

*“Babylon the Great is fallen, is
fallen!”*

“Come out of her, my people...”

Samuel presents

**Explain
Daniel and Revelation
to me**

**Prophetic Proofs that God Exists
His Final Revelations for His
Chosen Ones**

**In this work: His Project - His
Judgment**

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Cover Explanatory Note

From top to bottom: Messages of the three angels of Revelation 14.

These are three truths from the book of Daniel revealed to the saints after the trial of the spring of 1843 and after that of October 22, 1844. Ignorant of the role of the Sabbath, the early Adventists could not understand the true meaning of these messages. Adventists who were awaiting the return of Christ had linked their experience to the " **midnight cry** " or " *midnight* " mentioned in the parable of the " *ten virgins* " of Matthew 25:1 to 13 where the announcement of the " *return of the Bridegroom* " is evoked.

- 1- **The theme of judgment** developed in Dan. 8:13-14 and the subject of the first *angel 's message* in Rev. 14:7: " *Fear God and give glory to him, for the hour of his judgment has come, and worship him who made the earth, the heavens, and the fountains of waters!* ": the return to Saturday, the only true seventh day of the divine order, the Jewish Sabbath and the weekly day of rest, is required by God in the fourth of his ten commandments.
- 2- **The denunciation of papal Rome** , " *little horn* " and " *different king* " of Daniel 7:8-24 and 8:10-23 to 25, which receives the name " *Babylon the Great* " in the message of the second *angel* of Rev. 14:8: " *She is fallen, she is fallen, Babylon the Great!* ": mainly, because of Sunday ex "day of the sun" inherited from the emperor Constantine ^I ^{who} established it on March 7, 321. But this expression " *she is fallen*" is justified by the revelation of her cursed nature by God as he makes it known to his Adventist servants after 1843, in 1844, by restoring the practice of the abandoned Sabbath. " *She is fallen* " means: "she is taken and defeated." The God of truth thus announces his victory against the camp of religious lies.
- 3- **The theme of the Last Judgment** where " *the fire of the second death* " strikes Christian rebels. This is the image presented in Dan. 7:9-10, the theme is developed in Rev. 20:10-15, and it is the subject of the third *angel 's message* in Rev. 14:9-10: " *And another, a third angel, followed them, saying with a loud voice, If anyone worships the beast and his image, and receives **his mark** on his forehead, or on his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation, and shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb* ": Here, Sunday is identified with the " *mark of the beast* ."

Note the identical correspondence of the numbers of the targeted verses in Daniel 7: 9-10 and Revelation 14: 9-10.

The fourth angel : he appears only in Rev. 18 where he depicts the ultimate proclamation of the three previous Adventist messages which benefit from all the divine light that has come to enlighten them since 1994 and until the end of the world, that is, until the spring of 2030. This is the role that this work must play. The light that has come to enlighten him reveals the successive culpabilities: of the Catholic religion, since 538; of the Protestant religion,

since 1843; and of the official Adventist institution , since 1994. All these spiritual falls had as a cause, in their time: the refusal of the light proposed by the Holy Spirit of God in Jesus Christ. " *At the time of the end* " mentioned in Dan. 11:40, the Catholic Church unites in its curse, all the religious groups, Christian or not, who recognize its ministry and its authority; this under the aegis of its so-called "ecumenical" alliance which, after Protestantism, official Adventism joined in 1995.

2 Corinthians 4:3-4

“ ...If our gospel is hid, it is hid to those who are perishing, in whom the god of this world has blinded the minds of those who do not believe, lest the light of the glorious gospel of Christ, who is the image of God, should shine to them . ”

"And if the prophetic word remains misunderstood, it will remain so only for those who must be lost."

Also, in summary of the revelations presented in this document know that, to “*justify holiness*”, since the spring of 1843 established by the decree of the Creator and Lawgiver God of Daniel 8:14, according to his “*Everlasting Gospel*”,

throughout the earth, every man and woman,

must be baptized in the name of Jesus Christ by total immersion to obtain divine grace,

must observe Saturday, the seventh-day Sabbath rest, sanctified by God in Genesis 2, and 4th^{of} his 10 commandments cited in Exodus 20; this, in order to preserve his grace,

must honor the divine moral laws and dietary laws prescribed in the Holy Bible, in Genesis 1:29 and Leviticus 11, (holiness of the body)

and must not “*despise his prophetic word*,” so as not to “*quench the Spirit of God*” (1 Thes.5:20).

Anyone who does not meet these criteria is condemned by God to suffer the “*second death*” described in Revelation 20.

Samuel

TELL ME ABOUT DANIEL AND THE APOCALYPSE

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Tell me about Daniel and Revelation

Presentation

I was born and live in this highly abominable country, since God symbolically names its capital " *Sodom and Egypt* " in Rev. 11:8. Its model of society, republican, envied, has been imitated, spread and adopted by many peoples throughout the earth; this country is France, a dominating monarchical and revolutionary country, experimenter of five Republics with publican regimes condemned by God. Proudly, it proclaims and displays its tables of human rights, outrageously opposed to the tables of human duties written in the form of "ten commandments" by the creator God himself. Since its origin and its first monarchy, it has taken the defense of its enemy, the Roman Catholic religion whose teaching has never ceased to call "evil" what God calls "good" and to call "good" what he calls "evil". Continuing its inexorable fall, its Revolution led it to adopt atheism. Thus, as a creature, a clay pot, France has engaged in a tug of war that opposes it to the almighty God, the authentic iron pot; the outcome was predictable and prophesied by him; it will suffer the fate of " *Sodom* " guilty of the same sins before it. The history of the world for the last 1700 years, approximately, has been shaped by its evil influence, notably by the support it has given to the authority of the Roman Catholic papal regime, since its first monarch, Clovis I ' the first king of the Franks. He was baptized in Reims, on December 25 in the year 498. This date bears the sign of a Christmas festival attached by Rome, unjustly and outrageously, to a false date of birth of Jesus Christ, the incarnate God, creator of the world and of all that lives, or exists; who rightly claims the title of " *God of truth* " because he abhors " *the lie whose father is the devil* ," as Jesus declared.

Do you want undeniable proof that no Roman pope is legitimate in claiming to be a servant of Jesus Christ? Here it is, precise and biblical: Jesus declared in Matthew 23:9: " ***And call no man your father upon the earth: for one is your father, which is in heaven.*** "

How does the Pope call himself on earth? Everyone can see it: "Holy ***Father*** ," or even "Most Holy ***Father*** ." Catholic priests also call themselves " ***fathers*** ." This rebellious attitude causes multitudes of priests to position themselves as supposedly indispensable intermediaries between God and the sinner, while the Bible teaches that he has free access to God, legitimized by Jesus Christ. In this way, the Catholic faith infantilizes human beings to appear indispensable and unavoidable. This diversion from the direct intercession of Jesus Christ will be denounced by God in a prophecy, in Dan. 8:11-12. Question-Answer : Who can believe that the powerful Creator God could take as servants human beings who disobey him with such outrageous " ***arrogance*** " denounced in Dan. 7:8 and 8:25? The biblical answer to this infantilization of human minds is in this verse from Jer. 17:5: " ***Thus says YaHweh: Cursed is the man who trusts in man , who makes flesh his arm , and whose heart turns away from YaHweh !*** "

Because it was France that greatly shaped the religious history of a large part of the Christian era, God gave a Frenchman the mission of revealing its cursed role; this, by illuminating the hidden meaning of its prophetic revelations encrypted in a strictly biblical code.

In 1975, I received the announcement of my prophetic mission through a vision whose true meaning I only understood in 1980, after my baptism. Baptized in the Seventh-day Adventist Christian faith, I have known, since 2018, that I have been placed in ministry for the time of a jubilee (7 times 7 years) which will end in the spring of 2030 with the return in glory of the Lord God Almighty, Jesus Christ.

Acknowledging the existence of God or Jesus Christ is not enough to obtain eternal salvation.

I remind you here that, before ascending to heaven, Jesus addressed to his disciples the words of these verses from Mat.28:18 to 20: "*Jesus came and spoke to them, saying, All authority in heaven and on earth has been given to me. **Go therefore and make disciples of all nations**, baptizing them **in the name of the Father and of the Son and of the Holy Spirit**, **teaching them to observe everything I have commanded you**. And lo, I am with you always, even to the end of the age.*" His divine Spirit inspired the apostle Peter with this other formal and solemn declaration from Acts 4:12: "**Neither is there salvation in any other; for there is none other name under heaven given among men by which we must be saved.**"

Therefore, understand that the religion that reconciles us with God is not based on a religious heritage due to human traditions. Faith in the voluntary expiatory sacrifice offered by God, through his human death in Jesus Christ, is **the only way** to obtain our reconciliation with the perfect justice of his divine holiness. Also, whoever you are, whatever your origin, your inherited religion, your people, your race, your color or your language, or even your status among men, your reconciliation with God comes only through Jesus Christ and adherence to his teaching that he addresses to his disciples until the end of the world; as this document testifies.

The expression "**Father, Son and Holy Spirit**" designates three successive roles held by the one God in his plan of salvation offered to guilty sinner man, condemned to the "*second death*". This "trinity" is not a gathering of three Gods, as Muslims believe, thus justifying their rejection of this Christian dogma and its religion. As "**Father**", God is our creator for all; as "**Son**" he gave himself a body of flesh to atone for the sins of his elect in their place; as "**Holy Spirit**", God, Spirit of the resurrected Christ, comes to help his elect to succeed in their conversion by obtaining "**the sanctification without which no one will see the Lord**", according to what the apostle Paul teaches in Heb. 12:14; "**sanctification**" is to be **set apart** for and by God. It confirms his acceptance of the elect and appears in the works of his faith, that is, in his love for God and his inspired and revealed biblical truth.

Reading this document is essential to understand **the very high level of curse** that weighs on the peoples of the earth, their religious institutions and those of the Western Christian world, particularly, because of their very Christian origin

; because the path traced by Jesus Christ constitutes the **unique** and **exclusive saving path** of God's plan; consequently, the Christian faith remains the privileged target of attacks by the devil and demons.

At its core, the saving plan conceived by the Creator God is simple and logical. But religion takes on a complex character because those who teach it only think of justifying their religious conception and, practicing sin, often through ignorance, this conception is no longer at all in conformity with God's requirements. As a result, he strikes them with his curse, which they interpret to their advantage and do not hear the divine rebuke.

This work has no vocation to receive a literary prize; for the Creator God, its sole role is to put his elect to the test of the faith that will allow them to obtain the eternal life won by Jesus Christ. You will find repetitions there, but this is the style that God uses in hammering home the same teachings that he reveals through different images and symbols. These numerous repetitions constitute the best proofs of their authenticity and testify to the importance he gives to the illustrated truths concerned. The parables taught by Jesus confirm this insistence and these repetitions.

You will find in this work revelations given by the great creator God who visited us under the human name of Jesus of Nazareth, who came under the title of "anointed one", or "messiah", according to the Hebrew "mashiah" quoted in Dan.9:25, or "christ", from the Greek "christos" of the writings of the new covenant. In him, God came to offer his perfectly pure life in voluntary sacrifice, to validate the rites of animal sacrifices which preceded his coming since the original sin committed by Eve and Adam. The term " *anointed one* " designates the one who receives the anointing of the Holy Spirit symbolized by the oil of the olive trees. The prophetic revelation given by God in the sole name of Jesus Christ and his atoning work comes to guide his elect on the path which leads to eternal life. For salvation by grace alone does not prevent the elect from falling into traps of which he would be unaware. It is therefore to complete his offer of grace that, in the name of Jesus Christ, God comes to reveal the existence of the main traps which allow his last servants of the end time to analyze, judge, and **clearly understand** the confused situation of the universal Christian religion which prevails in this last era of earthly salvation.

But before sowing, it is necessary to uproot; for the nature of the Creator God is distorted by the teaching of the great monotheistic religions spread over the earth. They all have in common the imposition of the one God by constraint and thus testify to their separation and to any relationship with him. The apparent freedom attached to the Christian faith is only due to the current circumstances of the time, but as soon as God lets the demons act freely, this intolerance towards those who do not follow them will reappear. If God had wanted to act by constraint, it would have been enough for him, simply, to make himself visible to their eyes, to obtain from his creatures that they obey all his wills. If he did not act in this way, it is because his selection of the elect rests, **solely**, on the free choice to love him or to reject him; a free choice that he gives to all his creatures. And if there is a constraint, it is only that of the natural character of the elect who are pushed and attracted, by their individual free nature, by the God of love. And this

name love suits him well, because he sublimates it, by offering to his creatures a demonstration put into action which makes it incontestable ; this by offering his life to expiate, in the person of Jesus Christ, the sins inherited and committed by his elect **alone** in the time of their ignorance and their weakness. Be careful! On earth, this word love takes only the form of feeling and its weakness. That of God is strong and perfectly just; which makes all the difference because it takes the form of a principle where feeling is totally mastered. The true religion approved by God is therefore based on free adherence to his person, to his thought and to his principles built into laws. All earthly life is built on his physical, chemical, moral, psychic and spiritual laws. Just as the idea of escaping the law of terrestrial gravity and making it disappear would never occur to man, his spirit can only flourish harmoniously in respect for and obedience to the laws and principles established by the Creator God. And these words of the Apostle Paul in 1 Cor. 10:31 are thus perfectly justified: " ***Whether you eat, or drink, or whatever you do, do all to the glory of God .***" The application of this free invitation is made possible by the fact that, in the Bible, and in it alone, God has delivered and revealed his divine opinions. And it is important to take his opinion into account in order to accomplish the work of " ***sanctification without which*** ," according to Heb. 12:14, " ***no one will see the Lord*** ." Sometimes his opinion takes the form of a prescription, but it is no more questionable than that provided by the specialist doctor whom human beings rush to obey, thinking that they are acting in their best interests for their physical or mental health (even if they are mistaken). The Creator God is, far above all, the only true doctor of souls that he knows in their smallest details. He wounds but heals whenever the situation is favorable. But in the end, he will destroy and annihilate all celestial and terrestrial life that has proven incapable of loving him and therefore, of obeying him.

Religious intolerance is therefore the revealing fruit of the false monotheistic religion. It constitutes a fault and a very serious sin because it distorts the character of God, and by attacking him, it risks not obtaining his blessing, his grace and his salvation. However, God uses it like a scourge to punish and strike unbelieving or unfaithful humanity. I rely here on biblical and historical testimony. Indeed, the writings of the old covenant teach us that to punish the infidelity of his people, the nation called Israel, God used the "Philistine" people, his closest neighbor. In our time this people continues this action under the name "Palestinian". Later, when he wanted to reveal his judgment and his definitive condemnation of this earthly carnal Israel, he called on the services of the Chaldean king Nebuchadnezzar; this on three occasions. At the third, in 586 BC, the nation was destroyed and the survivors of the people were deported to Babylon for a period of "70 years" prophesied in Jer. 25:11. Later still, for its refusal to recognize Jesus Christ as its messiah, the nation was again destroyed by the Roman troops led by Titus, the heir of Emperor Vespasian. During the Christian era, officially falling back into sin in 321, the Christian faith was delivered to the intolerance of the popes from 538. And this dominating Catholic faith sought quarrels with the Middle Eastern peoples who had become religiously Muslim in the same 6th century . Infidel Christianity found there a perpetual formidable adversary. For the religious opposition of the two camps is

like the poles, totally opposed until the end of the world. The unbeliever is also proud and seeks the glory of exclusivity; not obtaining it from God, he attributes it to himself and does not accept being challenged. This description of the individual also characterizes collectively the members who belong to the different assemblies and gather in the various false religions. Condemning intolerance does not mean that God is tolerant. Intolerance is a human practice inspired by the demonic camp. The word tolerant implies the thought of intolerance and the word of true faith is approval or disapproval according to the biblical principle "yes, or no." For his part, God supports the existence of evil without tolerating it; he supports it for a time of freedom provided for in his plan to select his elect. The word tolerance therefore applies only to humanity, and the term appeared in the Edict of Nantes of Henry IV of April 13, 1598. But after the end of the time of grace, evil and those who commit it will be destroyed. Tolerance had replaced the religious freedom given to man by God, from the beginning.

The menu of this work is announced; the evidence will be presented and demonstrated throughout the pages.

God and his creations

The spiritual lexicon used by men in Latin Europe hides essential messages delivered by God. This is the case, first of all, with the word Apocalypse which, in this aspect, evokes the great catastrophe feared by men. Yet, behind this terrifying term, lies the translation "Revelation" which reveals to his servants in Christ indispensable things necessary for their salvation. According to the principle that the happiness of some makes the misfortune of others, those of the opposing camp, the messages in absolute opposites are very rich in lessons and very often suggested in the most holy "Revelation" given to the apostle John.

Another term, the word "angel," conceals important lessons. This French word comes from the Latin "angelus," itself derived from the Greek "aggelos," which means messenger. This translation reveals to us the value that God gives to his creatures, his counterparts whom he created free and relatively independent. Since life is given by God, this independence retains logical restrictions. But this term "messenger" reveals to us that God sees his free counterparts as living messages. Thus, each creature represents a message composed of a life experience marked by personal choices and positions that constitute what the Bible calls "a soul." Each creature is unique as a living soul. For what the first heavenly counterparts created by God, those we traditionally call "angels," did not know was that the one who gave them life and the right to live could take them away. They were created to live eternally and were unaware even of the meaning of the word death. It was to reveal to them what the word death means that God created our earthly dimension in which the human species, or Adam, would play the role of mortals after the sin of the Garden of Eden. The message we represent is pleasing to God only if it conforms to his standards of good and right. If this message conforms to his standard of evil and wrong, the one who carries it is the rebellious type whom he condemns to eternal death, that is, to final destruction and annihilation of his entire soul.

The Biblical Basis of Truth

God saw fit and just to reveal, first, the origins of our earthly system to Moses, so that every human being would be aware of them. He indicates here a

priority of spiritual teaching. In this action, he presents to us **the foundations of his truth** which begin by regulating the order of time. For God is the God of order and noble coherence. We will discover, by comparing it with his norms, the stupid and incoherent aspect of our current order established by the man of sin. For it is indeed sin and already original sin that changes everything.

But it is essential to understand before anything else, that the "*beginning*" cited by God in the Bible, and the first word of the book called "Genesis" is, "origin", does not concern the "*beginning*" of life, but only that of his creation of our entire terrestrial dimension which includes the stars of the celestial cosmos all created on the fourth day after the earth itself. Taking this thought into account, we can understand that this specific terrestrial system, in which nights and days will follow one another, is created to become the environment where God and his faithful elect and the enemy camp of the devil will confront each other. This fight of divine good against the evil of the devil, the first sinner in the history of life, is its reason for being and the basis of the entire revelation of his universal and multiversal saving project. In the course of this work, you will discover the meaning of certain enigmatic words spoken by Jesus Christ during his earthly ministry. You will thus see how much meaning they take in the great project set in motion by the one great God, creator of all forms of life and matter. I close here this important parenthesis and return to the subject of the order of time established by this supreme Sovereign of existence.

Before sin, Adam and Eve lived their lives punctuated by a succession of seven-day weeks. In accordance with the model of the fourth of the Ten Commandments (or Decalogue) which **recalls this**, the seventh day is a day sanctified for rest by God and by man, and knowing today what this action prophesies, we can understand why God insists on respecting this practice. In his overall plan which explains the reasons for this specific terrestrial creation, the week, the proposed unit of time, prophesies seven thousand years during which the great plan of the universal (and multiversal) demonstration of his love and justice will be accomplished. In this program, in analogy with the first six days of the week, the first six millennia will be placed under the demonstration of his love and patience. And like the seventh day, the seventh millennium will be devoted to the establishment of his perfect justice. I can summarize this program as follows: six days (of a thousand years = six thousand years) to save, and the seventh (= a thousand years), to judge and annihilate the terrestrial and celestial rebels. This saving project will rest entirely on the voluntary expiatory sacrifice consented to by the Creator God, in the divine terrestrial aspect of the person named, by his divine will, Jesus Christ in the Greek version or according to the Hebrew, Jesus the Messiah.

Before sin, in the original perfect divine order, the entire day is composed of two successive equal parts; 12 hours of lunar night are followed by 12 hours of sunlight and the cycle is repeated perpetually. In our present condition, this situation appears only two days a year, at the time of the spring and autumn equinoxes. We know that the current seasons are due to a tilt of the earth's axis,

and we can thus understand that this tilt appeared as a consequence of the original sin committed by the first couple, Adam and Eve. Before sin, without this tilt, the regularity of the divine order was perfect.

The complete revolution of the earth around the sun indicates the unity of the year. In his testimony, Moses tells the story of the Exodus of the Hebrews delivered by God from Egyptian slavery. And on the very day of this departure, God said to Moses, in Exo. 12:2: " *This month shall be for you the beginning of the months of the year; it shall be for you the first month .*" Such insistence testifies to the importance that God gives to the matter. The Hebrews' twelve-month lunar calendar fluctuated over time, and behind the solar order, it was necessary to add an additional thirteenth month to regain concordance after several years of accumulating this delay. The Hebrews left Egypt " *on 14th day of the first month of the year* " which logically began on the spring equinox; a name which precisely means "first time".

This order given by God, " *this month shall be for you the first month of the year ,*" is not insignificant, because it is addressed to all men who will claim his salvation until the end of the world; Hebrew Israel, the recipient of divine Revelation, being only the vanguard of the great universal saving project of his divine program. His lunar time will be succeeded by the solar time of Christ by which God's saving project is revealed in all its light.

The perfect restoration of these divine standards will never be accomplished on an earth populated by rebellious and wicked human beings. However, it remains possible, in the individual relationship we have with God, this powerful invisible creative Spirit who magnifies love as much as justice. And every relationship with him must begin with this search for his values and, first and foremost, those of his order of time. This is an act of faith, quite simple and without particular merit; a minimum to offer on our human part. And our approach being pleasing to him, the loving relationship between the creature and its Creator becomes possible. Heaven is not won by feats or miracles, but by signs of reciprocal attention, which express true love. This is what everyone can discover in the work of Jesus Christ, who gave his life, voluntarily, as a sign of appeal, to save his only beloved elect.

After this admirable picture of the divine order, let us look at the shabby aspect of our human order. This comparison is all the more necessary because it will allow us to understand the reproaches that God prophesied through his prophet Daniel, which Jesus in his hour authenticated as such. Among these reproaches, we read in Dan. 7:25: " *He will devise to change times and laws .*" God knows only one standard for these things; those that he himself established since the creation of the world and then revealed to Moses. Who dared to commit such an outrage? A domineering regime to which he attributes " *arrogance* " and " *the success of its wiles .*" Also described as a " *different king* ," the synthesis of these criteria suggests a religious power. Moreover, accused of " *persecuting the saints* ", the possibilities of interpretations are narrowed and enclose the Roman papal regime established, **only** , since 538 by a decree due to the emperor Justinian I. ^{But} the Revelation named Apocalypse will reveal the fact that this date 538 is only the consequence and the extension of an evil brought against " *the*

times and the divine law" from March 7, 321 by the Roman emperor Constantine I. ^{His} crime will be often recalled in this study, because this evil date brings the curse into the pure and perfect Christian faith established at the time of the apostles. This sharing of guilt, in relay, of the pagan imperial Rome and the Roman Catholic papal Rome is a principal key of the prophetic revelation constructed in the testimonies written by Daniel. For the pagan emperor established the rest of the first day, but it is the Christian papal regime who religiously imposed it in its " *changed* ", particular and human form, of the ten commandments of God.

Keynote: March 7, 321, the cursed day of sin

And powerfully cursed, because on March 7, 321, the rest of the holy seventh day of the Sabbath was, by order of a dated imperial decree, officially replaced by the first day. At the time, this first day was dedicated by the pagans to the worship of the sun God, the SOL INVICTVS, or the outrageous

UNVAINTAINED SUN, already the object of worship by the Egyptians at the time of the Exodus of the Hebrews, but also, in America, by the Incas and the Aztecs, and to this day by the Japanese (land of the "rising sun"). The devil always uses the same recipes to lead humans into his fall and his condemnation by God. He exploits their superficiality and their carnal spirit which lead them to despise the spiritual life and the lessons of the historical past. Today, March 8, 2021, when I write this note, current events bear witness to the importance of this outrage, a true divine lèse-majesté, and once again, divine time takes on its full meaning. For God, the time of a year begins in spring and ends at the end of winter, that is, in our current Roman calendar, from March 20 to the following March 20. It thus appears that March 7, 321, was for God March 7, 320, that is, 13 days before spring 321. Consequently, for God, it was the year 320 which was marked at its end by the abominable act carried out against his just and holy divine law. According to God's time, the year 2020 constitutes the 17th anniversary (17: number of judgment) in number of centuries since the year 320. It is therefore not surprising that from the beginning of the year 2020, the divine curse entered an aggressive phase in the form of a contagious virus that caused panic, in the West, the society of men whose trust and faith were placed entirely in science and its progress. Panic is the consequence of the inability to present an effective cure or vaccine despite the high technicality of current scientists. In giving these 17 centuries a prophetic value, I am not inventing anything, because for God the numbers have a spiritual meaning that he reveals and uses in the construction of his prophecies, and precisely in Revelation, chapter 17 is dedicated to the theme of "the judgment of the prostitute who sits on many waters ." " Babylon the great " is her name, and " the great waters " involved suggest the " River Euphrates " that God targets in the " sixth trumpet " message of Rev. 9:13, a symbol of the coming Third World War. Behind these symbols are papal Catholicism and unfaithfully Christian Europe, the sources and targets of his wrath. The struggle between God and men has just begun; the iron pot against the earthenware pot; the outcome of the battle is predictable; better, it is prophesied and programmed. How was God going to mark the 17th centenary of March 7, 320 (320, for him and his elect; 321 for the falsely religious or profane world)? I have long believed that it would be through the entry into world war, but a world war that will end in atomic form, because God prophesied it, threefold, in Dan. 11:40 to 45, Ezekiel 38 and 39, and finally, in Rev. 9:13 to 21. The struggle waged by God against rebellious humanity since the spring of 2020 is of the same type as that which he waged against the Pharaoh of Egypt in the time of Moses; and the final result will be the same; the enemy of God will lose his life, like Pharaoh who, in his time, saw his firstborn son die and lost his own. This March 8, 2021, I note that this interpretation has not been fulfilled, but I had been prepared for it for about a month, having realized by divine inspiration that 321 was 320 for God and that consequently, he had planned to curse, not the only day of March 7, 2020, but the entire year to which this cursed day is attached, thus applying, for this punishment, the principle cited in Num. 14:34: " *As you explored the land forty days, you will bear the punishment of your iniquities forty years, a year for each day "* ".

But to this observation, one thing is added. Our false calendar is not only false at the level of the beginning of the year, it is also false about the date of the birth of Jesus Christ. Wrongly, in the 5th^{century}, the monk Dionysius the Small placed it on that of the death of King Herod which actually took place in -4 of his calendar. To these 4 years, we must add the " *two years* " estimated by Herod as being the age of the Messiah whom he wanted to kill according to Matt. 2:16: " *Then Herod, seeing that he had been mocked by the wise men, was exceedingly angry, and sent and killed all the children who were in Bethlehem and in all its borders from **two years** old and under, **according to the time which he had diligently inquired of the wise men** .* " Thus, when counting the years, God adds 6 years to our usual false and misleading date and the birth of Jesus was fulfilled in the spring of this year – 6. As a result, the year 320 was for him: 326 and the 17th^{secular} anniversary of our year 2020 was for him the year 2026 from the true moment of the birth of Jesus Christ. This number 26 is the number of the tetragrammaton "YHWH", in Hebrew "Yod, Heh, Wav, Heh", by which God named himself, following the question of Moses: " *What is your name?* " ; this, according to Exodus 3:14. The great creator God therefore had one more reason to mark with his personal royal seal this day marked by his almighty divine curse; and this until the end of the world. The scourge of the contagious disease that appeared in this year 2026 of divine time has just confirmed the continuity of this curse, which will take different forms during the last years of life on planet Earth. A Third Nuclear World War will mark " *the end* " of the " *time of the Gentiles* " announced by Jesus Christ in Matthew 24:14: " *This good news of the kingdom will be preached in the whole world as a witness to all nations. Then **the end will come** .* " This " *end* " will begin with the end of the time of grace; the offer of salvation will end. A test of faith based on respect for one's holy Sabbath will definitively separate the camp of the " *sheep* " from that of the " *goats* " of Matthew 25:32-33: " *All nations will be gathered before him. He will separate them one from another, as a shepherd separates the sheep from the goats; and he will set the sheep on his right hand, but the goats on his left .* " The decree of a law making Roman Sunday obligatory will end up condemning to death the true elect saints of Jesus Christ. This situation will fulfill these words of Dan. 12:7: " *And I heard the man clothed in linen, who stood upon the waters of the river, and he lifted up his right hand and his left hand to heaven, and swore by him that liveth for ever, that it shall be for a time, and times, and half a time: **and all these things shall be finished, when the power of the holy people shall be utterly broken** .* " From a human point of view, their situation will be hopeless and their death imminent. It is then that these words of Jesus Christ quoted in Matt. 24:22 become clear: " *And except those days should be shortened, no flesh should be saved: but for the elect's sake those days shall be shortened .* " The year 6000 will end before April 3, 2036 of divine time, that is, April 3, 2030 of our false calendar which comes 2000 years after the day of the crucifixion of Jesus Christ accomplished on the 14th^{day} after the beginning of spring of the year 30. And these " *days* " must be " *shortened* " that is, diminished. This means that the date of application of the decree of death will precede this date. Because it is the emergency situation which obliges Christ to intervene directly to save his elect .

We must then take into account God's priority which consists in glorifying the standard of " *time* " which he gave to his earthly creation. It is he who will inspire the rebels of the last days to choose a date which will exceed by a few days the first day of spring 2030 behind which the 6000 years of earthly history close. Two possibilities then present themselves: a date that will remain unknown until the end, or April 3, 2030, which marks the maximum possible and spiritually meaningful limit. Consider that despite its extreme importance, the 14th^{day} of the year of the crucifixion of Jesus Christ is not suitable to mark the end of the 6,000 years of world history, and even less the beginning of the 7th^{millennium}. This is why I place my preference and my faith in the spring date of March 21, 2030, the date of the " *abbreviated* " prophetic time of April 3 or an intermediate date. Marked by nature created by God, spring is decisive when we want to count the 6,000 years of human history; which becomes possible from the moment Adam and Eve sinned. In the biblical story of Genesis, the days preceding this first spring were eternal days. The time counted by God is that of the earth of sin and the 6000 years that the week prophesies begin at the beginning of the first spring and they will end at the end of a last winter. It is on a spring that the countdown of the 6000 years began. Because of sin, the earth underwent a tilt of its axis of 23° 26' and the succession of seasons could begin. In the Jewish festivals of the old covenant, two festivals are dominant: the weekly Sabbath and Passover. These two festivals are placed under the symbolism of the numbers "7, 14 and 21" of the "7th · 14th^{and} 21st" days which represent the three phases of the plan of divine salvation: The weekly Sabbath theme of Rev. 7 which prophesies the reward of the chosen saints, for the "7"; the redemptive work of Jesus Christ which constitutes the means of offering this reward, for the "14". Note that in the Passover feast which lasts 7 days the 15th^{and} the 21st^{day} are two Sabbaths of profane inactivity. And the triple "7" or "21", designates the end of the first 7000 years and the entry into eternity of the new divine creation on the renewed earth according to Apo.21; this number 21 symbolizes the perfection (3) of the fullness (7) of the project of life which was the goal desired by God. In Revelation 3, verses 7 and 14 mark respectively the beginning and the end of the Seventh-day Adventist institution ' again the two phases of the same sanctified subject. In the same way, Rev. 7 deals with the subject of the sealing of the Adventist elect and Rev. 14 presents the messages of the three angels which summarize their universal mission. Thus, in the year 30, the end of the 4000 years was accomplished in the spring, and for purely symbolic reasons, Jesus was crucified 14 days after March 21 of this spring of the year 30, that is, 36 for God. Through these examples, God confirms it, the "7" of the Sabbath and the "14" of the redemption of the sins of the elect by Jesus Christ are inseparable. Thus, when at the end, the "7" of the Sabbath is attacked, the redeeming Christ of the "14" flies to his aid to give him glory, the 14 maximum "days" which will separate the two dates will be " *shortened* " that is, suppressed to save his last faithful elect.

Rereading Matthew 24, it appeared to me that Christ's message is addressed, particularly, to his disciples at the end of the world, that is, to us who are living in these last years. Verses 1 to 14 cover the time up to the time of " *the end* ." Jesus prophesies a succession of wars, the appearances of false prophets,

and the final spiritual cooling. Then, verses 15 to 20, in double application, concern both the destruction of Jerusalem accomplished by the Romans in 70 and the final aggression of the nations against the Jewishness of the elect who observe God's holy Sabbath. After this, verse 21 prophesies their final " *great tribulation* ": " *For then there will be great tribulation, such as has not been since the beginning of the world until this time, no , **nor ever shall be** .*" Note that this precision " **and that there will never be** " prohibits the application for the time of the apostles, because it would be contradicted by the teaching of Dan. 12:1. This means that the two quotations concern the same fulfillment in the last earthly test of faith. In Dan. 12:1, the expression is identical: " *At that time Michael will stand up, the great prince who stands for the children of your people; **and there will be a time of trouble, such as has not been since there was a nation even to that same time** . At that time, your people will be delivered, every one who is found written in the book .*" The " *trouble* " will be so great that " *the days* " will have to be " *shortened* " according to verse 22. Verse 23 indicates the standard of true faith which does not believe in spontaneous appearances of Christ on earth: " *Therefore if they say to you, Behold, he is in the wilderness; do not go out; behold, he is in the chambers, do not believe it .*" In the same final era, spiritism will multiply its " *wonders* " and its deceptive and **seductive apparitions** of the false Christ, which will subjugate badly taught souls: " *For there will arise false Christs and false prophets, and will show great signs and wonders, so as to **deceive** , if possible, the very elect* "; which is confirmed by Rev. 13:14: " *And he **deceived** those who dwell on the earth by the means of those signs which he had power to do in the sight of the beast, saying to those who dwell on the earth that they should make an image to the beast which had the wound by a sword and lived .*" Verse 27 evokes the powerful and victorious appearance of the divine Christ and verse 28 prophesies " *the feast* " offered to the raptors after his intervention. For the rebels who have survived until his coming will be exterminated and given as food " *to the birds of the air* " as Rev. 19:17-18 and 21 teaches.

I summarize here this completely new understanding of divine creation. By establishing the first week, God fixes the unity of the day which is composed of a night of darkness and a day of light, the sun will only illuminate it from the 4th^{day} . The night prophesies the establishment of sin on earth because of the future disobedience of Eve and Adam. Until this act of sin, the earthly creation presents **eternal characteristics** . The sin committed, things change and the countdown of 6000 years can begin, because the earth tilts on its axis and the principle of the seasons is triggered. The earthly creation cursed by God then takes on its **perpetual characteristic** that we know. The 6000 years begun in the first spring marked by sin will end in the spring of 6001 with the return in divine glory of Jesus Christ. **His final advent will be accomplished on " the first day of the first month " of the first year of the 7th millennium** .

That said, March 7, 2021, in our false human calendar, has just been religiously marked by a visit by Pope Francis to Eastern Christians persecuted in Iraq by Muslim extremists. In this meeting, he reminded Muslims that they have the same God, that of Abraham, and he considers them his "brothers." These

words, which delight Western unbelievers, are no less a huge outrage for Jesus Christ, who gave his life as a sacrifice for the forgiveness of the sins of his chosen ones. And this intrusion by the leader of the "ex-crusader" Catholic "Christians" into their territory can only intensify the anger of the Islamists. This peaceful action by the Pope will therefore bring about the dramatic consequences prophesied in Dan. 11:40, the intensification of the "clash" of the Muslim "king of the south" against papal Italy and its European allies. And in this perspective, the economic collapse of France and all Western countries of Christian origin caused by their leaders, because of the Covid-19 virus, will change the balance of power and ultimately, allow the accomplishment of the "Third World War" pushed back to the end of the last 9 years which are still ahead of us. In conclusion, let us remember that by causing the epidemic due to Covid-19 and its evolutions, God opened the way to the curse which was to characterize the last ten years of human history on earth.

However, March 7, 2021, was marked by acts of violence by young people between rival gangs and against police authorities in several French cities. This confirmed the progression towards a generalized confrontation; the positions of both sides were irreconcilable because incompatible. This is the consequence of the clash of two diametrically opposed cultures: Western secular freedom against the society of thugs and capos of the southern countries, which are also traditionally and nationally Muslim. A tragedy is brewing, like Covid-19, with no cure.

To complete the observation of the abominable order legitimized by humanity, we must note: the change of the year after the 12th^{month} which is called the 10th^{month} (December), at the beginning of winter; the change of day in the middle of the night (midnight); only the precise and regular counting of the hours remains positive. Thus, the beautiful divine order has disappeared because of sin, replaced by a sinful order which will disappear in turn, when the glorious creator God presents himself, for the settlement of accounts, either at the end of the first six thousand years, in the spring of 2030, for deceived humans, or spring 2036 of the true birth of our Lord and Savior Jesus Christ, for his elect.

The established and observed disorder testifies to the divine curse that weighs on humanity. For since the tilt of the earth, the calculation of time has lost its stability and regularity, the hours of night and day being in perpetual succession of waxing and waning.

The order in which the Creator God organizes his saving plan further reveals to us the spiritual priorities he proposes to man. He chose to reveal his sublime love by giving his life as a ransom in Jesus Christ after 4,000 years of human earthly experiences. In doing so, God is saying to us: "First, show me your obedience and I will show you my love."

On Earth, men succeed one another, reproducing the same character fruits, however the generation of the final time in which we entered in 2020 presents a particularity; after 75 years of peace in Europe, and an incredible recent evolution of genetic science, very logically, the Europeans and their outgrowths, from the USA, Australia and Israel, believed they could respond to all health problems,

their societies being more and more sanitized. It is not the attack of a contagious virus that is new, it is the behavior of the leaders of advanced societies that is new. The cause of this behavior of fear is their exposure to the peoples of the Earth by the media bombardment, and among these media, the new media or social networks that appear on the spider web that constitutes free internet communication, on which we find more or less clear broadcasters. Humanity is thus trapped by its excesses of freedom which fall back on it as a curse. In the USA and Europe, violence pits ethnic communities against each other; there, it is the curse of the " *Babel* " experience that is renewed; yet another undeniable divine lesson that has not been learned, because descended from a single couple necessarily speaking the same language, until this guilty experience, we still see it today, humanity is separated by multiple languages and dialects created by God and scattered across the entire earth. And yes, God did not stop creating after the first seven days of creation; he still created much to curse and sometimes to bless his chosen ones, the manna offered in the desert, to the sons of Israel, is an example.

However, **freedom** is at its core a marvelous gift from our Creator. It is on it that our **free** commitment to his cause rests. And here, it must be admitted, this complete freedom implies the existence of chance because God does not intervene in it in any way; a word in which many believers do not believe at all. And they are wrong, because God leaves a large part of his creation to chance, and first and foremost, the role of arousing in the elect, the appreciation of his revealed celestial norms. Having identified his elect, the Creator takes charge of them to lead them and teach them his truths that prepare them for eternal celestial life. The malformations and monstrosities observed at the birth of human creatures prove the action of chance which produces in the process of reproduction of the species genetic errors with more or less serious consequences. The proliferation of species is based on the momentum of reproductive chains which generate from time to time errors of conformity; this includes the principle of heredity or independently due to the chance of life. In short, if I owe my faith to the chance of free life, I owe, on the contrary, the reward and nourishment of this faith to the love of God and to the initiatives already taken and which he continues to take to save me.

In the story of his earthly creation , the day that will be cursed by God comes first in the week; its destiny is written: its purpose will be to " *separate the light from the darkness* ." Chosen by false Christians to contradict God's choice to sanctify the seventh day, this first day will have fully fulfilled its role as a " *mark* " of the disobedient rebel camp in Rev. 13:15. As much as the Sunday of the first day is cursed by God, so much the Sabbath of the seventh day is blessed and sanctified by him. And to understand this opposition, we must embrace the thought of God, which is a sign of sanctification by and for him. The Sabbath concerns the seventh day and this number *seven*, "7", is symbolic of fullness. Under this term fullness, God places the thought of the purpose for which he created our earthly dimension, namely, the settlement of sin, its condemnation, its death and its disappearance. And in this plan, these things will be fully accomplished during the 7th ^{millennium} that the weekly Sabbath prophesies. Therefore, **this goal is more important to God than the means** of redemption by

which he will redeem the lives of the earthly elect and which he will accomplish personally, in Jesus Christ, at the cost of atrocious suffering.

Here is another reason why God says in Ecc. 7:8: " *The end of a thing is better than its beginning* ." In Genesis, the succession in the order "night-day" or "evening-morning" confirms this divine thought. In Isa. 14:12, under the cover of the king of Babylon, God says to the devil: " *How you are fallen from heaven, morning star, son of the dawn! You are cut down to the ground, you who defeated the nations!* " The expression by which God designates him, " **morning star** ," suggests that he compares him to the "sun" of our earthly system. He was his first creation and under the cover of the king of Tyre, Ezek. 28:12 relates his original glory: " *Son of man, take up a lamentation for the king of Tyre! You shall say to him: Thus says the Lord YaHWéH: You sealed perfection, you were full of wisdom and perfect in beauty* . » This perfection had to disappear, replaced by a rebellious behavior that made him become the enemy, the devil and the adversary, the Satan condemned by God because verse 15 declares: " *You were perfect in your ways from the day you were created until iniquity was found in you* ." Thus, the one who was considered " **morning star** " pushed unfaithful men to honor as a divinity the " **morning star** " of divine creation: the deified "Unconquered Sun" of the Roman cult to which almost all of Western Christianity renders pagan worship. God knew, even before his creation, that this first angel would rebel against him and despite this he created him. Similarly, on the eve of his death, Jesus announced that one of the 12 apostles would betray him, and he even said to Judas directly: " *Whatever you have to do, do it quickly!* " This allows us to understand that God does not seek to prevent his creatures from expressing their choices, even when they are contrary to his own. Jesus also invited his apostles to leave him if that was their desire. It is by allowing his creatures complete freedom to express themselves and reveal their nature that he can select his chosen ones for their demonstrated fidelity and ultimately destroy all his heavenly and earthly enemies, the unworthy and the indifferent.

Original sin

The rest of the first day takes on enormous importance in our Christian era because it constitutes the " **sin** " reestablished since March 7, 321, and it becomes the mark of the camp that entered into rebellion against the sanctified camp of God. But this " **sin** " must not make us forget the original " **sin** " that condemns humanity to death by inheritance since Adam and Eve. Enlightened by the Spirit, this subject led me to discover important lessons hidden in the book of Genesis. At the level of observation, the book reveals to us the origin of creation in chapters 1, 2, 3. The symbolic meaning of these numbers is still perfectly justified: 1 = unity; 2 = imperfection; 3 = perfection. This deserves an explanation. Gen. 1 relates the creation of the first 6 days. Their definition " *evening morning* " will only make sense after the sin and the curse of the earth which becomes the domain dominated by the devil, which will be the theme of Gen. 3 without which the expression " *evening morning* " has no meaning on the

earthly level. By delivering the explanation, chapter 3 puts the seal of perfection on this divine revelation. Similarly, in Gen. 2, the theme of the seventh-day Sabbath or, more precisely, of the rest of God and man on the seventh day, also only makes sense after the original "sin" committed by Eve and Adam in Gen. 3 which gives it its reason for being. Thus, paradoxically, without its justification given in Gen. 3, the sanctified Sabbath deserves its symbol "2" of imperfection. It is clear from all this that the earth was created by God to be offered to the devil and his demons so that the evil fruits of their souls could materialize and appear before the eyes of all, God, angels and men, and that the angels and men could choose their side.

This analysis leads me to point out that the establishment of the seventh day sanctified by rest prophesies the curse of earthly "sin" established in Gen. 3, because the earth itself is cursed by God, and it is therefore only from the moment when death and its process strike it that its time of six thousand years and the thousand years of the seventh millennium take on a meaning, an explanation, a justification. It is appropriate to note this: before the earthly creation, in heaven, the conflict already opposes the camp of the devil against the camp of God but only the death of Jesus Christ will make individual choices definitive; which will be made visible by the expulsion from heaven of the rebels condemned from then on to die in the earthly creation. However, in heaven, God did not organize the life of the angels on alternating "evening morning", this because heaven represents his eternal norm; the one that will prevail and continue for his elect eternally. Faced with these data: what about the earth before sin? Apart from the alternations of "evening and morning", its norm is also that of heaven, that is, apparently life takes place in an eternal norm; vegan animals, vegan humans and without death which will be the wages of sin, days follow days and this could last forever.

But in Gen. 2, God reveals to us his order of the week, which ends on the seventh day with a rest for God and for man. This word rest comes from the verb "to cease" and it applies to the work done by God as well as to the works done by humans. You can understand that before sin, neither God nor human beings could feel fatigue. Adam's body suffered no pain, fatigue, or pain of any kind. Now, the seven-day weeks followed one another and reproduced themselves like an eternal cycle, except that the "evening and morning" successions marked the difference with the heavenly norm of the kingdom of God. This difference was therefore intended to prophetically reveal a program designed by the great creator God. Just as the feast of "Yom Kippur" or "Day of Atonement" was renewed every year among the Hebrews and prophesied the end of sin through its atonement accomplished by the death of Jesus Christ, so the weekly Sabbath prophesies the coming of the seventh millennium, the moment when God and his elect will enter into a real rest because the rebels will be dead and wickedness will have been defeated. However, the elect are still concerned with "sin" since, with Christ, they must judge "sins" and sinners, who will at that time be asleep in mortal sleep. Therefore, like the six preceding days, the seventh is placed under the sign of "sin" which covers and concerns the seven days of the entire week. And it is only at the beginning of the eighth millennium, after sinners have been consumed

in " *the fire of the second death* " that eternity without " *sin* " will begin on the renewed earth. If the seven days are marked by sin and prophesy 7000 years, the counting of these 7000 years can only begin with the establishment of sin revealed in Gen. 3. Thus, the earthly days without sin are not in the norm and logic of the succession " *evening morning* " or " *darkness light* " and since this time is without " *sin* ", it cannot enter into the 7000 years programmed and prophesied for " *sin* " by the seven-day week.

