believe, that the information connected to the (one) having victory in these 4 letters is definitely concerning events of the Lord's return, and therefore is before the final admonition, "He that hath an ear," etc. ASV.

Thyatira: authority over the Gentiles; Sardis: book of life; Philadelphia: new Jerusalem; Laodicea: seated with Jesus on his throne, (that is of his father David) (Luke 1:32)

C Two statements made to the Philadelphia "church" are made to that "church" only. Rev.3:9, "--- I myself cherished you." Rev.3:11, "--- that no-one might take your crown." (Marked *, page 11). Note that "you" and "your" are singular, the entire church. The word "cherished" is the verb áyarráw (aqapaq), this is the only use of this verb in any "church" letter. ("cherished" better than "loved")
The verb "to-love", that is affectionately, φιλέω (phileō), occurs only once, and that in the letter to the Laodicean church, Rev. 3:19, "As many as I-am-reproving and I-am-disciplining..." (marked 1, p.11) As we will see this is the ecumenical "church" and this "as many as" is along way from Jesus loving everybody.

Consider the way Jesus introduces himself in the introduction to each assembly. First: note that this book is a "prophecy." Second: It is directed to the 7 assemblies in the Asia. Third: note "the 7 spirits" of his throne.

The 7 assemblies. The 7 "churches" were prophetic of the history of the "church" among the Gentiles. The lampstands keep in view that their origin is from Israel. The high priest wears a girdle around his breast which indicates that Jesus is active amid the "churches." (Rev. 1:13) The 7 stars are messengers of the 7 "churches"
The Smyrna "church" period was the period of martyrs, and this fact purified the "church." Rev. 2 CT

vs. 8. And to the messenger of the assembly in Smyrna you write: these things, here the first and the last, who became dead and he himself lived is saying:

The period of martyrdom under the Roman Empire came to an end about 325 A.D., but the "church" did not grow stronger. Satan made great gains, he caused many to follow the teaching of Balaam. The Lord Jesus presented himself as at war with the Pergamos "church." Rev. 2 CT

vs. 12. And to the messenger of the assembly in Pergamos you write: these things, here the one having the sword, namely, the two-edged, namely, the sharp is saying:

About 750 A.D. this period closed and the Thyatira period began. Under Pergamos, the "church" and idolatry became "thoroughly-married." But under Thyatira, the 7th world power, the Roman Universal Assembly rapidly grew in power and world outreach. Rev. 2 CT

vs. 18. And to the messenger of the assembly in Thyatira you write: these things, here the son of the God, namely, the one having his eyes as (a) flame of fire, and his feet like to chalcobitanus is saying:

Satan is fully entrenched within this "church." Remember, this church continues till the Lord's return. Consider 1 Thes. 1 Thes. 1: 7, 8 ASV. The flame of fire is in vengeance.

The word "chalcobitanus (χαλκοβιτάνος) is said to be "of doubtful meaning" (L & T). The word is a compound of "brass" and "frankincense." Frankincense was burned on Israel's altar (Lev. 2:2) and represents "the prayers of the saints." (Rev. 5:8) The Roman Catholic Church burns incense, but I take it to be "brass-frankincense," under the feet of Jesus. I doubt, that as far as God is concerned, that their "brass-frankincense" is burning at all.

By about 1200 A.D. many thousands of believers were leaving the corrupt Roman Universal Assembly and the Sardis "church" period ("an escaped few" or "those escaping") was beginning. They tried to turn back to the word of God.
The final "church" period has a very appropriate name, Laodicea. It's meaning is given as "people's opinions," or "people's rights," or "people's judgment." Certainly a name very fitting for the present age in which we live. Many people are listening to "another" Jesus. (Rev. 11:4 ἀλλὰς)

Rev. 3:14 CΓ The word of God is vs 14. And to the messenger of the assembly in Laodicea, you write: these things, here, the Amen [firm], the trustworthy and authentic witness, the beginning of the creation of the God is saying:

Consider the word "repent" (μετανοεῖ, metanoéō). This word, marked *, on pages 10 and 11, occurs 2 times for Ephesus; not at all for Smyrna; 1 time for Pergamos; 3 times for Thyatira; 1 time for Sardis; not at all for Philadelphia; and 1 time for Laodicea.