This teaching highlights the importance of this action that God imputes to the Roman papacy in Dan. 7:25: " *He will devise to change the times and the law* ." " *Changing the times* " established by God results in the impossibility of discovering the prophetic character of the weekly Sabbath of " *the law* " of God. And this is what Rome has been doing since Constantine I ' since March 7, 321, by ordering the weekly rest on the first day instead of the seventh. By following the Roman order, the sinner is not delivered from the original " *sin* " inherited from Adam and Eve, but in addition he takes on an additional " *sin* ," this time **voluntary**, which increases his guilt towards God.

The order of time " *evening morning* " or " *darkness light* " is a concept chosen by God and obeying this choice favors and authorizes access to the prophetic mystery of the Bible. Nothing forces man to adopt this choice and the proof is that humanity has chosen to mark its change of day at midnight, or 6 hours after the spring sunset; which prophesies the camp of those who wake up too late for the glorious return of Christ, the Bridegroom of the parable of the ten virgins. The subtle messages given by God are thus beyond his intellectual reach. But for his elect, the order of divine time illuminates all his prophecies and especially that of Revelation at the beginning of which Jesus presents himself as being " *the alpha and the omega* ", " *the beginning or beginning and the end* ". Each day that passes in our lives prophesies God's plan, which he summarizes in Gen. 1, 2 and 3, since " *the night* " or " *darkness* " represents the six profane days presented in Gen. 1, while the divine rest established in Gen. 2 announces the time of " *light* ." It is on this principle that, according to Dan. 8:14, the time of the Christian era is divided into two parts: a time of spiritual " *darkness* " between 321, when " *sin* " against the Sabbath is established, and 1843 when a time of " *light* " begins for the elect from that date until the return of Jesus Christ in the spring of 2030, when, as in Gen. 3, as Almighty Creator God, he comes to judge between the elect and the rebels, " *sheep and goats* ," as he judged between the " *serpent, the woman, and Adam* ." Similarly, in Revelation, the themes of the " *Letters to the Seven Churches, the Seven Seals, and the Seven Trumpets* " prophesy " *darkness* " for the first six and divine " *light* " for the seventh and final degree of each of these themes. This is so true that in 1991, the official rejection of this last "light" by institutional Adventism, a light that Jesus has given me since 1982, led him to say to him, in the Letter addressed to " *Laodicea* " in Rev. 3:17: " *Because you say, 'I am rich and increased with goods **and have need of nothing**,' and do not know that you are wretched, miserable, poor, blind and **naked**,...* ". Official Adventists have forgotten this quote given in 1 Peter 4:17: " *For the time has come for **judgment to begin at the house of God**.* " Now if it begins with us, what will the end be of those who do not obey the gospel of God? " The institution

has been in place since 1863 and Jesus blessed its establishment at the " *Philadelphia* " time, in 1873. According to the divine principle " *evening morning* " or " *darkness light* ", the last and seventh epoch symbolized by the name " *Laodicea* " was to be a time of great divine " *light* " and this work constitutes proof of this, a great " *light* " did indeed come to illuminate the prophesied mysteries, in this final epoch, at the expense of the official worldwide Adventist institution. The name " *Laodicea* " is well justified since it means "judged people or people of judgment". Those who do not or no longer belong to the Lord are condemned to join the partisans of the "day cursed by God". Showing themselves incapable of sharing with God his just condemnation of the Roman "Sunday", the Sabbath will no longer appear to them as important as at the blessed time of their baptism. A message given by Jesus Christ to his servant Ellen G. White, in his book "Early Writings" and in his first vision, expressed this situation thus: "they lost sight of both the goal and Jesus... They sank into the wicked world and were seen no more."

Genesis 2 prophesies the time of " *light* " and this chapter of Genesis begins with the **sanctification** of the " *seventh day* ". It ends with verse 25: " *The man and his wife were both naked, and they were not ashamed* ". The link between these two themes shows that the discovery of their physical nakedness will be the consequence of the imputation of the " *sin* " that they will commit and which, recounted in Gen. 3, thus appears as the cause of a mortal spiritual nakedness. By comparing this teaching with that of " *Laodicea* ", we find the Sabbath associated with the " *sin* " which makes one " *naked* ". In this final context, the practice of the Sabbath is therefore no longer sufficient to preserve the grace of Christ, because by proposing his full prophetic light to the official Adventist authorities between 1882 and 1891 the requirement of Jesus Christ increased and he wants for this time that with the practice of his holy Sabbath the chosen one worthy of his grace gives his interest, his time, his life, and all his soul for his revelations prophesied in Daniel and Revelation ; but also in the whole revealed Bible which constitutes his " *two witnesses* " according to Rev. 11:3.

God's testimony given on earth

As important as it is, God's visit to humanity in the form of Jesus Christ must not make us forget his earlier visit in the time of Moses. For it was in this distant context that God revealed to him the origins of the earthly dimension. And as a revelation given by God, the Genesis account is as important as that of Revelation revealed to the Apostle John. The form chosen by God to organize earthly life prophesies his plan of love for creatures to whom he gives complete freedom, so that they can respond to his love and live with him eternally or reject him and disappear into the nothingness of death, in accordance with the conditions of his saving offer.

If Adam is created alone, first, it is because he is presented as " *the image of God* (Gen. 1:26-27)" in search of love from a free counterpart in his image,

because all the time of his past eternity was that of absolute solitude. This became unbearable to him to the point that he was ready to bear the consequences of the freedom that he was going to give to his living creatures. The creation of Eve from one of Adam's ribs, while he is plunged into a sleep of death, prophesies the creation of his Church, the Chosen One composed of his faithful elect, fruit harvested by his atoning death in Jesus Christ; this justifies the role of " *helper* " that God attributes to the woman who came from him and whose name Eve means " *life* ". The Chosen One will " *live* " eternally, and on earth, she has a vocation to offer God her " *help* ", to collaborate humanly in the accomplishment of his project which aims to establish perfect love shared and without trouble in his eternal universes.

The sin of disobedience enters humanity through Eve, that is, through the " *woman* " symbol of his chosen ones who will inherit this original sin. Also, like Adam, out of love for Eve, in Jesus Christ, God becomes human to share and bear in place of his Chosen One, the mortal punishment that her sins deserve. The story of Genesis is therefore both a historical testimony that reveals our origins and their circumstances, and a prophetic testimony that reveals the saving principle of the great loving plan of the all-powerful creator God.

After the first six days of creation mentioned in Genesis 1, six days which prophesy the six thousand years reserved by God for his selection of earthly elect, in Genesis 2, under the image of an eternal Sabbath, the unlimited seventh day will open to welcome the tested and selected elect.

God knew from the beginning the outcome of his plan, the names of his chosen ones who would appear over the course of six thousand years. He had all the power and authority to judge and destroy the rebellious angels without having to create our earthly dimension. But it is precisely because he respects his creatures, who love him and whom he loves, that he organizes a universal demonstration on the earth created for this purpose.

God elevates the principle of truth above all else. As announced in Psalm 51:6, Jesus defines his elect as being " *born again* ," that is, "born of the truth," so that they may be conformed to the standard of divine truth. According to John 18:37, he himself came to " *bear witness to the truth* " and presents himself in Rev. 3:14 as "the *True One* ." This exaltation and glorification of the principle of truth is in **absolute opposition** to the principle of lies, and both principles take multiple forms. The principle of lies has constantly seduced the inhabitants of the earth throughout its history. In modern times, lies have become the norm of existence. They are adopted under the term "bluff" in the commercial spirit, but they are nonetheless the fruit of the devil, " *the father of lies* " according to John 8:44. On the religious level, lies appear in the form of multiple religious counterfeits that differ depending on the people and places concerned on earth. And the Christian faith itself has become the perfect image of "confusion" (= Babel) so numerous are its dark counterfeits.

The lie is taught in a scientific manner. Because contrary to its authoritarian approach, scientific thought is incapable of providing real proof of its evolutionary theories of species, and of the millions and billions of years that its scientists attribute to the existence of the earth. In contrast to this scientific

thought, the testimony of the Creator God offers much proof of his reality, because the history of the earth bears witness to his actions, of which the flood of waters constitutes the first example, attested by the presence of marine fossils in the plains and even on the summits of the highest mountains of the earth. Added to this natural testimony is the testimony left by human history, the life of Noah, the life of Abraham, the liberation of the Hebrews from Egyptian slavery and the birth of the Jewish people, living eyewitnesses of his history until the time of the end of the world; there is also the eyewitness testimony of the apostles of Jesus Christ who witnessed his miracles, his crucifixion and his resurrection; to the point that the fear of death left them, and they followed on the path of martyrdom, their Master and their Model Jesus of Nazareth.

In evoking this word "martyrdom" I must here open an explanation.

Note: do not confuse martyrdom with punishment

The two things have the same outward appearance and can therefore be easily confused. However, this confusion has serious consequences since the punitive action risks being attributed to the true chosen one of God and conversely the child of the devil can be attributed a very misleading martyrdom for God. So, to see clearly, we must take into account the following analysis which starts from this principle; first, let us ask the question: what is martyrdom? This word comes from the Greek "martus" which means: witness. What is a witness? It is the one who faithfully reports or not what he saw, heard, or what he understood on a subject. The subject which interests us here is religious, but among those who testify for God, there are true and false witnesses. What is certain is that God, himself, makes the difference between the two. The truth is known to him and he blesses it because, for his part, this true witness strives to be faithful by practicing in " *works* " all his revealed truth and he perseveres in this way until the acceptance of death. And this death is the authentic martyrdom, because the life offered to death was in conformity with the standard of holiness required by God for his time. If the life offered is not in this conformity, then it is not martyrdom, it is a punishment that strikes a living being delivered to the devil for his

destruction, because he does not benefit from the protection and blessing of God. Dependent on the conformity to the standard of truth required by God for each time, the identification of "martyrdom" will rest on our knowledge of the divine judgment revealed in his prophecies that target the time of the end; which is the purpose and the subject of this work.

It is important to understand that the truth has no power to convert a rebellious mind; the experience of the first created angel, appointed by God, Satan, since his rebellion, proves this. The truth is a principle to which the elect, those who love it and are ready to fight alongside God in Jesus Christ, against the lie that harms it, will naturally feel attracted.

In conclusion, Divine Revelation is built progressively over six thousand years of experiences and testimonies lived in the best and worst conditions. A time of six thousand years may seem short, but for man who only gives real interest to the years of his own life, it is in reality a time long enough to allow God to extend over centuries, and more precisely over six thousand years, the different phases of the accomplishments of his global project. Exclusively in Jesus Christ, God gives to his elect of the end time, concerning his mysteries and his works, a clear understanding reserved for this final time.

Genesis: A Vital Prophetic Digest

In this understanding, the Genesis account delivers the fundamental keys to the biblical prophecies of Daniel and Revelation; and without these keys, this understanding is impossible. These things will be recalled when necessary, during the prophetic study, but from now on, it is necessary to know that the words, "*abyss, sea, earth, woman*", will be the bearers of a specific idea of the divine thought in his revelation "Revelation". They are attached to three successive stages of terrestrial creation. "*The abyss*" designates the planet Earth entirely covered with water without any life. Then, on the second day, that of the separation of the elements, "*the sea*", synonymous and symbol of death, will be populated only by marine animals on the 5th day; its environment is hostile for the human being created to breathe air. "*The earth*" comes out of "*the sea*" and will also be inhabited on the fifth day by animals and finally, on the sixth day, by "*man formed in the image of God*" and "*woman*" who will be formed on one of the man's ribs. Together, the man and the woman will conceive two children. The first "*Abel*", type of the spiritual chosen one (*Abel* = Father is God) will be killed by jealousy by his elder "*Cain*" type of the carnal, materialistic man (= acquisition) thus prophesying the destiny of the chosen one type, Jesus Christ and his elect, who will suffer and die as martyrs because of the "Cains", Jews,

Catholics and Protestants, all "merchants of the temple", whose successive and aggressive jealousies are demonstrated and accomplished during the course of earthly history. The lesson given by the Spirit of God is therefore the following: from *the "abyss "* come forth, **successively**, "*the sea and the earth*" symbols of the false Christian religions which lead to the perdition of souls. To designate his Chosen assembly, he gives it the word "*woman* " which is, if she is faithful to her God, the "*Bride* ", of *the "lamb "* pictorial symbol of the Christ prophesied himself by the word "*man* " (the *Adam*). If she is unfaithful, she remains a "*woman* ", but takes the image of a "*prostitute* ". These things will all be confirmed in the detailed study presented in this work and their vital importance will appear. You can easily understand that in 2020, the events prophesied in the prophecies of Daniel and Revelation have, for the most part, already been fulfilled in history, and they are known by men. But they have not been identified for the spiritual role that God gave them. Historians record historical facts, but only God's prophets can interpret them.

Faith and Disbelief

By nature, human beings, since their origins, are believers. But belief is not faith. Man has always believed in the existence of God or divinities, superior spirits that they had to serve and to please in order not to suffer damage caused by their anger. This natural belief has continued from century to century and from millennia to millennia until modern times, when scientific discoveries have taken possession of the brain of Western man, who has since become incredulous and unbelieving. Let us note that this change mainly characterizes peoples of Christian origin. Because at the same time, in the East, the Far East and Africa, beliefs in invisible spirits remained. This can be explained by supernatural manifestations witnessed by the peoples who practice these religious rites. In Africa, clear evidence of the existence of invisible spirits prohibits disbelief. But what these peoples do not know is that the spirits that manifest themselves powerfully among them are in reality demonic spirits rejected by the God who created all life, and condemned to death on reprieve. These peoples are not unbelievers, nor unbelievers, like Westerners, but the result is the same, since they serve demons who seduce them and hold them under their tyrannical domination. Their religiosity is of the idolatrous pagan type that has characterized humanity since its origins; Eve having been its first victim.

In the West, unbelief is truly the fruit of a choice, for few are the people who are unaware of their Christian origins; and among the defenders of republican liberty, there are people who quote words from the Holy Bible, thus testifying that they are not unaware of its existence. They are not unaware of the glorious facts to which it testifies for God, and yet, they choose not to take them into account. It is this type of unbelief that the Spirit calls unbelief and which is the absolute rebellious opposition of the true faith. For if he takes into account the proofs that life gives him all over the earth and particularly in the supernatural manifestations of the African peoples, man has no possibility of justifying his unbelief. The supernatural actions performed by the demons therefore condemn Western unbelief. The Creator God also gives proof of his existence, acting with power through phenomena produced by nature which is subject to him; Earthquakes, volcanic eruptions, destructive tidal waves, deadly epidemics, but all these things now receive scientific explanations that mask and destroy the divine origin. To the eye, this great enemy of faith, is added the scientific explanation that convinces the human brain and both encourage it in its choices that lead it to its perdition.

What does God expect from his creatures? He will select from among them those who approve of **his** conceptions of life, that is, those who espouse his thought. Faith will be the means, but not the goal. This is why, " *faith without works* ," which it must carry, is said to be " *dead* " in Jac. 2:17. For if true faith exists, there also exists false faith. True and false make all the difference, and God has no difficulty in identifying obedience to distinguish it from disobedience. In any case, he remains the only judge whose opinion will decide the eternal future of each of his creatures , since the goal of his selection is unique and his offer of eternal life is obtained exclusively through Jesus Christ. The passage on earth is justified only to offer the possibility of this selection of eternal elect. Faith is not the fruit of formidable efforts and sacrifices, but that of a natural state obtained or not by the creature from birth. But when it exists, it must be nourished by God, otherwise, it dies and disappears.

True faith is a rare thing. For contrary to the deceptive aspect of the official Christian religion, it is not enough to put a cross above the tomb of a creature for the gates of heaven to be opened to him. And I point this out because the thing seems to be ignored, Jesus declared in Matt.7:13-14: " *Enter by the narrow gate. For wide is the gate and broad is the way that leads to destruction , and many there are who go in by it .* " But ***narrow is the gate and constricted is the way that leads to life , and few there are who find it .*** » This teaching is further confirmed in the Bible in the example of the deportation of the Jews to Babylon, since God finds worthy of his election only Daniel and his three companions and five powerful kings; and Ezekiel who lives in that time. Then we read in Ezek. 14:13 to 20: “ Son of man, if a country sins against me by committing unfaithfulness, and I stretch out my hand against it, and break for it the staff of bread, and send a famine upon it, and cut off from it man and beast, and these three men, ***Noah, Daniel and Job*** , were in the midst of it ; they would deliver their souls by their righteousness, says the Lord, YaHWéH. If I were to send wild beasts through the land and deplete it, and it were to become a wilderness, and no one could pass through it because of them, and these three men were in it, as I live, says the Lord

YaHweh, they would save neither sons nor daughters, but they only would be saved , and the land would become a wilderness. Or if I were to bring a sword against that land and say, 'A sword to pass through the land,' and cut off from it both man and beast, and these three men were in it, as I live, says the Lord YaHweh, *they would save neither sons nor daughters, but they only would be saved* . Or if I were to send pestilence into that land and pour out my fury on it with pestilence, to cut off from it both man and beast, and Noah, Daniel, and Job were in it , as I live, says the Lord YaHweh, they would save neither sons nor daughters, but they only would be saved. *says the Lord YaHWéH, they would save neither sons nor daughters, but they would save their souls by their righteousness.* "We thus learn that at the time of the flood, only Noah was found worthy of salvation among the eight people protected by the ark.

Jesus also said in Matt. 22:14: " *For many are called, but few are chosen.* " The reason is simply explained by the high standard of holiness demanded by God, who wants to take first place in our hearts or nothing. The consequence of this requirement is opposed to the humanistic thinking of the world, which places man above all else. The apostle James warned us against this opposition, saying: " *You adulterers! Do you not know that **friendship with the world is enmity with God** ? Whoever therefore wants to be a friend of the world makes himself an enemy of God.* " Jesus also tells us in Matt. 10:37: " ***Whoever loves his father or mother more than me is not worthy of me** , and he who loves his son or daughter more than me **is not worthy of me.*** " So, if like me, you invite a friend to meet this religious criterion required by Jesus Christ, do not be surprised if he calls you a fanatic; this is what happened to me, and I then understood that I had only Jesus as a true friend ; he, " *the True One* " of Rev. 3:7. You will also be called a fundamentalist, because you show yourself to be upright towards God, a legalist, because you love and honor by your obedience his most holy law. This will be, in part, the human price to pay to please the Lord Jesus, so worthy of our self-denial and our complete devotion that he demands.

Faith allows one to receive from God his secret thoughts until one discovers the extent of his prodigious plan. And to understand his overall plan, the chosen one must take into account the celestial life of the angels that preceded the earthly experience. For in this celestial society, the division of creatures and the selection of good angels faithful to God were not carried out on faith in the crucified Christ or on his rejection as will be the case on earth. This confirms that at the universal level, the crucifixion of Christ who remained without sin is for God **the means** of condemning the devil and his followers and that on earth, faith in Jesus Christ represents **the means** chosen by God to make known the love he feels for his chosen ones who love and appreciate him. **The purpose** of this demonstration of his total self-denial was to be able to legally condemn to death the rebellious celestial and earthly creatures who do not share his sense of existence. And among his earthly creatures, he selects those who embrace his thoughts, approve of his actions and judgments, because they are fit to share his eternity. In the end, he will have solved the problem created by the freedom given to all his heavenly and earthly creatures, because without this freedom, the love of his selected creatures would be worthless and even impossible. Indeed, without

freedom, the creature is nothing more than a robot, with automated behavior. But the price of freedom will be, in the end, the extermination of the rebellious heavenly and earthly creatures.

This proves that faith is not based on a simple: " *Believe in the Lord Jesus and you will be saved* ." These biblical words are based on what the verb "believe" implies: obedience to divine laws, which characterizes true faith. For God, the goal is to find creatures who obey him out of love. He has found them among the heavenly angels and among his earthly human creatures; he has selected them and will continue to select them until the end of the time of grace.

Food for the right time

Just as the human body needs to be nourished to prolong its life, the faith produced in its spirit also needs its spiritual nourishment. Every human being sensitive to the demonstration of love given by God in Jesus Christ feels the desire to do something for him in turn. But how can we do something that is pleasing to him if we do not know what he expects of us? It is the answer to this question that will constitute the nourishment of our faith. For " *without faith it is impossible to please God* " according to Heb. 11:6. But this faith must still be made alive and pleasing to him by its conformity to his expectations. For the Lord God Almighty is its finisher and its Judge. Multitudes of Christian believers yearn to maintain a good relationship with the God of heaven, but this relationship remains impossible because their faith has not been properly nourished. The answer to the problem is given to us in Matthew 24 and 25. Jesus focuses his teaching on our last days, which shortly precede the time of his second appearance, this time in the glory of his divinity. He describes it by multiplying the images in parables: parable of the fig tree, in Matthew 24:32 to 34; parable of the night thief, in Matthew 24:43 to 51; parable of the ten virgins, in Matthew 25:1 to 12; parable of the talents, in Matthew 25:13 to 30; parables of the sheep and the goats, in Matt. 25:31 to 46. Among these parables, the mention of " *food* " appears twice: in the parable of the night thief and in that of the sheep and the goats because, despite appearances, when Jesus says, " *I was hungry, and you gave me to eat* ", he speaks to us of spiritual food, without which man's faith dies. " *For man shall not live by bread alone but by every word that proceeds from the mouth of God* . Matt. 4:4". The

food of faith is intended to protect him against the " *second death* " of Rev. 20, the one that causes the loss of the right to live eternally.

As part of this reflection, direct your gaze and attention to this parable of the night thief:

V.42: “ *Watch therefore, for you do not know on what day your Lord is coming .*”

The theme of the return of Jesus Christ is defined and his "expectation" will provoke a spiritual awakening in the United States of North America, between 1831 and 1844. It is called "Adventism", the members of this movement being themselves designated by their contemporaries by the term "Adventists"; a word taken from the Latin "adventus" which means: advent.

V.43: “ *But know this, that if the master of the house knew in what watch of the night the thief would come, he would have watched and not suffered his house to be broken into .*”

In this verse, the " *master of the house* " is the disciple awaiting Jesus' return, and the " *thief* " refers to Jesus himself. With this comparison, Jesus shows us the advantage of knowing the date of his return. He therefore encourages us to find out, and our listening to his advice will condition our relationship with him.

V.44: “ *Therefore you also must be ready, for the Son of Man is coming at an hour when you do not expect .*”

I have corrected the future tense of the verbs in this verse because in the original Greek, these verbs are in the present tense. Indeed, these words are spoken by Jesus to his contemporary disciples who question him on this subject. The Lord will, at the time of the end, make use of this "Adventist" theme to sift Christians by putting them to the test of prophetic faith; to this end, he will successively organize in time, four "Adventist" expectations; each time justified by a new light given by the Spirit, the first three concerning the prophetic texts of Daniel and Revelation.

V.45: “ *Who then is a faithful and wise servant, whom his lord has made ruler over his household, to give them food in due season?* ”

Be careful not to be mistaken in your judgment, because the " *food* " referred to in this verse is currently before your eyes. Yes, it is this document to which I have given the name "Tell me about Daniel and Revelation" which constitutes this spiritual " *food* " indispensable to nourish your faith, because it brings from Jesus Christ, all the answers to the questions that you can legitimately ask, and beyond these answers, unexpected revelations, such as the true date of the return of Jesus Christ which commits us until the spring of 2030 in the fourth and final "Adventist" "expectation".

Being personally concerned by this verse, I present this document as the fruit of my faithfulness to the God of truth and of my prudence, because I do not want to be surprised by the return of Jesus Christ. Jesus reveals here his plan concerning the time of the end. He has planned for this time, a " *food* " which is suitable to nourish the faith of his elect who await in faithfulness his glorious return. And this " *food* " is prophetic.

V.46: “ *Blessed is that servant, whom his master, when he comes , will find so doing!* ”

The context of his glorious return is here confirmed, it is that of the fourth "Adventist" expectation. The servant concerned is indeed already very happy to know the revealed thought of God, that is, his judgment on the faith of men. But this beatitude will extend and concern all those who, receiving this last divine light, will in turn propagate it and share it with the elect scattered throughout the earth, until the actual return of Jesus Christ.

V.47: “ *Truly I tell you, he will make him ruler over all his possessions.* ”

The Lord's possessions will concern, until his return, spiritual values. And the servant becomes for Jesus, the guardian of his spiritual treasure; the exclusive depository of his oracles and his revealed light. After reading this entire document, you will be able to see that I am not exaggerating in calling his biblical prophetic revelation "treasure." What other name could I give to a revelation that protects from the " *second death* " and opens the way that leads to eternal life? For it dissipates and eliminates the possibility of doubt, fatal to faith and salvation.

V.48: “ *But if that wicked servant say within himself, ‘My lord delays his coming,’* ”

Life created by God is of the binary type. Everything has its absolute opposite. And God presented humans with two paths, two ways to conduct their choices: *life and good, death and evil; the good grain and the tares; the sheep and the goat, light and darkness* . In this verse, the Spirit targets the wicked servant, but servant nonetheless, which designates the false faith not nourished by God and above all, the false Christian faith which ends up reaching and concerning the Adventist faith itself, in our end time. No longer receiving light from Jesus Christ because he refused that which was presented to him between 1982 and 1991 and which announced his coming for 1994, this Adventism there, produces a fruit of wickedness which resulted in the radiation of the messenger of God in November 1991. Note that Jesus reveals the hidden thoughts of the heart: “ *who says **in himself*** ”. For the outward appearances of religious behavior are extremely deceptive; religious formalism replaces true living faith full of zeal for the truth.

V.49: “ *... if he begins to beat his companions, if he eats and drinks with the drunkards,* ”

The image is a bit anticipated at this point, but the radiation clearly expresses, in times of peace, the opposition and the fight that express and precede the real persecution that will come; it is only a matter of time. Since 1995, institutional Adventism has been “ *eating and drinking with drunkards* ” to the extent that it has made an alliance with Protestants and Catholics by entering into the ecumenical alliance. For in Rev. 17:2, targeting the Catholic faith called “ *Babylon the Great* ,” and the Protestant faith called “ *earth* ,” the Spirit says: “ ***With her the kings of the earth committed fornication, and the inhabitants of the earth drank of the wine of her fornication got drunk.*** ”

V.50: “ *...the master of that servant will come on a day when he does not expect him and at an hour he does not know,* ”

The consequence of rejecting the light concerning the third Adventist expectation, and the date 1994, finally appears in the form of ignorance of the time of the true return of Jesus Christ, or the fourth Adventist expectation of the divine plan. This ignorance is the consequence of the rupture of the relationship

with Jesus Christ, so we can deduce the following: Adventists placed in this tragic situation are no longer in the eyes of God, or, in his judgment, "Adventists."

V.51: " *...he will tear him to pieces and appoint him a portion with **the hypocrites** : there will be weeping and gnashing of teeth.* "

The image expresses the anger that God will inflict on the false servants who have betrayed him. I note in this verse the term " **hypocrites** " by which the Spirit designates false Christians in Dan. 11:34, but a broader reading is necessary to understand the context of the time targeted by the prophecy, which includes verses 33 and 35: " *And the wise among them will instruct many. Some will fall for a time by the sword and by flame, by captivity and by plunder. In the time when they fall, they will be helped a little, and many will join them in hypocrisy. Some of the wise men will fall, so that they may be refined, purified and made white, **until the time of the end** , for it will not come until the appointed time.* " The " wicked servant " is therefore the one who betrays the expectation of God, his Master, and he joins, " *until the time of the end* ", the camp of the " **hypocrites** ". He shares, from then on, with them, the anger of God which strikes them until the last judgment, where they are annihilated, consumed in " *the lake of fire* " which gives " *the second death* " definitive, according to Apo. 20:15: " *And whoever was not found written in the book of life was thrown into the lake of fire* ".

The Revealed Story of True Faith

True Faith

There is much to say on the subject of true faith, but I will already propose this aspect which seems to me to be a priority. Anyone who wants to establish a relationship with God must know that his conception of life on earth and in heaven is, at the extreme opposite of our system established on earth which is built on the proud and wicked thoughts inspired by the devil; his enemy, and that of his true elect. Jesus gave us the means to identify true faith: "***You will know them by their fruits*** . *Do people gather grapes from thornbushes, or figs from thistles?* (Matt. 7:16)". On the basis of this statement, be assured that all those who claim his name and who do not present his gentleness, his helpfulness, his self-denial, his spirit of sacrifice, his love of the truth and his zeal for obedience to the commandments of God, have never been and never will be his servants; This is what 1 Cor. 13 teaches us by defining the charism of true holiness; that which is required by the just judgment of God: verse 6: "*she does not rejoice in injustice, but she rejoices in the truth* ".

How can anyone believe that the persecuted and the persecutor are judged by God in the same way? What is the similarity between Jesus Christ, voluntarily crucified, and the Roman papal inquisition or John Calvin, who subjected men and women to torture, until their death? To ignore the difference, one must ignore the inspired words of the biblical writings. This was the case before the Bible was spread throughout the world, but since it has been available everywhere on earth, what excuses can justify human errors of judgment? There are none. Therefore, the coming divine wrath will be very great and uncontrollable.

The three and a half years during which Jesus worked in his earthly ministry are revealed to us in the Gospels, so that we may know the standard of true faith in God's opinion; the only one that matters. His life is offered to us as a model; a model that we must imitate in order to be recognized by him as his disciples. This adoption implies that we share his conception of the eternal life

that he proposes. Selfishness is banished, as is devastating and destructive pride. There is no room for brutality and wickedness in the eternal life offered only to the elect recognized by Jesus Christ himself. His behavior was peacefully revolutionary, for he, the Master and Lord, made himself the servant of all, lowering himself to the point of washing the feet of his disciples, in order to give concrete meaning to his condemnation of the proud values manifested by the Jewish religious leaders of his time; things that still characterize Jewish and Christian religious leaders today. In absolute opposition, the standard revealed in Jesus Christ is the standard of eternal life.

By showing his servants the way to identify their enemies, the false servants of God, Jesus Christ acted to save their souls. And his promise to be, until the end of the world, "*in the midst*" of his elect, is kept and consists in enlightening and protecting them throughout their earthly life. The absolute criterion of true faith is that God remains with his elect. They are never deprived of his light and his Holy Spirit. And if God withdraws, it is because the elect are no longer one; their spiritual status has changed in the just judgment of God. For his judgment adapts to human behavior. On an individual level, changes remain possible in both directions: from good to evil or from evil to good. But this is not the case at the collective level of religious groups and institutions, which only change from good to evil, when they do not adapt to the changes instituted by God. In his teaching, Jesus tells us : "*A good tree cannot bear bad fruit, just as a bad tree cannot bear good fruit* (Matt. 7:18)." He thus gave us to understand that, because of its abominable fruit, the Catholic religion is a "*bad tree*" and that it will, through its false doctrine, remain so, even when, deprived of monarchical support, it will cease to persecute people. And it is the same with the Anglican religion created by Henry VIII to justify his adulteries and crimes; what value can God give to his descendants, successor monarchs? This is also the case with the Calvinist Protestant religion, since this founder, John Calvin, was feared, because of the reputation of his hardness of character and the numerous executions to death that he legitimized in his city of Geneva, in a manner very similar to the Catholic practices of his time, even surpassing them. This Protestantism was not likely to please the gentle Lord Jesus Christ, and it can in no way be taken as a model of the true faith. This is so true that in his revelation given to Daniel, God ignores the Protestant Reformation, targeting only the papal regime of 1260 years, and the time of the establishment of the messages of Seventh-day Adventism, bearers of divine revealed truths, from 1844, until the end of the world, which comes, in 2030.

Historical demonic religious counterfeits all have aspects resembling the model approved by God, but they never equal it. True faith is constantly nourished by the Spirit of Christ; false faith is not. True faith can explain the mysteries of divine biblical prophecies; false faith cannot. Multitudes of interpretations of prophecies circulate in the world, each more fanciful than the last. In contrast to them, my interpretations are obtained solely from quotations from the Bible; the message is therefore precise, stable, coherent, and in

accordance with the thought of God, from which it never departs; and the Almighty sees to it.

Preparatory Notes for the Book of Daniel

The name Daniel means God is my Judge. Knowledge of God's judgment is a primary basis of faith, for it leads the creature to obedience to his revealed and understood will, the only condition for being blessed by him at all times. God seeks love from his creatures who concretize it and demonstrate it through their obedient faith. God's judgment is therefore revealed through his prophecies that use symbols as in the parables of Jesus Christ. God's judgment is first revealed by the book of Daniel, but it only lays the primary foundation for his judgment on Christian religious history, which will be revealed in detail in the book of Revelation.

In Daniel, God reveals little, but this quantitative little is of great qualitative importance, because it constitutes the foundation of the overall prophetic Revelation. Architects of buildings know how decisive and determining the preparation of the ground for construction is. In prophecy, this is the role given to the revelations received by the prophet Daniel. Indeed, when their meanings are clearly understood, God achieves the dual purpose **of proving his existence** and giving his chosen ones **the keys to understanding** the message delivered by the Spirit. In this "little" are nevertheless found: the announcement of a succession of four universal dominating empires since the time of Daniel (Dan. 2, 7 and 8); the official dating of the earthly ministry of Jesus Christ (Dan. 9); the announcement of the Christian apostasy in 321 (Dan. 8), the papal reign of 1260 years between 538 and 1798 (Dan. 7 and 8); and the "Adventist" alliance (Dan. 8 and 12) from 1843 (until 2030). I add to this, Dan. 11 which, as we will see, reveals the form and evolution of the ultimate terrestrial nuclear World War which still remains to be accomplished before the glorious return of the Savior God.

Subtly, the Lord Jesus Christ evoked the name of Daniel to remind us of its importance for the new covenant. “ *Therefore when you see the abomination of desolation, **spoken of by Daniel the prophet** , stand in the holy place, whoever reads, let him understand!* (Mat. 24:15)”

If Jesus testified in favor of Daniel, it is because Daniel had received from him the teachings concerning his first coming and his glorious return, more than any other before him. For my words to be clearly understood, it is necessary to know that the Christ who came from heaven presented himself previously to Daniel under the name "**Michael**", in Dan. 10:13-21, 12:3 and this name is taken up by Jesus Christ in Rev. 12:7. This name "**Michael**" is better known in its Latin Catholic form Michel, the name given to the famous Mont Saint-Michel in Breton France. The book of Daniel adds numerical details that allow us to know the year of his first coming. I also specify that the name "**Michael**" means: Who is like God; and the name "**Jesus**" is translated as: YaHWéH saves. Both names concern the great creator God, the first in the celestial title, the second in the earthly title.

The revelation of the future is presented to us as a multi-level construction game. In the early days of cinema, to create relief effects in cartoons, filmmakers used glass plates whose different painted patterns, once superimposed, created a multi-level image. This is how it is with the prophecy conceived by God.

It all starts in Daniel

THE BOOK OF DANIEL

You who read this book, know that the unlimited Almighty God is alive, although he hides himself. This testimony of the "**prophet Daniel**" was written to convince you of this. It bears the seal of the testimony of the old and new covenants because Jesus evoked it in the words addressed to his disciples. His experience reveals the action of this good and just God. And this book allows us to discover the judgment that God passes on the religious history of his monotheism, Jewish in a first covenant, then Christian, in his new covenant, built on the blood shed by Jesus Christ, on April 3, 30 of his era. Who can better reveal God's judgment than "**Daniel**"? His name means "God is my judge." These lived experiences are not fables, but the testimony of the divine blessing of his model of faithfulness. God presents him among the three people he would save in misfortune in Ezek. 14:14-20. These three types of the chosen are "**Noah, Daniel, and Job** ." God's message clearly tells us that even in Jesus Christ, if we do not resemble these models, the door of salvation will remain closed to us. This message confirms the narrow way, the narrow path, or the narrow gate through which the elect must pass to enter heaven, according to the teaching of Jesus Christ. The story of "**Daniel**" and his three companions is presented to us as the model of faithfulness that God saves in times of distress.

But there is also in this story of Daniel's life, the conversion of three powerful kings that God succeeded in snatching from the devil, whom they had worshipped in all ignorance. God made these emperors the most powerful spokesmen of his cause in human history, the first, but also the last, because these model men would disappear and religion, values, morality, would constantly decline. For God, snatching a soul is a long struggle and the case of King "**Nebuchadnezzar**" is an extremely revealing example of this kind. It confirms the

parable of Jesus Christ, this " *Good Shepherd* " who leaves his flock to search for the lost sheep.

Daniel 1

Dan 1:1 *In the third year of the reign of Jehoiakim king of Judah, Nebuchadnezzar king of Babylon came to Jerusalem and besieged it.*

1a- *In the third year of the reign of Jehoiakim, king of Judah*
Reign of Jehoiakim for 11 years from – 608 to – 597. 3rd^{year} in – 605.

1b- *Nebuchadnezzar*

This is the Babylonian translation of King Nebuchadnezzar's name, "Nabu protects my eldest son." Nabu is the Mesopotamian god of knowledge and writing. It is already clear that God intends to have this power over knowledge and writing restored to him.

Dan 1:2 *The Lord delivered into his hand Jehoiakim king of Judah and some of the vessels of the house of God. And Nebuchadnezzar carried the vessels into the land of Shinar, to the house of his god, and put them in the treasure house of his god.*

2a- *The Lord delivered into his hands Jehoiakim, king of Judah*

God's abandonment of the Jewish king is justified. 2Ch.36:5: *Jehoiakim was twenty-five years old when he began to reign, and he reigned eleven years in Jerusalem. He did what was evil in the sight of Yahweh his God .*

2b- *Nebuchadnezzar took the utensils to the land of Shinar, to the house of his god, and put them in the treasure house of his god.*

This king is a pagan; he does not know the true God that Israel serves, but he takes care to honor his god: Bel. After his future conversion, he will serve the true God of Daniel with the same fidelity.

Dan 1:3 *The king commanded Ashpenaz, the chief of his eunuchs, to bring certain of the children of Israel, of the royal family and of the nobles,*

Dan 1:4 *young men without blemish, well-pleasing, wise, understanding, and learned, able to serve in the king's palace, and to be taught the literature and language of the Chaldeans.*

4a- King Nebuchadnezzar appears friendly and intelligent, he only seeks to help Jewish children successfully integrate into his society and its values.

Dan 1:5 *The king appointed them a portion for each day of the food which was on his table, and of the wine which he drank; that he might raise them up for three years, that at the end of which they might serve the king.*

5a- The king's good intentions are evident. He shares with the young men what he offers himself, from his gods to his food.

Dan 1:6 *And among them were of the children of Judah: Daniel, Hananiah, Mishael, and Azariah.*

6a- Of all the young Jews led to Babylon, only four among them will demonstrate model fidelity. The events that follow are organized by God in order to reveal the difference in the fruit borne by those who serve him and whom he blesses and by those who do not serve him and whom he ignores.

Dan 1:7 *And the prince of the eunuchs gave them names: to Daniel, Belteshazzar; to Hananiah, Shadrach; to Mishael, Meshach; and to Azariah, Abednego.*

7a- Intelligence is shared by these young Jews who agree to bear pagan names imposed by the victor. Attributing a name is a sign of superiority and a principle taught by the true God. Gen.2:19: *And Yahweh God, who formed out of the ground every beast of the field and every bird of the air, brought them to the man to see what he would call them; and whatever the man called every living creature, that was the name.*

7b- Daniel "God is my judge" is renamed Belteshazzar: "Bel will protect". Bel designates the devil that these pagan peoples, victims of demonic spirits, served and honored in all ignorance.

Hananiah "Grace or Given from YaHWéH" becomes "Shadrach" inspired by Aku. Aku was the moon god in Babylon.

Mishael "Who is the righteousness of God" becomes Meshach "who belongs to Aku".

Azariah "The Help or the Aid is YaHWéH" becomes "Abed-Négo" "Servant of Nego" , and there already, the solar god of the Chaldeans.

Dan 1:8 *Daniel resolved not to defile himself with the king's food or with the wine which the king drank, and he requested the chief eunuch that he would not defile himself.*

8a- **Bearing a pagan name** is not a problem when one is defeated, but to defile oneself to the point of bringing reproach on God is too much to ask. The faithfulness of the young men leads them to abstain from *the king's wines and meats* because these things are traditionally presented to the pagan deities honored in Babylon. Their youth is immature and they do not yet reason like Paul, the faithful witness of Christ who considers false deities to be nothing (Rom. 14; 1 Cor. 8). But for fear of shocking those weak in faith, he acts like them. If he acts in the opposite way, he does not commit a sin, because his reasoning is sound. God condemns defilement committed willfully with full knowledge and conscience; in this example, the intentional choice to honor pagan gods.

Dan 1:9 *And God gave Daniel favor and grace in the sight of the prince of the eunuchs.*

9a- The faith of young people is demonstrated by their fear of displeasing God; He can bless them.

Dan 1:10 *The prince of the eunuchs said to Daniel, "I fear my lord the king, who has appointed your food and your drink. Why should he see your face more downcast than the faces of other young men your own age? You would expose my head to the king."*

Dan 1:11 *Then Daniel said to the officer to whom the chief eunuch had put Daniel, Hananiah, Mishaël, and Azariah in charge,*

Dan 1:12 *Prove thy servants ten days, and let them give us vegetables to eat and water to drink;*

Dan 1:13 *Then you shall look at our faces and at the faces of the young men who eat the king's food, and deal with your servants according to what you see.*

Dan 1:14 *And he granted them that which they requested, and proved them ten days.*

Dan 1:15 *And at the end of ten days they looked better and fatter than all the young men that did eat of the king's meat.*

15a- A spiritual comparison can be made between the " ten days " of the experience of Daniel and his three companions, with the " ten days " of prophetic years of persecution in the message of the " Smyrna " era of Rev. 2:10. Indeed, in both experiences, God reveals the hidden fruit of those who claim to be his followers.

Dan 1:16 *The steward took away their food and wine, and gave them vegetables.*

16a- This experience shows how God can act on the minds of men so that they favor his servants according to his holy will. For the risk taken by the king's steward was great and God had to intervene so that he would accept the proposals made by Daniel. The experience of faith is a success.

Dan 1:17 *And God gave unto these four young men knowledge, and understanding in all letters, and wisdom: and Daniel interpreted all visions and dreams.*

17a- God granted these four young men knowledge, understanding in all letters, and wisdom

Everything is a gift from the Lord. Those who do not know him do not know how much it depends on him whether they are intelligent and wise or ignorant and foolish.

17 b- *and Daniel explained all the visions and all the dreams.*

The first to show his faithfulness, Daniel is honored by God who gives him the gift of prophecy. This was the testimony he gave in his time, to the faithful Joseph, captive of the Egyptians. Among God's offers, Solomon also chose wisdom; and for this choice, God gave him everything else, glory and riches. Daniel will, in turn, experience this elevation built by his faithful God.

Dan 1:18 *At the time that the king had appointed for them to be brought in, the prince of the eunuchs presented them to Nebuchadnezzar.*

Dan 1:19 *And the king talked with them, and among all the young men there was found none like Daniel, Hananiah, Mishaël, and Azariah: and they were entered into the king's service.*

Dan 1:20 *And in all matters of wisdom and understanding, which the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his kingdom.*

20a- God thus shows " *the difference between those who serve him and those who do not serve him* ," which is written in Mal. 3:18. The names of Daniel and those of his companions will enter into the testimony of the Holy Bible, because their demonstrations of faithfulness will serve as models to encourage the elect until the end of the world.

Dan 1:21 *So was Daniel until the first year of Cyrus the king.*

Daniel 2

Dan 2:1 *In the second year of Nebuchadnezzar's reign, Nebuchadnezzar dreamed dreams, and his spirit was restless, and he could not sleep.*

1a- So, in – 604. God manifests himself in the mind of the king.

Dan 2:2 *Then the king sent for the magicians, the astrologers, the enchanters, and the Chaldeans, to tell him his dreams. And they came and stood before the king.*

2a- The pagan king then turns to the people he has, until then, trusted, each being a specialist in his field.

Dan 2:3 *The king said to them, I have dreamed a dream, and my spirit is troubled, and I wish to know the dream.*

3a- The king said: *I want to know this dream* ; he does not speak of its meaning.

Dan 2:4 *The Chaldeans answered the king in Aramaic, "O king, live forever! Tell your servants, and we will declare the interpretation."*

Dan 2:5 *And the king spake unto the Chaldeans, The thing is gone from me: if ye will not shew me the dream, and the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill.*

5a- The king's intransigence and the extreme measure he takes are exceptional and inspired by God who creates there the means to confound pagan charlatanism and to reveal his glory through his faithful servants.

Dan 2:6 *But if you tell me the dream and its interpretation, you will receive from me gifts and rewards and great honor. Therefore tell me the dream and its interpretation.*

6a- These gifts, presents, and great honors , God prepares for his faithful elect.

Dan 2:7 *They answered the second time, Let the king tell his servants the dream, and we will make known the interpretation.*

Dan 2:8 *And the king spake, and said, I perceive indeed that ye are gaining time, because ye see that the thing is passed me by.*

8a- The king asks his wise men for something that has never been asked and he does not carry it out.

Dan 2:9 *If you will not make known to me the dream, the same judgment will ensue you all; for you are preparing to tell me lies and falsehoods until the times are changed. Therefore tell me the dream, and I will know whether you are able to explain it to me.*

9a- you want to prepare yourself to tell me lies and falsehoods, while waiting for times to change

It is on this principle that until the end of the world, all false seers and soothsayers enrich themselves.

9b- *Therefore, tell me the dream, and I will know if you are able to give me the interpretation*

For the first time, this logical reasoning manifests itself in the mind of a man. Charlatans have no trouble telling their naive and overly gullible clients anything they want. The king's request reveals their limitations.

Dan 2:10 *The Chaldeans answered the king, "There is no one on earth who can tell what the king asks. No king, however great or mighty, ever asked such a thing of any magician, astrologer, or Chaldean."*

10a- Their words are true, since until then, God had not intervened to unmask them, so that they would understand that he is the only God, and that their pagan divinities are nothing but nothing and idols built by the hands and minds of men given over to demonic spirits.

Dan 2:11 *The king's request is difficult; there is no one who can tell the king except the gods, whose dwelling is not with men.*

11a- The wise men express an undeniable truth here. But in saying this, they admit that they have no relationship with *the gods*, while all the time they are consulted by duped people who think they can obtain answers from the hidden divinities through them. The challenge launched by the king unmasks them. And to achieve this, the unpredictable and infinite wisdom of the true God was needed, already sublimely revealed in Solomon, this master of divine wisdom.

Dan 2:12 *Then the king was angry and exceedingly wroth, and commanded that all the wise men of Babylon should be destroyed.*

Dan 2:13 *And the sentence was published, and the wise men were put to death: and they sought for Daniel and his companions, to destroy them.*

13a- It is by placing his own servants before death that God will raise them up in glory with King Nebuchadnezzar. This strategy prophesies the last experience of Adventist faith where the elect will await the death decreed by the rebels for a determined date. But here again, the situation will be reversed, because the dead will be these rebels who will kill each other when the powerful and victorious Christ appears in heaven to judge and condemn them.

Dan 2:14 *Then Daniel spoke prudently and wisely to Arioch, captain of the king's guard, who was gone out to kill the wise men of Babylon.*

Dan 2:15 *Then he answered and said to Arioch the king's captain, Why is the king's sentence so severe? Arioch explained the matter to Daniel.*

Dan 2:16 *And Daniel went to the king, and desired him to give him time, that he might shew the king the interpretation.*

16a- Daniel acts according to his nature and his religious experience. He knows that his prophetic gifts are given to him by God, in whom he is accustomed to placing all his trust. Learning what the king is asking, he knows that God has the answers, but is it in his will to make them known to him?

Dan 2:17 *Then Daniel went home and told Hananiah, Mishael, and Azariah, his companions,*

17a- The four young men live in Daniel's house. " *Those of a bird flock together* " and they represent the assembly of God. Even before Jesus Christ, " *where two or three gather together in my name, there I am in their midst,* " says the Lord. Brotherly love unites these young people who demonstrate a beautiful spirit of solidarity.

Dan 2:18 *to ask mercy from the God of heaven, that Daniel and his companions should not be destroyed with the rest of the wise men of Babylon.*

18a- Faced with such a strong threat to their lives, ardent prayer and sincere fasting are the only weapons of the elect. They know this and will await the response of their God who has already given them so much proof that he loves them. At the end of the world, the last elect targeted by the decree of death will act in the same way.

Dan 2:19 *Then the secret was revealed to Daniel in a vision by night. And Daniel blessed the God of heaven.*

19a- Asked by his chosen ones, the faithful God is there, because he has organized the test to testify to his faithfulness for Daniel and his three companions; in order to raise them to the highest positions in the king's government. He will, experience after experience, make them indispensable for this king whom he will lead and finally convert. This conversion will be the fruit of the faithful and irreproachable behavior of the four young Jews sanctified by God for an exceptional mission.

Dan 2:20 *Then Daniel answered and said, Blessed be the name of God for ever and ever: wisdom and might are his.*

20a- A well-justified praise because the proof of his *wisdom* is, in this experience, undeniably demonstrated. His *strength* delivered Jehoiakim to Nebuchadnezzar and it imposed his ideas on the minds of the men who were to favor his project.

Dan 2:21 *He changes times and seasons, removes kings and sets them up, gives wisdom to the wise and knowledge to those who understand.*

21a- This verse clearly expresses all the reasons for believing in and for God. Nebuchadnezzar will eventually convert when he fully realizes these things.

Dan 2:22 *He reveals the deep and hidden things, and knows what is in the darkness, and the light abides with him.*

22a- The devil can also reveal what is deep and hidden, but the light is not in him. He does this to seduce and turn humans away from the true God who, when he does this, acts to save his elect by revealing to them the deadly traps set by the demons condemned to earthly darkness, since the victory of Jesus Christ over sin and death.

Dan 2:23 *O God of my fathers, I glorify thee and praise thee, because thou hast given me wisdom and might, and hast made known unto me the things which we desired of thee, and hast shewed us the king's secret.*

23a- Wisdom and strength were in God, in Daniel's prayer, and God gave them to him. We see in this experience the principle taught by Jesus fulfilled: "ask and it will be given to you." But it is understood that to obtain this result, the fidelity of the petitioner must withstand all tests. The *strength* received by Daniel will take an active form on the thinking of the king who will be subjected to an undeniable evident proof which will force him to admit the existence of the God of Daniel unknown to him and his people until then.

Dan 2:24 *After this, Daniel went to Arioch, whom the king had commanded to destroy the wise men of Babylon. He went and spoke to him, saying, "Do not destroy the wise men of Babylon. Bring me in before the king, and I will show the king the interpretation."*

24a- Divine love is seen in Daniel, who thinks of obtaining the life of the pagan wise men. This is again a behavior that testifies to God's goodness and compassion, in a state of mind of perfect humility. God can be satisfied; his servant glorifies him by the works of his faith.

Dan 2:25 *Arioch brought Daniel quickly before the king, and spoke to him thus: I have found a man among the captives of Judah who will make known to the king the interpretation.*

25a- God holds the king in great anguish, and the mere prospect of obtaining the answer he so desired will cause his anger to subside immediately.

Dan 2:26 *The king spake and said to Daniel, whose name was Belteshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?*

26a- The pagan name given to him changes nothing. It is Daniel, not Belteshazzar, who will give him the expected answer.

Dan 2:27 *Daniel answered in the presence of the king and said, The secret which the king hath demanded is not able to be revealed to the king by wise men, astrologers, magicians, and soothsayers.*

27a- Daniel intercedes on behalf of the wise men. What the king asked of them was beyond their reach.

Dan 2:28 *But there is a God in heaven that revealeth secrets, and hath made known to king Nebuchadnezzar what shall be in the latter days. These are thy dream, and the visions which thou sawest upon thy bed.*

28a- This initial explanation will make Nebuchadnezzar attentive, because the subject of the future has always tormented and distressed men, and the prospect of obtaining answers on this subject is exciting and comforting. Daniel directs the king's attention to the invisible living God, which is surprising for the king who worships materialized deities.

Dan 2:29 *As you lay down, O king, thoughts came to you, what would happen after this time; and he who reveals secrets has made known to you what will happen.*

Dan 2:30 *This secret has not been revealed to me because I have more wisdom than all living; but that the interpretation may be made known to the king, and that you may know the thoughts of your heart.*

30a- *It is not that there is wisdom in me above all living things; but it is so that the interpretation may be given to the king*

Perfect humility in action. Daniel steps aside and tells the king that this invisible God is interested in him; this God more powerful and effective than those he has served until then. Imagine the effect of these words on his mind and heart.

30b- *and that you may know the thoughts of your heart*

In pagan religion, the true God's standards of good and evil are ignored. Kings are never questioned, for they are feared and dreaded because of their great power. The discovery of the true God will allow Nebuchadnezzar to gradually uncover his character flaws; something no one among his people would have dared to do. The lesson is also addressed to us: we can only *know the thoughts of our hearts* if God acts in our conscience.

Dan 2:31 *O king, you looked, and behold, a great image; the image was immense and exceedingly magnificent; it stood before you, and its appearance was terrible.*

31a- *you saw a great statue; this statue was immense, and of extraordinary splendor*

The *statue* will illustrate the succession of great earthly empires which will follow one another until the return in glory of Jesus Christ, hence its *immense appearance*. Its *splendor* is that of successive rulers covered in riches, glory and honors given by men.

31b- *she stood before you, and her appearance was terrible.*

The future prophesied by the statue is indeed *in front of* the king and not behind him. Its terrible appearance prophesies the multitudes of human deaths that will be caused by the wars and persecutions that will characterize human history until the end of the world; the rulers walk over the corpses.

Dan 2:32 *This image's head was of pure gold; his breast and his arms were of silver; his belly and his thighs were of bronze;*

32a- *The head of this statue was of pure gold*

Daniel will confirm it in verse 38, *the head of gold* is King Nebuchadnezzar himself. This symbol characterizes him because first, he will convert and serve with faith the true creator God. Gold *is* the symbol of purified faith in 1 Peter 1:7. His long reign will mark religious history and justify its mention in the Bible. In addition, he constitutes the **head** of the construction of the successions of earthly dominators. The prophecy begins in the first year of his reign in - 605.

32b- *his chest and arms were of silver*

Silver is worth less than gold. It deteriorates, but gold remains unalterable. We are witnessing a degradation of human values that follows the statue's description from top to bottom. From 539 BC, the empire of the Medes and Persians will succeed the Chaldean empire.

32c- *his belly and his thighs were of bronze*

Bronze is also of lesser value than silver. It is a copper-based metal alloy. It deteriorates terribly and changes appearance over time. It is also harder than silver, itself harder than gold, which alone remains very malleable. Sexuality is at the center of the image chosen by God, but it is also the image of human reproduction. The Greek empire, for that is indeed what it is, will indeed prove very prolific, giving humanity its pagan culture that will last until the end of the world. Greek statues made of cast and molded bronze will be admired by peoples until the end. The nudity of the bodies is revealed and its depraved morals are limitless; these things make the Greek empire a typical symbol of sin that will last through the centuries and millennia until the return of Christ. In Dan.11:21 to 31, the Greek king Antiochus IV, known as Epiphanes, persecutor of the Jewish people for "7 years" between 175 and 168, will be presented as a type of the papal persecutor he precedes in the prophetic narrative of this chapter. This verse 32 has grouped and successively evoked the empires that lead to the Roman Empire.

Dan 2:33 *His legs of iron; his feet part of iron and part of clay.*

33a- *his legs, of iron*

In the fourth prophesied empire, that of Rome is characterized by a maximum hardening imaged by iron. It is also the most vulgar of metals that oxidizes, rusts and is destroyed. Here again the degradation is confirmed and it is accentuated. The Romans are polytheists; they adopt the gods of the defeated enemies. This is how the Greek sin will, through their extension, spread to all the peoples of its empire.

33b- *his feet, partly of iron and partly of clay*

In this phase, a clay part weakens this hard domination. The explanation is simple and historical. In 395, the Roman Empire broke up and after it the *ten toes of the statue's feet* will accomplish the establishment of *ten independent Christian kingdoms* but all placed under the religious tutelage of the Bishop of Rome who will become the Pope from 538. These ten kings are cited in Dan. 7:7 and 24.

Dan 2:34 *You watched until a stone was cut out without hands, and struck the image on its feet of iron and clay, and broke them in pieces.*

34a- The image of the striking stone is inspired by the practice of stoning to death. This is the standard for the execution of guilty sinners in ancient Israel. This stone therefore comes to stone earthly sinners. The final plague of God's wrath will be hailstones according to Rev. 16:21. This image prophesies Christ's action against sinners at the time of his glorious divine return. In Zec. 3:9, the Spirit gives Christ the image of a stone, the chief cornerstone, the one with which God begins the construction of his spiritual edifice: *For behold, as for the stone which I have set before Joshua, there are seven eyes in one stone: behold, I myself will engrave the engravings thereon, says the Lord of hosts; and I will take away the iniquity of that land, in one day.* Then we read in Zec. 4:7: *Who are you, O great mountain, before Zerubbabel? You will be made level. He will lay the headstone amid shouts: Grace, grace to it!* In this same place, in verses 42 and 47, we read: *He said to me, What do you see? And I said, I looked, and behold, a candlestick all of gold, with a bowl on the top of it, and seven lamps on it, and seven pipes for the lamps which are on the top of the candlestick : ... For those who despised the day of incipient beginnings will rejoice when they see the*

*plummet in the hand of Zerubbabel. **These seven are the eyes of the Lord, which run to and fro throughout the whole earth** . To confirm this message, we will find in Rev. 5:6, this image, in which the seven eyes of the stone and the lampstand are attributed to the Lamb of God, that is, Jesus Christ: *And I saw, in the midst of the throne and of the four living creatures and in the midst of the elders, a Lamb standing there as if slain. It had seven horns and seven eyes, which are the seven Spirits of God sent out into all the earth.* The judgment of sinful peoples being carried out by God himself, *no human hand* intervenes.*

Dan 2:35 *Then the iron, the clay, the brass, the silver, and the gold were broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, and no place was found for them. But the stone that struck the image became a great mountain and filled the whole earth.*

35a- *Then the iron, the clay, the bronze, the silver, and the gold, were broken to pieces together, and became like the chaff of a summer threshing floor; the wind carried them away, and no trace of them was found.*

At Christ's return, the descendants of the peoples symbolized by gold, silver, bronze, iron, and clay all remained in their sins and worthy of being destroyed by him, and the image prophesies this annihilation.

35b- *But the stone that struck the image became a great mountain and filled the whole earth*

The Apocalypse will reveal that this announcement will not be fully fulfilled until after the *thousand years* of heavenly judgment, with the installation of the elect on the renewed earth, in Rev. 4:20, 21 and 22.

Dan 2:36 *This is the dream: we will shew the interpretation thereof before the king.*

36a- The king finally hears what he had dreamed. Such an answer cannot be invented, for it was impossible to deceive him. The one who describes these things to him has therefore received the same vision himself. And he also responds to the king's request by showing himself capable of interpreting the images and giving their meaning.

Dan 2:37 *O king, thou art a king of kings: for the God of heaven hath given thee a kingdom, and power, and strength, and glory:*

37a- I really appreciate this verse where we see Daniel addressing the powerful king informally, something no man would dare to do in our perverted and corrupted days. The informal use of the familiar is not insulting; Daniel feels respect for the Chaldean king. The informal use of the familiar is only the grammatical form used by an isolated subject speaking to a single third party. And "however great the king may be, he is no less a man," as the actor Molière said in his time. And the drift of unjustified formal use was born in his time with Louis XIV , the proud "sun king."

37b- *O king, you are the king of kings, for the God of heaven has given you the empire*

More than respect, Daniel gives the king a heavenly recognition he was unaware of. In fact, the heavenly King of kings attests to having built the king of earthly kings. Reigning over kings constitutes the imperial title. The symbol of the

empire is " *the eagle's wings* " that will characterize it as the first empire in Dan. 7.

37c- *the power,*

It designates the right to dominate over multitudes and is measured in quantity, that is, in mass.

It can make a powerful king dizzy and fill him with pride. The king will eventually give in to pride, and God will cure him of it through a severe test of humiliation revealed in Dan. 4. He must accept the idea that he did not obtain his power by his own strength, but because the true God gave it to him. In Dan. 7, this power will take the symbolic image of the *Bear* of the Medes and Persians.

Power being obtained, sometimes, by feeling a void within themselves and in their lives, men commit suicide. Power makes one fantasize about obtaining a great happiness that never comes. "Brand new, brand new," goes the saying, but this feeling does not last long. In modern life, famous, admired, and enriched artists end up committing suicide despite apparent, brilliant, and glorious success.

37d- *strength*

It refers to the action, the pressure under duress that forces the opponent to bend in a fight. But this fight can be waged against oneself. We then speak of strength of character. Strength is measured in quality and effectiveness.

It also has its symbol: *the lion* according to Judges 14:18: " *What is stronger than a lion, or sweeter than honey ?*" The lion's strength is in its muscles; those of its paws and claws, but especially those of its mouth, which encircles and suffocates its victims before devouring them. The indirect revelation of this answer to the riddle posed to the Philistines by Samson will become the consequence of an unparalleled act of force on his part against them.

37th- *and glory* .

This word changes meaning in his earthly and heavenly conceptions. Nebuchadnezzar has obtained until this experience a human glory. The pleasure of dominating and deciding the fate of all the creatures of the earth. It remains for him to discover the heavenly glory that Jesus Christ will obtain by making himself, the Master and Lord, the servant of his servants. For his salvation, he will end up accepting this glory and its heavenly conditions.

Dan 2:38 *He hath delivered into thine hand, wherever they dwell, the children of men, the beasts of the field, and the fowls of the air; and hath made thee ruler over them all: thou art the head of gold.*

38a- This image will be used to designate Nebuchadnezzar in Dan.4:9.

38b- *You are the golden head.*

These words show that God knows in advance the choices that Nebuchadnezzar will make. This symbol, *the head of gold* , prophesies his future sanctification and election, for eternal salvation. Gold is the symbol of purified faith according to 1 Peter 1:7: *that the trial of your faith, being more precious than gold which perishes (though it is tested by fire), may result in praise and glory and honor at the revelation of Jesus Christ* . Gold , this malleable metal, is indeed the image of this great king who allows himself to be transformed by the work of the creator God.

Dan 2:39 *After thee shall arise another kingdom inferior to thee, and a third kingdom of brass, which shall bear rule over all the earth:*

39a- With time, human quality will deteriorate; the silver of the chest and the two arms of the statue is less than the gold of the head. Like Nebuchadnezzar, Darius the Mede will convert, Cyrus II the Persian also according to Ezra 1:1 to 4, all also loving Daniel; and after them Darius the Persian and Artaxerxes I ^{according} to Ezra 6 and 7. In trials, they will rejoice to see the God of the Jews come to the aid of his own.

39b- *then a third kingdom, which will be of bronze, and which will dominate all the earth.*

Here, the situation seriously deteriorates for the Greek empire. The bronze, symbol which represents it, designates impurity, that is, sin. The study of Dan. 10 and 11 will allow us to understand why. But already, the culture of the people is in question as the inventor of republican liberty and all its perverse and corrupt deviations which according to the principle have no limits, this is why God says in Pro. 29:18: *Where there is no revelation, the people are without restraint; Happy if they keep the law!*

Dan 2:40 *And there shall be a fourth kingdom, strong as iron: as iron breaketh in pieces and sundereth all things, so shall it break in pieces and sunder all things, even as iron that breaketh all things in pieces.*

40a- The situation worsens with this fourth kingdom, that of Rome, which will dominate the previous empires and adopt all their divinities, so that it will accumulate all their negative characteristics, bringing a novelty, an iron discipline of implacable hardness. This makes it so effective that no country can resist it; so much so that its empire will extend from England in the west to Babylon in the east. *Iron* is truly its symbol, from its double-edged swords, its armor and its shields, so that in attack, the army takes on the appearance of a carapace bristling with spear points, fearsomely effective against the disorderly and scattered attacks of its enemies.

Dan 2:41 *And as thou sawest the feet and the toes part of potter's clay and part of iron, so shall the kingdom be divided: but there shall be in it some of the strength of iron, because thou sawest iron mixed with clay.*

41a- Daniel does not specify it, but the image speaks. *The feet and toes* represent a dominant phase that will succeed the pagan Roman Empire, symbolized by *iron*. Divided, this Roman Empire will become the battlefield of the small kingdoms formed after its breakup. The alliance of *iron* and *clay* does not create strength, but division and weakness. We read *potter's clay*. The potter is God according to Jer. 18:6: *Can I not deal with you like this potter, O house of Israel? Says the Lord. Behold, as the clay is in the potter's hand, so are you in mine hand, O house of Israel!* This clay is the peaceful component of humanity from which God selects his elect, making them vessels of honor.

Dan 2:42 *And as the toes of the feet were part of iron and part of clay, so the kingdom will be partly strong and partly fragile.*

42a- Note that the Roman *Empire* lasted until the end of the world, even though the Roman Empire had lost its unity and dominance in 395. The explanation lies in its regaining of dominance through the religious seduction of the Roman

Catholic faith. This was due to the armed support given by Clovis and the Byzantine emperors to the Bishop of Rome around 500. They built his prestige and his new papal power, which made him, but only in the eyes of men, the earthly head of the Christian Church since 538.

Dan 2:43 *Thou sawest the iron mingled with clay: for they shall be mingled with the partners of men: but they shall not cleave one to another, even as iron mingles not with clay.*

43a- The ten *toes of the feet* will become *ten horns* in Dan.7:7 and 24. After the body and the feet, they represent the Western Christian nations of Europe in the final days, that is, our time. Denouncing the hypocritical alliances of the European nations, God revealed 2600 years ago the fragility of the agreements that unite the peoples of present-day Europe, precisely united on the basis of the "treaties of Rome."

Dan 2:44 *And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed, neither shall any people leave it: and it shall break in pieces and bring to nought all these kingdoms, and it shall stand for ever.*

44a- *In the time of these kings*

The thing is confirmed, the *ten toes* are contemporary with the glorious return of Christ.

44b- *the God of heaven will raise up a kingdom that will never be destroyed*

The selection of the elect has been done under the name of Jesus Christ since his ministry, at his first coming to earth, to atone for the sins of those he saves. But during the two thousand years that followed this ministry, this selection was accomplished in humility and persecution by the diabolical camp. And since 1843, those whom Jesus saves are few in number, as the study of Dan. 8 and 12 will confirm.

With the 6,000 years of time spent selecting the elect ending, the 7th ^{millennium} opens the Sabbath of eternity to only the elect redeemed by the blood of Jesus Christ since Adam and Eve. All will have been selected for their very faithfulness, for God takes faithful and obedient humans with him, delivering the devil, his rebellious angels, and disobedient humans to the complete destruction of their souls.

44c- *and which will not come under the domination of another people*

Because it puts an end to human domination and succession on earth.

44d- *He will break and destroy all these kingdoms, and he himself will stand forever*

The Spirit explains the meaning he gives to the word "end"; an absolute meaning. There will be an elimination of all humanity. And Rev. 20 will reveal to us what happens during the 7th ^{millennium}. We will thus discover the program planned by God. On the desolate earth, the devil will be held prisoner, without any heavenly or earthly companionship. And in heaven, for 1,000 years, the elect will judge the wicked dead. At the end of these 1,000 years, the wicked will be resurrected for the final judgment. The fire that will destroy them will purify the earth that God will make new by glorifying it to welcome his throne and his redeemed elect. The image of the vision therefore summarizes more complex actions that the Apocalypse of Jesus Christ will reveal.

Dan 2:45 *This is what the stone means, which you saw cut out of the mountain without hands, and which broke in pieces the iron, the bronze, the clay, the silver, and the gold. The great God has made known to the king what will happen after this. The dream is certain, and its interpretation is certain.*

45a- Finally, after his coming, Christ being symbolized by *the stone* , the heavenly judgment of *a thousand years* and his execution of the last judgment, on the new earth restored by God, the *great mountain* announced in the vision will take form and place for eternity.

Dan 2:46 *Then King Nebuchadnezzar fell on his face and worshipped Daniel, and commanded that sacrifices and incense should be offered to him.*

46a- Still a pagan, the king reacts according to his nature. Having received from Daniel everything he had asked for, he bows down before him and honors his commitments. Daniel does not oppose the idolatrous actions he practices towards him. It is still too early to contradict him and question him. Time, which belongs to God, will do its work.

Dan 2:47 *And the king spake unto Daniel, saying, Verily your God is God of gods, and Lord of kings, and revealeth secrets: seeing thou hast been able to discover this secret.*

47a- This was King Nebuchadnezzar's first step towards his conversion. He will never forget this experience which forces him to admit that Daniel is in contact with the true God, in fact, the *God of gods and the Lord of kings* . But the pagan entourage which assists him will delay his conversion. His words testify to the effectiveness of prophetic work. God's power to say in advance what will happen places normal man against the wall of compelling evidence to which the chosen yield and the fallen resist.

Dan 2:48 *Then the king promoted Daniel, and gave him many great gifts, and made him ruler over all the province of Babylon, and made him chief captain over all the wise men of Babylon.*

48a- Nebuchadnezzar treated Daniel in the same way that Pharaoh had treated Joseph before him. When they are intelligent and not stubbornly closed and closed, great leaders know how to appreciate the services of a servant who bears precious qualities. They and their people are beneficiaries of the divine blessings that rest upon his chosen ones. The wisdom of the true God thus benefits all.

Dan 2:49 *Daniel asked the king to give the governorship of the province of Babylon to Shadrach, Meshach, and Abednego. Now Daniel was in the king's court.*

49a- These four young men had distinguished themselves, by their particularly faithful attitude towards God, from the other young Jews who came with them to Babylon. After this ordeal, which could have become dramatic for everyone, the approval of the living God appears. We thus see the difference that God makes between those who serve him and those who do not. He elevates his chosen ones who have shown themselves worthy, publicly, in the eyes of all peoples.

Daniel 3

Dan 3:1 *King Nebuchadnezzar made an image of gold, the height of which was sixty cubits and the breadth of which was six cubits. He set it up in the valley of Dura, in the province of Babylon.*

3a- The king has been convinced but not yet converted by the living God of Daniel. And megalomania still characterizes him. The great men who surround him encourage him in this way as the fox in the fable does with the crow, they adulate him and venerate him as a god. Also, the king ends up comparing himself to a god. It must be said that in paganism, the drift is easy because the other false divinities are immobile and frozen in the form of statues while he, the king, being alive, is already superior to them. But how badly this gold is used in the erection of a statue! Obviously, the previous vision has not yet borne fruit. Perhaps even the honors that the God of gods has shown him have contributed to maintaining and even increasing his pride. The gold symbol of faith purified by the test according to 1 Peter 1:7, will reveal the presence of this type of sublime faith in Daniel's three companions, in the new experience recounted in this chapter. This is a lesson that God addresses in particular to his chosen ones of the last Adventist test when a decree of death prophesied in Rev. 13:15 is about to take their lives.

Dan 3:2 *Then King Nebuchadnezzar sent and summoned the satraps, the governors, the governors, the judges, the treasurers, the magistrates, the judges, and all the rulers of the provinces, to come to the dedication of the image that King Nebuchadnezzar had set up.*

2a- Unlike Daniel's ordeal in Dan. 6, the experience is not due to the conspiracies of the people surrounding the king. Here, it is the fruit of his personality that is revealed.

Dan 3:3 *Then the satraps, the governors, the governors, the judges, the treasurers, the magistrates, the judges, and all the rulers of the provinces, were assembled for the dedication of the image that King Nebuchadnezzar had set up. They stood before the image that Nebuchadnezzar had set up.*

Dan 3:4 *And a herald cried aloud, saying, This is the commandment given you, O peoples, nations, and languages:*

Dan 3:5 *At that time when you hear the sound of the trumpet, flute, harp, sambuca, psaltery, bagpipe, and all kinds of musical instruments, you shall fall down and worship the golden image that King Nebuchadnezzar has set up.*

5a- *When you hear the sound of the trumpet*

The signal for the test will be given by *the sound of the trumpet* , just as the return of Jesus Christ is symbolized in Rev. 11:15 by *the sound of the 7th trumpet* , and the six previous punishments are also symbolized by trumpets.

5b- *you will bow down*

Prostration is the physical form of honor. In Rev. 13:16, God symbolizes it by *the hand* of men who will *receive the mark of the beast*, which consists of practicing and honoring the pagan sun day which has replaced the divine holy Sabbath .

5c- *and you will love it*

Worship is the mental form of honoring. In Rev. 13:16, God images it in *the forehead* of the man who receives *the mark of the beast* .

This verse allows us to discover the keys to these symbols cited in the Apocalypse of Jesus Christ. *The forehead and the hand* of man summarize his thoughts and his works and among the elect, these symbols receive the *seal of God* in opposition to *the mark of the beast* , identified with the "Sunday" of Roman Catholicism, accepted and supported by Protestants since their entry into the ecumenical alliance.

The entire organization of this measure imposed by King Nebuchadnezzar will be renewed at the end of the world in the test of fidelity to the Sabbath of the Creator God. Each Sabbath, the refusal to work of the elect will testify to their resistance to the law of men. And on Sunday, their refusal to participate in the imposed common worship will identify them as rebels who must be gotten rid of. A death sentence will then be pronounced. The process will therefore be perfectly consistent with what Daniel's three companions will experience, themselves being fully blessed by God for their already demonstrated fidelity.

However, before the end of the world, this lesson was first offered to the Jews of the old covenant who were subjected to a similar ordeal between 175 and 168, persecuted to death by the Greek king Antiochus 4, known as Epiphanes. And Dan. 11 will testify that some faithful Jews preferred to be killed rather than commit an abomination before their true God. For, in those days, God did not intervene to save them miraculously, any more than he did, later, for the Christians killed by Rome.

Dan 3:6 *Whoever does not fall down and worship will immediately be thrown into the midst of a burning fiery furnace.*

6a- For Daniel's companions, the threat is the *fiery furnace* . This threat of death is the image of the final decree of death. But there is a difference between the two experiences of the beginning and that of the end, because in the end, the fiery furnace will be the punishment of the last judgment of the aggressors persecuting God's chosen saints.

Dan 3:7 *Therefore, when all the peoples heard the sound of the trumpet, flute, harp, sambuca, and psaltery, and all kinds of musical instruments, all the peoples, nations, and languages fell down and worshipped the golden image that King Nebuchadnezzar had set up.*

7a- This almost general and unanimous behavior of submission of the masses to human laws and ordinances still prophesies their behavior at the time of the last earthly test of faith. The last universal government of the earth will be obeyed with the same fear.

Dan 3:8 *At that time, some Chaldeans came near and accused the Jews.*

8a- God's chosen ones are the targets of the devil's wrath, which rules over all souls that God does not recognize as His chosen ones. On earth, this diabolical hatred takes the form of jealousy and, at the same time, of great hatred. They are then held responsible for all the evils that humanity suffers from, although it is the opposite that explains these evils, which are simply the consequences of the absence of their protection by God. Those who hate the chosen ones plot to make them the popular execration that must be gotten rid of by killing them.

Dan 3:9 *And they spake and said unto king Nebuchadnezzar, O king, live for ever:*

9a- The devil's agents enter the scene, the plot becomes clearer.

Dan 3:10 *You gave a commandment, that everyone who heard the sound of the trumpet, flute, harp, sambuca, psaltery, bagpipe, and all kinds of instruments should fall down and worship the golden image,*

10a- They remind the king of his own words and the order of his royal authority to which obedience is required.

Dan 3:11 *and that whoever would not fall down and worship would be thrown into the midst of a burning fiery furnace.*

11a- The threat of death is also recalled; the trap closes on the chosen saints.

Dan 3:12 *Now there are certain Jews whom you have put over the governors of the province of Babylon, Shadrach, Meshach, and Abednego; they respect you not, O king, nor serve your gods, nor worship the golden image which you have set up.*

12a- This was predictable, since high positions were entrusted to foreign Jews, the perfidious jealousy that had been kindled was bound to manifest its fruit of murderous hatred. And thus, God's chosen ones are singled out and condemned by popular vengeance.

Dan 3:13 *Then Nebuchadnezzar, being angry and furious, gave orders to bring in Shadrach, Meshach, and Abednego. And these men were brought in before the king.*

13a- Remember that these three men obtained from Nebuchadnezzar the highest positions in his kingdom, because they appeared to him wiser, more intelligent than his people. This is why his being put in a state of "irritation and fury" will explain his momentary forgetfulness of their exceptional qualities.

Dan 3:14 *Nebuchadnezzar answered and said unto them, Shadrach, Meshach, and Abednego, do ye not truly serve my gods, nor worship the golden image which I have set up?*

14a- He does not even wait for them to answer his question: Are you deliberately disobeying my orders?

Dan 3:15 *Now therefore be ready, and at that time when ye hear the sound of the trumpet, and flute, and harp, and sambuca, and psaltery, and bagpipe, and all kinds of instruments, fall down and worship the image that I have made: and if ye will not worship it, ye shall be cast the same hour into the midst of a burning fiery furnace. And who is the god that shall deliver you out of my hand?*

15a- Suddenly realizing how useful these men are to him, the king is ready to offer them a new chance by obeying his universal imperial order.

The question posed will receive an unexpected answer from the true God, whom Nebuchadnezzar seems to have forgotten, caught up in the activities of his imperial life. Moreover, there is nothing to indicate the date of the affair.

Dan 3:16 *Then Shadrach, Meshach, and Abednego answered King Nebuchadnezzar, and said, We have no need to answer thee in this matter.*

16a- These words spoken to the most powerful king of his time seem outrageous and irreverent, but these men who speak them are not rebellious people. On the contrary, they are models of obedience to the living God to whom they have firmly decided to remain faithful.

Dan 3:17 *Behold, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king.*

17a- Unlike the king, the faithful elect have retained the proofs that God has given them to show that he was with them in the trial of the vision. Associating this personal experience with the glorious memories of their people delivered from the Egyptians and their slavery, by this same faithful God, they are bold enough to defy the king. Their determination is total, even at the cost of their death. But, the Spirit makes them prophesy his intervention: *he will deliver us from your hand, O king* .

Dan 3:18 *But if not, be it known unto you, O king, that we will not serve your gods, nor worship the golden image which you have set up.*

18a- And in case God's help does not come, it is better for them to die as faithful elect than to survive as traitors and cowards. This fidelity will be found in the test imposed by the Greek persecutor in - 168. And after that, throughout the Christian era among true Christians who until the end of the world will not confuse the law of God with the law of diabolical men.

Dan 3:19 *Then Nebuchadnezzar was filled with fury, and his countenance was changed against Shadrach, Meshach, and Abednego. He answered and commanded that the furnace be heated seven times hotter than it should be heated.*

19a- It must be understood that this king has never seen or heard anyone oppose his decisions during his lifetime; which justifies *his fury* and the *change* in the appearance of his face . The devil enters him to lead him to kill God's chosen ones.

Dan 3:20 *Then he commanded some of the strongest men in his army to bind Shadrach, Meshach, and Abednego and throw them into the burning fiery furnace.*

Dan 3:21 *These men were bound, with their breeches, tunics, cloaks, and other garments, and were thrown into the midst of the burning fiery furnace.*

21a- All these materials mentioned are combustible as well as their flesh body.

Dan 3:22 *And because the king's commandment was severe, and the furnace was exceedingly hot, the flame slew the men that cast Shadrach, Meshach, and Abednego into it.*

22a- The death of these men testifies to the deadly effectiveness of the fire in this furnace.

Dan 3:23 *And these three men, Shadrach, Meshach, and Abednego, fell down bound into the midst of the burning fiery furnace.*

23a- The king's order is carried out, even killing his own servants.

Dan 3:24 *Then Nebuchadnezzar the king was afraid, and rose up in haste, and spake and said unto his counselors, Did not we cast three men bound into the midst of the fire? And they said unto the king, Surely, O king!*

24a- The king of kings of his time cannot believe his eyes. What he sees surpasses all human imagination. He feels the need to reassure himself by asking those around him if the action of throwing three men into the fire of the furnace is a reality. And they confirm it to him: *It is certain, O king!*

Dan 3:25 *And he answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt: and the appearance of the fourth is like unto the son of the gods.*

25a- It seems that only the king had the vision of the fourth figure that terrifies him. The exemplary faith of the three men is honored and granted by God. In this fire, the king can distinguish the men and he sees a figure of light and fire standing with them. This new experience surpasses the first. The reality of the living God is proven to him once again.

25b- *and the figure of the fourth resembles that of a son of the gods*

The appearance of this fourth character is so different from that of men that the king identifies him with *a son of the gods*. The expression is apt because it is indeed a direct intervention of the one who will become for men, ***the Son of God*** and the ***Son of man***, namely, Jesus Christ.

Dan 3:26 *Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and spake, and said, Shadrach, Meshach, and Abednego, ye servants of the most high God, come forth, and come hither. And Shadrach, Meshach, and Abednego came out of the midst of the fire.*

26a- Once again, Nebuchadnezzar transforms himself into a lamb facing a lion king immensely stronger than him. This reminder awakens the testimony of the experience of the previous vision. The God of heaven issues him a second appeal.

Dan 3:27 *And the satraps, and the officers, and the governors, and the king's counselors, were assembled together, and saw that the fire had no power over the men's bodies, neither was the hair of their heads singed, nor was their breeches marred, neither was the smell of the fire upon them.*

27a- In this experience, God gives us proof, as He did to Nebuchadnezzar, of His true omnipotence. He created earthly laws that condition the life of all human beings and every animal that lives on His soil and in His dimension. But He has just proven that neither He nor the angels are subject to these earthly rules. Creator of universal laws, God is above them and can, at His will, order miraculous cases that will, in His time, bring glory and reputation to Jesus Christ.

Dan 3:28 *Then Nebuchadnezzar spake and said, Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent his angel, and delivered his servants that trusted in him, and have transgressed the king's commandment, and yielded up their bodies, that they might not serve nor worship any god save their own God.*

28a- The king's anger has vanished. Once again back on his human feet, he learns from the experience and issues an order that will prevent the thing from happening again. For the experience is bitter. God has shown the Babylonians that he is alive, active, and full of strength and power.

28b- *who sent his angel and delivered his servants who trusted in him, and who violated the king's command and gave up their bodies rather than serve and worship any other god than their own God!*

In a high degree of lucidity, the king realizes how admirable is the loyalty of the men whom his foolish pride wanted to kill. No doubt he realizes that, because of his very power, it would have been possible for him to avoid this stupid ordeal caused by his pride which only makes him commit errors at the risk of innocent people.

Dan 3:29 *Now this is the commandment I give: Whoever of whatever people, nation, or language they belong to, who speaks evil of the God of Shadrach, Meshach, and Abednego, shall be cut in pieces, and his house shall be made a dunghill, because there is no other god that can deliver like him.*

29a- By this declaration, King Nebuchadnezzar gives his protection to God's chosen people.

At the same time, he threatens anyone *who speaks ill of the God of Shadrach, Meshach, and Abednego*, and he specifies, *he will be cut in pieces, and his house will be reduced to a heap of rubbish, because there is no other god who can deliver like him*. Faced with this threat, it is certain that as long as King Nebuchadnezzar reigns, God's faithful elect will not have trouble due to plots.

Dan 3:30 *After this the king promoted Shadrach, Meshach, and Abednego in the province of Babylon.*

30a- "All's well that ends well" for the faithful elect of the living God, the creator of all that lives and exists. For his elect will rise last, and they will walk on the dust of the dead, their former enemies, on the restored earth, for eternity.

In the last trial, this happy ending will also be achieved. Thus, the first and last trials benefit from the direct intervention of the living God in favor of his chosen ones whom he comes to save in Jesus Christ, the Savior, since his name Jesus means "Yahweh saves."

Daniel 4

Dan 4:1 *Nebuchadnezzar the king, to all people, nations, and languages, who dwell in all the earth: Peace be abundantly given to you.*

1a- The tone and form prove it: the king who speaks is the one who converted to the God of Daniel. His expressions resemble the writings of the epistles of the new covenant. He offers peace, because he himself is now at peace, in his human heart, with the God of love and justice, the true, the one and only.

Dan 4:2 *It seemed good to me to make known the signs and wonders which the most high God has done toward me.*

2a- The king now acts as Jesus said to the blind and infirm healed by him, " *go show yourselves in the temple and make known what God has done for you .*" The king is animated by the same desire inspired by God. Because conversions are possible every day, but God does not give to all of them the impact of that which is experienced by a king of kings, a powerful and strong emperor.

Dan 4:3 *How great are his signs! How mighty are his wonders! His kingdom is an everlasting kingdom, and his dominion endures from generation to generation.*

3a- Understanding and certainty of these things gives him the peace and true happiness already available here below. The king has learned and understood everything.

Dan 4:4 *I, Nebuchadnezzar, was at ease in my house, and happy in my palace.*

4a- Peaceful and happy? Yes, but still a pagan unconverted to the true God.

Dan 4:5 *I dreamed a dream that frightened me; the thoughts that haunted me on my bed and the visions of my mind filled me with terror.*

5a- This King Nebuchadnezzar is truly presented to us as the lost sheep that God in Christ comes to seek out to rescue and save from misfortune. For after this peaceful and happy earthly time, the future of the king would be perdition and eternal death. For his eternal salvation, God comes to disturb and torment him.

Dan 4:6 *Then I commanded, and they brought before me all the wise men of Babylon, that they might shew me the interpretation of the dream.*

6a- Obviously, Nebuchadnezzar has serious memory problems. Why doesn't he immediately call Daniel?

Dan 4:7 *Then came the magicians, the astrologers, the Chaldeans, and the soothsayers: and I told them the dream, but they made me not understand it.*

7a- Things happen as in the first vision, the pagan diviners prefer to acknowledge their incapacity rather than tell fables to the king who has already threatened their lives.

Dan 4:8 *Last of all, Daniel, whose name is Belteshazzar, after the name of my god , stood before me, and the spirit of the holy gods was in him. I told him the dream:*

8a- The reason for forgetting is given. Bel was still the god of the king. I recall here that Darius the Mede, Cyrus the Persian, Darius the Persian, Artaxerxes I ' according to Ezra 1:6 and 7, all in their time will appreciate the Jewish elect and

will worship their one God. Including Cyrus about whom God prophesies in Isa 44:28, saying: *I say of Cyrus: He is my shepherd, and he will accomplish all my will; he will say of Jerusalem: Let it be rebuilt! And of the temple: Let it be founded! - The prophesied shepherd will accomplish the prophetic will of God whom he recognizes obeying.* This other text confirms his prophesied conversion: Isa.45:2: *Thus says the Lord to his anointed, to Cyrus , and in verse 13: I have raised up Cyrus in my righteousness, and I will make all his ways straight; he will rebuild my city, and free my captives, without ransom or gifts, says the Lord of hosts.* And the accomplishment of this project appears in Ezra.6:3 to 5: *In the first year of King Cyrus, King Cyrus gave this order concerning the house of God in Jerusalem: Let the house be rebuilt, to be a place where sacrifices are offered, and let it have solid foundations. It will be sixty cubits high, sixty cubits wide, three rows of hewn stones and one row of new timber. **The expenses shall be paid by the king's household** . In addition, the gold and silver vessels of the house of God, which Nebuchadnezzar had removed from the temple in Jerusalem and carried to Babylon, shall be restored, carried to the temple in Jerusalem to the place where they were, and placed in the house of God. **The expenses shall be paid by the king's household.*** God grants him the honors he had given to King Solomon. But be careful! This decree will not allow the calculation proposed in Dan. 9:25 to be used to obtain the date of the first coming of the Messiah; it will be that of King Artaxerxes the Persian. Cyrus has the temple rebuilt, but Artaxerxes will authorize the reconstruction of the walls of Jerusalem and the return of the entire Jewish people to their national land.

Dan 4:9 *Belteshazzar, chief of the magicians, in whom, as I know, the spirit of the holy gods is in you, and to whom no secret is difficult, tell me the interpretation of the visions which I have seen in my dreams.*

9a- We need to understand where the king is. In his mind , he had remained a pagan and only recognized the God of Daniel as one more god, except that he was able to explain dreams. It did not occur to him to have to change gods. The God of Daniel was just one god beside the others.

Dan 4:10 *These are the visions of my mind while I lay upon my bed: I looked, and behold, in the midst of the earth a tree of great height.*

10a- In the images that Jesus will use to give his lessons to the spiritual people he wants to teach, the tree will be the image of man, from the reed that bends and curves to the powerful and majestic cedar. And just as man can appreciate the tasty fruit of a tree, God appreciates or not the fruit borne by his creatures, from the most pleasant to the least pleasant, even detestable and repugnant.

Dan 4:11 *And the tree grew great and strong, and the height thereof reached unto the heavens, and the sight thereof to the ends of all the earth.*

11a- In the vision of the statue, the Chaldean king was already compared to a tree according to the image of the power, strength, and empire which had been given to him by the true God.

Dan 4:12 *Its foliage was beautiful, and its fruit abundant; it yielded food for all; the beasts of the field found shelter under its shade, and every living thing did eat from it.*

12a- This powerful king shared with all those in his empire the wealth and food produced under his direction.

12b- *the birds of the air made their home among its branches,*

The expression is a reworking of Dan. 2:38. In the literal sense, these birds of the air image the peace and serenity that reign under his governance. In the spiritual sense, they designate God's heavenly angels, but in this single reference in Ecc. 10:20, it is God himself who is referred to, for he alone searches the thoughts of each one: *Do not curse the king, not even in your thoughts, and do not curse the rich in your bedchamber; for **the bird of the air** would carry away your voice, and **the winged animal** would proclaim your words* . In the majority of quotations, the birds of the air evoke eagles and raptors, dominating in the winged species. Birds settle where their food is abundant; the image therefore confirms prosperity and food satiety.

Dan 4:13 *In the visions of my mind as I lay upon my bed, I saw, and behold, one of the watchers and the holy ones came down from heaven.*

13a- Indeed, the heavenly angels have no need to sleep, so they are in permanent activity. Those *who are holy* and in the service of God *come down from heaven* to convey his messages to his earthly servants.

Dan 4:14 *And he cried aloud, and spake thus, Hew down the tree, and cut off his branches; shake off his leaves, and scatter his fruit: let the beasts flee from under it, and the birds from among his branches.*

14a- The vision announces that the king will lose his kingdom and his domination over him.

Dan 4:15 *But leave the stump wherewith the roots are in the earth, and bind it with fetters of iron and brass among the plants of the field; and let it be wet with the dew of heaven, and let it have the grass of the earth as the beasts do.*

15a- *But leave the trunk where the roots are in the ground*

The king will remain in his kingdom; he will not be expelled.

15b- *and bind him with chains of iron and bronze, among the grass of the fields*

There is no need for chains of iron or bronze, for God will simply make his malleable creature lose its reason and common sense in all its aspects, physical, mental and moral. The powerful king will take himself for a beast of the field. The great men of his kingdom will therefore be forced to take away his domination of the kingdom.

15c- *Let him be wet with the dew of heaven, and let him have, like the beasts, the grass of the earth for his portion*

One can imagine the consternation of his elders who will see him eating the grass from the ground, like a cow or a sheep. He will refuse covered dwellings, preferring to live and sleep in the fields.

Dan 4:16 *His heart shall be taken from him, and a beast's heart shall be given to him: and seven times shall pass over him.*

In this experiment , God gives yet another proof of his true omnipotence. For, as Creator of the lives of all his creatures, he can at any moment, for his glory, make one intelligent or, on the contrary, stupefy one. Because he remains invisible to their eyes, men ignore this threat which constantly weighs upon them.

But it is true that he intervenes only rarely, and when he does, it is for a specific reason and purpose.

The punishment is measured. It will be applied to King Nebuchadnezzar for *seven times* , that is, only seven years. There is no legitimacy in using this duration for anything other than the king himself. Here again, by choosing the number "7," the creator God initials with his "royal seal" the action that is about to be accomplished.