Note Nicolaitans, marked **, on pages 10 and 11; on the same pages marked ****, see Balaam. See Jezebel on these pages marked ⬤. Also Satan, marked . All of these are connected. On page 3 I showed that Satan pursued the woman, Israel. On page 4, Rev. 12:14, the woman flees, on two wings of the Roman eagle. The serpent concentrated his efforts against Jewish-Christians. Jewish-Christians were, keeping the commandments of the God (such as Sabbath, Passover etc.) and (were) having the witness of Jesus. (Rev. 12:17) Very early in "church" history people in the "church" claimed all the blessings of the Jews and on p. 6 of Apologetics 24 I showed where Charismatics claim to be the true Jews, which is nothing new. When a Jew became a Christian the "church" tended to force him to stop practising Judaism, and led him into the fornication of idolatry and to eating things sacrificed to idols. Many times the Jews were forced to join the Roman Church, and even so, practised Judaism secretly. These Jews were called Marranos, from the Spanish word meaning "swine." Nicolaitans, the teaching of Balaam, and the teaching of Jezebel were all alike. The woman herself (or Israel) was hidden in the wilderness for (a) "season" and "seasons" (2?) and "half-a-season" (p. 4). The little horn of Daniel 7 had things given into his hand "until a season, seasons (2?), and half-a-season." (Dan. 7:25)

Now study page 17.
THE ROMAN ECUMENICAL ASSEMBLY

MYSTERY BABYLON

DANIEL 7
25 And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.

II. THESALONIANS 2 11
And for this cause God sendeth them a working of terror, that they should believe a lie:

DANIEL 7
26 But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end.

God loves everybody?

1234 AD 1500 AD
SEASON
SEASONS
REFORMATION

Napoleon 1796 AD

SARDIS

THYATIRA

LAODICEA

250 years?
HALF-SEASON

THYATIRA

PHILADELPHIA

REVELATION 12
14 And there were given to the woman the two wings of the great eagle, that she might fly into the wilderness unto her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

ISRAEL 1948

1948?
The dates on page 17 are not exact, except for 325 A.D. the Council of Nicea. The Papal States or Temporal Dominion of the Popes began about 750 A.D. About 500 years later, the Council of Taragona, 1234 A.D., condemned all Bible translations.

Eccumenicalism and Romanism. The Reformation began a little earlier, but in 1300 A.D., it is easy to remember. In 1796 A.D., Napoleon entered Italy, became Emperor and King of Italy and in 1809 annexed the Papal States.

Conclusions: See Apologetics 1, 6, 7, 8, 11, 12, 13, 16, 17, 18, 21, 22, 23, 24.

If the woman, OT. Israel, fled into the wilderness on wings of the Roman eagle, at the beginning of the Pergamos church; she fled from the face of the serpent, whose throne was in the Pergamum church. (p.10) She was to be nourished there a season, seasons, one-half a season.

If the authority was given to the Papal line for a season, seasons, one-half a season; it would seem we have two equal time periods. A season is not specific, see p.17.

If the birth of the State of Israel, 1948, was an event indicating the woman's beginning to return from the wilderness we see the end of the periods, on the horizon. If Jesus is outside the Laodicean church, and he says he is; I must believe he is not in the ecumenical Charismatic movement. This movement claims to have riches and no need. (Rev.3:17 p.11) If Jesus spewed the Laodicean church out (Rev.3:16 p.11), maybe 1948, the church periods are nearing their close. Satan is "leading-astray* the total inhabited-earth." Rev.12:9 p.7. The "inhabited-earth," not world, is in Scripture the Roman Empire. (See okoumé in The Teaching Dictionary, R.H. Mount) also p.7. "The (one) lawless" (2Thes. 2:8) sitting in the temple of God is the "popes." (See Apol.23 p.8,9) Their presence is an operation of Satan. (See Satan on pages 10, 11) Note: CT Apol.23 p.9, "the God is sending to them (an) operation of-leading-astray* with reference to them to-trust in the lie." (Note same word*)

Could the operation of-"leading-astray* be the teaching that; God loves everybody? Jesus says to Laodicea; "as many as I love." (p.17, 11) (See especially Apologetics 12)

Certainly, "God loves everybody" is tending to unite everybody, even the criminals, yet without true knowledge of salvation.