Dan 4:17 *This is the word by the decree of the watchers, and the commandment by the commandment of the holy ones: that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men.*

17a- *This sentence is a decree of those who watch*

The Spirit emphasizes the exceptional nature of this divine intervention, to which he gives a role of "decree" due to *those who watch* . Man must learn that despite deceptive appearances, he is constantly watched by celestial beings. God wants to make this example a lesson addressed to human beings until the end of the world. By citing *those who watch* , he reveals the perfect collective unity of the angels of God's camp who associates them in his plans and actions.

17b- *so that the living may know that the Most High rules in the kingdom of men, and gives it to whomever he pleases*

God directs and controls everything. Often, forgetting this hidden reality, man believes himself to be master of his destiny and his decisions. He thinks he chooses his leaders, but it is God who puts them in office, according to his good will and his judgment on things and beings.

17c- *and that he raises the vilest of men there*

The saying is true: "People get the leaders they deserve." When the people deserve a vile leader, God imposes one on them.

Dan 4:18 *This is the dream that I, King Nebuchadnezzar, have seen. You, Belteshazzar, tell me the interpretation of it; for all the wise men of my kingdom cannot tell me; but you can, for the spirit of the holy gods is in you.*

18a- Nebuchadnezzar is progressing, but he is still not converted. He has nevertheless retained that Daniel serves *holy gods* . Monotheism is not yet understood by him.

Dan 4:19 *Then Daniel, whose name was Belteshazzar, was amazed for a while, and his thoughts troubled him. The king answered and said, Belteshazzar, let not the dream and its interpretation trouble you. And Belteshazzar answered, My lord, let the dream be to your enemies, and the interpretation thereof to your adversaries.*

19a- Daniel understands the dream and what is going to happen is so terrible for the king that Daniel would prefer to see it accomplished on his enemies.

Dan 4:20 *The tree which thou sawest, which grew great and strong, whose height reached unto heaven, and the sight thereof to every part of the earth;*

Dan 4:21 *This tree, which had fair foliage and much fruit, in which was food for all, under which the beasts of the field had shelter, and in whose branches the birds of the air made their dwelling,*

21a- *the foliage was beautiful*

- Physical appearance and clothing.
- 21b- *and abundant fruits*
The abundance of prosperity.
- 21c- *who carried food for everyone*
Who ensured the food subsistence of all his people.
- 21d- *under which the beasts of the fields sheltered*
The king, protector of his servants.
- 21st- *and among whose branches the birds of the air made their dwelling*
Under his rule, his people lived in great security. Birds would fly away and leave the tree at the slightest sign of danger.

Dan 4:22 *You, O king, are become great and mighty, and your greatness is increased and mounted even to the heavens, and your dominion extends to the ends of the earth.*

Dan 4:23 *The king saw one of the watchers and the holy ones coming down from heaven and saying, Hew down the tree, and destroy it; but leave the stump with the roots in the earth, and bind it with fetters of iron and brass among the grass of the field, and let it be wet with the dew of heaven, and let its portion be with the beasts of the field, until seven times pass over it.*

Dan 4:24 *This is the interpretation, O king; this is the decree of the Most High, which shall be brought upon my lord the king:*

Dan 4:25 *They shall drive you from men, and your dwelling shall be with the beasts of the field; and you shall be made to eat grass like oxen; you shall be wet with the dew of heaven, and seven times shall pass over you, until you know that the Most High rules in the kingdom of men and gives it to whomever he pleases.*

25a- *until you know that the Most High rules in the kingdom of men and gives it to whomever he pleases.*

Daniel mentions God by referring to him as "the Most High." He thus directs the king's thoughts to the existence of the one God; an idea that the king has great difficulty understanding, because of his polytheistic origins inherited from father to son.

Dan 4:26 *The command to leave the stump where the roots of the tree are means that your kingdom will remain with you when you recognize that the one who rules is in heaven.*

26a- When he recognizes that the one who rules is in heaven, the experience of humiliation will cease because the king will be convinced and converted.

Dan 4:27 *Therefore, O king, let my counsel be well with you: put an end to your sins by doing justice, and to your iniquities by showing compassion to the afflicted, and your prosperity may continue.*

27a- When the king puts into practice the things Daniel lists in this verse, he will truly be converted. But this character is given over to pride; his undisputed power has made him capricious and often unjust, as the previous experiences revealed have taught us.

Dan 4:28 *All these things were fulfilled upon King Nebuchadnezzar.*

28a- This statement by Daniel prohibits any other interpretation of this prophecy, which condemns to nullity the prophetic bases taught by Jehovah's Witnesses and any other religious group that would contravene the rule defined by

Daniel. Moreover, the content of the entire chapter provides proof of this. For the story will teach us why the king is struck by a curse in the prophecy of the tree.

Dan 4:29 *And it came to pass at the end of twelve months, that he walked in the king's house at Babylon,*

29a- 12 months, or a year or “ a time ” elapse between the vision and its accomplishment.

Dan 4:30 *The king spake, and said, Is not this great Babylon, which I have built for the kingdom by the might of my power, and for the glory of my majesty?*

30a- This is the fateful moment when the king would have done better to keep quiet. But we can understand this because his Babylon was truly a pure marvel, still listed as one of the "seven wonders of the world." Lush hanging gardens of greenery, ponds, spacious squares and ramparts on a square 40 km on each side. Ramparts on the top of which two chariots could cross along the entire length of the ramparts; the highway of the time. One of its gates, reconstructed in Berlin, is at the center of two walls composed of blue enameled stones on which the king's emblem is engraved: a lion with eagle's wings that Dan.7:4 mentions. He had reason to be proud. But God does not see pride in his words, he sees pride but above all forgetfulness and contempt for his previous experiences. Certainly, this king is not the only proud being on earth, but God has set his sights on him, he wants him in his heaven and he will have him. This deserves explanation: God judges his creatures beyond appearances. He probes their hearts and their thoughts, and recognizes without ever being mistaken, the sheep worthy of salvation. This leads him to insist and to perform miracles sometimes but the method is justified, by the quality of the final result obtained.

Dan 4:31 *While the word was still in the king's mouth, a voice came down from heaven, saying, King Nebuchadnezzar, the kingdom is taken from you.*

31a- Nebuchadnezzar is a victim of God's love, which has set a trap for him and warned him of it in his prophetic dream. Heaven's sentence may be heard, but let us rejoice because the harm God is going to do to him will save his life and make it eternal.

Dan 4:32 *They shall drive you from men, and your dwelling shall be with the beasts of the field; they shall make you eat grass like oxen; and seven times shall pass over you, until you know that the Most High rules in the kingdom of men, and gives it to whomever he pleases.*

32a- For seven years, that is, *seven times* , the king loses his lucidity and his mind convinces him that he is only an animal.

Dan 4:33 *And the word was fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass like oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his claws like birds' nails.*

33a- The king testifies that everything that had been announced in the vision was indeed fulfilled upon him. In writing his testimony, the converted king evokes this humiliating experience, speaking of himself in the third person. Shame still pushes him to take a step back. Another explanation remains possible: this testimony was written together by the king and Daniel, his new brother in the true God.

Dan 4:34 *And after the appointed time, I, Nebuchadnezzar, lifted up mine eyes unto heaven, and my senses returned to me, and blessed the Most High, and praised and glorified him that liveth for ever, whose dominion is an everlasting dominion, and whose kingdom endureth from generation to generation.*

34a- The wise and almighty God obtains the love of the lost sheep. She has rejoined his flock, and multiplies her praises for his glory.

34b- *the one whose dominion is an eternal dominion, and whose kingdom endures from generation to generation*

The formula concerns the 5th^{kingdom}, this time eternal, of the vision of the Son of Man in Dan.7:14: *And there was given unto him dominion, and glory, and a kingdom: and all peoples, nations, and languages should serve him. His dominion is an everlasting dominion, which shall not pass away, and his kingdom which shall never be destroyed .* And also in the vision of the image in Dan.2:44: *In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and which shall not be left to other people: and it shall break in pieces and annihilate all these kingdoms, and it shall stand for ever .*

Dan 4:35 *All the inhabitants of the earth are as nothing in his sight: he doeth according to his will in the host of heaven, and among the inhabitants of the earth: and there is none that can stay his hand, or say unto him, What doest thou?*

35a- Glory to the living God! For this time the king has understood everything and he is converted.

Dan 4:36 *At that time my senses returned to me, and the glory of my kingdom, my majesty and my splendor, were restored to me; my counselors and my nobles required me again; and I was restored to my kingdom, and my power was increased.*

36a- Like the righteous and upright Job, to whom God restored sons, daughters, and posterity at the end of his ordeal, the king regains the confidence of his nobles and resumes his reign, now wise among the truly wise, enlightened by the living God. This experience proves that God gives the kingdom to whomever he wishes. It was he who inspired the great Chaldeans to ask for their king again.

Dan 4:37 *Now I, Nebuchadnezzar, praise and exalt and honor the King of heaven, all whose works are truth and his ways justice, and those who walk in pride he is able to abase.*

37a- He can say it because he paid to be able to say it.

To avoid the worst, pulling a tooth can be very painful; but the stakes can justify the suffering. To gain eternity, it may be necessary to go through hard or very hard trials; the tearing away of pride will justify them when possible. Knowing his potential, Jesus Christ blinded Paul on the road to Damascus, so that the spiritually blind "persecutor of his brothers" would become his faithful and zealous witness after regaining the sight of his eyes, but above all, the sight of his spirit.

Daniel 5

Dan 5:1 *King Belshazzar made a great feast for his lords, a thousand of them, and drank wine before them.*

1a- King Nebuchadnezzar fell asleep in the peace of God when he was quite old, and his son Nabonidus succeeded him, who was not inclined to rule, so he let his son Belshazzar reign in his place. This name, which means "Bel protects the king," a challenge that God intends to take up, should not be confused with the one Nebuchadnezzar gave to Daniel: Belteshazzar, which means "Bel will protect." At the origin of these names is the worship of Bel or Belial, behind whom stands the sole organizer of polytheism: Satan, the devil. As we shall see, the successors of the converted king did not follow him in this direction.

Dan 5:2 *When Belshazzar had tasted the wine, he brought the gold and silver vessels which his father Nebuchadnezzar had taken out of the temple in Jerusalem, so that the king and his nobles, his wives and his concubines, might drink from them.*

2a- For this pagan king, these gold and silver vessels are only spoils taken from the Jews. Having chosen to ignore the true God to whom Nebuchadnezzar had converted, he does not take into account the fact that this living God judges all his actions. By using for a vile and profane purpose, these things consecrated and sanctified in the service of the Creator God, he commits the last error of his short life. In his time, Nebuchadnezzar had known how to take into account the active power of the God of the Jews because he had understood that his national gods in truth did not exist. All the peoples subject to the king of Babylon had heard his powerful testimony in favor of the King of heaven, much less his close family. God therefore has every reason to show himself now just and merciless.

Dan 5:3 *Then they brought the golden vessels that had been taken out of the temple, out of the house of God which was at Jerusalem; and the king, and his lords, his wives, and his concubines, drank out of them.*

3a- Daniel insists on the origin of these vases which were removed of the temple, of the house of God in Jerusalem. Already, seeing that the Jewish God allowed these things to be removed from his temple, the young king should have understood that the true God punishes and severely chastises those who serve him badly. Pagan gods do not do such things and their officiants only seek to please men whose credulity they exploit.

Dan 5:4 *And they drank wine, and praised the gods of gold, and of silver, and of brass, and of iron, and of wood, and of stone.*

4a- Profane custom is outdated, it is idolatrous custom, the height of abomination to God. An important detail, in a great demonstration of carelessness, the king feasts with his friends, while his city is threatened by the Medes and the Persians who are besieging it.

Dan 5:5 *And at that moment there appeared the fingers of a man's hand, and wrote over against the lampstand on the plaster of the wall of the king's palace. And the king saw the part of the hand writing.*

5a- The miracles of Nebuchadnezzar's time having been despised, this new miracle is not intended to convert, but to destroy the lives of the guilty, as we shall see. Before wicked accusers who wanted the death of a sinner, Jesus Christ also writes in the sand with his finger the sins they commit in secret.

Dan 5:6 *Then the king's face changed, and his thoughts troubled him; the joints of his loins were loosed, and his knees smote one against another.*

6a- The miracle takes effect immediately. Despite his drunkenness, his mind reacts; he is terrified.

Dan 5:7 *And the king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. And the king spake and said to the wise men of Babylon, Whosoever shall read this writing, and shew me the interpretation thereof, shall be clothed with purple, and shall have a chain of gold about his neck, and shall be the third ruler in the kingdom.*

7a- Once again, Daniel is ignored; his testimonies have been scorned by the royal succession. And again, in extreme anguish, the young king promises the highest honors for the one who proves himself capable of deciphering the message written on the wall in a supernatural way. Whoever does this will obtain third place in the kingdom, because Nabonidus and Belshazzar occupy first and second place.

Dan 5:8 *Then all the king's wise men came in, but they could not read the writing or make known to the king the interpretation.*

8a- As under Nebuchadnezzar, the thing remains impossible for the pagan wise men.

Dan 5:9 *Then Belshazzar the king was greatly afraid, and his face changed, and his nobles were dismayed.*

Dan 5:10 *The queen, because of the words of the king and his nobles, came into the banquet hall, and spake thus: O king, live for ever: let not thy thoughts trouble thee, and let not thy countenance be changed.*

Dan 5:11 *There is a man in your kingdom in whom is the spirit of the holy gods; and in the days of your father there was found in him light, understanding, and wisdom like the wisdom of the gods. Therefore Nebuchadnezzar the king, your father, made him chief of the magicians, and of the astrologers, and of the Chaldeans, and of the soothsayers,*

Dan 5:12 *because in him was found a great mind, knowledge and understanding, the interpreting of dreams, the explaining of dark sayings, and the solving of hard questions, even Daniel, whom King Belshazzar had appointed. Let Daniel be called, and he shall shew the interpretation.*

12a- This testimony from the Queen is astonishing and it condemns the entire royal family: we knew that... but we chose not to take it into account.

Dan 5:13 *Then Daniel was brought in before the king. The king answered and said to Daniel, "Are you that Daniel, who was one of the captives of Judah, whom the king my father brought out of Judah?"*

Dan 5:14 *I have heard of you, that the spirit of the gods is in you, and that light, understanding, and wisdom are found in you.*

Dan 5:15 *Now the wise men and the astrologers were brought before me, that they might read this writing, and shew me the interpretation thereof: but they could not shew the interpretation of the words.*

Dan 5:16 *I have heard that you are able to give explanations and solve difficult questions; now, if you can read this writing and tell me the interpretation, you will be clothed in purple, and you will have a chain of gold around your neck, and you will have the third place in the government of the kingdom.*

16a- Third place after Nabonidus his father and himself.

Dan 5:17 *Then Daniel answered before the king, Keep thy gifts, and give thy rewards to another: nevertheless I will read the writing unto the king, and shew him the interpretation thereof.*

17a- Daniel is old and does not give importance to honors or goods and values of silver and gold, but the opportunity to remind this young king of his faults, his sins that he will have to pay with his life, cannot be refused and he is the servant of God for this type of action.

Dan 5:18 *O king, the most high God gave to Nebuchadnezzar your father the kingdom, the greatness, the glory, and the majesty;*

18a- The reign of Nebuchadnezzar had been the work and the gift of the true God, as well as his *magnificence* which he had wrongly attributed to his *own strength*, through pride, before being stupefied by God for seven years.

Dan 5:19 *And because of the greatness that he had given him, all peoples, nations, and languages feared and trembled before him. Whomever he wished, he put to death, and whomever he wished, he saved alive; whomever he wished, he exalted, and whomever he wished, he humbled.*

19a- *The king killed those he wanted*

In particular, this God-given power led him to punish the rebellious Jewish people and put many of their representatives to death.

19b- *and he spared life to those he wanted*

Daniel and the captive Jews benefited from it.

19c- *he raised those he wanted*

Daniel and his three faithful companions were raised by King Nebuchadnezzar above the Chaldeans.

19d- *and he lowered those he wanted*

The nobles of his kingdom had to consent to be governed by young foreigners from Jewish captivity. By his mighty hand, Jewish national pride was humbled and destroyed.

Dan 5:20 *But when his heart was lifted up, and his spirit hardened to arrogance, he was cast down from his royal throne, and his glory was taken away;*

20a- The experience of King Nebuchadnezzar allows us to understand *the arrogance* attributed to the papal king of Dan. 7:8. Daniel demonstrates to the king that absolute power is given by God to whomever he pleases, according to his program. But, by recalling the humiliation of King Nebuchadnezzar, he reminds him that however powerful he may be, an earthly king depends on the unlimited power of the heavenly king.

Dan 5:21 *And he was driven from the sons of men, and his heart was made like the beasts' heart, and his dwelling was with the wild asses; and they gave him grass to eat as oxen, and his body was wet with the dew of heaven, until he knew that the most high God rules in the kingdom of men, and gives it to whomever he will.*

21a- I note, in this verse alone, the mention of " *wild donkeys* ." The donkey is a typical symbol of stubbornness: "stubborn as a donkey," especially if it is also "wild" and not domesticated. It is the symbol that represents the spirit of man who refuses to hear the lessons given by God through the experiences of his life and through his biblical revelations.

Dan 5:22 *And thou, Belshazzar his son, hast not humbled thine heart, though thou knewest all these things.*

22a- In fact, it was Belshazzar who behaved like a “wild donkey” by taking no account of the experience lived by his “father” (his grandfather).

Dan 5:23 *You have lifted up yourselves against the Lord of heaven; the vessels of his house have been brought before you, and you have drunk wine with them, you and your nobles, your wives and your concubines. You have praised the gods of silver, gold, brass, iron, wood and stone, which see not, nor hear, nor know. And you have not glorified the God in whose hand is your breath and all your ways.*

23a- Belshazzar desecrated the golden vessels that were sanctified to the Creator God for the religious service of his temple. But by using them to praise false pagan gods, he accomplished the height of **abomination**. This image prepares the way for that of Rev. 17:4: *This woman was arrayed in purple and scarlet, and decked with gold, precious stones, and pearls. She had in her hand a golden cup full of abominations and the filthiness of her prostitution*. There she receives the name “*Babylon the Great*” in verse 5.

Dan 5:24 *Therefore he sent this part of the hand which wrote this writing.*

24a- In turn, Belshazzar discovers too late the existence of the true living God who acts and reacts in a miraculous way to the behavior of men.

Dan 5:25 *This is the writing that was written: Mene, Mene, Thekel, Upharsin.*

25a- Translation: counted, counted, weighed and divided

Dan 5:26 *And this is the interpretation of the words: Numbered: God hath numbered thy kingdom, and hath ended it.*

26a- The first “*counted*” targets the beginning of the reign, and the second “*counted*” the end of this reign.

Dan 5:27 *Weighed: You are weighed in the balances, and you are found wanting.*

27a- The *scales* here are the symbol of divine judgment. Men have adopted them to designate the services of justice; a very imperfect justice. But God's is perfect and based on the image of a double-sided *scale*, he weighs the actions of good and evil that the being judged has accomplished. If the scale of good is lighter than that of evil, divine condemnation is justified. And this is the case of King Belshazzar.

Dan 5:28 *Divided: Your kingdom will be divided and given to the Medes and the Persians.*

28a- While he was indulging in abominable drinking bouts in his royal palace, led by King Darius, the Medes entered Babylon by the riverbed, which had been temporarily diverted and dried up.

Dan 5:29 *Then Belshazzar gave orders, and they clothed Daniel with purple, and put a chain of gold around his neck, and proclaimed that he should have the third place in the kingdom.*

Dan 5:30 *That same night Belshazzar king of the Chaldeans was slain.*

Dan 5:31 *And Darius the Mede took the kingdom, being sixty-two years old.*

31a- This precise eyewitness account of Daniel is not recognized by historians who attribute this action to the Persian king Cyrus 2 the Great in – 539.

Daniel 6

The teaching of this chapter 6 is identical to that of Daniel 3. This time, it presents Daniel in a test of model fidelity , to be imitated and reproduced for all the elect called by God in Jesus Christ. The comments are useful, but it is enough to read and remember the lesson. King *Darius* acts like Nebuchadnezzar in his time and, in his turn, *aged 62* , he will confess the glory of the living God of Daniel; a conversion obtained by the testimony of Daniel's fidelity when God protected him from the *lions* . From the beginning of their relationship, he has

affection and interest in Daniel who serves him faithfully and honestly and in whom he discerns *a higher mind* .

Dan 6:1 *And Darius pleased to set over the kingdom one hundred and twenty satraps, which should be throughout the whole kingdom.*

1a- King Darius reveals his wisdom by entrusting the governance of the kingdom to 120 governors established over 120 provinces.

Dan 6:2 *And he set over them three captains, and among them was Daniel: that the satraps might give account unto them, and that the king might suffer no loss.*

2a- Daniel is still among the principal leaders who supervise the satraps.

Dan 6:3 *Daniel was greater than the princes and satraps, because there was a superior spirit in him; and the king thought to set him over the whole kingdom.*

3a- Darius, in turn, notices Daniel's superiority in his intelligent and wise mind. And his plan to establish him above all will arouse jealousy and hatred against Daniel.

Dan 6:4 *Then the princes and satraps sought an occasion to accuse Daniel concerning the kingdom. But they could find no occasion or rebuke, because he was faithful, and no fault or evil was found in him.*

4a- Daniel serves God wherever he places him, so he serves the king with the same devotion and faithfulness. He thus appears *blameless* ; a criterion found among the "Adventist" saints of the last days according to Rev. 14:5.

Dan 6:5 *And the men said, We shall not find any occasion against this Daniel, except we find it in the law of his God.*

5a- These arguments reveal the thinking of the diabolical camp of the last earthly test of faith in which the Sabbath rest of the seventh day of God's law will allow the killing of his faithful servants, since they will not consent to honor the rest of the first day made obligatory, the Sunday of Roman religious law.

Dan 6:6 *Then those princes and satraps came up to the king with a tumult, and spoke to him, saying, King Darius, live forever!*

6a- This tumultuous entry aims to remind the king of the strength of numbers, his capacity to create unrest, and therefore the need for him to strengthen his domination.

Dan 6:7 *All the princes of the kingdom, the governors, the satraps, the counselors, and the governors, have agreed that a royal decree be issued, with a strict decree, that whoever shall pray within thirty days to any god or man, except to you, O king, shall be cast into the den of lions.*

7a- Until then, King Darius had not sought to force the men of his kingdom to serve one god rather than another. In polytheism, religious freedom is complete. And to convince him, the plotters flatter him, honoring him, King Darius, as a god. Here again, as with all great rulers, pride awakens and will make him approve this ordinance which, however, did not come from his mind.

Dan 6:8 *Now therefore, O king, confirm the decree, and write the decree, that it may not be changed, according to the law of the Medes and Persians, which change not.*

8a- This decree admirably prophesies the one who will make Roman Sunday obligatory at the end of days. But let us note that this immutable character of the

law of the Medes and Persians established by fallible and sinful men is totally unjustified. Immutability belongs to the true living God, the Creator.

Dan 6:9 *Then King Darius wrote the decree and the decree.*

9a- This step is essential, because having himself written *the decree and the defense*, *the immutable* law of the Medes and Persians will have to be respected.

Dan 6:10 *When Daniel knew that the decree was written, he went into his house, where the windows of the upper chamber were open toward Jerusalem; and three times a day he knelt down and prayed and praised his God, as he did at the beginning.*

10a- Daniel does not change his behavior, and does not allow himself to be influenced by this human measure. By opening his window, he shows that he wants his loyalty to Almighty God to be known to all. At that time, Daniel turns in the direction of Jerusalem where, even destroyed, the temple of God is located. For the Spirit God has manifested himself for a long time in this holy temple which he had made his dwelling, his earthly habitation.

Dan 6:11 *Then these men entered with a tumult, and found Daniel praying and calling upon his God.*

11a- The conspirators were watching and watching him to catch him in the act of disobeying the royal decree ; currently a “flagrant offense”.

Dan 6:12 *Then they came before the king and said to him concerning the royal decree, "Did you not write a decree that whoever prays to any god or man within thirty days, except to you, O king, should be thrown into the den of lions?" The king answered, "The thing is true, according to the law of the Medes and Persians, which cannot be changed."*

12a- The king can only confirm the decree that he himself wrote and signed.

Dan 6:13 *And they spake again unto the king, saying, Daniel, that is of the captivity of Judah, hath not regarded thee, O king, nor the decree which thou hast written, but maketh his prayer three times a day.*

13a- Caught in the act of prayer, Daniel is denounced. The king appreciates Daniel for his faithful and honest behavior. He will immediately make the link between him and this God whom he serves with such zeal and fidelity since he prays to him regularly *three times a day*. This is what explains the pain and affliction that Daniel's condemnation will cause him and the beginning of his conversion which comes.

Dan 6:14 *When the king heard this, he was very sorry; and he set his heart to rescue Daniel; and he labored until the going down of the sun to save him.*

14a- The king then realizes that he has been manipulated and he sets about saving Daniel, whom he greatly appreciates. But his efforts will be in vain and the king sadly discovers before anyone else that: *the letter kills, but the spirit gives life*. By giving men this expression later, God shows the limit of respect for the laws. Life cannot be regulated on the letters of legal texts. In his divine judgment, God takes into account details that the dead letter of his written law ignores and men without God do not have the wisdom to do the same.

Dan 6:15 *But these men urged the king, and said unto him, Know thou, O king, that the law of the Medes and Persians requireth that every decree or decree confirmed by the king shall be final.*

15a- The plotters recall the irrevocable (unjustified) nature of the decisions made by the king of the Medes and Persians. He himself is trapped by his inherited culture. But he understands that he has been the victim of a plot directed against Daniel.

Dan 6:16 *Then the king commanded, and they brought Daniel, and cast him into the den of lions. And the king spake unto Daniel, and said, Thy God, whom thou servest continually, deliver thee.*

16a- The king is forced to have Daniel thrown into the lions' den, but he wishes with all his heart that the God he serves so faithfully will intervene to save him.

Dan 6:17 *And they brought a stone, and laid it upon the mouth of the den: and the king sealed it with his own signet, and with the signet of his lords, that nothing might be changed concerning Daniel.*

17a- Here, Daniel's experience bears similarities to the burial of Christ, whose circular stone door was also sealed to prevent human intervention.

Dan 6:18 *Then the king went into his palace, and spent the night fasting; he brought no concubine to him, and he could not sleep.*

18a- This behavior of the king testifies to his sincerity. By doing these things, he shows that he wants to please the God of Daniel and obtain his salvation from him. This is the beginning of his conversion to the one God.

Dan 6:19 *The king rose early in the morning, and went in haste unto the lions' den.*

19a- A preparation of purity followed by a sleepless night because of his mind tormented by the thought of Daniel's death and this rush to the lions' den at dawn are not the actions practiced by a pagan king but those of a brother who loves his brother in God.

Dan 6:20 *And he came near to the den, and called Daniel with a sad voice. And the king spake unto Daniel, saying, Daniel, servant of the living God, hath thy God, whom thou servest continually, been able to deliver thee from the lions?*

20a- *As he approached the pit, he called Daniel in a sad voice*

The king hopes, but he fears and dreads the worst for Daniel. However, his hope is demonstrated by the fact that he calls him and asks him a question.

20b- *Daniel, servant of the living God, has your God, whom you serve with patience, been able to deliver you from the lions?*

By calling him the " *living God* ," Darius testifies to the beginning of his conversion. However, his question " **Was he able** to deliver you from the lions? " shows us that he does not yet know him. Otherwise he would have said, " *Did he want to deliver you from the lions ?* "

Dan 6:21 *And Daniel said unto the king, O king, live for ever:*

21a- In the mouths of the conspirators, in verse 6, the expression had little meaning, but in that of Daniel, it prophesies an access to eternal life reserved for God's elect.

Dan 6:22 *My God hath sent his angel, and hath shut the mouths of the lions, that they have done me no hurt: for I am found innocent before him: and before thee, O king, have I done no wicked thing.*

22a- In this experience, King Darius realizes how stupid, unjustified, and disapproved of the true Living God that Daniel serves without hiding is the immutable conception of human royal decrees.

Dan 6:23 *Then the king was very glad, and commanded that they should bring Daniel up out of the den. And Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God.*

23a- *Then the king was very happy*

This reaction of natural and spontaneous joy reveals a future chosen one of God because the king now has the certainty of his existence and his power.

23b- *Daniel was taken up from the pit, and no wound was found on him*

Just as the clothes of Daniel's three companions thrown into the superheated furnace were not burned.

23c- *because he had trusted in his God*

This confidence was revealed in his decision not to obey the royal decree that would have deprived God of his prayers; an impossible and inconceivable choice for this model man of purely human faith.

Dan 6:24 *The king commanded, and they brought those men who had accused Daniel, and cast them into the den of lions, them, their children, and their wives: and before they came to the bottom of the den, the lions seized them, and brake all their bones in pieces.*

24a- God has turned the tables on the wicked who were planning evil. In the time of the Persian kings who will come, the experience will be repeated for the Jew Mordecai, whom the leader Haman will want to kill with his people in the time of Queen Esther. There too, it is Haman who will end up hanging on the gallows set up for Mordecai.

Dan 6:25 *After this, King Darius wrote to all people, nations, and languages that dwell throughout the earth, saying, Peace be abundantly given to you.*

25a- This new writing of the king is that of a man conquered by the living God. Now being at perfect peace in his heart, he uses his dominant position to address to all the people of his kingdom the testimony of his peace which he has received from the true God.

Dan 6:26 *I command that in all my kingdom men should fear and dread the God of Daniel. For he is the living God, and he endures forever; his kingdom that which shall not be destroyed, and his dominion shall endure to the end.*

26a- *I order that, throughout the whole extent of my kingdom*

The king orders but he does not force anyone.

26b- *we have fear and dread for the God of Daniel*

But enriched by this experience, he imposes the fear and terror of Daniel's God in order to dissuade the authors of a new plot hatched against Daniel.

26c- *For he is the living God, and he endures forever*

He hopes that this testimony will be received in the hearts of the people of the kingdom, and for this he praises and exalts him.

26d- *His kingdom will never be destroyed, and his dominion will last until the end*

The eternal character of the 5th^{kingdom} of the statue is again proclaimed.

Dan 6:27 *He is the deliverer and the savior, who works signs and wonders in heaven and on earth. He delivered Daniel from the power of the lions.*

27a- *He is the one who delivers and saves*

The king testifies to what he has observed, but this deliverance and salvation only concern the physical body, the life of Daniel. It will be necessary to wait for the coming of Jesus Christ to understand God's desire to deliver and save from sin. But let us note that the king naturally felt the need to purify himself to please the living God.

27b- *who works signs and wonders in the heavens and on the earth*

The book of Daniel testifies to these signs and wonders, supernatural actions that God performed, but beware, the devil and his demons can also counterfeit certain divine miracles. To identify the two possible origins, it is enough to understand who benefits from the delivered message. Does it lead to obedience to the Creator God, or to disobedience?

Dan 6:28 *Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.*

28a- We understand that Daniel will not return to his native land, but the lessons that God taught him in Dan.9 will have made him accept without suffering this fate decided by his God.

Daniel 7

Dan 7:1 *In the first year of Belshazzar king of Babylon Daniel had a dream, and visions came into his mind as he lay on his bed. And he wrote the dream and related the principal things.*

1a- *The first year of Belshazzar, king of Babylon*

That is to say in – 605. Since the vision of Dan. 2, 50 years have passed. Dead, the great king Nebuchadnezzar is replaced by his grandson Belshazzar.

Dan 7:2 : *Daniel began and said: I saw in my vision by night, and, behold, the four winds of heaven strove upon the great sea.*

2a- *the four winds of heaven burst in*

It is universal wars that lead dominators to extend their power in the direction of the four cardinal points , towards the North, the South, the East and the West.

2b- *on the great sea*

The image is not flattering for humanity, because the sea, even a large one, is a symbol of death. It is not, in God's plan, the environment prepared for man made in his image, according to Gen. 1. His environment is the earth. But humanity has lost, since original sin, through its disobedience, its divine image and is no longer in his pure and holy eyes anything but impure and voracious marine animals who devour one another under the inspiration of the devil and demons. In this vision, the sea symbolizes the anonymous mass of human beings.

Furthermore, the area covered by the prophecy concerns peoples connected by their coastal aspects bordering the Mediterranean Sea. The *sea* therefore plays a great role in the warlike actions of the dominators' conquests.

Dan 7:3 *And four great beasts came up out of the sea, different l e s from each other.*

3a- *And four great animals came out of the sea*

In a new vision we find the teaching given in Daniel 2, but here *animals* replace the parts of the *statue 's body* .

3b- *different l e s each other*

Like the materials of *the statue* of Dan.2.

Dan 7:4 *The first was like a lion , and had eagle's wings: I beheld till his wings were plucked, and he was lifted up from the earth, and made to stand upon his feet as a man, and a man's heart was given to him.*

4a- *The The first was like a lion , and had eagle's wings*

Here *the golden head* of the Chaldean king of Dan. 2 becomes *a lion with eagle's wings* ; emblem engraved on the blue stones of Babylon, the pride of King Nebuchadnezzar in Dan. 4.

4b- *I watched, until his wings were torn off*

The prophecy speaks of the seven years or seven times during which King Nebuchadnezzar was made stupid by God. During these 7 years (*seven times*) of humiliation prophesied in Dan. 4:16, *his human heart was removed*, replaced by a beast's heart.

4c- *He was taken up from the earth and made to stand on his feet like a man, and a man's heart was given to him.*

His conversion to the Creator God is here confirmed. His experience allows us to understand that, for God, man is only human when his heart bears the image of God's heart. He will reveal this in his incarnation in Jesus Christ, the perfect divine model of love and obedience.

Dan 7:5 *And behold, another beast was like a bear , and it sat upon one side: and it had three ribs in the mouth of it between the teeth of it: and they said unto it, Arise, devour much flesh.*

5a- *And behold, a second beast was like a bear , and stood on one side*

After the Chaldean king, *the silver breast and arms* of the Medes and Persians become *a bear* . The precision " *which stood on one side* " illustrates the Persian domination which appeared second after the Medes domination, but its conquests obtained by King Cyrus II the Persian gave it a power much greater than that of the Medes.

5b- *he had three ribs in his mouth between his teeth, and they said to him: Get up, eat much flesh*

The Persians will dominate the Medes and conquer three countries: Lydia of the rich king Croesus in 546 BC, Babylonia in 539 BC, and Egypt in 525 BC.

Dan 7:6 *After this I looked, and behold, another like a leopard , and had on his back four wings like a bird; and the beast had four heads; and dominion was given to it.*

6a- *After this I looked, and behold, another was like a leopard*

Likewise, the brazen belly and thighs of the Greek rulers become a leopard with four bird wings ; the spots of the Greek leopard make it a symbol of sin .

6b- *and had on its back four wings like a bird*

The four bird wings associated with the leopard illustrate and confirm the extreme speed of the conquests of its young king Alexander the Great (between -336 and -323).

6c- *this animal had four heads, and dominion was given to it*

Here, " four heads " but in Dan.8 it will be " four large horns " which designate the Greek dominators, successors of Alexander the Great: Seleucus, Ptolemy, Lysimachus, and Cassander.

Dan 7:7 *After this I saw in the night visions, and behold, a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth; it devoured, brake in pieces, and stamped the residue under its feet; and it was diverse from all the beasts that were before it, and it had ten horns.*

7a- *After this I saw in the night visions, and behold, a fourth beast, terrible , dreadful, and exceedingly strong*

Here again, the iron legs of the Roman Empire become a monster with iron teeth and ten horns . For according to Rev. 13:2, it alone bears the criteria of the 3 previous empires: Strength of the lion , confirmed in this verse where it is specified: extraordinarily strong ; the power of the bear , and the speed of the leopard. with the legacy of his sin symbolized by his stains.

7b- *he had great iron teeth, he ate, broke in pieces, and trampled underfoot what remained;*

These details attribute to him carnages and massacres accomplished by the symbol of Roman iron which will continue until the end of the world, by his papal domination.

7c- *It was different from all the previous animals, and it had ten horns.*

The ten horns represent the Franks, Lombards, Alemanni, Anglo-Saxons, Visigoths, Burgundians, Suebi, Heruli, Vandals, and Ostrogoths. These are the ten Christian kingdoms that would form after the collapse of the Roman Empire in 395, according to the explanations given by the angel to Daniel in verse 24.

Dan 7:8 *And I considered the horns, and, behold, there came up another little horn from among them: and before that horn were three of the first horns plucked up: and, behold, in it were eyes like the eyes of a man, and a mouth speaking great things.*

8a- *I considered the horns, and behold, another little horn came out of the midst of them*

The *little horn* comes out of one of the *ten horns*, which designates Ostrogothic Italy where the city of Rome and the so-called papal "holy seat" are located, at the Lateran Palace on Mount Caelian; Latin name meaning: heaven.

8b- *and three of the first horns were plucked out before this horn*

The *torn horns* are chronologically: the *three kings* lowered from verse 24, namely, the Heruli between 493 and 510, then successively, the Vandals in 533, and the Ostrogoths in 538 who were driven out of Rome by the general Belisarius under the orders of Justinian I and definitively defeated at Ravenna in 540. Because we must note the consequence of the expression *before this horn*. This means that *the horn* has no personal military power and that it benefits from the armed force of the monarchs who fear it and dread its religious power and thus prefer to support it and obey it. This reasoning will be confirmed in Dan.8:24 where we will read: *its power will increase, but not by its own strength* and verse 25 will specify: *because of its prosperity and the success of its wiles, it will have arrogance in its heart*. **It is thus demonstrated that the truth is confirmed only by grouping together similar messages scattered throughout the different chapters of the book of Daniel and, more broadly, throughout the entire Bible.** Separated, the chapters of the book "seal" the prophecy and its messages, the most subtle and important ones remain inaccessible.

8c- *and behold, she had eyes like the eyes of a man*

In Rev. 9, the Spirit prefaces his descriptions with the term *like*. In this way, he suggests a resemblance in appearance that is not a reality. Here, too, we must note the resemblance to *the incarnate man* in his perfection in Jesus Christ, but he only has the pretense. But there is more, because the "eyes" are symbolic of the clairvoyance of the prophets of whom Jesus is also the perfect model. And the Spirit alludes to the prophetic pretension of the papacy which will eventually establish its official seat in the Vatican City, a word which means: to prophesy, from the Latin "vaticinare". This will be confirmed in Rev. 2:20, when the Spirit compares this Roman Catholic church to the *Jezebel* who had the prophets of YaHWéH killed, the foreign woman worshipping the Baals, married to King Ahab. The comparison is justified because papism puts to death on the stakes of the Inquisition the true prophets of God in Christ.

8d- *and a mouth, which spoke with arrogance.*

In this chapter 7, the divine Filmmaker and Director presents in "zoom" the Christian era which particularly concerns him, the period between the end of the Roman Empire and the glorious return of Christ in Michael, his celestial name among the angels. He announces the coming of an *arrogant king, persecutor of the saints of the Most High*, who attacks divine religious norms, attempting to *change times and the law*, the ten commandments but also other divine ordinances. The Spirit announces his final punishment; he will be "consumed by fire because of his arrogant words." Therefore, the scene of the heavenly judgment of the seventh millennium is immediately presented after the mention of *his arrogant words*. Before her, King Nebuchadnezzar had also shown *arrogance* but he humbly accepted the lesson of humiliation that God gave him.

The Heavenly Judgment

Dan 7:9 *I beheld till thrones were set in place, and the Ancient of days did sit. His raiment was white as snow, and the hair of his head like pure wool; and his throne was like the flames of fire, and his wheels like burning fire.*

9a- *I watched while thrones were being placed*

This scene represents the time of judgment which will be carried out by the redeemed saints of Jesus Christ in his presence, *seated on thrones* , ***in heaven*** according to Rev. 4, during the *thousand years* mentioned in Rev. 20. This judgment prepares the conditions for the **last judgment** whose execution is illustrated in verse 11.

9b- *And the Ancient of Days sat down.*

This is the deified Christ, the only creator God. The action of the verb *assit* indicates the cessation of a standing activity; it is the image of rest. Heaven is in absolute peace. On earth, the wicked have been destroyed at the return of Christ.

9c- *His clothing was white as snow, and the hair of his head was like pure wool*

White is the symbol of the perfect purity of God which concerns his entire nature at the level of his clothes , symbols of his works and the hair of his head which is a crown of pure and perfect wisdom free from all *sin* .

This verse suggests Isa.1:18: *Come now, and let us reason together, says YaHWéH. Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.*

9d- *his throne was like flames of fire,*

The *throne* designates the place of the great Judge, that is, the judgment of God's thoughts. It is placed under the image of the *flames of fire* which will be *the eyes* of Christ the avenger in Rev. 1:14 where we find the descriptions of this verse. The *fire* destroys, which gives this judgment the purpose of destroying the enemies of God and his elect. Because these are already dead, this judgment concerns the *second death* which will definitively strike the condemned.

9th- *and the wheels like a burning fire.*

The *throne* has *wheels* likened to a *burning fire* which will be kindled on the earth: Rev. 20:14-15: *the second death is the lake of fire* . The *wheels* therefore suggest the movement of judges from heaven to earth for the execution of the verdicts pronounced. The living God, the great Judge, moves and when the earth is renewed and purified, he will move again to install his Royal throne there according to Rev. 21:2-3.

Dan 7:10 *A river of fire flowed and came out from his presence. Thousands of thousands ministered to him, and ten thousand times ten stood before him. The judges sat, and the books were opened.*

10a- *A river of fire flowed and came out from before him*

The purifying *fire* that will come down from heaven to devour the souls of the fallen dead and then resurrected, according to Rev. 20:9: *And they went up on the face of the earth, and surrounded the camp of the saints and the beloved city . But fire came down from heaven and devoured them .*

10b- *A thousand thousand served him*

That is, a million souls, chosen ***ones*** redeemed from the earth.

10c- *and ten thousand millions stood **in his presence***

Ten billion earthly souls **called** by God are resurrected and summoned before him and his judges to undergo the just divine sentence of the *second death*, something confirmed in Luke 19:27: *Finally, my enemies, who did not want me to reign over them, bring here and kill them **before me***. In this way, the Spirit confirms the words he spoke through Jesus in Matt.22:14: **For many are called, but few are chosen**. This will be especially the case in the last days according to Luke 18:8: ... *But when the Son of Man comes, will he find faith on the earth?*

10d- *The judges sat down, and the books were opened*

The Supreme Court will judge based on the testimonies that have enabled the judgment and the indictments individually tailored to each condemned soul. Its *books* contain the life of a creature, kept in memory by God, with faithful angels as witnesses, currently invisible to Earthlings.

Dan 7:11 *Then I looked because of the great words which the horn spoke; and while I looked, the beast was killed.*

11a- *I looked then, because of the arrogant words which the horn spoke*

As the terms " *because of the* " *arrogant words* " indicate, this verse wants to show us the cause-and-effect relationship that defines God's judgment. He does not judge without cause.

11b- *and while I was watching, the animal was killed*

If the *fourth animal* representing succession, Imperial Rome - ten European kingdoms - Papal Rome, is destroyed by fire, it is **because** of the *arrogant oral activity* of Papal Rome; activity which will continue until the return of Christ.

11c- *and his body was **destroyed**, delivered to the fire to be burned*

Judgment strikes at the same time the *little horn* and the *ten civil horns* which supported it and participated in its sins according to Rev. 18:4. *The lake of fire of the second death* will devour and **annihilate them**.

Dan 7:12 *The rest of the animals were stripped of their power, but their lives were prolonged for a certain time.*

12a- *The other animals were stripped of their power*

Here, as in Rev. 19:20 and 21, the Spirit reveals that a different fate is in store for the ordinary sinners of paganism, being heirs of the original sin transmitted from Adam to the human masses of all earthly history.

12b- *but an extension of life was granted to them until a certain time*

This precision is intended to signify the advantage of previous empires in not having experienced the end of their domination at the end of the world as is the case for the 4th ^{Roman} animal under its last form of universal Christian government at the time of the return of Jesus Christ. The end of the 4th ^{is} marked by its complete destruction. After that, the earth will remain *formless and empty* in image of *the abyss* of Gen. 1:2.

Jesus Christ, the son of man

Dan 7:13 *I saw in the night visions, and behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near to him.*

13a- *I saw in the night visions, and behold, with the clouds of heaven one like a son of man came*

This appearance of the Son of Man sheds light on the meaning given to the judgment just mentioned. Judgment belongs to Christ. But at the time of Daniel, Jesus had not yet come, so God depicts what he will accomplish through his earthly ministry during his first coming to the earth of men.

13b- *he approached the Ancient of Days, and they brought him near to him.*

After his death, he will rise again, to present his perfect righteousness, which was sacrificed as an offering to the offended God, to obtain forgiveness for his faithful elect, selected and chosen by himself. The image presented teaches the principle of salvation obtained by faith in God's voluntary sacrifice in Christ. And it confirms its validity before God.

Dan 7:14 *And there was given him dominion, and glory, and a kingdom: that all people, nations, and languages should serve him. His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.*

14a- *He was given dominion, glory and a kingdom*

The data of this verse are summarized in these verses from Matt.28:18 to 20 which confirm that the judgment belongs to Jesus Christ: *Jesus, having approached, spoke thus to them: **All authority has been given to me in heaven and on earth** . Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to observe all that I have commanded you. And lo, I am with you always, even to the end of the age .*

14b- *and all peoples, nations, and languages **served him***

In absolute terms, it will be on the new earth, the old one renewed and glorified after the seventh millennium. But the redeemed will have been selected from all *peoples, nations, and men of all languages* by the unique salvation obtained by Jesus Christ because they **served him** during their life. In Rev. 10:11 and 17:15 this expression designates Europe and the Christianized Western world. We find in this group the *million* of the saved elect who serve God in verse 10.

14c- *and his kingdom will never be destroyed*

The details cited in Dan. 2:44 concerning him are confirmed here: *his reign will never be destroyed.*

Dan 7:15 *I, Daniel, was troubled in spirit within me, and the visions of my head troubled me.*

15a- *I, Daniel, was troubled in spirit within me*

Daniel's trouble is justified, the vision announces a peril for the saints of God.

15b- *and the visions of my head frightened me.*

Soon, his vision of Michael will produce the same effect on him, according to Dan. 10:8: *I was left alone, and I saw this great vision; my strength failed me, my face changed color and was disturbed, and I lost all strength.* Explanation: *the son of man and Michael* are one and the same divine person . *Dread* will characterize the reign of Rome, because in these two successive dominations, it

will not give the people holy dominators like Nebuchadnezzar, Darius the Mede and Cyrus 2 the Persian.

Dan 7:16 *And I came to one of them that stood by, and asked him the truth of all these things: and he told me, and gave me the interpretation thereof:*

16a- **Here begin the additional explanations given by the angel**

Dan 7:17 *These great beasts, which are four, are four kings, which shall arise out of the earth:*

17a- Note that this definition applies as much to the successions revealed in Dan.2 by the image of *the statue* as here in Dan.7, by that of the *animals* .

Dan 7:18 *But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.*

18a- Same comment as for the four successions. Here again, the fifth concerns the *eternal kingdom* of the elect that Christ builds on his victory **over sin** and death.

Dan 7:19 *Then I desired to know the truth about the fourth beast, which was diverse from all the others, exceeding terrible, which had teeth of iron and claws of brass, which devoured, brake in pieces, and stamped the residue with its feet;*

19a- *who had iron teeth*

Here we find, in the *teeth* , the *iron* already symbol of the hardness of the Roman Empire designated by *the legs* of the statue of Dan.2.

19b- and ***bronze nails*** .

In this additional information, the angel specifies: *and nails of bronze* . **The heritage of Greek sin** is thus confirmed by this impure material, an alloy which symbolized the Greek empire in ***the belly and thighs*** of the *statue* of Dan.2.

19c- *who ate, broke, and trampled underfoot what remained*

To eat , or to profit from the conquered things, which makes them grow – *to break* , or to constrain and destroy – *to trample underfoot* , or to despise and persecute – These are the actions that the two successive “Romes” and their civil and religious supporters will practice until the return of Christ. In Rev. 12:17: the Spirit designates the last “Adventists” by the word “*remnant*”.

Dan 7:20 *and the ten horns which were in his head, and the other which came up, and before which three fell, and the horn which had eyes, and a mouth speaking great things, and a greater appearance than others .*

20a- This verse brings a contradictory detail to verse 8. How does the “ *little horn* ” take here ***a greater appearance than the others?*** This is all its difference with the other *kings* of the *ten horns* . It is very weak and fragile and yet, by credulity and the fear of God that it claims to represent on earth, it dominates them and manipulates them at its will, except in rare exceptions.

Dan 7:21 *And I saw the same horn making war with the saints, and prevailing against them,*

21a- The paradox continues. She claims to embody the highest holiness and God accuses her of persecuting his saints. There is only one explanation then: she lies as she breathes. Her success is that of an immense, deceptive and devastating lie , very destructive of the path traced by Jesus Christ.

Dan 7:22 *Until the Ancient of days came and judged the saints of the Most High, and the time came that the saints possessed the kingdom.*

22a- Fortunately, the good news is confirmed. After the dark actions of papal Rome and its civil and religious supporters, the final victory will return to Christ and his chosen ones.

Verses 23 and 24 specify the order of succession

Dan 7:23 *He spoke to me thus: The fourth beast is a fourth kingdom which will be on the earth, diverse from all the kingdoms, and which will devour the whole earth, and will trample it down and break it in pieces.*

23a- The pagan Roman Empire in its imperial form between – 27 and 395.

Dan 7:24 *The ten horns are ten kings who will arise out of this kingdom. Another will arise after them, diverse from the first, and will subdue three kings.*

24a- It is thanks to this precision that we can identify these *ten horns* with the **ten** Christian kingdoms formed on the western territory of the collapsed and shattered Roman Empire. This territory is that of our present-day Europe: the EU (or EU).

Dan 7:25 *And he shall speak words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and the saints shall be given into his hand for a time, and times, and half a time.*

25a- *He will speak words against the Most High*

In this verse, God concentrates his denunciation of the sins he imputes to the Roman papal regime and its predecessor bishops of Rome, through whom the evil committed was popularized, justified, and taught to the ignorant multitudes. The Spirit lists the accusations, beginning with the most serious: *words against the Most High* himself. Paradoxically, the popes claim to serve God and represent him on earth. But it is precisely this pretension that constitutes the fault, for God in no way approves of this papal pretension. And consequently, everything that Rome falsely teaches about God affects him personally.

25b- *he will oppress the saints of the Most High*

The wicked persecution of *the saints* of verse 21 is here recalled and confirmed. Judgments are pronounced by religious tribunals bearing the name of "Holy Inquisition". Torture is used to force the innocent to admit their guilt.

25c- *and he will hope to change times and the law*

This accusation gives the reader the opportunity to reestablish the fundamental truths of worship of the true and only living God.

The beautiful order established by God was changed by the Roman religious. According to Exodus 12:2, God said to the Hebrews at the time of the exodus from Egypt: ***This month shall be for you the beginning of months; it shall be for you the first of months of the year***. This is an order, not a simple proposition. And since salvation comes from the Jews according to Jesus Christ, since the Exodus, everyone who enters into salvation also enters into the family of God where his order must reign and be respected. The true doctrine of salvation is this, and it has been since the time of the apostles. In Christ, the Israel of God took on a spiritual aspect, it is nonetheless his Israel for which he established his order and his doctrines. According to Rom.11:24, the converted pagan is grafted onto

the Hebrew root and trunk of Abraham, and not the other way around. Paul warns him against the unbelief that has become fatal for the rebellious Jews of the old covenant and it will be just as fatal for the rebellious Christians of the new; this directly concerns the Roman Catholic faith, and the study of Dan. 8 will confirm this, since 1843, for Protestant Christians.

We are only at the beginning of a long prophetic revelation where the divine accusation made in this verse is omnipresent so terrible and dramatic are the consequences. The times changed by Rome concern:

1 – the Sabbath rest of God's 4th ^{commandment}. The seventh day has been replaced since March 7, 321, by the first day, held by God as a profane day and the beginning of the week. Moreover, this first day was imposed by the Roman emperor Constantine I ^{when} it was dedicated to the worship of the "unconquered venerable sun," the sun deified by the pagans, already in Egypt, a biblical symbol of sin. Daniel 5 showed us how God punishes the outrages committed against him; man is thus warned and knows what awaits him when God judges him as he judged and put to death King Belshazzar. The Sabbath sanctified by God from the foundation of the world has the double characteristic of concerning *time and* divine law, as our verse mentions.

2 – The beginning of the year, which originally took place in spring, a word meaning first time, was changed to take place at the beginning of winter.

3 – According to God, the change of day occurs at sunset, in the order of night and day, not at midnight, because it is punctuated and marked by the stars that he created for this purpose.

The change in the law goes much further than the Sabbath. Rome did not defile the golden vessels of the temple; it allowed itself to change the original text of the words written by God with his finger on the stone tablets given to Moses. Things so holy that touching the ark in which they were kept was punished by God with immediate death.

25c- *and the saints will be delivered into his hands for a time, times, and half a time*

What does *a time* mean ? King Nebuchadnezzar's experience gives us the answer in Dan. 4:23: *They will drive you from men, and your dwelling will be with the beasts of the field; they will make you eat grass like oxen. **Seven times will pass over you**, until you know that the Most High rules in the kingdom of men and gives it to whomever he pleases.* After this harsh experience, the king says in verse 34: ***After the set time, I Nebuchadnezzar lifted up my eyes to heaven, and my mind returned to me . I blessed the Most High, and I praised and honored him who lives forever, whose dominion is an everlasting dominion, and whose kingdom endures from generation to generation .*** We can deduce that these *seven times* represent seven years since the duration begins and ends in the course of one's life. What God calls *a time* is therefore the time that the earth takes to complete one revolution of the sun. From this emerge many messages. God is symbolized by the sun and when a creature rises in pride, to put it in its place, God says to it: "Go around my divinity and learn who I am." For Nebuchadnezzar, seven revolutions are necessary but effective. Another lesson will concern the duration of the papal reign also prophesied by the term "*time*" in this verse.

Comparing with the experience of Nebuchadnezzar, God punishes Christian pride by delivering it to a **stupefaction for a time, times, and half a time** of prophetic years. From March 7, 321, pride and ignorance in stupidity make men agree to respect the order that changes a commandment of God; which the humble slave of Christ cannot obey, otherwise, he would cut himself off from his savior God.

This verse leads us to search for the real value and the dates of the beginning and end of this prophesied duration. We will discover that it represents 3 years and six months. In fact, this formula will reappear in Rev. 12:14 where it is paralleled with the formula *1260 days* of verse 6. Applying the code of Ezek. 4:5-6, *one day for one year*, will allow us to understand that it is really 1260 long and terrible years of suffering and death.

Dan 7:26 *Then the judgment will come, and they will take away his dominion, and it will be destroyed and annihilated forever.*

2a- Note the interest of this clarification: the judgment and the end of the domination of the popes occur at the same time. This proves that the judgment mentioned will not begin before the return of Christ. In 2021, the popes are still active, so the judgment cited in Daniel did not begin in 1844, Adventist brothers.

Dan 7:27 *And the kingdom and dominion, and the greatness of the kingdoms under the whole heaven, shall be given to the people, the saints of the Most High: and his kingdom is an everlasting kingdom, and all rulers shall serve and obey him.*

27a- The judgment is therefore well implemented after the return in glory of Christ and the rapture to heaven of his elect.

27b- *and all the rulers will serve him and obey him*

As examples, God shows us the three *rulers* presented in this book: the Chaldean king Nebuchadnezzar, the Mede king Darius, and the Persian king Cyrus 2.

Dan 7:28 *And here ended the words: and I, Daniel, was exceedingly troubled in my thoughts, and my face changed, and I laid up the words in my heart.*

28a- Daniel's confusion is still justified, because at this level the evidence for the identity of papal Rome still lacks strength; its identity remains a "hypothesis" that is already very convincing, but still, a "hypothesis." But Daniel 7 is only the second of the seven prophetic plates presented in this book of Daniel. And already, we have been able to see that the messages delivered in Dan.2 and Dan.7 are identical and complementary. Each new plate will bring us additional elements which, superimposed on the studies already done, will reinforce and strengthen the message of God which will thus become increasingly clear.

The hypothesis that the " *little horn* " of this chapter 7 is papal Rome remains to be confirmed. This will be done. But let us already remember this historical succession which concerns Rome, " *the 4th monstrous animal with iron teeth* ." It designates the Roman Empire followed by the " *ten horns* " of the free and independent European kingdoms which are succeeded, in 538, by the presumed papal " *little horn* ," this " *different king* ," before whom " *three horns or three kings* ," the Heruli, the Vandals and the Ostrogoths are brought low between 493 and 538 in verses 8 and 24.

Daniel 8

Dan 8:1 *In the third year of the reign of King Belteshazzar a vision appeared to me, Daniel, besides the vision which I had seen at the first.*

1a- Time has passed: 3 years. Daniel receives a new vision. In this one, there are only two animals which are clearly identified in verses 20 and 21 with the *Medes and Persians and the Greeks* who were in the previous visions the 2nd^{and} 3rd^{Empires} of the prophesied successions. With time, in the visions, the animals are more and more clearly in conformity with the rites of the Hebrews. Dan.8 presents *a ram and a goat* ; the animals offered in the sacrifice of the *Day of Atonement* of the Jewish rite. We can thus notice the symbol of sin in the superposition of the Greek empire: *the belly and the thighs of bronze* of Dan.2, *the leopard* of Dan.7 and *the Dan's goat*.8 .

Dan 8:2 *Now when I saw this vision, it seemed to me that I was in Shushan the palace, in the province of Elam; and in the vision I was by the river Ulai.*

2a- Daniel is in Persia near the Karun River, which was the Ulai in his time. The Persian *capital* and the *river*, symbol of a people, indicate a geographical reference point for the vision that God will give him. The prophetic messages therefore provide in this chapter valuable geographical data that were missing in chapters 2 and 7.

Dan 8:3 *And I lifted up mine eyes, and looked, and behold, a ram stood before the river, having two horns: and the horns were high: but one was higher than the other, and it came up last.*

3a- This verse summarizes the history of Persia represented by this *ram* whose *horn the highest* represents it because having been initially dominated by its ally

Mede, it rose above it lastly by the arrival in power of King Cyrus 2 the Persian, in 539, the last contemporary of Daniel according to Dan.10:1. But here, I point out a problem of real date, because the historians completely ignore the eyewitness testimony of Daniel who attributes, in Dan.5:31, the conquest of Babylon to the Mede king Darius who organized Babylon into 120 satrapies according to Dan.6:1. Cyrus came to power after the death of Darius so not in 539 but a little later, or on the contrary, the conquest by Darius could have taken place a little before the date – 539.

3b- A divine subtlety appears in this verse, in the form used to designate a small and a large horn. This confirms that the expression " *small horn* ," carefully avoided, is specifically and exclusively attached to the identity of Rome.

Dan 8:4 *I saw the ram smiting westward, northward, and southward; and no beast could stand before him, and there was none to deliver his victims; and he did what he pleased, and became strong.*

4a- The image of this verse illustrates the successive phases of the conquests of the Persians which lead them towards the empire, the domination of the king of kings.

In *the West* : Cyrus II made an alliance with the Chaldeans and the Egyptians between 549 and 539.

In *the north* : Lydia of King Croesus is conquered in – 546

In *the south* : Cyrus conquers Babylonia, succeeding the Mede king Darius after 539 BC and later the Persian king Cambyses II will conquer Egypt in 525 BC.

4b- *and he became powerful*

He reached the imperial *power* that made Persia the first empire prophesied in this chapter 8. It was the 2nd ^{empire} in the visions of Dan.2 and Dan.7. In this power the Persian empire extended to the Mediterranean Sea and attacked Greece which stopped it at Marathon in -490. The wars resumed.

Dan 8:5 *And as I looked diligently, behold, a goat came from the west, and walked over the face of all the earth, but touched not it: and the goat had a great horn between his eyes.*

5a- Verse 21 clearly identifies the goat: *The goat is the king of Javan, The great horn between his eyes is the first king* . *Javan* is the ancient name of Greece. Ignoring the weak Greek kings, the Spirit builds his revelation on the great Greek conqueror Alexander the Great.

5b- *behold, a goat came from the west*

Geographical indications are still given. The goat comes from the West, with the Persian Empire taken as the geographical reference point.

5c- *and walked all over the earth on its surface, without touching it*

The message is analogous to the four bird wings of the leopard of Dan. 7:6. It underlines the extreme rapidity of the conquests of this young Macedonian king who will extend his domination to the Indus River in ten years.

5d- *this goat had a large horn between its eyes*

The identity is given in verse 21: *The great horn between his eyes is the first king*. This king is Alexander the Great (543-523). The Spirit gives him the appearance of the Unicorn, a mythical fabulous animal. He thus denounces the

inexhaustible fertile imagination of a Greek society which invented fables applied to religion and whose spirit has crossed the centuries until our time in the deceptively Christian West. It is an aspect of *sin* which is confirmed by the image of the *goat*, the animal which played the role of *sin* in the sacred annual rite of the "Day of Atonement". The crucifixion of the Messiah Jesus accomplished in his divine perfection this rite was to cease after him ... by force, by the destruction of the temple and the Jewish nation by the Romans in 70.

Dan 8:6 *And he came unto the ram that had two horns, which I saw standing before the river, and ran upon him in his fury.*

6a- Alexander the Great launches his attack against the Persians whose king is Darius III. The latter is defeated at Issus, he flees leaving behind his bow, his shield, and his cloak, as well as his wife and his heir, in - 333. He will be killed later by two of his nobles.

6b- *and he ran upon him in all his fury*

This **fury** is historically justified. It was preceded by this exchange between Darius and Alexander: "Before Alexander meets Darius, the Persian king sends him gifts intended to underline their respective positions as king and child – Alexander is still at the time a young prince novice in the art of war (Branch I, line 89). Darius sends him a ball, a whip, a horse's bridle and a silver chest full of gold. A letter accompanying the treasure glosses its elements: the ball is so that he continues to play like the child he is, the bridle to teach him self-control, the whip to correct him and the gold represents the tribute that the Macedonians must pay to the Persian emperor.

Alexander shows no sign of anger, despite the messengers' fear. Instead, he asks them to congratulate Darius on his shrewdness. Darius, he says, knows the future, since he gave Alexander a bullet that represents his future conquest of the world, the bridle signifies that all will submit to him, the whip will be to punish those who dare to stand against him, and the gold suggests the tribute he will receive from all his subjects. A prophetic detail: Alexander had a horse to which he gave the name "Bucephalus," which means, with an augmentative prefix, "head." In all his battles, he will be at the "head" of his army, weapon in hand. And for "ten years," he will become the ruling "head" of the world covered by the prophecy. His notoriety will promote Greek culture and the *sin* that stigmatizes it.

Dan 8:7 *And I saw him come near unto the ram, and was wroth with him: and he smote the ram, and brake his two horns: but the ram was not strong enough to resist him: and he cast him to the earth, and trode him down: and there was none to deliver the ram.*

7a- The war launched by Alexander the Great: in – 333, at Issus, the Persian camp was defeated.

Dan 8:8 *The goat became very powerful; but when he was powerful, his great horn was broken, and in its place came up four great horns toward the four winds of heaven.*

8a- *his great horn broke*

In 323, the young king (– 356 – 323) died without an heir at the age of 32, in Babylon.

8b- *Four great horns rose up in its place, on the four winds of the heavens.*

The dead king's replacements were his generals: the Diadochi. There were ten of them at Alexander's death and for 20 years they fought each other to the point that at the end of the 20 years there were only four survivors. Each of them founded a royal dynasty in the country over which he ruled. The greatest was Seleucus, known as Nicator, who founded the "Seleucid" dynasty which ruled the kingdom of Syria. The second was Ptolemaios Lagos, who founded the "Lagid" dynasty which ruled Egypt. The third was Cassandros who ruled Greece, and the fourth was Lysimachus (Latin name) who ruled Thrace.

The geographically based prophetic message continues. The four cardinal points of the four winds of the heavens confirm the identity of the countries of the combatants concerned.

The return of Rome, the *little horn*

Dan 8:9 *And out of one of them came a **little horn** , and waxed great and great toward the south, and toward the east, and toward the glorious land.*

9a- The aspect of this verse describes the expansions of a kingdom that will in turn become a dominating empire. Now, in the previous lessons and in world history, the successor kingdom of Greece is Rome. This identification is further justified by the expression "little horn" which is this time, contrary to what was done for the shorter Median horn, clearly cited. This allows us to say that this "little horn" symbolizes, in this context, the growing republican Rome. For, it intervenes towards the East, as the world's policeman, often because it is called upon to settle a local conflict between opponents. And this is the precise reason that justifies the following image.

9b- *From one of them came out a **small horn***

The previous dominator was Greece, and it is from Greece that Rome comes to dominate in this eastern zone where Israel is located; Greece, one of the four horns.

9c- *which expands greatly towards the south, towards the east, and towards the most beautiful of countries.*

Roman growth began from its geographical location **towards the south** first. History confirms this, with Rome entering the Punic Wars against Carthage, present-day Tunis, around 250 BC.

The next phase of expansion took place **towards the east** , intervening in **one of the four horns** : Greece, around 200 BC. It was called there by the Greek Aetolian League to support it against the Achaean League (Aetolia against Achaean). Once on Greek soil, the Roman army would never leave it again, and the whole of Greece would become a Roman colony from 160 BC onwards.

From Greece, Rome continued its expansion by setting foot in Palestine and Judea, which in 63 BC became a province of Rome conquered by the armies of General Pompey. It is this Judea that the Spirit designates by this beautiful expression: **The most beautiful of countries** , an expression cited in Dan.11:16 and 42, and Ezek.20:6 and 15.

The hypothesis is confirmed, the " *little horn* " is Rome

This time, there is no longer any doubt, the papal regime of Dan. 7 is unmasked, and so, skipping over the useless centuries, the Spirit leads us to the tragic hour when, abandoned by the emperors, Rome resumes its domination under a religious form of Christian appearance to which it attributes the actions revealed by the symbols of the following verse 10. These are the actions of the "*different*" king of Dan. 7.

Imperial Rome and then Papal Rome persecute the saints

Two successive readings for this single verse

Dan 8:10 *And it mounted up even to the host of heaven, and cast down some of the host and of the stars to the earth, and trampled them.*

10a- *She rose up to the army of heaven*

By saying "*she*," the Spirit keeps Rome as its target, in the chronological sequence of its expansions, after various forms of government to which he alludes in Rev. 17:10, Rome reached the empire under the reign of the Roman emperor Octavian, known as Augustus. And it was in his time that Jesus Christ was born of the Spirit, in the still virgin body of Mary, the young wife of Joseph; both chosen for the sole reason of their belonging to the lineage of King David. After his death, once resurrected by himself as he had announced, Jesus entrusted his apostles and disciples with the mission of announcing the good news of salvation (the Gospel) in order to make elect people throughout the earth. At that time, Rome was confronted with Christian gentleness and pacifism; she in the role of the butcher, the disciples of Christ in that of the slaughtered lambs. At the cost of much martyred bloodshed, the Christian faith spread throughout the world, particularly in the capital of the empire, Rome. Persecuting imperial Rome rises up against the Christians. In verse 10, two actions of Rome overlap. The first concerns the imperial and the second, the papal.

In the imperial regime we can already attribute to him the actions cited:

She rose up to the army of heaven : she confronted the Christians. Behind this symbolic expression, *army of heaven* , is the Christian Chosen One according to which Jesus had already named his faithful: *citizens of the kingdom of heaven* . Moreover, Dan.12:3 compares the true *saints* to the *stars* which are also *the posterity* of Abraham of Gen.15:5. In the first reading, daring to martyr the sons and daughters of God already constitutes for pagan Rome an arrogant action and an unworthy and unjustified elevation . In the second reading, the claim of the bishop of Rome to lead as pope the Chosen One of Jesus Christ from 538 is also an arrogant action, and an even more unworthy and unjustified elevation .

she made part of this army and stars fall to the ground, and she trampled them : She persecutes them and puts them to death to distract her population in her arenas. The persecutors are mainly Nero, Domitian and Diocletian the last official persecutor between 303 and 313. In the first reading, this dramatic period is covered in Rev. 2 under the symbolic names of "*Ephesus* ", the time when John receives his divine Revelation called "Apocalypse" and of "*Smyrna* ". In the second reading, imputed to papal Rome, these actions are placed in Rev. 2 under the periods named "*Pergamum* " or, alliance violated or adulterous and "Thyatira" or, abominations and deaths. By saying, *and she trampled them*, the

Spirit imputes to the two Romes the same type of bloody actions. The verb *trampled* and its expression *trampled* are found imputed to pagan Rome in Dan. 7:19. But the action of *trampling* will continue until the end of the 2300 *evening-morning* of verse 14 of this chapter 8 according to the statement of verse 13: *How long will holiness and the army be **trampled** ?* This action is accomplished in the time of the Christian era and we must therefore impute it to papal Rome and its monarchical supporters; which history confirms. Let us nevertheless note an important difference. Pagan Rome only literally brings *down* the saints of Jesus Christ, whereas papal Rome, through its false religious instruction, brings them *down* spiritually, before persecuting them in turn literally.

Sporadic persecutions continued with alternations of peace until the arrival of Emperor Constantine Ist who put an end to the persecutions against Christians by the Edict of Milan, his Roman capital, in 313, which constitutes the end of the period of " *ten years* " of persecutions which characterize the " *Smyrna* " era of Rev. 2:8. By this peace, the Christian faith will gain nothing, and God, himself, will lose much. For without the barrier of persecution, the commitments of the unconverted to this new faith abound and multiply throughout the empire and especially in Rome where the blood of the martyrs has flowed the most.

It is therefore to this period that we can attach the beginning of the second reading of this verse. The one where Rome becomes Christian by obeying the orders of the Emperor Constantine who, in 321, has just made an edict which orders the change of the weekly day of rest: the seventh-day Sabbath is replaced by the first day of the week; at the time, dedicated by the pagans to the worship of the god " venerable unconquered sun ". This action is as serious as drinking *from the golden vessels of the temple* , but this time, God will not react, the hour of the final judgment will suffice. With its new day of rest, Rome will extend its Christian doctrine throughout the empire, and its local authority, the bishop of Rome will gain prestige and support, until the supreme elevation of the papal title given to him by decree, in 533, by the Byzantine emperor Justinian I.st It will be necessary to wait for the expulsion of the hostile Ostrogoths for the first reigning pope, Vigilius, to settle on his papal seat, in Rome, at the Lateran Palace built on Mount Caelian. The date 538 and the arrival of the first pope marks the accomplishment of the actions described in verse 11 which follows. But it is also the beginning of the 1260 days-years of reign of the popes and of all that concerns them and which was revealed in Dan.7. A continuing reign in which the saints are, once again, *trampled underfoot* , but this time, by the Roman papal religious domination and its civil supporters, the monarchs, and the height of it... in the name of Christ.

Specific actions of the established popery in 538

Dan 8:11 *And he magnified himself even to the captain of the host, and took away from him the continual ~~sacrifice~~ , and ~~cast down the place~~ and the base of his sanctuary.*

11a- *She rose to the head of the army*

This head of the army is logically and biblically Jesus Christ, according to Eph. 5:23: *for the husband is the head of the wife, as Christ is the head of the Church, which is his body, and of which he is the Savior.* The verb " *she rose up* " is well chosen, precisely because, in 538, Jesus is in heaven while the papacy is on earth. Heaven is beyond his reach but " *she rose up* " by making men believe that she replaces him on earth. From heaven, Jesus has little chance of avoiding the trap set for men by the devil. Moreover, why would he do so, when he himself delivers them into this trap and all its curses? For we have read, in Dan. 7:25, " *the saints will be delivered into his hands for a time, times (2 times) and a half time* "; They are delivered intentionally by the God Christ, because of the changed *times and the changed law* . The law modified in 321 by Constantine concerning the Sabbath, of course, but above all, *the law changed* by Roman papism, after 538 where there, it is not only the Sabbath which is affected and attacked, but the entire law which is reworked in the Roman version.

11b- *took away the perpetual ~~sacrifice from him~~*

I point out the absence of the word sacrifice in the original Hebrew text. That said, its presence suggests the context of the old covenant, but this is not the case, as I have just demonstrated. Under the new covenant, *sacrifice and offering* ceased, the death of Christ, *in the middle of the week* mentioned in Dan. 9:27, having rendered these rites useless. However, something remained of the old covenant: the ministry of the high priest and intercessor for the sins of the people who also prophesied the heavenly ministry that Jesus carried out in favor of his only elect redeemed by his blood since his resurrection. Christ ascended to heaven, what remained then to be taken from him? His priestly function, that is, his exclusive role as intercessor to forgive the sins of his elect. Indeed, since 538, the establishment on earth, in Rome, of a head of the Church of Christ has rendered the heavenly ministry of Jesus vain and useless. Prayers no longer pass through him, and sinners remain the bearers of their sins and their guilt toward God. Heb. 7:23 confirms this analysis, saying, " *But this man, because he abides forever, has an unchangeable priesthood* ." The change of the leader on earth justifies the abominable fruits borne by this Christless Christianity; fruits prophesied by God to Daniel. Why were Christians struck by this terrible curse? The following verse 12 will give the answer: *because of sin* .

The identification of the perpetual which has just been carried out will serve as a basis for the calculations using the durations 1290 and 1335 days-years which will be proposed in Dan.12:11 and 12; the established basis being the date 538, the moment when the *perpetual priesthood* was stolen by the earthly papal head.

11c- *and overturned ~~the place~~ the base of his sanctuary*

Because of the context of the new covenant, between the two possible meanings of the Hebrew word "mecon" translated as "place" I have retained its translation "base" which is just as legitimate and better adapted to the context of the Christian era targeted by the prophecy.

sanctuary is often mentioned , which can be confusing. However, it is possible not to be misled by the verb that marks the action that is done at the *sanctuary* .

Here in Dan.7:11: its *base is overthrown* by the papacy.

In Dan.11:30: it is *desecrated* by the Greek king Antiochus 4 Epiphanes, persecutor of the Jews in – 168.

In Dan.8:14 and Dan.9:26 it is not a question of ~~sanctuary~~ but of *holiness* . The Hebrew word "qodesh" is systematically mistranslated in all translations of the most common versions. But the original Hebrew text remains unchanged to testify to the original truth.

It should be noted that the term " *sanctuary* " refers exclusively to the place where God stands in person. Since Jesus rose from the dead and ascended to heaven, there is no longer any *sanctuary on earth* . *Overthrowing the basis of his sanctuary* therefore means undermining the doctrinal foundations concerning his heavenly ministry, which illustrates all the conditions of salvation. Indeed, once baptized, the called person must be able to benefit from the approval of Jesus Christ, who judges his faith on his works and consents or not to forgive his sins in the name of his sacrifice. Baptism marks the beginning of an experience lived under the just judgment of God and not its end. This means that when the direct relationship between the earthly elect and his heavenly intercessor is interrupted, salvation is no longer possible, and the holy covenant is broken. This is a terrible spiritual drama ignored by the human masses deceived and seduced since March 7, 321 and the year 538 in which the *perpetual priesthood* of Jesus Christ was taken away by the Pope for his own benefit. *To overthrow the base of his sanctuary* is also to impute to the 12 apostles who represent the base or foundation of the Chosen One, the spiritual house, a falsely Christian doctrine which justifies and legalizes sin against divine law; something that no apostle would have done.

Dan 8:12 *The host was given up with the daily sacrifice for sin; the horn cast down the truth to the ground, and prospered in what it did.*

12a- *The army was delivered with the perpetual sacrifice*

In more symbolic language this expression has the same meaning as that of Dan.7:25: *the army was delivered ...* But here the Spirit adds *with the perpetual*

12b - *because of sin*

That is, according to 1 John 3:4, because of the transgression of the *law changed* in Dan.7:25. For John said and wrote: *Whoever sins transgresses the law, and sin is the transgression of the law* . This transgression dates back to March 7, 321, and concerns, first of all, the abandonment of God's holy Sabbath; the Sabbath *sanctified* by him, since the creation of the world, on the unique and perpetual " *seventh day* ."

12c- *the horn threw the truth to the ground*

Truth is again a spiritual word that designates the law according to Psa.119:142-151: *Your law is truth...all your commandments are truth* .

12d- *and succeeds in his undertakings*

If the Spirit of the Creator God has announced it in advance, then do not be surprised to have ignored this deception, the greatest spiritual swindle in the entire history of men; but also, the most serious in its consequences of loss of human souls for God. Verse 24 will confirm saying: *His power will increase, but not by his own strength; he will make incredible ravages, he will succeed in his enterprises* , *he will destroy the powerful and the people of the saints.*

Preparation for Sanctification

In the lessons given by the religious rites of the old covenant, this subject of preparation for sanctification appears constantly. First, between the time of slavery and the entry into Canaan, the celebration of the Passover was necessary to sanctify the people whom God was going to lead to their national soil, Israel, the promised land. In fact, it took 40 years of trial of purification and sanctification for the entry into Canaan to be accomplished.

Likewise, concerning the Sabbath marked on the seventh day from sunset to sunset, a prior time of preparation was necessary. The six days of profane activities required a washing of the body and a change of clothing, these things were also imposed on the priest so that he could, without danger to his life, enter the holy place of the temple to officiate his ritual service.

The seven-day, 24-hour week of creation is modeled on the seven thousand years of God's plan for salvation. So the first six days represent the first six millennia during which God selects his elect. And the seventh^{and} final millennium constitutes the great Sabbath during which God and his elect, gathered in heaven, enjoy a true and complete rest. Sinners are all temporarily dead; except for Satan, who remains isolated on an unpopulated earth during this period of "a thousand years" revealed in Rev. 20. Before entering "heaven," the elect must be purified and sanctified. Purification is based on faith in the voluntary sacrifice of Christ, but sanctification is obtained by his help after baptism because, purification is imputed, that is, obtained in advance in the name of a principle of faith, but sanctification is the fruit actually obtained in his entire soul by the elect through his real cooperation with the living God Jesus Christ. It is obtained by a fight that he wages against himself, against his bad nature, in order to resist sin.

Daniel 9:25 will teach us that Jesus Christ came to die on a cross in order to obtain from his elect that they sin no more, because he came *to put an end to sin*. Now we have just seen in verse 12, the Christian Chosen One was delivered to papal despotism because of sin. A purification is therefore necessary to obtain sanctification *without which no one will see God* according to what is written in Heb.12:14: *Pursue peace with all people, and holiness, without which no one will see the Lord*.

Applied to the 2000 years of the Christian era from the death of Jesus Christ until his return in 2030, this time of preparation and sanctification will be revealed in the following verses 13 and 14. Contrary to the original belief of Adventists, this time is not that of judgment as described in Daniel 7 but that of sanctification made necessary because of the centuries-old legacy of sins legitimized by the abominable teaching of papal Rome. I would like to point out that the work of the Reformation, which began in the 13th^{century}, did not accomplish the purification and sanctification demanded in all justice by the thrice-holy and perfectly pure God the Savior.

Dan 8:13 *I heard a saint speaking; and another saint said to him who was speaking, How long will the vision be about the daily ~~sacrifice~~ and about the sin that makes desolate? How long will the sanctuary and the army be trodden down?*

13a- *I heard a saint speaking; and another saint said to the one who was speaking*

Only true *saints* become aware of the sins inherited from Rome. We will find them again in the vision scene presented in Dan. 12.

13b- *How long will the vision be fulfilled?*

The saints ask for a date that will mark the end of Roman abominations.

13c- *on the perpetual sacrifice*

The saints ask for a date that will mark the resumption of the **perpetual priesthood** by Christ.

13d- *and on devastating sin ?*

The saints ask for a date that will mark the return of the seventh-day Sabbath, the transgression of which is punished by Roman devastation and wars; and for its transgressors, this punishment will last until the end of the world.

13th- *How long will the sanctuary and the army be trampled?*

The saints are asking for a date that will mark the end of the **papal persecutions** applied against them, God's chosen saints.

Dan 8:14 *And he said unto me, Two thousand and three hundred days: and afterward shall the sanctuary be cleansed.*

14a- Since 1991, God has directed my study to this mistranslated verse. Here is its true translation of the Hebrew text.

And he said to me: Until the evening and morning two thousand three hundred and justified will be holiness.

As you can see, the term of the 2300 evenings and mornings aims at the **sanctification** of the elect selected by God from the date that will be determined for this term. The eternal justice obtained by baptism until then is called into question. The requirement of the thrice holy God, in Father, Son and Holy Spirit, has changed and has been reinforced by the necessity for the elect to no longer sin against the Sabbath, nor against any other ordinance coming from the mouth of God. The *narrow path* of salvation taught by Jesus is thus restored. And the model of the elect presented in **Noah, Daniel, and Job** justifies the million elect for the ten billion fallen of the last judgment of Dan. 7:10.

Dan 8:15 *While I, Daniel, saw this vision and was trying to understand it, behold, one who had the appearance of a man stood before me.*

15a- Logically, Daniel would like to understand the meaning of the vision and this will earn him in Dan.10:12, a justified approval from God, but he will never be entirely granted his wish as God's response in Dan.12:9 shows: *And he said, Go your way, Daniel: for these words are closed and sealed until the time of the end .*

Dan 8:16 *And I heard a man's voice in the midst of Ulai, and he cried out, and said, Gabriel, declare unto him the vision.*

16a- The image of Jesus Christ in the middle of the Ulai anticipates the lesson given in the vision of Dan. 12. The angel Gabriel, Christ's close servant, is charged with explaining the meaning of the entire vision from its beginning. Let us therefore follow carefully the additional information that will be revealed in the following verses.

Dan 8:17 *And he came nigh unto the place where I was: and as he drew near, I was afraid, and fell upon my face. And he said unto me, Pay attention, son of man: for the vision is of a time which shall be the end.*

17a- The vision of celestial beings will always have this effect on the man of flesh. But let us be attentive as he invites us. The time of the end concerned will begin at the end of the entire vision.

Dan 8:18 *And as he spake unto me, I lay with a deep sleep upon my face: and he touched me, and made me stand up where I was.*

18a- In this experience, God emphasizes the curse of the flesh which does not equal the purity of the celestial bodies of the faithful angels.

Dan 8:19 *And he said unto me, I will shew thee what shall be in the latter end of the indignation: **for the time is appointed for the end** .*

19a- The end of God's wrath will come, but this wrath is justified by Christian disobedience, a legacy of Roman papal doctrine. The cessation of this prophesied divine wrath will therefore be partial since it will only truly cease after the complete destruction of humanity at the glorious return of Christ.

Dan 8:20 *The ram which thou sawest, which had the horns, are the kings of Medes and Persians.*

20a- God's purpose is to give his chosen people guidelines so that they may understand the principle of the succession of symbols presented. The Medes and Persians mark the historical context of the beginning of the revelation. In Dan. 2 and 7 they were in second position.

Dan 8:21 *The goat is the king of Javan, and the great horn between his eyes is the first king.*

21a- In turn Greece is the second succession; the third in Dan.2 and 7.

21b- *The great horn between his eyes is the first king*

As we have seen, this is the great Greek conqueror, Alexander the Great. The large horn represents his offensive and warlike character, which King Darius III was wrong to humiliate, as it cost him his kingdom and his life. By placing this horn not on the forehead but between the eyes, the Spirit shows his insatiable lust for conquest, which only his death will stop. But the eyes also represent prophetic clairvoyance, and since his birth, an exceptional destiny has been announced to him by a seer, and he believes in his prophesied destiny throughout his life.

Dan 8:22 *And the four horns that arose in place of that broken horn are four kingdoms that shall arise out of that nation, but they shall not be as strong.*

22a- We find the four Greek dynasties founded by the four generals who succeeded Alexander, still alive after 20 years of wars between the ten they were at the beginning.

Dan 8:23 *And at the latter end of their dominion, when sinners are consumed, there shall stand up a king that is impudent and crafty.*

23a- Skipping the intervening times, the angel evokes the Christian era of the domination of papal Rome. In doing so, he indicates the main purpose of the given revelation. But this explanation brings another teaching that appears in the first sentence of this verse: *At the end of their domination, when sinners will be consumed.* Who then are these consumed sinners who precede the time of the papal regime? They are the rebellious national Jews who rejected Jesus Christ as

Messiah and savior, liberator, yes, but only from the sins committed and only in favor of those whom he recognizes by the quality of their faith. They were in fact *consumed* in 70 by the troops of Rome, them and their city of Jerusalem, and this for the second time after the destruction carried out under Nebuchadnezzar in - 586. By this action, God gave proof that the old alliance had ended since the death of Jesus Christ where in Jerusalem the veil of separation of the temple had been torn in two, from the top to the bottom, thus showing that the action came from God himself.

23b- *there will arise an impudent and crafty king*

This is the description that God gives of popery characterized according to Dan.7:8 by *its arrogance* and here by *its impudence* . He adds *and artful* . Artifice consists in veiling the truth and taking the appearance of what one is not. Artifice serves to deceive one's neighbor, this is what successive popes do.

Dan 8:24 *And he shall be great, but not by his own power: but he shall destroy exceedingly, and shall prosper, and shall destroy the mighty, and the holy people.*

24a- *His power will increase*

Indeed, described in Dan.7:8 as a “ *little horn* ,” verse 20 attributes to it “ *a greater appearance than the others* .”

24b- *but not by its own strength*

Here again, history confirms it, without the armed support of the monarchs, the papal regime could not have survived. The first support having been Clovis the Frankish king of the Merovingian dynasty and after it, that of the Carolingian dynasty and lastly, that of the Capetian dynasty, the support of the French monarchy has rarely failed it. And we will see that this support has a price to pay. This will be done as an example by the beheading of the French king Louis 16, of Queen Marie-Antoinette, of the monarchist courtiers and of the Roman Catholic clergy mainly responsible, by the guillotine installed in France in the capital and the provincial towns, by the French revolutionaries between 1793 and 1794; two eras of "Terrors" inscribed in letters of blood in the memory of humanity. In Rev. 2:22 this divine punishment will be prophesied in these terms: *Behold, I will cast her into a bed, and send **great tribulation** **has those who commit adultery with her**, unless they repent of their deeds. **I will put her children to death**; and all the churches will know that I am he who searches the minds and hearts, and I will reward each of you according to your deeds.*

24c- *he will wreak incredible havoc*

On earth no one can count them, but in heaven God knows their exact number and at the time of the punishment of the last judgment they will all be expiated, from the smallest to the most terrible, by their authors.

24d- *he will succeed in his undertakings*

How could he not succeed, when God gave him this role to punish the sin committed by his people who claim salvation won by Jesus Christ?

24th- *he will destroy the mighty and the people of the saints*

By posing as the representative of God on earth and threatening them with excommunication which would close their entrance to heaven, the papacy obtains the submission of the great and the monarchs of the western land, and even more

so by the small, rich or poor, but all ignorant, because of their incredulity and their indifference to divine truths.

From the beginning of the Reformation period, initiated by Peter Waldo in 1170, the papal regime reacted with fury by stirring up against the faithful servants of God, the only true saints who are always peaceful and docile, murderous Catholic leagues supported by the tribunals of the Inquisition of his false sanctity. The hooded judges who thus ordered appalling tortures of the saints and others, all accused of heresy against God and Rome, will all have to account for their exactions before the true God at the hour of the just last judgment prophesied in Dan. 7:9 and Rev. 20:9 to 15.

Dan 8:25 *Because of his prosperity and his craftiness, he will be arrogant in his heart and will destroy many who were at peace, and will rise up against the prince of princes; but he will be broken without hands.*

25a- *Because of his prosperity and the success of his tricks*

This *prosperity* suggests his enrichment which the verse links to *his cunning*. It is necessary, in fact, to use *cunning*, when one is small and weak to obtain from the rich, money and riches of all kinds which Rev. 18:12 and 13 lists.

25b- *he will have arrogance in his heart*

This, despite the lesson taught by the experience of King Nebuchadnezzar in Dan. 4 and the more tragic one of his grandson Belshazzar in Dan. 5.

25c- *he will destroy many men who lived peacefully*

Peacefulness is a fruit of true Christianity, but only until 1843. For before that date, and especially until the end of the French Revolution, at the end of the 1260 years of papal reign prophesied in Dan. 7:25, false faith is characterized by brutality that attacks or responds to brutality. It is only in these times that gentleness and peace make a difference. The rules set by Jesus have not changed since apostolic times; the chosen one is a sheep that agrees to be sacrificed, never a butcher.

25d- *and he will rise up against the chief of chiefs*

With this clarification, there is no longer any doubt. The *head*, cited in verses 11 and 12, is indeed Jesus Christ, the *King of kings and Lord of lords* who appears in the glory of his return in Rev. 19:16. And it is from him that the legitimate *perpetual priesthood* was taken away by Roman papism.

Dan 8:26 *And the vision of the evenings and mornings, which is spoken of, is true: but keep the vision secret from thee: for it is of times long past.*

26a- *And the vision of the evenings and mornings, which is in question, is true*

The angel attests to the divine origin of the prophecy of the "2300 evening-morning" of verse 14. He therefore draws attention, finally, to this enigma which will have to be clarified and understood by the elect saints of Jesus Christ when the time comes to do so.

26b- *Keep this vision secret from you, for it refers to times long past.*

Indeed, between the time of Daniel and ours, about 26 centuries have passed. And so we find ourselves in *the time of the end* where this mystery must be clarified; this will be done, but not before the study of Dan. 9 which will provide the essential key to carrying out the proposed calculations.

Dan 8:27 *I, Daniel, was many days faint and sick; then I arose and did the king's business. I was astonished at the vision, but no one knew it.*

27a- This detail concerning Daniel's health is not personal. It reflects for us the extreme importance of receiving from God the information concerning the 2300 prophesied evenings and mornings; for just as illness can lead to death, ignorance of the enigma will condemn to eternal spiritual death the last Christians who will live at the *time of the end* .

Daniel 9

Dan 9:1 *In the first year of Darius the son of Ahasuerus, of the seed of the Medes, who had begun to reign over the kingdom of the Chaldeans,*

1a- According to the eyewitness testimony of Daniel, therefore undeniable, we learn that King Darius of Dan.5:30 is the son of Ahasuerus, of the race of the Medes; the Persian king Cyrus 2 has therefore not yet replaced him. The first year of his reign is the one in which he has just conquered Babylon, thus taking it from the Chaldeans.

Dan 9:2 *In the first year of his reign, I, Daniel, saw by the books that seventy years should be spent in the desolations of Jerusalem, according to the number of years which the Lord had spoken to Jeremiah the prophet.*

2a- Daniel refers to the prophetic writings of Jeremiah, the prophet. He gives us a beautiful example of faith and trust that unites the servants of God under his gaze. He thus confirms these words of 1 Cor. 14:32: *The spirits of the prophets are subject to the prophets* . Daniel lived in Babylon for a large part of the 70 years prophesied for the deportation of the Hebrew people. He is also interested in the subject of his return to Israel, which according to him should be quite close. In order to obtain answers from God, he addresses a magnificent prayer to Him that we will study.

The model prayer of a saint's faith

The first lesson of this chapter 9 of Daniel is to understand why God wanted it to appear in this part of the book of Daniel.

In Dan.8:23, through the prophetic announcement of the *consumed sinners* , we received confirmation that the Jews of the nation Israel were again condemned and destroyed by fire by the Romans in 70, because of all the things that Daniel will confess in his prayer. Now who was this Israel presented in the first covenant with the living God from Abraham to the 12 apostles and disciples of Jesus Christ, himself being Jewish? Only a sample of the whole of humanity, because since Adam, men are the same apart from their skin color which goes

from very light to very dark. But whatever their race, their ethnicity, things transmitted genetically from father and mother to sons and daughters, their mental behavior is identical. According to the principle of the daisy's petals, "I love you, a little, a lot, passionately, madly, not at all", men reproduce this range of feelings towards the living God creator of all things when he discovers his existence. Also, the great Judge sees among those who claim to be his followers, faithful people who love and obey him, others who claim to love him, but disobey him, others who live their religion in indifference, still others who live it with a hard and bitter heart that makes them fanatics and in the extreme, they cannot bear contradiction and even less reproaches and support the killing of the unbearable opponent. These behaviors were found among the Jews, as they are still found among men all over the planet Earth and in all religions which, however, are not equal.

Daniel's prayer comes to question you, in which of these behaviors do you recognize yourself? If it is not that of one who loves God and obeys him in testimony of his faithfulness, question your conception of faith; repent and give God a fruit of sincere and real repentance as Daniel will do.

The second reason for the presence of this prayer in this chapter 9 is that the cause of the last destruction of Israel, in the year 70 by the Romans is treated and developed there: the first coming of the Messiah on the earth of men . And having rejected this Messiah whose only faults were the perfection of his works which condemned them, the religious leaders raised the people against him, by slanderous accusations all dismantled and contradicted by the facts. Also they based their final accusation on a divine truth, by accusing him, a man, of claiming to be the Son of God. The soul of these religious leaders was black as the coal of a burning hearth which will consume them in the time of righteous anger. But the greatest fault of the Jews is not to have killed him, it is not to have recognized him after his divine resurrection. Faced with the miracles and good works performed by his twelve apostles, they hardened themselves like Pharaoh in his time and bore witness to this by killing the faithful deacon Stephen, whom they themselves stoned without resorting this time to the Romans.

The third reason for this prayer is that it takes on the role of a final, desolate statement at the end of a long experience lived in relation to God ; a testimony, a sort of testament left by the Jewish alliance to the rest of humanity. For it is in this deportation to Babylon that the demonstration prepared by God ceases. It is true that the Jews will return to their national soil, and that for a time, God will be honored and obeyed, but fidelity will quickly disappear, to the point that their survival can only be justified for their last test of faith based on the first coming of the Messiah, for he must be, a son of Israel, a Jew among the Jews.

The fourth reason for this prayer is that the sins stated and confessed were all committed and repeated by Christians in their era, from the abandonment of the Sabbath on March 7, 321, until our time . The last official institution blessed since 1873 and individually since 1844 has not escaped the curse of time, since Jesus vomited it out in 1994. The study of the last chapters of Daniel and the book of Revelation will explain these dates and the last mysteries.

Now let us listen carefully to Daniel speaking to Almighty God.

Dan 9:3 *I set my face unto the Lord God, to seek by prayer and supplication, with fasting, and in sackcloth and ashes.*

3a- Daniel is now old, but his faith does not weaken, and his connection with God is preserved, nourished and maintained. In his case, his heart being deeply sincere, fasting, sackcloth and ashes *carry* real meaning. These practices indicate the strength of his desire to be heard and answered by God. Fasting shows the superiority given to God's response compared to the pleasures of eating. There is in this approach the idea of saying to God I no longer want to live without your response, without going so far as to commit suicide.

Dan 9:4 Then *I prayed to the LORD my God and confessed, saying, O Lord, the great and awesome God, who keeps covenant and shows mercy to those who love you and keep your commandments.*

4a- *Lord, great and awesome God*

Israel is in deportation to Babylon and has thus paid to learn that God is great and terrible.

4b- *You who keep your covenant and show mercy to those who love you and keep your commandments!*

Daniel shows that he knows God since he draws his arguments from the text of the second of God's ten commandments, which the unfortunate Catholics do not know throughout the centuries of darkness, because sovereignly, the papacy took the initiative to remove it from its version of the ten commandments, because a commandment focused on the flesh was added to keep the number at ten; a fine example of impudence and deception denounced in the previous chapter.

Dan 9:5 *We have sinned, we have committed iniquity, we have acted wickedly and rebelled, we have turned aside from your commandments and your judgments.*

5a- It could not be more true and clear because it was these faults which led Israel into deportation, except that Daniel and three of his companions were not guilty of this kind of faults; this does not prevent him from espousing the cause of his people by carrying with him the burden of his guilt.

It is then that we must realize in 2021 that we, Christians, also serve this same God who does not change according to his declaration in Mal. 3:6: *For I am the Lord, I change not; and you, O children of Jacob, are not consumed* . It would be appropriate to say "not yet consumed." For since Malachi wrote these words, Christ presented himself, the children of Jacob rejected him and put him to death, and in accordance with the word prophesied in Dan. 8:23, they ended up being consumed in 70 by the Romans. And if God does not change, this means that unfaithful Christians who transgress his commandments, including, first and foremost, the sanctified Sabbath, will be struck even harder than the Hebrews and the national Jews in their time.

Dan 9:6 *We have not listened to your servants the prophets, who spoke in your name to our kings, to our princes, to our fathers, and to all the people of the land.*

6a- It is true, the Hebrews are guilty of these things, but what about the Christians who, even in the last institution established by him, are guilty of the same actions?

Dan 9:7 *Yours, O Lord, is righteousness, but ours is confusion of face this day, to the men of Judah, to the inhabitants of Jerusalem, and to all Israel, near and far off, in all the countries where you have driven them because of their trespasses against you.*

7a- The punishment of Israel was terrible, there were many deaths and only the survivors were lucky enough to be deported to Babylon and from there scattered throughout all the countries of the Chaldean Empire and the Persian Empire that succeeded it. The Jewish nation was dissolved in foreign countries and yet, according to his promise, God will soon reunite the Jews on their national soil, the land of their fathers. What power and what power does this living God not have! In his prayer, Daniel expresses all the repentance that this people must show before returning to their holy land, but only when God is at their side.

Daniel confesses Jewish infidelity punished by God, but then what punishment for Christians who do the same? Deportation, or death?

Dan 9:8 *O Lord, to us is shame of face, to our kings, to our princes, and to our fathers, because we have sinned against thee.*

8a- The terrible word, the word "sin," is cited. Who can put an end to the sin that causes such great suffering? This chapter will provide the answer. One lesson is worth taking away and remembering: Israel suffered the consequences of the choices and behaviors of the kings, leaders, and fathers who ruled it. Here, then, is an example where disobedience to corrupt leaders can be encouraged to remain in God's blessing. This is the choice Daniel and his three companions made, and they are blessed for it.

Dan 9:9 *With the Lord our God there is mercy and forgiveness, because we have rebelled against him.*

10a- In a situation of sin, there remains only one hope: to rely on the good, merciful God so that he may grant his forgiveness. The process is perpetual; the Jew of the old covenant and the Christian of the new have the same need for forgiveness. Here again, God is preparing a response for which he will have to pay dearly.

Dan 9:10 *We have not obeyed the voice of the LORD our God, to walk in his laws, which he set before us by his servants the prophets.*

10a- This is also the case for Christians in the year 2021.

Dan 9:11 *All Israel have transgressed your law, and have turned aside from obeying your voice. Therefore the curses and the imprecations that are written in the law of Moses the servant of God are poured out on us, because we have sinned against God.*

11a- In the law of Moses, God indeed warned Israel against disobedience. But after him, the prophet Ezekiel, contemporary of Daniel, deported 13 years after Daniel, that is, 5 years after King Jehoiachin, brother of Jehoiakim, whom he succeeded, found himself captive at the Chebar River located between the Tigris and the Euphrates. There God inspired him and had him write messages that we find today in our Bible. And it is in Ezek. 26 that we find a succession of punishments whose model is found applied spiritually, but not only, in the seven trumpets of the Apocalypse in Rev. 8 and 9. This surprising resemblance confirms

that God really does not change. Sins are punished in the new covenant as they were in the old one.

Dan 9:12 *And he hath fulfilled his words which he spake against us, and against our princes that judged us, and hath brought upon us **a great calamity** , such as hath not been like unto Jerusalem under all heaven.*

12a- God has not weakened, he fulfills his announcements to bless or curse with the same care, and the " *calamity* " that struck Daniel's people is intended to warn the nations who learn these things. But what do we see? Despite the testimony written in the Bible, this lesson remains ignored even by those who read it. Remember this message: God is preparing for the Jews and after them, for the Christians two other *great calamities* which will be revealed in the rest of the book of Daniel.

Dan 9:13 *As it is written in the law of Moses, all this evil is come upon us; yet we have not prayed to the LORD our God, nor turned from our iniquities, nor understood thy truth.*

13a- Contempt for the things that God has written in the Bible is perpetual, too, in 2021 Christians are also guilty of this fault and they believe that God will not contradict them. They also do not turn away from their iniquities and are not more attentive to this biblical truth but so important for our end time, its prophetic truth revealed intensely and comprehensibly, since the keys to understanding are in the Bible itself.

Dan 9:14 *The LORD hath watched against this evil, and brought it upon us: for the LORD our God is righteous in all that he hath done: but we have not obeyed his voice.*

14a- What more can be said? Truly! But know well that a much greater calamity has been prepared by God for present-day humanity, and for the same cause. It will come, between 2021 and 2030, in the form of a nuclear war which has the divine mission *to kill a third of mankind* according to Rev. 9:15.

Dan 9:15 *And now, O Lord our God, who hast brought his people out of the land of Egypt with a mighty hand, and hast made himself a name as it is this day, we have sinned, we have committed iniquity.*

15a- Daniel reminds us why unbelief is condemned by God. On earth, the existence of the Jewish people testifies to this extraordinary fact due to a supernatural power, the exodus of the Hebrew people from Egypt. Their entire history rests on this miraculous fact. We do not have the opportunity to witness this exodus, but no one can deny that the descendants of this experience are still among us today. And to better exploit this existence, God delivered this people to Nazi hatred during the Second World War. Humanity's attention was thus directed to the survivors who obtained in 1948 their resettlement on the soil of their ancient homeland lost since 70. God only allowed to fall on their heads the words of their fathers who had said to the Roman governor Pontius Pilate about Jesus, in order to obtain his death, I quote "his blood be on us and on our children." God heard them to the letter. But Christians of all denominations have shamefully ignored this divine lesson, and one can understand why, since they all share their curse. The Jews rejected the Messiah, but the Christians despised his laws. God's condemnation of both is therefore perfectly justified.

Dan 9:16 *Lord, according to your great mercy, let your anger and your fury turn away from your city Jerusalem, from your holy mountain; for because of our sins and the iniquities of our fathers, Jerusalem and your people have become a reproach to all who are around us.*

16a- Daniel here takes up an argument that Moses had presented to God: what will the people who witness the punishment of his people say? God is aware of the problem since he himself declares about the Jews, through the mouth of Paul in Rom.2:24: *For the name of God is blasphemed among the Gentiles because of you, as it is written* . He is alluding to the text of Ezek.16:27: *And behold, I have stretched out my hand against you, I have diminished the portion that I had assigned you, I have delivered you over to the will of your enemies, the daughters of the Philistines, who have been ashamed of your criminal conduct* . In his compassion, Daniel still has much to learn about the judgment that God brings to his city Jerusalem. But when he says, " *Jerusalem and your people are a reproach to all who surround us* ," he is not wrong, for if the punishment of Israel had produced in the pagans a salutary fear and the desire to serve this true God, the punishment would have had a real interest. But this sad experience bore little fruit, not insignificant for all that, since we owe to it the conversion of King Nebuchadnezzar and King Darius the Mede.

Dan 9:17 *Now therefore, O our God, hear the prayer and the supplications of thy servant, and cause thy face to shine upon thy sanctuary that is desolate for the Lord's sake.*

17a- What Daniel asks will be granted, but not because God loves him, but simply because this return to Israel and the rebuilding of the temple are part of his plan. However, Daniel is unaware that the temple, which will indeed be rebuilt, will be destroyed again in 70 by the Romans. This is why the information he will receive in this chapter 9 will cure him of the very Jewish importance he still gives to the stone temple built in Jerusalem; the temple of Christ's flesh will soon render it vain, and for this reason, it will be destroyed again in 70 by the Roman armies.

Dan 9:18 *Incline your ear, O my God, and hear! Open your eyes and see our ruins, and the city which is called by your name! For we do not present our supplications to you for our righteousness, but for your great mercies.*

18a- It is true that God had chosen Jerusalem to make it the place sanctified by his glorious presence. But the place is holy only when God is there, and since the year -586, this was no longer the case. And, on the contrary, the ruins of Jerusalem and its temple testified to the impartiality of his justice. This lesson was necessary so that men would regard the true God as a living being who sees, judges, and reacts unlike the idolatrous pagan divinities who only have relations with the bad angels of the devil's camp. The faithful man serves God but the unfaithful man uses God to give himself religious legitimacy towards those around him. The *compassion* of God to which Daniel appeals is real and he will soon give the most beautiful proof of it, in Jesus Christ.

Dan 9:19 *Hear, O Lord; forgive, O Lord; attend, O Lord; do it, and do not delay, for your sake, O my God; for your city and your people are called by your name.*

19a- Daniel's advanced age justifies his insistence because, like Moses, his dearest personal desire is to be able to experience this return to his "holy" land. He

wishes to witness the resurrection of the holy temple which will once again bring glory to God and Israel.

Dan 9:20 *While I was still speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplications unto the LORD my God for the holy mountain of my God;*

20a- It is not surprising that God loves Daniel; he is a model of humility that delights Him and meets the criterion of holiness that He demands. Every man is fallible as long as he lives in a body of flesh and Daniel is no exception. He confesses his sins, aware of his extreme weakness as we all must. But his personal spiritual quality cannot cover the sin of the people, for he is only a man, himself imperfect. The solution will come from God in Jesus Christ.

Dan 9:21 *While I was still speaking in prayer, the man Gabriel, whom I had seen before in a vision, flew swiftly toward me at the time of the evening sacrifice.*

21a- The time chosen by God for Gabriel's visit is that of the evening offering, that is, that of the *perpetual sacrifice* of a *lamb* which prophesies *evening and morning* the future voluntary offering of the perfectly holy and innocent body of Jesus Christ. He will die crucified to atone for the sins of his only elect who constitute his only true people. The link with the revelation which will be given below, to Daniel, is therefore established.

End of the prayer: God's response

Dan 9:22 *And he taught me, and talked with me, and said unto me, Daniel, now am I come to give thee understanding.*

22a- The expression "open your mind" means that until then, the mind was closed. The angel speaks of the subject of God's saving plan which was kept hidden until the moment of his meeting with the prophet chosen by God.

Dan 9:23 *And when thou beganst to pray, the word went out, and I come to tell thee; for thou art beloved. Attend unto the word, and understand the vision.*

23a- *When you began to pray, the word came out*

The God of heaven had organized everything, the moment of the meeting at the hour of the perpetual and the angel Gabriel designates Christ by "the Word" as John will do at the beginning of his Gospel: *the word was made flesh* . The angel comes to announce to him "the Word" which means that he comes to announce to him the coming of the Christ prophesied since Moses according to Deut.18:15 to 19: *The Lord your God will raise up for you a Prophet from among you, from your brothers, like me; you shall listen to him! He will answer the request that you made to the Lord your God at Horeb, on the day of the assembly, when you said: Let me not hear the voice of the Lord my God, nor see this great fire any more, so that I do not die. The Lord said to me: What they have said is good. I will raise up for them from among their brothers a prophet like you , I will put my words in his mouth, and he will speak to them everything I command him . And whoever does not listen to my words that he speaks in my name, I will require them to account . But the prophet who presumes to speak a word in my name that I have not commanded him to speak, or who speaks in the name of other gods, that prophet shall surely be put to death.*

This text is fundamental to understanding the Jews' guilt in their rejection of the Messiah Jesus because he met all the prophesied criteria for his coming. Taken from among men and transmitter of the divine word, Jesus corresponded to this description and the miracles he performed testified to divine action.

23b- *for you are a beloved*

Why does God love Daniel? Simply because Daniel loves him. Love is the reason God created the life of free creatures before him. It is his need for love that justified the very high price he will have to pay to obtain it from some of his earthly human creatures. And at the price of his death, which he will have to pay, those he will select will become his companions for eternity.

23c- *Be attentive to the word, and understand the vision!*

Which word is it: the word of the angel or the divine "Word" hidden in Christ? What is certain is that both are possible and complementary because the vision will concern "the Word" who will come in the flesh in Jesus Christ. Understanding the message is therefore of the utmost importance.

The 70 Weeks Prophecy

Dan 9:24 *Seventy weeks are determined upon your people and upon your holy city, to finish the transgression, to make an end of sins, to make reconciliation for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy, and to anoint the Most Holy Place.*

24a- *Seventy weeks have been cut off from your people and from your holy city*

The Hebrew verb "hatac" means in the first sense to cut or slice ; and only in the figurative sense, "to determine or fix". I retain the first meaning, because it gives a meaning to this action of Abraham which concretizes his alliance with God by a sacrifice, in Gen. 15:10: *Abram took all these animals, cut them in the middle, and put each piece opposite the other; but he did not divide the birds* . This rite illustrated the alliance made between God and his servant. This is why, this verb "to cut" will take on its full meaning in "the alliance made with many for one week" in verse 27. These "many" are the national Jews for whose benefit, the benefit of faith in the crucified Christ is presented first. The second interest of this verb to cut is that the 70 weeks of years of this chapter 9 are cut on the "2300 evening-morning" of Dan. 8:14. And a lesson emerges from this chronology that places the Christian faith before the Jewish faith. In this way, God teaches us that in Jesus Christ he gives his life to offer it as a ransom for every believer worthy of his salvation in all humanity. The old covenant was therefore to disappear when Jesus shed his blood to cut off his new covenant with the elect of the whole earth.

The book of Daniel aims to teach this universal salvation by presenting us with the conversions of the kings contemporary with Daniel: Nebuchadnezzar, Darius the Mede and Cyrus the Persian.

The message is a solemn warning that threatens the Jewish people and their holy city, Jerusalem, to which a period of 70 weeks is given. Here again, the code of Ezek. 4:5-6 gives a day as a year; the duration represents a total of 490 years. Daniel must have difficulty understanding the meaning of a threat against his city, which is already in ruins.

24b- *to put an end to transgressions and to put an end to sins*

Imagine what goes through Daniel's mind when he hears these things, having just called upon God in prayer to obtain forgiveness for his sins and the sins of his people. He will quickly understand what is involved. But we ourselves understand well the divine requirement expressed. God wants to obtain from his elect that he saves them, that they sin no more, that they put an end to their transgressions of his laws, thus putting an end to sins in accordance with what will be written by the apostle John in 1 John 3:4: *Whoever sins transgresses the law, and sin is the transgression of the law* . This objective is addressed to men who must fight their evil nature in order to sin no more.

24c- *to atone for iniquity and bring about eternal righteousness*

For the Jew Daniel , this message evokes the rite of the "Day of Atonement," an annual festival celebrating the removal of sins through the sacrifice of a goat. This typical symbol of sin represented Greece in Dan. 8, and its presence placed the prophecy in the spiritual atmosphere of this "Day of Atonement." But how can the death of a goat take away sins if the deaths of other animals sacrificed during the year have not succeeded in removing them? The answer to this dilemma is given in Heb. 10:3-7: *But in these sacrifices there is a remembrance of sins year after year; **for it is impossible that the blood of bulls and of goats should take away sins*** . Therefore, when Christ came into the world, he said, *Sacrifice and offering you did not desire, **but a body you prepared for me** ; in burnt offerings and sacrifices for sin you took no pleasure. Then I said, **Behold, I come** (In the volume of the book it is written about me) **to do, O God, your will*** . The explanations given by the apostle Paul are very clear and logical. It follows that God reserved for himself, in Jesus Christ, the work of expiation for the sins announced by the angel Gabriel to Daniel. But where was Jesus Christ in this rite of the "day of atonement"? His perfect personal innocence, which symbolically made him the paschal lamb of God who takes away the sins of the world, took upon himself the sins of his elect symbolized by the goat of the rite of atonement. The lamb was hidden by the goat so that the lamb died for the goat which he had taken upon himself. By accepting his death on the cross to atone for the sins of his elect, sins which he took upon himself, in Christ God gave them the most beautiful proof of his love for them.

24d- *and bring eternal justice*

This is the happy consequence of the death of the Savior Messiah. This righteousness that man, since Adam, could not produce is imputed to the elect so that by their faith in this demonstration of divine love, by pure grace, the perfect righteousness of Jesus Christ is imputed to them , initially, until the fight of faith overcomes sin. And when this disappears entirely, the righteousness of Christ is said to be imputed. The student becomes like his Master. It is on these doctrinal foundations that the faith of the apostles of Jesus was built. Before time and dark powers transformed them, thus widening the narrow path taught by Jesus Christ. This **righteousness** will be **eternal** only for the faithful elect, those who hear and respond by obedience to the just demands of God.

24th- *to seal the vision and the prophet*

That is, so that the vision is fulfilled by the appearance of the announced prophet. The verb to seal alludes to the seal of God which thus gives to the prophecy and to the prophet who will present himself an authority and a complete and indisputable divine legitimacy. The work which will be accomplished is sealed with his divine royal seal. The symbolic number of this seal is the "seven: 7". It also designates the fullness which characterizes the nature of the creator God and that of his Spirit. At the basis of this choice, there is the construction of his project over seven thousand years, which is why he divided time into weeks of seven days like the seven thousand years. The prophecy of the 70 weeks, thus gives a role to the number (7) the seal of the living God in Apo.7. The verses which follow will confirm the importance of this number "7".

24f- *and to anoint the Holy of Holies*

This is the anointing of the Holy Spirit that Jesus will receive at the time of his baptism. But let us not be mistaken, the dove that landed on him from heaven had only one purpose, that of convincing John that Jesus was indeed the announced Messiah; heaven bearing witness to him. On earth, Jesus was always the Christ and in the form of selected questions posed to the priests, his teaching in the synagogue at the age of 12 is proof of this. For his people, among whom he was born and raised, his official mission was to begin at his baptism in the autumn of the year 26 and he was to give his life in the spring of the year 30. The title Holy of Holies designates him worthily since he embodies in the form of flesh the living God who terrified the Hebrews in the time of Moses. But the living Holy of Holies had on earth a material symbol: the most holy place or sanctuary of the temple of Jerusalem. It was a symbol of heaven, that dimension inaccessible to humanity where God and his angels reside. The seat of divine judgment and the place of his throne, God as Judge awaited the blood of Christ to validate the forgiveness of the sins of the chosen ones selected over the 6 millennia set for this selection. The death of Jesus thus accomplished the ultimate "feast of atonement." Forgiveness was obtained, and the ancient sacrifices approved by God were all validated. The anointing of the Holy of Holies took place on the Day of Atonement by sprinkling the blood of the slaughtered goat on the mercy seat, the altar placed above the ark containing God's transgressed commandments. For this action, once a year, the high priest was authorized to enter beyond the veil of separation into the Most Holy Place. Thus after his resurrection, Jesus brought to heaven the atonement of his blood in order to receive dominion, the legitimacy to save his elect by the imputation of his righteousness and the right to condemn unrepentant sinners, including the evil angels and their leader Satan, the devil. The Holy of Holies, also designating heaven, the blood shed by Jesus on earth, will allow him, in Michael, to drive the devil and his demons from heaven, something revealed in Rev. 12:9. Thus, the error of the Jewish religious was not to understand the prophetic character of the annual "day of atonement". They wrongly believed that the animal blood offered in this celebration could validate another animal meaning shed during the year. Man made in the image of God; the animal produced by earthly life, how can we justify an equality of value for the two species?

Being God, Jesus Christ was Himself the anointing oil as the Holy Spirit and in ascending to heaven He brings with Him the anointing of His legitimacy earned on earth.

The key to calculations

Dan 9:25 *Know therefore and understand: from the time that the commandment was given to build Jerusalem until the Anointed One, the Prince, shall be seven weeks and threescore and two weeks: the streets and the ditches shall be built, but in perilous times.*

25a- *Know this, then, and understand!*

The angel is right to call Daniel to attention because he is dealing with data that requires great spiritual and intellectual concentration; for calculations will have to be made.

25b- ***From the time that the word was spoken that Jerusalem would be rebuilt until the Anointed One, the Leader***

This part of the verse alone is of paramount importance because it summarizes the purpose of the vision. **God gives his people, who are waiting for their Messiah, the means to know in what year he will appear before them**. And this moment when the word announced that Jerusalem will be rebuilt must be determined according to the duration of the prophesied 490 years. For this decree of reconstruction, in the book of Ezra, we find three possible decrees ordered successively by three Persian kings: Cyrus, Darius, and Artaxerxes. It turns out that the decree established by the last in -458, allows the completion of the 490 years in the year 26 of our era. It will therefore be this decree of Artaxerxes that should be retained, taking into account the season in which it was written: spring according to Ezra 7:9: *he left Babylon on the first day of the first month, and arrived in Jerusalem on the first day of the fifth month, the good hand of his God being upon him*. The year of the king's decree is given in Ezra 7:7: *And many of the children of Israel, priests and Levites, singers, porters, and Nethinims, came also to Jerusalem, in the seventh year of King Artaxerxes*.

Since the decree's departure is spring, the Spirit targets the spring Passover for his prophecy, when Jesus Christ died crucified. Calculations will lead us to this goal.

25c- *there are seven weeks and sixty-two weeks, the squares and the ditches will be restored, but in troublesome times.*

We have 70 weeks at the start. The angel mentions 69 weeks, that is; 7 + 62. The first 7 weeks lead to the time of the recovery of Jerusalem and the temple, in difficult times because the Jews work under the permanent adversity of the Arabs who came to settle in the area left free by their deportation. This verse from Neh.4:17 describes the situation well: *Those who built the wall, and those who carried or loaded the burdens, worked with one hand and held a weapon in the other*. This is a detail that is specified, but the main thing is found in the 70th^{week} counted.

The 70th week

Dan 9:26 *And after sixty-two weeks shall an anointed one be cut off, and he shall have ~~no successor~~: and the people of a prince that shall come shall destroy the city and ~~the sanctuary~~, and the end thereof shall come as with a flood: and it is determined that the desolations shall continue until the end of the war.*

26a- *After the sixty-two weeks, an Anointed One will be cut off*

These 62 weeks are preceded by 7 weeks , which means that the real message is "after the 69 weeks" *an anointed one will be cut off* , but not just any anointed one, the one who is thus announced embodies the divine anointing himself. By using the formula " **one** anointed one ," God prepares the Jewish people for their encounter with a man of ordinary appearance, far from divine constraints. In accordance with his parable of the vinedressers, the Son of Man, son of the Master of the vineyard, presents himself to the vinedressers after sending his messengers who preceded him and whom they mistreated. From a human perspective, Jesus is only *an anointed one* who presents himself after other anointed ones.

The angel said " *after* " the total duration of 69 weeks, thus indicating the 70th . Thus, step by step, the angel's data directs us towards the Passover of spring in the year 30, which will be located in the middle of this 70th^{week} of days-years.

26b- *and he will have ~~no successor~~ for him*

This translation is all the more illegitimate since its author, L.Segond, specifies in the margin that the literal translation is: **no one for him** . And for me the literal translation suits me perfectly because it says what was really accomplished at the time of his crucifixion. The Bible testifies to this: the apostles themselves had ceased to believe that Jesus was the expected Messiah because, like the rest of the Jewish people, they were waiting for a warrior messiah who would throw the Romans out of the country.

26c- *The people of a leader who will come will destroy the city and ~~the sanctuary~~ the holiness*

This constitutes God's response to the observed Jewish national incredulity: *no one for him* . The outrage against God will be definitively paid for by the destruction of Jerusalem and its false *holiness* ; for since the year 30, there has been no more *holiness* on Jewish soil; the sanctuary no longer being one. For this action, God used the Romans, those by whom the Jewish religious leaders had had the Messiah crucified, not daring and not being able to do it themselves, while they knew, without them, how to stone the deacon Stephen "three years and six months" later.

26d- *and its end will come as with a flood*

So it was in 70, that after several years of Roman siege, Jerusalem fell into their hands, and filled with destructive hatred, animated by a divine ardor, they frantically destroyed, as announced, *the city and the holiness* which was no longer, until there was not left one stone upon another as Jesus had announced before his death in Matt.24:2: *But he said to them: Do you see all these things? Truly I say to you, there will not be left here one stone upon another that will not be thrown down .*

26th - it is decided that the devastation will last until ^{the} *end of the war*

In Matthew 24:6, Jesus said: *You will hear of wars and rumors of wars: see that you are not troubled, for these things must come to pass. But the end will not yet be.* After the Romans, wars continued throughout the two thousand years of the Christian era, and the long period of peace we have enjoyed since the end of World War II is exceptional but programmed by God. Humanity can thus produce the fruits of its perversion to the very end of its fantasies before paying the mortal price.

However, we must not forget when speaking of the Romans that their papal succession will prolong the works of the pagan "devastator or desolator" and there also until the end of the war waged against the elect of Christ God.

Dan 9:27 *And he shall confirm a covenant with many **for one week** : and in **the midst of the week** he shall cause sacrifice and oblation to cease: and [there shall be] upon the wing the abominations of desolation, and even to an utter destruction: and it shall be broken, [according to] that which is decreed, upon the [land] that is desolate.*

27a- *He will make a strong alliance with many **for a week***

The Spirit prophesies the establishment of the new covenant ; it is solid because it becomes the basis of salvation offered until the end of the world. Under the term many, God targets Jewish nationals, his apostles and his first Jewish disciples who will enter into his covenant during the last **seven years** of the period granted to the Jewish nation to officially accept or reject the crucified Messiah. It is this covenant that is "cut" in verse 24 between God and repentant Jewish sinners. In the fall of 33, the end of this last week will be marked by that other unjust and odious act, the stoning of Stephen, the new deacon. His only offense was to tell the Jews truths they could not bear to hear, while Jesus put his words into his mouth. By seeing a disciple of his cause killed, Jesus recorded the official national rejection of his intercession. From the autumn of 33 AD, Jewish rebels fueled Roman anger, which was vented en masse on Jerusalem in 70 AD.

27b- *and during **the middle of the week** he will cause the sacrifice and the offering to cease*

mid-week moment is the spring of 30, targeted by the 70-week prophecy. It is the moment when all the actions cited in verse 24 are accomplished: **the end of sin, its expiation, the coming of the prophet who fulfills the vision by establishing his eternal justice and the anointing of the resurrected Christ who ascends to heaven Victorious and Almighty**. The atoning death of the Messiah is evoked here in the aspect of a consequence that it brings: the definitive cessation of animal sacrifices and offerings made evening and morning in the Jewish temple, but also from morning until evening, for the sins of the people. The death of Jesus Christ renders obsolete the animal symbols that prefigured him in the old covenant, and this is the essential change brought about by his sacrifice. The tearing of the veil of the temple by God at the moment of Jesus' death confirms the definitive cessation of earthly religious rites, and the destruction of the temple in 70 reinforces this confirmation. In turn, the annual Jewish festivals, all prophetic of his coming, were to disappear; but in no case, the practice of the weekly Sabbath, which receives its true meaning in this death: it prophesies the heavenly rest of the seventh millennium that, by his victory, Jesus Christ obtains

for God and his true elect, to whom he imputes his perfect *eternal justice* cited in verse 24.

The beginning of this " *week* " of days-years occurs in the autumn of 26 with the baptism of Jesus who was baptized by John the Baptist.

27c- *And [there will be] on the wing abominations of desolation*

Sorry, but this part of the verse is mistranslated in the New International Version because it was misinterpreted. Taking into account the revelations given in the Apocalypse of John, I present my translation of the Hebrew text, which other translations confirm. The expression " *on the wing* ," a symbol of heavenly character and dominion, suggests a religious responsibility that directly targets papal Rome, which " *rises up* " in Dan. 8:10-11, and its latter-day religious allies. *Eagles' wings* symbolize the supreme elevation of imperial title, for example, *the lion with eagle's wings* concerning King Nebuchadnezzar, or God himself, who carried on *eagle's wings* his Hebrew people whom he delivered from Egyptian slavery. All empires have taken up this symbol of the *eagle* , including, in 1806, Napoleon I ' which will be confirmed by Rev. 8:13, then the Prussian and German emperors, the last being the dictator A. Hitler. But since then, the USA has also had this imperial eagle on the greenback of its national currency: the dollar.

Leaving the previous subject behind, the Spirit returns to target its favorite enemy: Rome. After the earthly mission of Jesus Christ, the targeted actor of the *abominations that cause the final desolation* of the earth is indeed Rome, whose pagan imperial phase has just destroyed Jerusalem in 70 in verse 26. And the action of committing " *abominations of desolation* " will continue in time until the end of the world. The *abominations*, in the plural, are therefore attributable, first, to imperial Rome, which will persecute the faithful elect by putting them to death in spectacular "staged" performances to entertain the bloodthirsty Roman people, things that will cease in 313. But another abomination comes next and it consists of putting an end to the practice of the seventh-day Sabbath, on March 7, 321; this action is again attributable to the Roman Empire and its imperial leader Constantine ¹ With him, the Roman Empire came under the domination of the Byzantine emperors. In 538, in turn, Emperor Justinian I ^{committed} another *abomination* by establishing the papal regime of Vigilius I in his Roman seat ' and this prolongation of the *abominations* until the end of the world must then be attributed to this papal phase that God has been denouncing since Dan. 7. We remember that the name " *little horn* " designates the two dominating phases of Rome in Dan. 7 and Dan. 8. God sees in these two successive phases only the continuity of the same abominable work.

The study of the previous chapters has allowed us to identify the different kinds of abominations that this verse attributes to him.

27d- *and until an extermination (or a complete destruction) and it will be broken* , [according to] *what has been decreed, on the desolate [land]* .

" *She will be broken* [according to] *what has been decreed* " and revealed in Dan.7:9-10 and Dan.8:25: *Because of his prosperity and the success of his wiles, he will be arrogant in his heart, and will destroy many who lived peacefully, and will rise up against the prince of princes; but he will be broken, without the effort of any hand.*

The Hebrew text offers this divine thought different from current translations.

This nuance is based on God's plan to make men's guilt fall back on the planet Earth on which they live ; which Rev. 20 teaches us. Let us note the fact that the false Christian faith ignores this divine plan which will consist of exterminating men from the surface of the earth, at the glorious return of Christ. Ignoring the revelations given in Revelation 20, they wait in vain for the establishment of the kingdom of Christ on earth. However, a complete destruction of its surface is programmed here and in Rev. 20. The glorious return of the victorious Christ in all his divinity will restore to the earth its chaotic appearance of the beginning of its history described in Genesis 1. Gigantic earthquakes will shake it and it will return under the name *abyss* to its initial chaotic state " *formless and void* ", "tohu wa bohu". No man will remain alive on it, but it will be the *prison* of the devil isolated on it for *a thousand years* until the hour of his death.

At this stage of the study, I must provide additional information concerning, firstly, the "70th^{week} " that has just been studied. Its fulfillment in prophetic day-years is coupled with a literal fulfillment. For thanks to the testimony of a Jewish calendar, we know the configuration of the Easter week of the year 30. Its center was a Wednesday, the eve of the occasional Sabbath justified by the Jewish Passover, which fell on Thursday that year. Thus, we can completely reconstruct the course of this Passover in which Jesus died. Arrested on Tuesday evening, judged during the night, Jesus was crucified on Wednesday morning at 9:00. He died at 3:00. Before 6:00 p.m., Joseph of Arimathea placed his body in the tomb and rolled away the stone that sealed it. The Easter Sabbath of Thursday passed. On Friday morning, the pious women bought spices that they prepared during the day to embalm the body of Jesus. On Friday evening at 6 p.m., the weekly Sabbath begins; one night, one day, passes in rest sanctified by God. And on Saturday evening at 6 p.m., the first day of the secular week begins. The night passes, and at the first light of dawn, the women go to the tomb hoping to find someone to roll away the stone. They find the stone rolled away and the tomb open. Entering the tomb, Mary Magdalene and Mary, the mother of Jesus, see a seated angel who tells them that Jesus has risen. The angel tells them to go and tell his brothers, his apostles. Linger in the garden, Mary Magdalene sees a man dressed in white whom she takes for a gardener; in the exchange, she recognizes Jesus. And here, a very important detail that destroys a very widespread belief, Jesus says to Mary: " *I have not yet ascended to my Father* ." The thief on the cross and Jesus himself did not enter paradise, the kingdom of God, on the very day of their crucifixion, since three whole days later, Jesus still has not ascended to heaven. So I can say in the name of the Lord, let those who have nothing to say from him, keep silent! So as not to have to suffer ridicule or shame one day.

The second thing is to take advantage of the date – 458 which first marks the beginning of the 70 weeks of days-years fixed for the Jewish people to whom God

gave two principal identifying signs: the Sabbath and the circumcision of the flesh.

According to Rom. 11, converted Gentiles who entered into the new covenant are grafted onto the Hebrew and Jewish root and trunk. But the foundations of the new covenant are purely Jewish, and Jesus was keen to point this out in John 4:22: *You worship what you do not know; we worship what we know, for salvation is from the Jews*. Today, this message takes on a living relevance because Jesus addresses it to falsely converted Gentiles in all ages. To better lose them, the devil pushed them to hate the Jews and their covenant; which turned them away from the commandments of God and his holy Sabbath. We must therefore rectify this error and **look at the new covenant with a Jewish identity**. The apostles and the new converted Jewish disciples are these " *many* " *who make a solid alliance* with Jesus , in Dan.9:27, but their base remains Jewish, they too are concerned by the beginning of the period of the " *70 weeks* " given by God to the Jewish nation to accept or reject the standard of the new alliance based on the human blood shed voluntarily by Jesus Christ. In deduction of these reasonings the date - 458 becomes the beginning of the "2300 evening-morning" of Dan.8:14.

At the end of this long prophetic duration, namely 2300 years, three things were to cease according to Dan. 8:13.

- 1- the perpetual priesthood
- 2- the devastating sin
- 3- the persecution of holiness and the army.

The three things are identified:

- 1- the perpetual earthly priesthood of the pope
- 2- the first day of rest renamed: Sunday.
- 3- The persecution of holiness and Christian saints, the citizens of the kingdom of heaven.

These changes were aimed at:

- 1- To restore to Jesus Christ his holy perpetual heavenly priesthood.
- 2- Restore the entire divine law including the 7th day Sabbath^{rest}.
- 3- To see an end to the persecutions of Christian holiness and saints.

The calculation proposed for the "2300 evening-morning" starting from the date - 458, the end of this duration ends in the spring of 1843: $2300 - 458 = 1842 + 1$. In this calculation we have 1842 whole years to which we must add +1 to designate the spring of the beginning of the year 1843 where the prophesied "2300 evening-morning" ends. This date marks the beginning of a return of the intervention of God who thus wants to free his true saints from the religious lies inherited from papal Roman Catholicism for 1260 years. Thus, taking the initiative to create a spiritual revival in the USA where Protestants had found refuge, the Spirit inspired William Miller to take an interest in the prophecy of Daniel 8:14, and two successive proposed dates announced the return of Jesus Christ, the first for the spring of 1843, the second for the fall of 1844. For him, the cleansing of the sanctuary signified that Jesus was returning to purify the earth. After two disappointments on the predicted dates, the Spirit gave a sign to the most persevering who had taken part in the two tests of faith. A heavenly vision was

received on the morning of October 23, 1844, by one of the saints who was crossing the fields. The sky opened onto a scene showing Jesus Christ as the High Priest officiating in the heavenly sanctuary. In the vision, he passed from the holy place to the most holy place. Thus, after 1,260 years of darkness, Jesus Christ resumed contact with his faithful, selected by the two successive tests.

- 1- **The resumption of the perpetual**. It is therefore through this vision that God officially took back control of his perpetual heavenly priesthood on October 23, 1844.
- 2- **The Return of the Sabbath**. In the same month, another of the saints began to observe the seventh-day Sabbath, following a visit from Mrs. Rachel Oaks, who gave him a booklet from her church: "Seventh-Day Baptists." One after another, over time, the saints selected by the two tests also adopted the seventh-day Sabbath. Thus, God put an end to the devastating sin established by pagan Rome, but legalized by papal Rome under its name "Sunday."
- 3- **The end of persecutions**. The third topic concerned holiness and Christians persecuted for 1260 years. And again, in 1843 and 1844, religious peace reigned throughout the Western world concerned by the prophecy. This was because revolutionary France had silenced with its guillotine those responsible for the religious atrocities committed. Thus, after the last bloody years of the punishment of religious *adulterers* according to Rev. 2:22-23, at the end of the 1260 years that began in 538, the date linked to the removal of the *perpetual* by the establishment of the papal regime, that is, in 1798, religious peace reigned. And the freedom of conscience established allowed the saints to serve God according to their choice and their knowledge that God would increase. In 1843, *the holiness* and *the army of saints*, these citizens of the kingdom of heaven selected by Jesus Christ, are no longer persecuted, as the prophecy of Daniel 8:13-14 had announced.

All these experiences were organized and guided by the Almighty God who in total invisibility pilots the minds of men so that they accomplish his designs, his entire program, until the end of the world where his selection of the elect will have ended. It emerges from all this that man does not choose to honor the Sabbath and its light, it is God who gives him these things which belong to him as a sign of his approval and his real love for him as taught in Ezek. 20:12-20: *I also gave them my Sabbaths to be a sign between me and them, that they might know that I am the Lord who sanctifies them... Sanctify my Sabbaths, and let them be a sign between me and you, that they might know that I am the Lord your God* . Because he is the one who seeks his lost sheep, let us be sure that no elect will be missing.

In Dan. 8, in the unique answer that God gives in verse 14 to the question of verse 13, the word " *holiness* " is perfectly appropriate because holiness concerns globally everything that is God's property and that particularly concerns him. This was the case of his perpetual heavenly priesthood, of his sanctified Sabbath

from the foundation of the world the day after the creation of Adam, and of *his saints* , his faithful elect.

The experiences prophesied in Daniel 8:13-14 were fulfilled between 1843, the date of entry into force of the divine decree, and the autumn of 1844, both based on the expectation of the return of Jesus Christ for these dates. Also, based on the idea of the advent of Jesus Christ , the contemporaries of this experience gave the participants who followed these expectations the name "Adventist", from the Latin "adventus" which means precisely "advent". We will find this "Adventist" experience in chapter 12 of this book of Daniel, where the Spirit will come to underline the importance of this last officialized "alliance".

Daniel 10

Dan 10:1 *In the third year of Cyrus king of Persia a word was revealed to Daniel, whose name was Belteshazzar. The word was true, and it spoke of great evil. And he listened to the word and understood the vision.*

1a- *In the third year of Cyrus king of Persia, a word was revealed to Daniel, whose name was Belteshazzar*

Cyrus II reigned from – 539. The date of the vision is therefore – 536.

1b- *This word, which is true, announces a great calamity.*

This term, *great calamity*, announces the massacre on a large scale.

1c- *He paid attention to this word, and he had understanding of the vision.*

If Daniel understood the meaning, we will understand it too.

Dan 10:2 *At that time I, Daniel, mourned for three weeks.*

This personal *mourning* which affects Daniel, confirms the funereal nature of the massacre which will take place when the great calamity announced is accomplished.

Dan 10:3 *I did not eat any delicacies, neither did meat nor wine enter my mouth, nor did I anoint myself, until three weeks were completed.*

This preparation of Daniel, who seeks increased holiness, prophesies the dramatic situation that the angel will prophesy in Dan. 11:30.

Dan 10:4 *In the twenty-fourth day of the first month I was by the great river, which is Hiddekel.*

Hiddekel is called Tigris. It is the *river* that watered Mesopotamia with the Euphrates, which crossed and watered the Chaldean city of *Babylon* because of the punished pride of King Nebuchadnezzar. Daniel could not understand it, but this clarification was intended for me. Because it was only in 1991 that I made known the true explanations of Daniel 12 where the **Tigris River** will play the role of a " **tiger** " eating human souls. A test of faith is imaged by its perilous crossing. Only the elect can cross it and continue their journey with Jesus Christ. It is again an image copied from the crossing of the Red Sea by the Hebrews, an impossible and deadly crossing for Egyptian sinners. But the one that Daniel 12 evokes selects the last "Adventist" elect whose mission will continue until the return of Christ. The last of them will experience the last **great calamity** , its extreme form which will require the intervention of Christ in a powerful and glorious saving and vengeful return.

The first calamity announced to Daniel is mentioned in Dan.11:30. It concerns the Jewish people of antiquity, but another similar *calamity will be announced by a similar image in Rev.1. This will be accomplished after the Third World War in which a third of mankind will be killed* . And this conflict is presented in Rev.9:13 to 21 by symbols, but it is developed in clear language in this book of Daniel at the end of chapter 11 in verses 40 to 45. So that we will find successively, in this chapter 11, the great calamity of the Jews, then in Dan.12:1, the great calamity which will take as targets the elect of Christianity and the faithful Jews of the end

time who will convert to Christ. This calamity is evoked there under the terms "time of distress" and the main target will be the practice of the Sabbath sanctified by God.

Comparison of the two visions of the announced calamities

1- To the children of Daniel's people of the old covenant: Dan.10:5-6.

2- To the children of Daniel's people of the new covenant: Rev. 1:13-14.

To fully appreciate the importance we must attach to these two calamities, we must understand that although they follow one another in time, the first is a type that prophesies the second, which will target, at the return of Jesus Christ, the last faithful children of God like Daniel and his three companions. After decades of peace, followed by a terrible and terribly destructive atomic war, the Roman Sunday rest day will be imposed by the universal government organized by the survivors of the disaster. Then again, death will come to threaten the lives of the faithful elect, as in the time of Daniel, Hananiah, Mishael, and Azariah; and as in the time of the "Maccabeans" in -168, whom the calamity announced in this chapter of Daniel targets; and finally, the last Adventists who remained faithful to the seventh-day Sabbath in 2029.

But before this final test, the long papal reign of 1260 years will have already caused multitudes of creatures to die in the name of God.

In summary, understanding the message delivered by this vision given to Daniel will allow us to understand the meaning of the one he gives to John in Rev. 1:13 to 16.

Dan 10:5 *And I lifted up mine eyes, and looked, and behold, a man clothed in linen, and girded about his loins with a girdle of gold of Uphaz.*

5a- *there was a man dressed in linen*

A work of justice symbolized by linen will be carried out by God through a human being. In the image described, God takes the form of the Greek king Antiochus IV, known as Epiphanes. He will be the persecutor of the Jews between 175 and 164, the duration of his reign.

5b- *having on his loins a belt of gold from Uphaz*

Placed on the loins, the belt signifies forced truth. Moreover, the gold from which it is made comes from Uphaz, which in Jer. 10:9 points to its pagan idolatrous use.

Dan 10:6 *His body was like beryl, his face like lightning, his eyes like flames of fire, his arms and his feet like burnished brass, and the sound of his voice like the noise of a multitude.*

6a- *His body was like chrysolite*

God is the author of the vision but he announces the coming of a pagan god, hence this glorious supernatural aspect.

6b- *his face shone like lightning*

The Greek identity of this god is confirmed. He is Zeus, the Greek god of King Antiochus 4. The lightning bolt is the symbol of the Olympian god Zeus; the god of the Olympian gods in Greek mythology.

6c- *his eyes were like flames of fire*

He will destroy what he looks at and does not approve; his eyes will be on the Jews according to Dan.11:30: ... *he will look on those who have forsaken the holy covenant*. Calamity does not come without cause, apostasy defiles the people.
6d- *his arms and feet were like polished bronze*

The executioner who will be sent by God will be as sinful as his victims. His destructive actions symbolized by his arms and feet are made of bronze, a symbol of Greek sin in the statue of Dan.2.

6th- *and the sound of his voice was like the noise of a multitude*

The Greek king will not act alone. He will have behind and before him a multitude of soldiers as pagan as himself to obey his orders.

The climax and climax of this prophetic announcement will be reached at the time of the fulfillment of Dan. 11:31: *Armies will appear at his command; they will profane the sanctuary, the fortress, they will cause the continual sacrifice to cease, and they will set up the abomination that makes desolate*. For biblical honesty, I have deleted the word sacrifice which is not written in the Hebrew text, because God has planned for the " *continual* " two different successive roles in the old covenant and in the new. In the old it consists of offering a lamb as a burnt offering evening and morning. In the new, it designates the heavenly intercession of Jesus Christ which recalls his sacrifice to intercede for the prayers of the elect. In this context of Dan. 11:31, that of the old covenant, the Greek king will cause the offerings of the *continual* of the law of Moses to cease. Thus, it is only the context of the time in which it is evoked that determines the interpretation of the ministry of the perpetual intercession of an earthly priest or that of the heavenly high priest: Jesus Christ. The *perpetual* is therefore attached to a human ministry or, secondarily and definitively, to the heavenly divine ministry of Jesus Christ.

Dan 10:7 *I, Daniel, alone saw the vision; but the men who were with me did not see it, but were greatly afraid, and fled and hid themselves.*

7- This collective fear is only a faint image of the fulfillment of the vision. For on the day of the announced slaughter, the righteous will do well to flee and hide, even if it is in the belly of the earth.

Dan 10:8 *And I was left alone, and saw this great vision: and my strength failed me, and my countenance changed, and my strength was gone.*

8a- Through his feelings, Daniel continues to prophesy the consequences of the misfortune that will come.

Dan 10:9 *I heard the sound of his words; and as I heard the sound of his words, I fell down, stunned, on my face to the earth.*

9a- On the day of misfortune, the voice of the persecuting king will cause the same terrifying effects; the knees will knock together and the legs will bend, unable to carry the bodies that will fall to the earth.

Dan 10:10 *And, behold, a hand touched me, and shook my knees and my hands.*

10a- Fortunately for him, Daniel is only the prophet charged with announcing to his people the coming of this *great calamity* and he himself is not targeted by the just anger of God.

Dan 10:11 *And he said unto me, O Daniel, a man beloved, attend unto the words that I speak unto thee, and stand where thou art; for now am I sent unto thee. And when he had spoken these things unto me, I stood trembling.*

11a- *Daniel, a man beloved, pay attention to the words that I am about to speak to you, and stand upright in the place where you are*

A beloved of God has no reason to fear his heavenly interventions. God's wrath is against aggressive, wicked, and cruel rebellious sinners. Daniel is the opposite of these people. He must remain standing because it is the very sign of the difference in the fate that will ultimately fall to the elect. Even lying in the dust of earthly death, they will be awakened and put back on their feet. The wicked will remain lying down, and the most wicked will be awakened for the final judgment to be annihilated forever. The angel specifies, "in the place where you are." And where is he? In nature, on the banks of the river "Hiddekel," in English, the Euphrates, which will designate the Christian Europe of the new covenant in Revelation. The first lesson is that man can meet God anywhere and be blessed by him. This lesson overturns the idolatrous prejudices that for many people, God can only be encountered in churches, sacred buildings, temples, altars, but here, there is none of that. In his time, Jesus will renew this lesson saying in John 4:21 to 24: *Woman, Jesus said to her, believe me, the hour is coming when you will worship the Father neither on this mountain nor in Jerusalem . You worship what you do not know; we worship what we know, for salvation is from the Jews. But the hour is coming, and now is, when the true worshippers will worship the Father in spirit and truth; for the Father seeks such to worship him. God is Spirit, and those who worship him must worship him in spirit and in truth.*

The second lesson is more subtle; it is based on the river Hiddekel because the Spirit has planned to open the understanding of his book only to his last faithful servants whose experience and the test by which their selection is carried out is illustrated by the image of the perilous crossing of the river Hiddekel in French, the Tiger, like the animal of this name, also in the test of faith, eater of men's souls.

11b- *for now I have been sent to you. When he had spoken to me, I stood trembling.*

The encounter is no longer just a vision; it becomes a dialogue, an exchange between two creatures of God, one coming from heaven, the other still from the earth.

Dan 10:12 *He said to me, Daniel, do not be afraid; for from the first day that you set your heart to understand and to humble yourself before your God, your words were heard, and I have come because of your words.*

On this entire verse, I have only one thing to say. If you should lose your memory, at least remember this verse which tells us how to please our Creator God.

The verse is an example of the genre; a logical sequence based on the fact that every cause brings its effect to God: the thirst for understanding accompanied by true humility is heard and granted.

Here begins a long revelation which will not end until the end of the Book of Daniel, that of chapter 12 .

Dan 10:13 *And the prince of the kingdom of Persia withstood me one and twenty days: but, behold, Michael, one of the chief princes, came to help me: and I abode there with the kings of Persia.*

13a- *and The leader of the kingdom of Persia resisted me twenty-one days*

The angel Gabriel assists Cyrus II, the Persian king, and his mission for God is to influence his decisions so that his actions do not conflict with his great plan. The example of this angel's failure proves that God's creatures are indeed left free and independent and therefore responsible for all their choices and actions.

13b- *but behold, Michael, one of the chief princes, came to my aid*

The revealed example also teaches us that in case of real necessity, " *one of the chief leaders, Michael* ," can intervene to force the decision. This superior help is divine help since Michael means: "Who is like God." It is he who will come to earth to be incarnated as Jesus Christ. In heaven, he was for the angels the representation of the Spirit of God to them. In this case, the expression " *one of the chief leaders* " can legitimately surprise us. Well, this is not surprising, because the humility, gentleness, sharing, and love that Jesus will demonstrate on earth were already put into practice in his heavenly life with his faithful angels. The laws of heaven are those that he demonstrated during his earthly ministry. On earth, he made himself the servant of his servants. And we learn that in heaven, he made himself the equal of other angelic leaders.

13c- *and I remained there with the kings of Persia*

The domination of the dynasty of Persian kings will therefore continue for some time until Greek domination.

Dan 10:14 *Now I have come to make known to you what shall befall your people in the latter days: for the vision is of those days also.*

14a- Until the end of the world, the people of Daniel will be concerned, in the old as in the new alliance, because his people is Israel that God saves from Egyptian sin , from the sin of Adam by Jesus Christ and from the sin established by Rome in Christianity purified by the blood of Jesus.

The purpose of the revelation brought by the angel to Daniel is to warn his people of the tragedies to come. Daniel can already understand that what is revealed to him no longer concerns him personally, but he is also certain that these teachings will be beneficial in the future to the servants of his people and therefore to all those to whom God addresses them and destines them through him.

Dan 10:15 *While he spoke these words to me, I looked toward the earth and held my peace.*

15a- John still has in his mind the terrible vision of the calamity and he tries to concentrate on hearing what he hears, he no longer dares to raise his head to look at the one who is speaking to him.

Dan 10:16 *And behold, one that had the likeness of the sons of men touched my lips: and I opened my mouth, and spake, and said unto him that stood before me, My lord, the sight hath terrified me, and I am faint.*

1a- *And behold, one who had the appearance of the sons of men touched my lips*

While the terrible vision was an unreal, fictitious image created in Daniel's mind, the angel, on the contrary, appears in a human form identical to earthly man. First, he too was created in the image of God, but in a celestial body free from earthly laws. His celestial nature gives him access to both dimensions, having an active capacity in each. He touches Daniel's lips, who feels this touch.

Dan 10:17 *How can my lord's servant speak to my lord? Now my strength fails me, and I have no breath.*

17a- For the purely terrestrial human being, the situation is very different, terrestrial laws prevail and fear has made him lose his strength and his breath.

Dan 10:18 *Then he that had the likeness of a man touched me again, and strengthened me.*

18a- With gentle insistence, the angel manages to restore Daniel's strength by calming him down.

Dan 10:19 *And he said unto me, Fear not, my beloved man: peace be unto thee: be of good courage, be of good courage. And as he spake unto me, I was strengthened, and said, Let my lord speak: for thou hast strengthened me.*

19a- A message of peace! Identical to the one Jesus will address to his disciples! Nothing like it to reassure a terrified spirit. The words courage, courage, help him catch his breath and regain his strength.

Dan 10:20 *He said to me, Do you know why I came to you? Now I am returning to fight with the prince of Persia; and when I go, behold, the prince of Javan will come.*

20a- *Now I return to fight the leader of Persia*

This leader of Persia is Cyrus II the Great, whom God considers his anointed; which does not prevent him from having to fight against him to steer his decisions in his direction.

20b- *and when I depart, behold, the prince of Javan will come*

When the angel leaves Cyrus II, an attack by the Greek leader of the time will open the growing hostility between the two Persian and Greek dominations.

Dan 10:21 *But I will make known unto thee what is written in the book of truth: and no man is my helper against them, save Michael your prince.*

21a- This revelation that Daniel will receive is called the book of truth. Today in 2021, I can confirm the fulfillment of all that is revealed therein, because its understanding has been fully given by the immortal Spirit of Michael our leader, for Daniel in the old covenant and for me, in the new covenant, since Jesus Christ claims this name to judge the demons still active until his glorious return.

Daniel 11

Attention! Despite the change of chapter, the discussion between the angel and Daniel continues in continuity with the last verse of chapter 10 .

Dan 11:1 *And I, in the first year of Darius the Mede, was with him to help him and to strengthen him.*

1a- Created by God to live forever, the angel who speaks to Daniel tells him that he was helping and supporting Darius, the Median king, who seized Babylon at the age of 62 and who was still reigning in Dan.6. This king loved Daniel and his God but, trapped, he had put his life in danger by delivering him to the lions. So it was he, again, who intervened to shut the lions' mouths and save his life. It was also he who helped this king Darius to understand that the God of Daniel is the only true God, creator of all that is, that lives and that there is no other like him.

Dan 11:2 *Now I will make known to you the truth: Behold, there will yet be three kings in Persia. The fourth will amass more wealth than all the others; and when he is powerful through his riches, he will stir up all against the kingdom of Javan.*

2a- *Now I will let you know the truth*

The truth is known only to the True God and it is the name that God gives himself in his relationship with his last chosen ones in Christ according to Rev. 3:14. The truth is not only the divine law, its ordinances and its commandments. It also encompasses everything that God plans and scrupulously accomplishes in his time. We are only discovering each day of our lives, a part of this great program in which we progress until the end of our lives and collectively, until the end of the final saving project which will see the chosen ones access the promised eternity.

2b- *Behold, there will be three more kings in Persia*

1st^{king} after Cyrus 2: Cambyzes 2 (– 528 – 521) slaughters his son Bardiya nicknamed Smerdis by the Greeks.

2nd king: the false Smerdis, the Gaumâta magician who usurped the name Smerdis · reigned for only a short time.

3rd king: Darius I^{the} Persian (– 521 – 486) son of Hystapes ·

2c- *The fourth will amass more wealth than all the others*

4th king: Xerxes I⁽ – 486 – 465). Just after him, Artaxerxes I^{will} reign and free all the Jewish captives in ^{the} **seventh year** of his reign, in the spring – 458 according to Ezra 7:7-9.

2d- *and when he is powerful by his riches, he will raise up everything against the kingdom of Javan*

Xerxes^I suppressed and pacified the revolting Egypt, then waged war against Greece, invaded Attica, and ruined Athens. But he was defeated at Salamis in 480 BC. Greece retained control of its territory. And the Persian king remained in Asia, nevertheless launching attacks that demonstrated his desire to conquer Greece.

Dan 11:3 But a mighty king shall stand up, and shall rule with great power, and shall do according to his will.

3a- Defeated on his territory, the Persian king Xerxes I pursued, will end up finding death, assassinated by two of his nobles. He was defeated by a young man whom he had deceitfully mocked. Greece chose Alexander the Great, a young Macedonian of 20 years old (born in – 356, reigned in – 336, – died in – 323), as its king. The prophecy mentions him as the founder of the 3rd^{empire} of the statue of Dan.2, third beast of Dan.7 and second beast of Dan.8.

Dan 11:4 *And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven: and it shall not belong to his seed, neither shall it be as it was: for it shall be rent asunder, and shall be for others besides them.*

4a- We find there the exact definition given on the great broken horn of the Greek goat of Dan.8:8 and its explanation of verse 22: *The four horns which rose to replace this broken horn, these are four kingdoms which will rise from this nation, but which will not have as much strength .*

I remind you what the “four great horns” represent.

1st horn: the Greek Seleucid dynasty founded in Syria by Seleucus I^{Nicator} .

2nd horn: ^{the} Greek Lagid dynasty founded in Egypt by Ptolemy I^{Lagos} .

3rd horn: ^{the} Greek dynasty founded in Trace by Lysimachus.

4th horn: ^{the} Greek dynasty founded in Macedonia by Cassander

Dan 11:5 *The king of the south shall be strong: and one of his princes shall prevail against him, and shall rule; his dominion shall be mighty.*

5a- *The king of the south will become strong*

Ptolemy I Soter Lagos –383 –285 king of Egypt or “king of the south”.

5b- *But one of his princes will be stronger than him, and will rule; his rule will be powerful.*

Seleucus I Nicator –312–281 king of Syria or “king of the north”.

Dan 11:6 *And it shall come to pass after a few years that they shall confederate themselves: and the daughter of the king of the south shall come to the king of the north to make peace: but she shall not retain the strength of his arm, neither shall he, nor his arm, stand: and she shall be given up, and those that brought her, and her father, and him that helped her in those days.*

6a- The prophecy skips the reign of Antiochus I⁽–281–261), the second “king of the north” who engaged in the **first “Syrian War” (-274-271)** against the “king of the south” Ptolemy II Philadelphus (–282–286). Then comes the **2nd “Syrian War” (-260–253) which pits the ^{new} “king of the north”** Antiochus II Theos (–261–246) against the Egyptians .

6b- *After a few years they will form an alliance, and the daughter of the king of the south will come to the king of the north to restore harmony.*

The shady behavior begins. In order to marry Berenice, Antiochus II divorces his legal wife, Laodice. The father accompanies his daughter and stays with her at his son-in-law's house.

6c- *But she shall not retain the strength of his arm, neither shall he nor his arm stand: she shall be delivered up with them that brought her, with her father, and with him that sustained her in those days.*

But just before his death, Antiochus II disinherits Berenice. Laodicea takes revenge and has her killed with her father and her little girl (*the arm* = child). Note : in Rev. 3:16, Jesus will divorce his official Adventist wife symbolically named Laodicea; this is all the more so since Antiochus II calls himself "Theos", God. In England, King Henry 8 will do better, he will divorce by separating himself from the religious authority of Rome, will create his Anglican church and will have his seven wives killed one after the other. Then comes the ^{3rd} " **Syrian War**" (-246-241).

Dan 11:7 *And a Branch shall stand up out of his roots in his stead, and shall come to the army, and shall enter into the fortresses of the king of the north, and shall rule them as he will, and shall prevail.*

7a- *A shoot from his roots will rise in his place*

Ptolemy 3 Euergetes -246-222 brother of Berenice.

7b- *he will come to the army, he will enter the fortresses of the king of the north*

Seleucus 2 Kallinicos -246-226

7c- *he will dispose of it as he pleases, and he will make himself powerful*

Domination belongs to the king of the south. This Egyptian domination is favorable to the Jews, unlike the Seleucid Greeks. It must be immediately understood that between the two opposing dominators lies the territory of Israel, which the two warring camps must cross in their offensives or retreats.

Dan 11:8 *And he shall take away their gods, and their molten images, and their precious vessels of silver and gold, and carry them into Egypt: and he shall abide a few years away from the king of the north.*

8a- In recognition, the Egyptians will add to his name, Ptolemy 3, the name "Evergetes" or benefactor.

Dan 11:9 *And he shall go against the kingdom of the king of the south, and shall return into his own land.*

9a- The response of Seleucus 2 fails until the start of the ^{4th} " **Syrian War**" (-219-217) which will pit Antiochus 3 against Ptolemy 4 Philopator.

Dan 11:10 *His sons shall go forth, and shall gather together a great multitude of troops: and one shall come forth, and shall overflow like a torrent, and overflow, and return; and they shall bring hostilities unto the stronghold of the king of the south.*

10a- Antiochus 3 Megas (-223 -187) against Ptolemy 4 Philopator (-222-205). The added nicknames reveal the state of derision of the Lagid people, because Philopator means in Greek, love of the father; a father that Ptolemy had killed... Once again, the Seleucid attacks fail. Domination will remain with the Lagid camp.

Dan 11:11 *The king of the south will be angry, and will come out and fight against the king of the north, and will stir up a great multitude, and the armies of the king of the north will be given into his hand.*

11a- This bitter Seleucid defeat is a good thing for the Jews who prefer the Egyptians because they treat them well.

Dan 11:12 *This multitude shall be proud, and the king's heart shall be lifted up: he shall cast down thousands, but shall not prevail.*

12a- The situation will change with the 5th “**Syrian War**” (-202-200) which will pit Antiochus 3 against Ptolemy 5 Epiphanes (-205 -181).

Dan 11:13 *For the king of the north shall return, and shall gather together a multitude greater than the former: and after a time, even after a few years, he shall come with a great army and great substance.*

13a- Alas, for the Jews, the Seleucid Greeks returned to their territory to attack Egypt.

Dan 11:14 *At that time many will rise up against the king of the south, and violent men among your people will rise up to fulfill the vision, and they will fall.*

14a- The new king of the Egyptian south, Ptolemy 5 Epiphanes - or Illustrious (-205-181), aged five, is put in difficulty by the attack of Antiochus 3 supported by opponents. But Jews give their support to the Egyptian king by fighting the Seleucids. They are, not only defeated and killed, but have just made the Syrian Seleucid Greeks mortal enemies for life.

The Jewish revolt revealed in this verse is justified by a preference of the Jews for the Egyptian camp; they are therefore hostile to the Seleucid camp which regains control of the situation. But, did not God warn his people against alliances with the Egyptians? "Egypt, this reed that pierces the hand of him who leans on it," according to Isa. 36:6: " *Behold, you have set it in Egypt, you have made this bruised reed for a support, which pierces and pierces the hand of everyone who leans on it: this is Pharaoh king of Egypt to all who trust in him .*" This warning seems to have been ignored by the Jewish people and their relationship with God is at its worst; punishment is approaching and strikes. Antiochus 3 makes them pay dearly for their hostility.

Note : this Jewish revolt aims to " *fulfill the vision* " in the sense that it prepares and builds the Syrians' hatred of the Jewish people. Thus the ***great calamity*** announced in Dan. 10:1 will come to strike them.

Dan 11:15 *The king of the north will come and cast up mounds and take the fortified cities. The troops of the south and the king's chosen men will not stand, nor will they be strong enough to stand.*

15a- The domination has permanently changed sides, it is in the Seleucid camp. Opposite him, the Egyptian king is only five years old.

Dan 11:16 *Whoever comes against him will do what he wishes, and no one will stand before him; he will stay in the good land, destroying whatever comes into his hand.*

16a- Antiochus III still fails to conquer Egypt and his thirst for conquest makes him irritated, the Jewish people become his scapegoat. He vents the surplus of his anger on the martyred Jewish nation designated by the expression " *the most beautiful of countries* " as in Dan. 8:9.

Dan 11:17 *And he shall set his mind to come with all the forces of his kingdom, and make peace with the king of the south, and give him his daughter to wife, that he may destroy him: but it shall not come to pass, neither shall it prosper him.*

17a- Since the war is unsuccessful, Antiochus III tries the path of alliance with the Lagid camp. This change of strategy has a cause: Rome has become the protector of Egypt. So he tries to settle the differences by giving his daughter Cleopatra, the first of the name, in marriage to Ptolemy V. The marriage takes

place, but the married couple wants to maintain their independence from the Seleucid camp. Antiochus III's plan to seize Egypt has failed again.

Dan 11:18 *He will set his sights on the isles, and take many of them; but a governor will take away the reproach he intended to bring upon him, and will bring it back on him.*

18a- He will conquer lands in Asia but ends up finding on his way the Roman army, here designated as in Dan.9:26 by the term " leader "; this because Rome is still a republic which sends its armies in muscular pacification operation under the direction of the Legates representing the power of the senators and the people, the plebs. The transition to the imperial regime will not change this type of military organization. This leader is called Lucius Scipio called Africanus, King Antiochus took the risk of confronting him and he is defeated at the battle of Magnesia in 189 and condemned to pay Rome in compensation for war an enormous debt of 15,000 talents. In addition, his youngest son, the future Antiochus 4 Epiphanes persecutor of the Jews who will accomplish in verse 31 the " calamity " prophesied in Dan.10:1, is taken hostage by the Romans.

Dan 11:19 *Then he shall go to the strongholds of his own land, and shall stumble and fall, and shall not be found.*

19a- The dreams of conquest end with the death of the king, replaced by his eldest son Seleucus 4 (-187-175).

Dan 11:20 *And he that shall take his place shall bring an exactor into the good part of the kingdom: but within a few days he shall be broken, neither in wrath, nor in war.*

20a- In order to settle the debt owed to the Romans, the king sent his minister Heliodorus to Jerusalem to seize the treasures of the temple, but victim of a terrible vision in the temple, he abandoned this project in terror. This exactor is Heliodorus who then had Seleucus 4 assassinated, who had entrusted him with his mission to Jerusalem. Intention is worth action, and God made this desecration of his holy temple pay for the death of his ordainer who, having been assassinated, did not *die either through anger or war* .

Antiochus 4 the man pictured in the vision of the great calamity

Dan 11:21 *A despised man shall take his place, and shall not be clothed with the dignity of a kingdom; he shall appear in peace, and shall possess the kingdom by intrigue.*

21a- This is Antiochus, the youngest of the sons of Antiochus III. Captive and hostage of the Romans, one can imagine the effects produced on his character. Having become king, he had revenge to take on life. Moreover, his stay with the Romans allowed a certain understanding with them. His arrival on the throne of Syria is based on intrigues, because another son, Demetrius, older, had priority over him. Seeing that Demetrius is making a pact with Perseus, the king of Macedonia, an enemy of the Romans, the latter favor and place on the throne Antiochus, their friend.

Dan 11:22 *The troops that shall break forth like a torrent shall be overflown before him, and shall be destroyed, and the captain of the covenant.*

22a- *The troops that will spread like a torrent will be submerged before him, and annihilated*

Hostility resumed with the 6th “**Syrian War**” (-170-168) .

This time the Romans let Antiochus IV resume his father's war against the Lagid camp of Egypt. She has never more deserved her symbol of sin, Greek it is true in this context. Rather, judge the facts, as God did at the time. In the Lagid camp, Ptolemy VI is incestuously married to his sister Cleopatra II. Their younger brother Ptolemy VIII, known as Physcon, is associated with them. We can understand then why God lets Antiochus crush their army.

22b- *as well as a leader of the alliance.*

Menelaus, collaborator of the Seleucids, covets the position of the legitimate high priest Onias, has him assassinated by Andronicus, and takes his place. Is this still the Israel of God? In this drama, God begins to recall the actions that Rome will perform over the centuries. Indeed, imperial Rome will kill the Messiah and papal Rome will covet and take away his perpetual priesthood, just as Menelaus killed Onias to replace him.

Dan 11:23 *And after that he shall be joined, he shall deal deceitfully, and shall come forth, and prevail with a few.*

23a- Antiochus makes alliances with everyone, ready to break them if it is in his interest. This character is in himself an image of the history of the kings of France and Europe: alliances made, alliances broken, and bloody wars interspersed with short periods of peace.

But this verse also continues, in a double reading, to give us a robot portrait of the papal regime that would persecute the saints for 120 years. For the Greek king and papism are very similar: *deception and trickery* in both.

Dan 11:24 *And he shall enter into peace into the fruitful parts of the province, and shall do that which his fathers, and his fathers' fathers, did not do: he shall divide the spoil, and the spoil, and the riches, and shall plot against the strongholds for a season.*

24a- The enormous debt owed to the Romans must be paid. To this end, Antiochus IV taxes his provinces and therefore the Jewish people over whom he rules. He takes where he has not sown and strips the enslaved peoples who have come under his domination of their wealth. He has not abandoned his goal of conquering Egypt by hook or by crook. And to be appreciated by his soldiers and gain their support, he shares the spoils with his troops and lavishly honors his Greek deities, the chief among them: Olympian Zeus, the god of gods in Greek mythology.

In a double reading, the Roman papal regime will act in the same way. Because it is weak by nature, it must seduce and enrich the great ones of the kingdoms in order to be recognized and supported by them and their armed forces.

Dan 11:25 *And he shall be strong and valiant with a great army against the king of the south: and the king of the south shall go to war with a great and very strong army: but he shall not stand, for they shall devise evil devices against him.*

25a- In – 170, Antiochus 4 seized Pelusium and took possession of all of Egypt except its capital Alexandria.

Dan 11:26 *They that eat of his table shall destroy him: his hosts shall be scattered like a torrent, and many slain shall fall.*

26a- Ptolemy 6 then entered into negotiations with his uncle Antiochus 4. He joined the Seleucid camp. But disapproved of by the Egyptians, he was replaced in Alexandria by his brother Ptolemy 8, who was betrayed by his family, who *ate food from his table* . The war continued and *the dead fell in large numbers* .

Dan 11:27 *The two kings will seek mischief in their hearts, and will sit at one table and speak lies. But it will not work, for the end will come at the appointed time.*

27a- Once again the intrigues of Antiochus IV fail. His relationship with his nephew Ptolemy 6, who has joined him, is based on deception.

27b- *But this will not succeed, because the end will not come until the appointed time.*

What *end* does this verse speak of? In fact, it suggests several *ends* , the first of which is the end of the war between Antiochus III and his Egyptian nephews and niece. This *end* is near. Other *ends* will concern the duration of the 1260 years of the papal reign in Dan. 12:6 and 7 and the *time of the end* of verse 40 of the current chapter, which will see the fulfillment of the Third World War, which sets the stage for the last ***great universal calamity*** .

But in this verse, this expression has no direct connection with " *the time of the end* " mentioned in verse 40, as we will discover and demonstrate. The structure of this chapter is judiciously misleading in appearance.

Dan 11:28 *He will return to his own land with great riches, and will be hostile to the holy covenant in his heart, and will act contrary to it, and will return to his own land.*

28a- *He will return to his country with great riches*

Laden with the riches captured from the Egyptians, Antiochus IV returns to Antioch, leaving behind Ptolemy VI, whom he has placed as king over half of conquered Egypt. But this partial victory irritates the dissatisfied king.

28b- The king's frustration makes the Jews the targets of his anger. So, as he passes through their homes, he will vent some of this anger on them, but he will not be appeased.

Dan 11:29 *At a set time he will again march against the south; but this last time it will not be as at the first.*

29a- We are entering the year of the great calamity.

In 168 BC, Antiochus learned that his nephews had once again reconciled against him, Ptolemy 6 had made peace with his brother Ptolemy 8. The conquered Egyptian lands had returned to the Egyptian camp. He therefore set out again on campaign against his nephews, determined to break all resistance, but...

Dan 11:30 *Ships from Kittim will come against him; he will be discouraged and turn back. Then, in his anger against the holy covenant, he will not remain idle; when he returns, he will look on those who have forsaken the holy covenant.*

30a- *Ships from Kittim will come against him*

The Spirit thus refers to the Roman fleet based on the present-day island of Cyprus. From there, they controlled the peoples of the Mediterranean Sea and the coastal peoples of Asia. After his father, Antiochus III was confronted with the

Roman veto. He suffered a humiliation that would infuriate him. The Roman legate Popilius Laenas traced a circle on the ground around his feet and ordered him to leave only with the decision to fight Rome or obey it. Antiochus, the former hostage, had learned the lesson taught to his father and had to abandon his conquest of Egypt, which had been placed entirely under Roman protection. In this context of explosive anger, he learned that, believing him to be dead, the Jews were rejoicing and feasting. They would learn the terrible cost of his life that he was still very much alive.

Dan 11:31 *And at his command there shall come forces, and they shall profane the sanctuary, the fortress, and cause the continual ~~burnt offering to cease~~, and shall set up the abomination that maketh desolate.*

31a- This verse confirms the facts recounted in the apocryphal account of 1 Macc.1:43-44-45: *Then King Antiochus wrote to all his kingdom, so that they would all become one people, and that each one would abandon his particular law. All the nations consented to this order of King Antiochus, and many in Israel consented to this servitude, sacrificed to idols, and violated (defiled) the Sabbath.* We find in this description the trials experienced by Daniel and his three companions in Babylon. And God presents to us in 1 Maccabees, a description of what will be the last great calamity that we who are alive in Christ will have to face just before the glorious return of Jesus Christ. Between our time and that of the Maccabean Jews, another great calamity caused the death of the saints of Jesus Christ for 120 years.

31b- *They will profane the sanctuary, the fortress, they will cause the continual ~~sacrifice to cease~~, and they will set up the abomination of desolation (or devastation).*

These actions will be confirmed in this historical testimony recorded by the Jewish and Roman historian Josephus. The importance of the matter justifies it, so let us look at this testimony in which we find details identical to the Sunday law of the last days proclaimed by the universal regime formed by the survivors of the Third World War.

Here is an early version of 1 Macc.1:41-64:

1Ma 1:41 Then the king gave orders that all in his kingdom should become one people :

1Ma 1:42 everyone had to give up their customs. All the pagans submitted to the king's orders

1Ma 1:43 and even in Israel many people accepted his worship: they sacrificed to idols and profaned the Sabbath.

1Ma 1:44 The king sent messengers to Jerusalem and to the cities of Judah with orders that from now on they should follow customs that were foreign to the land,

1Ma 1:45 to put an end to the burnt offerings of the temple, the sacrifices and the drink offerings. They were to profane the sabbaths and the feasts,

1Ma 1:46 defile the Sanctuary and all that is holy,

1Ma 1:47 to build altars, places of worship and temples for idols, to sacrifice pigs and unclean animals.

1Ma 1:48 They were to leave their sons uncircumcised and thus make themselves odious with all kinds of impurity and profanation.

*1Ma 1:49 **In a word, they were to forget the Law and neglect all its observances:***

*1Ma 1:50 **Whoever would not obey the king's orders was to be put to death.***

1Ma 1:51 These are the words of the king's letters to all his kingdom: he set officers over all the people, and commanded all the cities of Judah to offer sacrifices.

*1Ma 1:52 **And many of the people obeyed, all who forsook the law; and they did evil in the land,***

1Ma 1:53 forcing Israel to seek refuges.

*1Ma 1:54 **On the fifteenth day of the month Chislev, in the year 145, the king set up the Abomination of Desolation on the altar of burnt offering, and they set up altars in the cities around Judah.***

1Ma 1:55 And incense was burned at the doors of the houses and in the streets,

*1Ma 1:56 **And when they found the books of the law, they tore them up and threw them into the fire,***

*1Ma 1:57 **and if a book of the covenant was found in anyone, or if anyone obeyed the law of God, he was to be put to death according to the king's decree.***

1Ma 1:58 They punished the Israelites who were caught in transgression month after month in their cities,

1Ma 1:59 and on the twenty-fifth day of every month they offered sacrifices on the altar that had been set up instead of the altar of burnt offering.

1Ma 1:60 According to this law they put to death women who had their children circumcised,

1Ma 1:61 with their infants hanging around their necks; their relatives and those who had performed circumcision were also put to death.

1Ma 1:62 Despite all this, many in Israel remained faithful and were courageous enough not to eat unclean food.

*1Ma 1:63 **They chose to die rather than defile themselves with foods that were against the holy covenant, and so they were put to death.***

1Ma 1:64 This was a great trial for Israel.

In this story, let us note verses 45 to 47 which confirm the cessation of the offerings of the *perpetual intercession* and verse 54 which testifies to the desecration of the sanctuary: *The king set up the Abomination of Desolation on the altar of burnt offering.*

At the origin of these evils, this apostasy of Israel : *1Ma 1:11 It was at that time that a generation of deviant people arose in Israel who drew many people behind them: "Let us make an alliance with the nations around us," they said, "for since we separated ourselves from them, many misfortunes have befallen us ." The misfortunes were already the consequence of their infidelities to God and they were going to bring even more misfortunes upon themselves by their rebellious attitude.*

In this bloody tragedy, Greek domination well justified its omnipresent symbol of sin in the *bronze of the statue* of Dan.2; the *leopard speckled* of Dan.7; and the *stinking goat* of Dan.8. But one more detail is to be noted. The punitive

missionary sent by Antiochus 4 to Jerusalem in -168 is called Apollonius, and this Greek name which in French means "Destroyer" will be chosen by the Spirit to denounce in Apo.9:11, the destructive use of the Holy Bible by the false Protestant Christianity of the last days; that is, those who will organize the ultimate *great final calamity*. Apollonius came to Jerusalem with 22,000 soldiers and **on a Sabbath day**, during a spectacular public arms display, he had all the Jewish spectators massacred. They defiled the Sabbath with this profane interest, and God had them killed. And his anger does not subside because behind this bloody fact the Hellenization of the Jews is ordered. The Athenian Gerontius, the royal delegate, imposed on the entire people the Hellenization of worship and morals in Jerusalem as in Samaria. The temple of Jerusalem was then dedicated to Olympian Zeus and that of Mount Gerizim to hospitable Zeus. We thus see God withdraw his protection from his own temple, from Jerusalem, and from the entire nation. The holy city is satiated with outrages, each more abominable than the last. But it was only the will of God that applied, so great was the moral and religious laxity after the warning that the deportation to Babylon constituted.

Dan 11:32 *He will seduce those who are against the covenant with flatteries. But the people who know their God will act firmly,*

32a- *He will seduce with flattery the traitors of the alliance*

This clarification confirms that divine punishment was deserved and justified. In holy places, desecration had become the norm.

32b- *But those of the people who know their God will act with firmness,*

In this tragedy, sincere and worthy believers distinguished themselves by their fidelity and preferred to die as martyrs rather than renounce honoring the Creator God and his holy laws.

Once again, in the second reading, this bloody experience of 1090 actual days resembles the conditions of the papal reign of 1260 days-years prophesied successively in different forms in Dan.7:25, 12:7 and Rev.12:6-14; 11:2-3; 13:5.

Looking back on current events in the context of antiquity

To understand what is happening, I will use the image of a cameraman filming a scene he was following closely. At this point, he zooms out while gaining height, and the field of view becomes increasingly wider. So that when applied to religious history, the gaze of the Spirit oversees the entire religious history of Christianity, from its early beginnings, its hours of suffering, the time of the martyrs, to its glorious end marked by the return of the awaited Savior.

Dan 11:33 *And they that are wise among them shall instruct many: but some shall fall for a season by the sword, and by flame, by captivity, and by plunder.*

33a- *and the wisest among them will instruct the multitude*

The apostles of Jesus Christ, as well as Paul of Tarsus, to whom we owe 14 epistles of the new covenant. This new religious instruction bears a name: "the Gospel," that is, the Good News of salvation offered by divine grace to the elect. In this way, the Spirit moves us forward in time and the new target examined becomes the Christian faith.

33b- *There are those who will fall for a time by the sword and by flame, by captivity and by plunder.*

For a time, says the Spirit through the angel, and this time will be 1260 long prophesied years, but under certain Roman emperors Caligula, Nero, Domitian and Diocletian, being a Christian meant having to die a martyr. In Rev. 13:10, the Spirit evokes the times of the Roman papal exactions, saying: *If anyone leads into captivity, into captivity he will go; if anyone kills with the sword, with the sword he must be killed. Here is the perseverance and faith of the saints .*

Dan 11:34 *And when they fall, they shall be helped a little: and many shall be joined unto them in hypocrisy.*

34a- It was indeed during this time of the cruel domination of the papacy that the hypocrites of this verse appeared as helpers. Their identification is based on their contempt for the values and commands taught by Jesus Christ, and in this case for this targeted era, the prohibition of killing with the sword. By revisiting history, you can then understand that the broad Protestant movement from the 15th^{century} to our time has been judged hypocritical by the righteous Judge Jesus Christ. Their complete abandonment since 1843 will therefore be easier to understand and accept.

Dan 11:35 *And some of the wise shall fall, that they may be refined, and purified, and made white, until the time of the end: for it shall yet come at the appointed time.*

35a- *Some of the wise men will fall, so that they may be refined, purified and made white, until the time of the end*

Judging by this statement, the standard of Christian life is testing and selection , by the ability to endure and undergo persecution until the end of the world. In this way, modern man, accustomed to peace and tolerance, no longer understands anything. He does not recognize his life in these messages. This is why explanations will be given on this subject in Rev. 7 and 9:5-10. A long period of religious peace of 150 real years, that is, "five prophetic months" was programmed by God, but since 1995 this period has ended and religious wars have started again. Islam is killing in France and elsewhere throughout the world; and its action is destined to intensify until it sets the whole world ablaze.

35b- *because it will only arrive at the appointed time*

This will be the end of the world, and the angel tells us that no sign of peace or war allows anyone to see it coming. It depends on a single factor: the "time set " by God, that is, the end of the 6,000 years devoted to his selection of earthly elect. And it is because we are now less than ten years from this end that God has given us the grace to know the date: March 20 of the spring preceding April 3, 2030, that is, 2,000 years after the atoning death of Christ. He will appear powerful and victorious to save his elect and destroy the murderous rebels who intended to kill them.

The Catholic Papal Regime of "Christian" Rome: The Great Persecutor in the Religious History of the Western World.

It is to him that the model Antiochus 4 was to lead us. The type has prepared its antitype, and what can we say about this comparison? Certainly of phenomenal

magnitude, the Greek persecutor acted for 1090 real days, but papism, for its part, will rage for almost 1260 real years, thus surpassing all the models of history.

Dan 11:36 *The king will do what he wishes; he will exalt himself and magnify himself above all gods, and will speak marvelous things against the God of gods; he will prosper until the wrath is accomplished, for that which is determined will be accomplished.*

36a- The words of this verse remain ambiguous and can still be adapted to the Greek king and the Roman papal king. The revealing structure of the prophecy must be hidden from superficial readers. A small detail, however, designates the papal target; it is the precision: *for **what is determined** will be accomplished*. This quote echoes Dan.9:26: *After the sixty-two weeks, an Anointed One will be cut off, and he will have nothing for himself. The people of a leader who will come will destroy the city and ~~the sanctuary~~, and their end will come as with a flood; it is determined that the devastations (or desolations) will last until the end of the war*.

Dan 11:37 *He shall have no regard for the gods of his fathers, nor for the deity of women, nor for any god, but shall magnify himself above all.*

37a- *He will have no regard for the gods of his fathers*

Here it is, the small detail that clarifies our understanding. We have here the formal proof that the king targeted by his words cannot be Antiochus IV who had regard for the gods of his fathers and among them the greatest, Zeus the god of the gods of Olympus to whom he offered the Jewish temple of Jerusalem. We thus obtain the undeniable proof that the targeted king is indeed the Roman papal regime of the Christian era. From now on, all the revealed words will therefore concern this *king different* from Dan.7 and *impudent and cunning* from Dan.8; I add, this *devastating or desolating king* of Dan.9:27. The "stages of the rocket" all support the *head of a papal man*, *small and arrogant* placed at the summit of dominations.

Does papal Rome respect the gods of its fathers? Officially no, because its conversion to Christianity led it to abandon the names of the pagan Roman deities. However, it has preserved the forms and style of their worship: the carved, sculpted, or molded images before which its worshippers bow and kneel in prayer. To preserve this behavior, condemned by God in all his laws, it made the Bible inaccessible to ordinary mortals and suppressed the second of the Ten Commandments of the Living God because it prohibits this practice and reveals the punishment planned for its transgressors. Who could want to hide the punishment incurred if not the devil? The personality of the papal regime therefore falls within the definition proposed in this verse.

37b- *nor to the divinity who delights women*

It is with the pagan Roman religion abandoned by popery in mind that the Spirit of God evokes this scabrous subject. For it has turned its back on its overtly sexual heritage to display values of holiness. This suggested deity is Priapus, the male phallus honored as a divinity by the pagan fathers of the Church of Rome. This was still a legacy of Greek sin. And to break with this sexual heritage, it excessively defends the purity of the flesh and the spirit.

Dan 11:38 *Yet he shall honor the god of fortresses upon his footstool: he shall worship him, whom his fathers knew not, with gold and silver, with precious stones, and with costly things.*

38a- *However, he will honor the god of fortresses on his pedestal*

A new pagan god is born: *the god of fortresses* . His *pedestal* is in human minds and his height is equal to the impression he receives.

Pagan Rome built pagan temples open to all winds; capitals supported by columns were sufficient. But by acceding to Christianity, Rome aimed to replace the destroyed Jewish model. The Jews had a closed temple with a powerful appearance that was its glory and prestige. Rome will therefore imitate it and build in turn Romanesque churches resembling fortified castles, because insecurity reigns and the richest Lords fortify their homes. Rome does the same. It builds its churches in an austere style until the time of the cathedrals, and there, everything changes. The rounded roofs become spires pointing towards the sky, and this, higher and higher. The exterior facades take on the appearance of lace, they are enriched by stained glass windows of all colors that bring an iridescent light inside that impresses the officiants, the followers and the visitors.

38b- *To this god, whom his fathers did not know, he will pay homage with gold and silver, with precious stones and costly objects.*

To make them even more seductive, the interior walls are ***adorned with gold, silver, precious pearls, and expensive objects*** : *the prostitute Babylon the Great* of Rev. 17:5 knows how to show off to attract and seduce her clients.

The true God does not allow himself to be seduced because this magnificence does not benefit him. In his prophecy, he denounces this papal Rome with which he has **never** had the slightest relationship. For him, its Romanesque or Gothic churches are only more pagan divinities that serve only to seduce spiritual people whom it turns away from him: a new god is born: the god of fortresses and he seduces multitudes who believe they will find God by entering its walls under disproportionately high ceilings.

Dan 11:39 ~~*It is with the foreign god that he will act against the fortified places*~~ *And he has worked on the fortifications of the fortresses with the foreign god and he will fill with honors those who recognize him, he will make them dominate over many, he will distribute lands to them as a reward.*

39a- *And he worked on the fortifications of the fortresses with the foreign god*

For God, there is only one active god in front of him, that is to say, one who is *foreign to him* : it is the devil, Satan, against whom Jesus Christ warned his apostles and disciples. In the Hebrew text, it is not a question of "acting against" but of "doing to". The same message will be read in Rev. 13:3, in the form: ... *the dragon gave him his power, and his throne, and great authority* . The *dragon* who is the devil in Rev. 12:9 but at the same time imperial Rome according to Rev. 12:3.

Moreover, by converting to the Christian religion, the Roman authority adopted the true God who was foreign to it since he was originally the God of the Jews, the Hebrews, descendants of Abraham.

39b- *and he will honor those who recognize him*

These honors are religious. Papism brings to the kings who recognize it as God's representative on earth, the seal of divine authority for their own authority. Kings only truly become kings when the Church has consecrated them in one of its deified *fortresses*, in France, Saint-Denis and Reims.

39c- *he will make them dominate over several*

Papism awards the imperial title which designates a sovereign king dominating other vassal kings. The most famous: Charlemagne, Charles V, Napoleon I ' Hitler.

39d- *He will distribute lands to them as a reward.*

This temporal superpower, both terrestrial and celestial, suited the kings of the earth well, according to its claim. For it settled their differences, particularly regarding conquered or discovered lands. Thus, in 1494, Alexander 6 Borgia, the worst of popes, an assassin in office, was led to establish a meridian line in order to divide between Spain and Portugal the allocation and possession of the territory of South America, rediscovered since antiquity.

World War III or 6th^{trumpet} of Apo.9 .

It reduces humanity by a third of its population and, putting an end to national independence, it prepares the universal regime which will establish the ultimate great calamity announced in Apo. 1. Among the aggressive actors is the Islam of Muslim countries, so I offer you the biblical perspective on this subject.

The role of Islam

Islam exists because God needs it. Not to save, this role rests **exclusively** on the grace brought by Jesus Christ, but to strike, kill, massacre his enemies. Already, in the old covenant, to punish Israel's infidelity, God had recourse to the "Philistine" people. In the new, to punish Christian infidelity, he calls upon Muslims. At the origin of Muslims and Arabs, is Ishmael, the son of Abraham and Hagar, the Egyptian servant of Sarah, his wife. And already at that time, Ishmael was in dispute with Isaac, the legitimate son. This to the point that, with God's agreement, at Sarah's request, Hagar and Ishmael were expelled from the camp by Abraham. And God took care of the expelled, whose descendants, half-brothers, would maintain a hostile attitude towards Abraham's posterity: the first, Jewish; the second, in Jesus Christ, Christian. Here are the words in which God prophesied about Ishmael and his Arab descendants in Gen. 16:12: "*He will be like a wild donkey; his hand will be against everyone, and everyone's hand will be against him; and he will dwell opposite all his brothers .*" God wants to make known his thoughts and judgment on things. Christ's elect must know and share this plan of God who uses the peoples and powers of the earth according to his supreme will. It should be noted that the Prophet Muhammad , founder of Islam, was born at the end of the 6th^{century} after the establishment of Roman Catholic papism in 538. Islam appeared to strike pagan Catholicism and Christians in general when they were struck by God's curse. And this has been the case since March 7, 321, when Emperor Constantine I ^{abandoned} the seventh-day Sabbath rest in favor of its first day dedicated to the "unconquered sun" (Sol Invictus), our current Sunday. Like many Christians today, Constantine wrongly wanted to mark

a break between Christians and Jews. He reproached the Christians of his time for Judaizing by honoring God's holy Sabbath. This unjustified judgment from a pagan king was paid for and will continue to be paid for until the end by the punishments of the " *seven trumpets* " revealed in Revelation 8 and 9, that is, an uninterrupted succession of misfortunes and dramas. The final punishment will come in the form of a terrible disillusionment, when Jesus Christ appears to remove his elect from the earth. But the theme just discussed, that of the "Third World War," is itself the sixth of these prophesied divine punishments in which Islam is a major player. For God had also prophesied about Ishmael, saying in Gen. 17:20: " *As for Ishmael, I have heard you. Behold, I will bless him and make him fruitful and multiply him exceedingly; he will beget twelve princes, and I will make him a great nation .*" I close this parenthesis to resume the study in Dan. 11:40.

Dan 11:40 *And at the time of the end shall the king of the south **push** against him: and the king of the north **shall come** against him like a whirlwind, with chariots, and with horsemen, and with many ships: and he shall come in the land, and shall overflow like a torrent, and shall overflow.*

40a- *At the time of the end*

This time it is indeed the end of human history; the end of the time of the present nations of the earth. Jesus announced this time, saying in Matthew 24:24: *This gospel of the kingdom will be preached in the whole world as a witness to all nations. Then the end will come.*

40b- *the king of the south **will strike** against him*

Here we must admire the immense divine subtlety that allows his servants to understand what remains hidden from other human beings. On the surface, but only on the surface, the conflict between the Seleuci and Lagid kings seems to resume and continue in this verse, which could not be more misleading. For in reality, we left this context in verses 34 to 36, and the time of the end of this new confrontation concerns the Christian era of the papal Catholic regime and universal Protestantism, which entered into its ecumenical alliance. This change of context obliges us to redistribute the roles.

In the role of " *him* ": papal Catholic Europe and its allied Christian religions.

In the role of the " *king of the south* ": conquering Islam, which must convert humans by force or enslave them, according to the actions of its founder, Muhammad.

Let us note here the choice of the verb: *to strike* ; in Hebrew, "nagah" means to strike with one's horns. As an adjective, it designates a furious aggressor who habitually strikes. This verb adapts perfectly to Arab Islam, which has been aggressive against the Western world without interruption since the end of the Second World War. The possible verbs " *to struggle, to fight, to strike* " indicate a very close proximity, hence the idea of national neighborhood or neighborhood of cities and streets. Both possibilities confirm Islam, well established in Europe because of the religious disinterest of Europeans. The struggles have intensified since the return of the Jews to Palestine in 1948. The fate of the Palestinians has

pitted Muslim peoples against Western Christian colonialists. And, in 2021, Islamist aggressions are increasing and creating insecurity among European peoples, first and foremost France, the former colonizer of North African and African peoples. Will a bigger national clash occur? Perhaps, but not before the internal situation deteriorates to the point of producing brutal clashes between groups on the soil of the metropolis itself. France will on that day be in a situation of civil war; in reality, of a genuinely religious war: Islam against Christianity or the godless unbelievers.

40c- *And the king of the north shall come against him like a whirlwind , with chariots and horsemen, and with many ships*

In Ezek.38:1, this *king of the north* is called *Magog, prince of Rosh* (Russia) , *Meshech* (Moscow) and *Tubal* (Tobolsk) and we read in verse 9: *And you will come up, you will come like a whirlwind , you will be like a cloud to cover the land, you and all your bands, and many peoples with you.*

Redistribution of roles: In the role of the " *king of the north* ", Orthodox Russia and *its Muslim allied peoples* . Here again, the choice of the verb " *will swirl on him* " suggests a sudden massive surprise attack from the air. Moscow, the capital of Russia, is indeed a good distance from Brussels, the European capital, and Paris, its military spearhead. European prosperity has blinded its leaders, to the point of underestimating the military potential of powerful Russia. It will launch into its aggression planes and thousands of tanks on land routes and multitudes of naval and submarine warships. And to ensure that the punishment is expressed forcefully, these European leaders have not stopped humiliating Russia and its leaders, from the fiery Vladimir Zhirinovskiy to its current new "Tsar," Vladimir Putin (Vladimir: prince of the world in Russian).

The actors being identified, the three "kings" concerned will confront each other in what takes the form of a 7th " Syrian War" in which the new national Israel will be involved; which the following verse will confirm. But for the moment, the "king" (*him*) attacked by Russia is the Europe of the Treaty of Rome.

40d- *it will advance inland, spread like a torrent and overflow.* Its overwhelming military superiority allows Russia to invade Europe and occupy its entire territorial extent. Facing it, the French troops are no match; they are crushed and destroyed.

Dan 11:41 *He shall enter into the glorious land, and many shall be overthrown: but Edom, and Moab, and the chief of the children of Ammon, shall be delivered out of his hand.*

41a- *He will enter the most beautiful of countries, and many will fall*

The Russian expansion is taking place towards its South where Israel is located , the ally of the Western countries which is in turn invaded by Russian troops; Jews will still die.

41b- *but Edom, Moab, and the chief of the children of Ammon shall be delivered out of his hand*

This is a consequence of the military alliances that will place these names representing modern Jordan on the Russian side. In 2021, Russia is already the official ally of Syria, which it arms and protects.

Dan 11:42 *He will stretch out his hand against the countries, and the land of Egypt will not escape.*

42a- It is only since 1979 that this political configuration has confirmed the prophecy. For that year, at Camp David in the USA, Egyptian President Anwar Sadat officially made an alliance with Israeli Prime Minister Menachem Begin. The strategic and political choice made at that time was to espouse the cause of the strongest of the hour because Israel was powerfully supported by the USA. It is in this sense that the Spirit of God attributes to it the initiative of trying to "escape" ruin and disaster. But over time, the game changes hands, and Israel and Egypt find themselves, since 2021, almost abandoned by the USA. In the area of Syria, Russia imposes its law.

Dan 11:43 *And he shall have power over the treasures of gold and silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall follow him.*

43a- *He will take control of the treasures of gold and silver, and of all the precious things of Egypt*

Thanks to the revenue from tolls paid to use the Suez Canal, Egypt has grown enormously wealthy. But this wealth is only valuable in times of peace, because in times of war, the trade routes become deserted. Egypt has grown rich through tourism. From the four corners of the earth, people come to admire its pyramids, its museums enriched by the continual discoveries of Egyptian tombs hidden underground since antiquity. In these tombs, that of the young King Tutankhamun has revealed solid gold objects of unspecified value. Russia will therefore find in Egypt enough to satisfy its lust for war booty.

At the end of the Sabbath of January 22, 2022, the Spirit brought me an argument which confirms **without any possible dispute**, the interpretation which I give to Daniel 11. Let us note in the two verses 42 and 43, the importance of the clear, uncoded mention of the name "Egypt" which is in this context a country different from that which is named "king of the south". However, in verses 5 to 32, the *Lagid* "Egypt" of the Ptolemies was masked but identified as "king of the south". **The change of historical context is thus confirmed and proven irrefutably**. Beginning with the context of antiquity, the story of Daniel 11 ends with "the time of the end" of the world, in which "Egypt", allied with the Western Christian and agnostic camp since 1979, is the target of the new "king of the south", that is, warrior Islam, and especially that of the new "king of the north", Russian Orthodoxy.

43b- *The Libyans and the Ethiopians will follow him*

The translator has correctly translated the words "Puth and Cush" in the prophecy, which designate for "Libya" the Muslim countries located north of the Sahara, the coastal countries of the African coast, and for Ethiopia, black Africa, all the countries located south of the Sahara. A large number of them have also accepted and adopted Islam; in the case of the Ivory Coast, with the complicity of French President Nicolas Sarkozy, to whom we also owe the Libyan chaos.

Thus, struck by Russia, "Egypt" becomes the prey of all predators, and the Muslim vultures, its brothers, swoop down on it, to clean up its corpse and take their share of the booty that still remains, after the Russian plunder.

By clearly citing " *Libya and Ethiopia* ," the Spirit is referring to African religious allies of the " *king of the south* ," which should be identified with Arabia, where the Prophet Muhammad appeared in 632 to spread, from Mecca, his new religion called Islam. He is supported by powerful Turkey, which has returned, in this final context, to a fundamentalist, conquering, and vengeful Muslim religious commitment, after the humiliation of its momentary submission to Western secular values. But other Muslim countries, not located in the " *south* ," such as Iran, Pakistan, Indonesia, can join the " *king of the south* " to fight Western peoples whose moral values are hated by all Muslim peoples. This hatred is in truth only that of the true God Jesus Christ, despised by Western Christians. He thus punishes through Islam and Orthodoxy the Jewish, Catholic, Orthodox, Protestant, and even Adventist infidelity of the Western world; all the monotheistic faith guilty towards him.

Dan 11:44 *And tidings out of the east and out of the north shall trouble him: and he shall go forth with great fury to destroy and utterly destroy many.*

44a- *News from the east and the north will come to frighten him*

These two cardinal points " *east* and *north* " concern only the Russian country, depending on whether it is mentioned from papal Europe or from Israel, because the prophecy designates them as being successively attacked by Russia in verses 40 and 41. This means that the fear cited comes from Russian territory, but what can frighten such a conqueror? What happened to his country to frighten him to this point? The answer is not in the book of Daniel, but in Rev. 9, which reveals and targets the Protestant religion whose world stronghold is in the USA. The mystery will be clarified, taking into account this existence of the USA. Since the year 1917 when revolted Russia adopted its socialist and communist regime, a gap has permanently separated it from the imperialist capitalist USA. The individual cannot enrich himself at the expense of his neighbor if he is a communist; This is why the two options are irreconcilable. Beneath the ashes of peace, the fires of hatred smoulder and are just waiting to be expressed. Only competition and the nuclear threat have managed to prevent the worst. This was the balance of nuclear terror. However, without using nuclear weapons, Russia will seize Europe, Israel and Egypt. With the balances broken, the USA will feel cheated and threatened, so, in order to reduce the number of their deaths, they will enter the war, striking hard first. A nuclear destruction of Russia will cause terror in the Russian armies scattered across the occupied territories.

44b- *and he will go out with great fury to destroy and exterminate multitudes.*

Until that time, Russia will be in the mood for conquest and plunder, but suddenly its mood will change, the Russian army will no longer have a homeland to return to and its despair will turn into a desire to " *destroy and exterminate multitudes* "; which will be the " *third of the men killed* " of the 6th trumpet of Apo.⁹ All nations equipped with nuclear weapons will thus be forced by the facts to use them against their potential personal enemies.

Dan 11:45 *And he shall pitch the tabernacles of his palace between the seas, in the glorious holy mountain: and he shall come to his end, and none shall help him.*

45a- *He will pitch the tents of his palace between the seas, toward the glorious and holy mountain*

Tents *between the seas* , because its *palaces* are no longer on earth. The desperate situation of the Russian troops is clearly described by the Spirit who condemned them to this fate. Under the fire of their adversaries they are pushed back to the land of Israel. Hated by all, they benefit from no support or pity and are exterminated in Jewish land. Russia will thus pay a heavy price that God imputes to it since its support for the spiritual enemies of Israel in the old alliance, at the time of its deportation to Babylon. It sold horses to the people of Tyre, a city of pagan lust. Ezek.27:13-14 confirms, God saying to Tyre: *Javan, Tubal (Tobolsk) and Meshech (Moscow) traded with you; they gave slaves and bronze vessels in exchange for your merchandise. Those of the house of Togarmah (Armenia) supplied your markets with horses, riders and mules.* It was also a commercial stumbling block for the Jews who also traded with it: Ezek. 27:17: *Judah and the land of Israel traded with you; they exchanged the wheat of Minnith, the pastry, the honey, the oil, and the balm, in exchange for your merchandise.* So Tyre grew rich at their expense. Further, in Ezek. 28:12, under the title " *king of Tyre* ," God speaks directly to Satan. We understand that it was he who profited from the luxury and wealth accumulated in the great pagan cities that served him in the guise of the many pagan deities, rather unconsciously, but always and everywhere in forms of worship that God considers abominable. He carries on his heart the weight of a frustration accumulated, also, over the centuries and millennia of human history. This frustration justifies his anger, which is partially vented in the form of this last terribly destructive international conflict.

But this divine anger against the mercantile traffic of the ancient era invites us to understand what God might think of contemporary international traffic in an international context entirely built on the market economy. I think that the destruction of the World Trade Center towers in New York on September 11, 2001, is a response. All the more so since, in Rev. 18, the prophecy underlines the harmful role of enrichment due to international trade and commerce, before which any rule or divine religious law collapses, so great is the impiety.

At the end of Dan. 11, the USA's hereditary adversary, Russia, is destroyed. This will give them absolute power over all survivors of the international conflict. Woe to the vanquished! They must bow down and submit to the law of the victor wherever they are on earth, by surviving.

Daniel 12

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

1a- *At that time Michael will stand up,*

This time is that of the end of the world where, having the last word, Jesus Christ returns in the glory and power of his divinity long contested by competing religions. We will read in Rev. 1:7: *Behold, he comes with clouds. And every eye*

will see him, even those who pierced him; and all the tribes of the earth will wail because of him. Yes. Amen! We must get used to this idea, because for each of his roles, God gave himself a different name, which is why in Daniel and Rev. 12:7 he presents himself as **Michael**, the supreme head of the angelic celestial life which gives him authority over the devil and demons. His name, Jesus Christ represents it only for the elect of the earth whom he came to save under this name.

1b- *the great chief,*

This *great leader* is therefore YaHWéH Michael Jesus Christ and it is from him that in its characteristic impudence, the papal regime took away for its benefit, his mission of **perpetual celestial intercessor** until 1843, this since the year 538, date of the beginning of the papal regime and its installation in the city of Rome, in the Lateran Palace on Mount Caelian. This subject was treated in Daniel 8.

1c- *the defender of the children of your people;*

A *defender* intervenes when there is an attack. And this will be the case in the last hours of earthly life of the chosen ones who remained faithful, even when condemned to death by the last rebels. Here, we can find all the models proposed in the stories of Daniel because they are accomplished in a final tragic situation. In this last **great calamity**, we will relive the miraculous interventions recounted in Dan.3, the *furnace* and its four living characters, in Dan.5, the capture of *Babylon the great* by God, in Dan.6, the *lions* rendered harmless but also the end of the **great calamity** prefigured by that which struck the Jews in - 168, on the 15th of Kislev, that is, on December 18, on a Sabbath day.

1d- *and there will be a time of trouble, such as has not been since there was a nation even to that same time.*

Judging by this statement, the last great calamity will surpass that of the Jews organized by the Greeks. Indeed, the Greeks only struck the Jews they found in the streets or in their homes. At the end of the world, things are very different, and modern technology allows absolute control over the people who live on earth. Through human detection techniques, anyone can be found anywhere, in whatever place they are hiding. Lists of people resisting the decreed ordinances can therefore be established precisely. In this final context, the eradication of the elect will be made humanely possible. Although full of faith and hope in their deliverance, the elect will live through painful hours; for those who are still free, deprived of everything, the others will be in the rebel prisons awaiting their execution. Distress will reign in the hearts of the elect, mistreated if not killed.

1st- *At that time, those of your people who are found written in the book will be saved.*

This is the book of life, because without a computer, God also made a list of all the creatures that Adam and Eve and their descendants had engendered. At the end of each person's life, the final fate was decided by God who kept two lists: that of the chosen and that of the fallen, in accordance with the two paths presented to humanity in Deut. 30:19-20: *I call heaven and earth to witness against you today that I have set before you life and death, blessing and cursing. Choose life, that you and your descendants may live, to love the Lord your God, to obey his voice, and to cleave to him: for in this depend your life and the*

prolongation of your days... It is according to its choice for *evil* that the final fate of Roman popery, *burned in the fire* , is revealed to us in Dan.7:9-10; this *because of its arrogant words* towards the *God of gods* according to Dan.11:36.

In Rev. 20:5, the return of Christ is accompanied by the resurrection of the dead in Christ which is called *the first resurrection* : *Blessed and holy is he who has part in **the first resurrection**, for over them the second death has no power* .

Dan 12:2 *And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.*

2a- *Many of those who sleep in **the dust of the earth** will awake, some to eternal life,*

Let us first note that in common normality, *the dead sleep well in **the dust of the earth*** and not in a marvelous paradise or a burning hell as the false Christian or pagan religions teach and believe. This clarification restores the true status of the dead as taught in Ecc.9:5-6-10: *For all who live there is hope; and even a living dog is better than a dead lion. For the living know that they will die; but the dead know nothing, and there is no longer any reward for them, since their memory is forgotten. And their love, and their hatred, and their envy, have already perished; and they will have no more part in anything that is done under the sun Whatever your hand finds to do, do it with your might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, where you are going. (Sheol which is **the dust of the earth**)*.

There is no thought after death because thought lives in the brain of man, only, when he is still alive and nourished by the blood sent by the beating of his heart. And this blood must itself be purified by pulmonary respiration. God never said anything else, since he said to Adam who had become a sinner through disobedience, in Gen. 3:19: *In the sweat of your face you will eat bread, until you return to the ground, from whence you were taken; **for dust you are, and to dust you shall return*** . To confirm this state of nothingness of the dead, we read in Psa. 30:9: *What profit is it to you that you shed my blood, that you have brought me down to the pit? Does the dust praise you? Does it declare your faithfulness?* No, because it cannot according to Psa.115:17: *The dead do not praise the Lord, nor any who go down into silence*. But this does not prevent God from being able to raise up again a life that has previously existed and it is this creative power that makes him God and not angel or man.

Both paths have two final outcomes and Rev. 20 teaches us that they are separated by the *thousand years* of the seventh millennium. While all human life disappears from the face of the earth at the beginning of these *thousand years* , the fallen will not be resurrected until after their judgment carried out by the saints and Jesus Christ in his heavenly kingdom. By this message attached to the ^{7th} trumpet , Rev. 11:18 confirms, saying: *The nations were angry, and your wrath is come , **and the time has come to judge the dead** , to reward your servants the prophets, the saints, and those who fear your name, small and great, and to destroy those who destroy the earth* . In this verse, *the judgment of the dead* leads God to resurrect, first, his faithful dead elect so that they can judge the wicked kept in the state of death.

2b- *and the others for shame, for eternal shame.*

Eternity will belong only to the living. After their final annihilation at the Last Judgment, the *shame* and *opprobrium* of the fallen will remain only in the eternal memory of the elect, the angels, and God.

Dan 12:3 *And they that be wise shall shine as the brightness of the heavens: and they that turn many to righteousness as the stars for ever and ever.*

3a- *Those who have been intelligent will shine like the splendor of the sky*

Intelligence elevates man above animals. It is revealed by his ability to reason, to draw conclusions by observing facts or by simple deduction. If humans were not rebellious in the freedom that God gives them, intelligence would lead all humanity towards the same recognition of the existence of God and his laws. For since Moses, God has recorded in writing the most significant events of his revelation to men. Here is the route of reasoning to follow. Monotheistic faith appeared in the history of the Hebrew people. Its testimony and its writings therefore take priority over all other scriptures attributed to this same unique God. That the people of God be fought remains a normal possibility, but that the holy scriptures be fought becomes a diabolical work. The faith established by Jesus Christ takes its sources and its references from the Hebrew scriptures of the old covenant, which gives it legitimacy. But Roman Catholic doctrine does not respect this principle, which is why neither it nor the Quran of Islam can claim to be the living God, creator of all that lives and exists. Jesus confirmed the principle by recalling in John 4:22 that *salvation comes from the Jews : You worship what you do not know; we worship what we know, for salvation is from the Jews .*

In this first group of the elect, God designates men saved without particular knowledge because of their fidelity shown at the risk of their lives since Adam and Eve; and this until 1843. They are saved because their works have testified to their intelligence and their acceptance of the divine laws manifested by their obedience. In this group, the most faithful and **most peaceful Protestants** benefited until the spring of 1843 from the patience of God who only made the practice of his holy Sabbath required from this date. Rev. 2:24-25 will confirm this exception: *To you, as many as are in Thyatira, who do not have this doctrine , and who have not known the depths of Satan, as they call them , I say to you: I put no other burden on you; only what you have, hold on to it until I come.*

3b- *and those who have taught righteousness to the multitude will shine like the stars, forever and ever.*

This second group is set apart because of the high level of sanctification it has represented on earth since 1843. Selected by means of a test of faith, based initially on the hope of the return of Jesus Christ, successively for the spring of 1843 and the autumn of 1844, its sanctification by God is made official by its restoration of the Sabbath which it practices again, after long centuries of darkness, forgetfulness and contempt for it.

In this division into two groups, what makes them different is their situation with regard to God's justice, that is, their status with regard to his ten commandments and his other health and other ordinances. In its original text of Exo.20:5-6, the second commandment suppressed by Rome, clearly reveals the importance that God gives to obedience to his commandments and he recalls the two paths and the two opposing final fates: ... *I am a jealous God who visiting the*

iniquity of the fathers on the children to the third and fourth generation of those who hate me and transgress my commandments, and showing mercy to thousands of those who love me and keep my commandments .

In this verse, the Spirit reveals the reason for the existence of *stars* in our earthly creation. They were only meant to exist to serve as a symbol of God's chosen earthly elect; and it is Gen. 1:17 that reveals their message: *God set them in the expanse of the heavens to give light upon the earth*. Then God uses them to show Abraham the multitude of *his descendants* in Gen. 15:5: *Count the stars of heaven, if you are able to number them; so shall your descendants be*.

However, the status of these spiritual *stars* can change depending on the works carried out by the redeemed believer. By falling spiritually through disobedience, *the star falls* , *it falls from heaven* . The image will be evoked to depict the fall of the Protestant faith in 1843, announced by a real celestial sign in 1833, in the ^{6th} seal of Rev. 6:13: *and the stars of heaven fell to the earth, as a fig tree casts its untimely figs when shaken by a strong wind*. And again in Rev. 12:4: *His tail swept away a third of the stars of heaven and threw them to the earth*. This message renews that of Dan. 8:10: *He mounted up to the host of heaven, and cast down some of the host and of the stars to the earth and trampled them* . The Spirit imputes to the Roman papal regime the spiritual fall of a third of the redeemed believers; deceived people who will believe in vain in the salvation of Christ and claim his righteousness.

Dan 12:4 *But you, Daniel, shut up the words, and seal the book, even to the time of the end: and then many shall read it, and knowledge shall be increased.*

4a- This ***end time*** has several successive phases but it began, officially, in the spring of 1843, with the entry into force of the divine decree pre-written in Dan. 8:14: ***Until evening-morning 2300 and holiness will be justified*** . In 1994, the second end time was marked by the condemnation of the universal Adventist institution. Since 1843, the book of Daniel has been read, but it has never been interpreted correctly before this work that I am still preparing in 2021 and this since 2020. It is therefore this date which marks the apogee of its ***knowledge*** and thereby, the true ultimate ***time of the end*** which will end with the true return of Jesus Christ, known and expected, for the spring of 2030. We see that this year 2020 has already been well marked by God since the whole of humanity is struck by the mortality of the Covid-19 Virus which appeared in China in 2019, but in papal Catholic Europe, only since 2020. In 2021, viruses mutate and continue to strike guilty and rebellious humanity.

The Adventist Test of Faith Illustrated

Dan 12:5 *And I, Daniel, looked, and behold, two other men stood, the one on this side of the river's bank, and the other on the other side of the river's bank.*

5a- Remember! Daniel is on the banks of the river "Hiddekel," the Tigris, that man-eater. Now, two men are on either side of the river, which means that one has been able to cross it and the other is about to do so. Already in Dan. 8:13, a discussion was exchanged between two saints.

Dan 12:6 *And one of them said unto the man clothed in linen, which stood upon the waters of the river, When shall be the end of these wonders?*

6a- In Dan.8:14 the questions of the saints had received from God the answer of the 2300 evening-morning which determined the date 1843. The approach is repeated here and the question this time concerns the end of the world; the moment when prophecy will cease to be useful. The question is posed to Christ imaged by this *man dressed in linen* who stands *above the river* observing its crossing by men. God takes up the image of the crossing of the Red Sea which saved the Hebrews but drowned their Egyptian enemies.

Dan 12:7 *And I heard the man clothed in linen, who was upon the waters of the river, lift up his right hand and his left hand toward heaven, and swear by him that liveth for ever, that it shall be for a time, and times, and half a time: and when the power of the holy people shall be utterly broken, all these things shall be finished.*

7a- *And I heard the man clothed in linen, who was above the waters of the river; he lifted up his right hand and his left hand toward heaven,*

In the position of Judge Arbitrator, Jesus Christ raises his blessing right hand and his punishing left hand to heaven to make a solemn declaration.

7b- *and he swore by him who lives forever that it will be for a time, times, and half a time*

By citing the prophetic duration of the papal reign, Christ shows and recalls his judgment which, in the past, condemned his church to suffer the exactions of the papal regime and the curses of the barbarian invasions which preceded it; this because of the abandonment of the Sabbath since March 7, 321. The believers of the times of the Adventist trials are thus warned. But a second reason leads God to evoke this papal reign; it is the date of its beginning, namely, 538 AD. The choice is judicious since this date 538 will serve as a basis for the calculations that the prophecy will propose to us by presenting us with new prophetic durations in verses 11 and 12.

7c- *and that all these things will end when the strength of the holy people is completely broken*

This short sentence sums up well this time the true moment of the end: the one where at the end of the last ***great calamity***, the chosen ones will find themselves on the point of being exterminated, eradicated from the surface of the earth; note the precision: ***entirely broken***.

Dan 12:8 *I heard, but understood not: and I said, My lord, what shall be the end of these things?*

8a- Poor Daniel! If the understanding of his book is still a mystery to those living in 2021, how far beyond his reach and useless for his own salvation was this understanding!

Dan 12:9 *And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end.*

9a- The angel's response will leave Daniel hungry, but it confirms the late fulfillment of the prophecy reserved for *the time of the end* of the Christian era.

Dan 12:10 *Many will be purified, made white, and refined; the wicked will do wickedly, and none of the wicked will understand, but those who have understanding will understand.*

10a- *Many will be purified, made white and refined*

By repeating here the exact quotation word for word from Dan. 11:35, the angel confirms the papal identity of the arrogant and despotic **king who rises above all gods** and even the one true **God**, in verse 36.

10b- *The wicked will do evil and none of the wicked will understand,*

The angel evokes a principle that will continue until the end of the world, the prolongation of evil is imaged in the prophecies of Daniel by the prolongation of *the "brass "* of Greek sin and the *" iron "* of Roman force until the return of Christ. The wicked will be doubly prevented from understanding: first by their personal disinterest, and second, by *a strong delusion* given by God which enables them to *believe the lie* according to 2 Thess. 2:11-12: *Therefore God sends them strong delusion, that they should believe a lie , that they all might be condemned who did not believe the truth but had pleasure in unrighteousness .*

10c- *but those who have understanding will understand.*

This example proves that spiritual *intelligence* is a special gift given by God, but it is preceded by a good use of basic *intelligence* given to all normal people. Because even in this norm, humans confuse education and its diplomas with *intelligence* . So I remind you of this difference: education allows data to be entered into human memory, but only *intelligence* allows their good and wise use.

Dan 12:11 *And from the time that the continual ~~burnt offering shall be taken away~~, and the abomination that is desolate set up, there shall be a thousand two hundred and ninety days.*

11a- *From the time when the continual ~~sacrifice will cease~~*

I must point out again, but the word "~~sacrifice~~" does not appear in the original Hebrew text. And this precision is crucial because this *perpetual* concerns the heavenly priesthood of Jesus Christ. By reproducing his intercession on earth, papism removes from Jesus Christ his role as intercessor for the sins of his elect. This usurped parallel earthly ministry began in 538; the date when Vigilius I the first reigning pope, settled in Rome, in the Lateran Palace, on Mount Caelian (heaven).

11b- *and where an abominable desolation will be established*

That is, since 538, the date when the papal Roman reign begins, cited in Dan.9:27: *and there will be on the wing of the **abominations of desolation**, even to an extermination and it shall be broken [according to] that which has been decreed, upon the [land] desolate .*

In this verse, targeting the date 538, the Spirit is now only referring to papal Rome, which explains the singularization of the word "abomination." This was not the case in Dan. 9:27, where both phases of Rome, pagan and then papal, were concerned.

Let us note the interest and importance of the grouping in this verse of two things: "*the removal of the daily*" from Christ in Dan. 8:11 and *the papal "wing"* which carries "*the abominable desolation*" cited in Dan. 9:27. By linking these

two actions to the same date 538 and to the same entity, the Spirit confirms and proves that the author of these misdeeds is indeed Roman papism.

In Dan. 11:31, the action attributed to the Greek king Antiochus IV presented us with the typical model of what God calls " *the abomination of desolation* ." Papism reproduces it, but for 1260 long, bloody years.

11c- *there will be one thousand two hundred and ninety days.*

In order to make the prophetic durations cited concerning the time of the end unfalsifiable, the unit is placed before the number in all the prophecies of Daniel: *days 1290* ; *days 1335* (next verse); Dan.8:14: *evening-morning 2300* ; and already in Dan.9:24: weeks 70.

We only have a very simple calculation to perform: $538 + 1290 = 1828$.

The significance of this date, 1828, is that it gives the Adventist event a universal character, since it marks the third of five years of Adventist conferences held in Albury Park in London in the presence of the English royal family.

Dan 12:12 *Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.*

12a- It is only this verse that gives us the meaning of these two prophetic durations. The theme is that of the expectation of the return of Christ, but a particular expectation based on numerical propositions given by the Bible. A new calculation is necessary: $538 + 1335 = 1873$. The angel presents us with two dates which mark respectively the beginning and the end of the Adventist test of faith accomplished between the years 1828 and 1873. In this way , our attention is directed to the dates 1843 and 1844 which were precisely the causes of two successive expectations of the glorious return of Jesus Christ to the USA, therefore to Protestant lands.

In the image of the crossing of the river "Tiger", the tiger that eats human souls is these dates 1843-1844 which make the reprobate Protestant pass from spiritual life to spiritual death. On the other hand, the one who has passed the test comes out alive and blessed by God from this perilous crossing. He obtains from God a specific beatitude: " *Blessed is he who reaches 1873!*"

Dan 12:13 *And walk thou toward thy end: thou shalt rest, and stand unto thine inheritance in the latter days.*

13a- Daniel will discover after the first resurrection in which he is resurrected, the meaning of all the things he has transmitted to us. But for the Adventist still living, his teaching will be further completed by the revelations contained in the Apocalypse of John.

The book of Daniel hides its enormous richness well. We have noted the lessons of encouragement that the Lord addresses to his chosen ones in the very last days because these last days will return to the norm of fear and insecurity that has prevailed throughout human history on earth. Once again, but for the last time, the chosen ones will be singled out and held responsible for the misfortunes that will befall the rebellious survivors of the Third World War announced in Dan. 11:40-45 and Rev. 9:13. Ezekiel 14 presents the typical models of faith: Noah, Daniel, and Job. Like Noah, we must escape and resist the current of worldly thought by building our ark of faithfulness to God. Like Daniel, we must remain firmly

attached to doing our duty as chosen ones by refusing the standard established by false religion. And like Job, we will have to accept suffering physically and mentally whenever God allows it, having an advantage over Job: through his experience, we have learned why God allows these trials.

The book of Daniel also allowed us to better understand the invisible celestial life. This, by discovering this character named Gabriel, a name which means "he who sees the face of God." He is present in all the important missions of the plan of divine salvation. And we must realize that, in the celestial kingdom of God, he and all the good angels were deprived of the presence of Michael, the angelic expression of God, during the time of his earthly incarnation, that is, 35 years. In a great sharing of love, Michael also shares his authority, accepting to be only "one of the chief leaders." But Gabriel also presented him to Daniel, the chosen among the chosen, as "*the Leader of your people* ." And Dan. 9 reveals to us very clearly all that Jesus comes to accomplish to save his faithful elect. The divine saving project is thus clearly announced, then accomplished on April 3, 30 by the crucifixion of Jesus Christ.

The book of Daniel showed us that faith can only be demonstrated by an adult. And that according to God, a child becomes an adult upon entering his thirteenth year. We can therefore only observe the bitter fruit borne by infant baptism and the religious natal heritage in all false religions. Jesus declared in Mark 16:16: *He who believes and is baptized will be saved; he who does not believe will be condemned* . This therefore means that before baptism, faith must be present and demonstrated. After baptism, God puts it to the test. Also, another pearl revealed in Daniel, these words of Jesus from Matt.7:13 are confirmed: *Enter by the narrow gate . For wide is the gate, and broad is the way that leads to destruction. and there are many who pass by ;* and also in Matt.22:14: *For many are called, but few are chosen ;* according to Dan.7:9, *ten billions called* to account to God for only *one million of* redeemed elect saved, because they will have truly *served* the Creator God well, in Christ in the Holy Spirit.

Chapter 12 has just laid the foundations of the structure of the book of Revelation by recalling the dates 538, 1798, 1828, 1843-1844 hidden and suggested but fundamental for the division of time in Revelation, and 1873. Another date, 1994, will be constructed there for the misfortune of some and the happiness of others.

Introduction to Prophetic Symbolism

In all biblical parables, the Spirit uses earthly elements, some of whose criteria can symbolize anonymous entities that present common criteria. Each symbol used must therefore be examined from all angles, in order to extract from it the lessons hidden by God. Let us take for example the word " *sea* ." According to Gen. 1:20, God populates it with animals of all kinds, countless and anonymous. Its environment is fatal for man who lives by breathing in the air. It thus becomes a symbol of death for man who, rightly, can also fear its salinity which makes the earth sterile. Obviously, this symbol is not favorable for humanity and, because of its meaning of death, God will give his name to the Hebrew ablution basin which prefigures the waters of baptism. Now to baptize means to immerse, that is, to die drowned in order to live again in Jesus Christ. The old unjustified man rises up bearing the righteousness of Christ. Here we see the richness of a single element of divine creation: *the sea* . Under this teaching, we will better understand the meaning that God gives to this verse from Daniel 7:2-3: "... and behold, the four winds of the heavens swarmed upon the great sea . And four great beasts came up out of the sea , diverse one from another ." Know that " *the four winds of the heavens* " suggest the universal wars that bring the victorious peoples to dominating power. Here, " *the great sea* " symbolizes the human masses of the pagan peoples who, not honoring God, are, in his eyes, equal to the animals of " *the sea* ." In the expression, " *four winds of the heavens* ," " *four* " represents the 4 cardinal points of the directions North, South, East and West. The " *winds of the heavens* " bring changes in the appearance of the sky, pushing the clouds, they cause storms and bring rain; by pushing the clouds away, they favor sunshine. Likewise, wars cause great political and societal changes, enormous upheavals that give domination to the new victorious people chosen by God, but without being blessed by him. Because designated as " *animal* ", they are not entitled to the blessings intended to be offered to true men; his faithful elect who walk in the divine light since Adam and Eve, and this until the end of the world. And who are his elect? Those in whom he recognizes his image since man was made in the image of God according to Gen. 1:26. Note this difference: man is made or created by God in his image , while the animal is produced by its environment, marine, terrestrial, or celestial, by the order given by God. The choice of the verb marks the difference in status.

As a second example, let's take the word " *earth* ." According to Gen. 1:9-10, this name " *earth* " is given to the dry ground that came out of the " *sea* "; an image that God will exploit in Rev. 13, to symbolize the Protestant faith that came out of the Catholic faith. But let's examine other aspects of the " *earth* ." It is favorable to man when it nourishes him, but unfavorable when it takes on the appearance of an arid desert. It therefore depends on good watering from heaven to be a blessing to man. This watering can also come from the rivers and streams that cross it; this is why the word of God is itself compared to " *a spring of living waters* " in the Bible. It is the presence or absence of this " *water* " that determines

the nature of the " *earth* ," and spiritually, the quality of man's faith, composed of 75% water.

As a third example, let's take the stars of the sky. First, " *the sun* ," on the positive side, it illuminates; according to Gen. 1:16, it is the luminary of the " *day* ," it warms and promotes the growth of plants that man uses as food. On the negative side, it burns crops through excess heat or lack of rain. Galileo was right, it is at the center of our universe and all the planets in its system revolve around it. And above all, it is the largest, the Bible designates it as " *the largest* " in Gen. 1:16, the hottest and it is not approachable. All these criteria make it the perfect image of God in whom all these characteristics are found. No one can see God and live, nor can they set their feet on the " *sun* "; the only masculine star, the others being all planets or feminized stars. After him, " *the moon* ," " *the smallest* ": according to Gen. 1:16, it is the luminary of the night, of the darkness over which it presides. " *The moon* " therefore has only a negative message for it. Although the closest to us, this star has long kept the mystery of its hidden face. It does not shine by itself but like all the other planets, it sends us back, in a progressive cycle, a weak light that it receives from the "sun." By all these criteria, "the moon" is the perfect symbol to represent, firstly, the Judaic religion, and secondly, the false Christian religion of Roman Catholic papism, from 538 to the present day, and of Lutheran, Calvinist and Anglican Protestantism, since 1843. There are also in the sky, the " *stars* " which according to Gen.1:14-15-17 have two roles that they share with " *the sun and the moon* ". That of " *marking the seasons, the days and the years* ", and that of " *giving light on the earth* ". They shine, in their majority, only in the time of darkness, at night. It is the ideal symbol to represent the servants of God, the true ones, until the prophecy attributes to them a fall; which indicates a change in their spiritual status. This will be the message that God will use to evoke the fall of Christianity, victim of the Roman lie in Dan.8:10 and Rev.12:4; and the fall of universal Protestantism in Rev. 6:13 and 8:12. Isolated, *the "star"* designates the Catholic papacy in Rev. 8:10-11, the Protestant faith in Rev. 9:1; and united in a crown, 12 in number, the victorious Elect Assembly, in Rev. 12:1. Dan. 12:3 designates them as the symbol of " *those who will have taught righteousness to the multitude* ", that is, " *those who enlighten the earth* " with the light given by God.

These five symbols will play an important role in the prophecy of the Apocalypse. You can therefore practice discovering the hidden messages carried by the criteria of the symbols presented. But some would be difficult to discover, also, God himself indicates the key to the mystery, in verses of the Bible, like the words " *head and tail* " which can only be understood by the meaning that God gives them in Isa.9:14, where we read: " *the magistrate or the elder is the head, the prophet who teaches lies, it is the tail* ". But verse 13 proposes in parallel, therefore carrying the same meanings, " *the palm branch and the reed* "; " *a reed* " which will represent the Roman papacy in Rev.11:1.

There is also a symbolic meaning to numbers and figures. As a basic rule, we have in ascending order:

For the number "1": uniqueness (divine or numerical)

For the number "2": imperfection.

For the number "3": perfection.

For the number "4": universality (4 cardinal points)

For the number "5": man (male or female human being).

For the number "6": the celestial angel (the celestial being or messenger).

For the number "7": fullness. (Also: seal of the creator God)

Above this number, we have combinations of additions of the first seven basic numbers; examples: $8 = 6 + 2$; $9 = 6 + 3$; $10 = 7 + 3$; $11 = 6 + 5$ and $7 + 4$; $12 = 7 + 5$ and $6 + 6$; $13 = 7 + 6$. These choices have a spiritual meaning in relation to the themes dealt with in these chapters of Revelation. In the book of Daniel, we find the prophetic messages concerning the messianic Christian era in chapters 2, 7, 8, 9, 11 and 12.

In the book of Revelation, revealed to the Apostle John, the symbolic code of the chapter numbers is extremely revealing. The Christian era is divided into two main historical parts.

The first, attached to the number "2", covers the majority of the doctrinal "imperfection" of the Christian faith represented from 538 by Roman Catholic papism, heir to the religious norm established since March 7, 321 by the pagan Roman emperor Constantine I. ^{Chapter} 2 covers the entire time between 94 and 1843.

The second part, represented by the number "3", concerns, from 1843, the "Adventist" time, a time when God demands the restored apostolic doctrinal "perfection" in accordance with the program prophesied by the divine decree cited in Dan. 8:14. This perfection will be achieved progressively until the return of Christ expected for the spring of 2030.

Above the number 7, the number 8, or $2+6$, evokes the time of imperfection (2) of the diabolical works (6). The number 9, or $3+6$, indicates the time of perfection (3) and the equally diabolical works (6). The number 10, or $3+7$, prophesies for the time of perfection (3), the fullness (7) of the divine work.

The number "11", or mainly $5+6$, refers to the time of French atheism in which man (5) is associated with the devil (6).

The number "12" or $5+7$, reveals the association of man (5) with the creator God (7 = fullness and his royal seal).

The number "13" or $7+6$, designates the fullness (7) of the Christian religion associated with the devil (6); papal first (*sea*) and Protestant (*earth*) in the last days.

The number "14" or $7+7$, concerns the Adventist work and its universal messages (*Eternal Gospel*).

The number "15," or $5+5+5$ or 3×5 , evokes the time of human perfection (3) (5). It marks the end of the time of grace. The spiritual " *wheat* " is ripe to be harvested and stored in the heavenly granaries. The preparation of the elect is complete because they have reached the level required by God.

The number "16" in Revelation refers to the time when God pours out " *the seven last bowls of his wrath* " on his religious enemies, the unfaithful Christianity of chapter 13.

The number "17" takes its meaning, like the previous one, in the theme that God gives it in his prophecy, that is, in Revelation 17, the symbol of the "*judgment of the great prostitute* " by God. In the Bible, the first use of this symbolic number concerns the Easter week which begins on the 10th^{day} of the first month of the year and ends on the 17th^{day}. Fulfilled to the letter in terms of the days for the death of *the "Lamb of God "* Jesus Christ, the Passover is prophesied in days-years in the 70th^{of} the "*70 weeks* " of years of Dan. 9:24 to 27. The prophecy of the 70th^{week} of verse 27 therefore covers the time of the seven years between the dates 26 and 33. The target indicated by the prophecy is the Passover located in the spring, "*in the middle* " of these seven years of the prophetic week cited in Dan. 9:27.

For the last true "Adventists", the number 17 will concern 17 centuries of practicing the Roman Sunday, a sin established on March 7, 321. The anniversary date of the end of these 17 centuries, March 7, 2021, opened the "*time of the end* " prophesied in Dan. 11:40. This "*time* " is favorable to the accomplishment of this last warning punishment which, designating the Third World War, is also prophesied by God by the "*sixth trumpet* " revealed in Rev. 9:13 to 21. The economic ruin caused by the Covid-19 virus marks the year 2020 (March 20, 2020 to March 20, 2021) as the year of the beginning of divine punishments.

Chapter 18 deals with the punishment of "*Babylon the Great* ."

Chapter 19 focuses on the context of Jesus Christ's glorious return and his confrontation with human rebels.

Chapter 20 speaks of the seventh millennium, on the desolate earth where the devil is held prisoner and in heaven, where the elect proceed to judge the lives and works of the wicked rebels who died rejected by God.

Chapter "21" finds the symbolism 3×7 , that is, the perfection (3) of divine sanctification (7) reproduced in its elect redeemed from the earth.

We thus see that the prophecy takes as its theme the elect of Adventism in Rev. $3, 7, 14 = 2 \times 7$ and $21 = 3 \times 7$ (growth towards the perfection of sanctification).

Chapter 22 inaugurates the time when, on the regenerated and renewed earth, God installs his throne and the elect of his eternal kingdom.

Adventism

Who then are these sons and daughters of God? It must be said right away, because this document will provide all the necessary proof: this divine Revelation is addressed by God to "Adventist" Christians. For whether we like it or not, God's will is sovereign, and since the spring of 1843, the date of the implementation of a decree prophesied in Daniel 8:14, the "Seventh-day Adventist" standard has been the exclusive channel that still connects God and his human servants. But beware! This standard is constantly evolving, and the refusal of this evolution, desired by God, has earned its official institutional representation to be vomited by Jesus Christ since 1994. What is Adventism? This word comes from the Latin "adventus" which means: advent. That of Jesus Christ, for his great final return in the glory of the Father, was expected in the spring of 1843, in the autumn of 1844, and in the autumn of 1994. These false expectations foreseen in God's plan, have nevertheless carried tragic spiritual consequences for those who despised these prophetic announcements and their expectations, because they were organized, sovereignly, by the great creator God. Thus, whoever will recognize in this document lights proposed by Jesus Christ will become, by direct consequence, an "Adventist", "of the seventh day", if not with men, it will be the case with God; this, as soon as he abandons the religious rest of the first day, to practice the rest of the seventh day, called Sabbath, sanctified by God since the creation of the world. Belonging to God implies complementary divine requirements; With the Sabbath, the Adventist elect will have to realize that his physical body is also the property of God, and as such, he will have to nourish and care for it like a precious divine possession, a carnal sanctuary. For God has prescribed for man, in Gen. 1:29, his ideal diet: *"And God said, Behold, I have given you every herb yielding seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; it shall be for you food."*

Adventist thought is inseparable from the Christian project revealed by God. The return of Jesus Christ is evoked in numerous biblical quotations: Psa.50:3: *" **Our God is coming** , he will not keep silent; before him is a consuming fire, and around him a violent tempest "*; Psa.96:13: *" ... before the Lord! For he is coming, **for he is coming to judge the earth** ; he will judge the world with righteousness, and the peoples with his faithfulness. "*; Isa.35:4: *" Say to those who are troubled in heart: Be of good courage, do not be afraid; behold, your God! Vengeance will come, the recompense of God; **he himself will come and save you** "*; Hos.6:3: *" Let us know, let us seek to know the Lord; **his coming is as certain as the dawn. He will come to us like the rain** , like the **latter rain** that waters the earth "*; In the New Covenant Scriptures we read: Matt.21:40: *" Now **when the owner of the vineyard comes** , what will he do to those tenants? "*; 24:50: *" ... **the owner of that servant will come in a day when he does not expect him**, and at an hour that he does not know, "*; 25:31: *" **When the Son of Man comes in his glory** , and all the holy angels with him, then he will sit on the throne of his glory. "*; John 7:27: *" However, we know this man from where he is; **but when the Christ comes** , no one knows where he is from. "*; 7:31: *" Many of the people believed in him, and said, **When the Christ comes** , will he do more miracles than these which this man has done? "*; Heb.10:37: *" Yet a little while,*

and he who is to come will come , and will not delay ." The last testimony of Jesus: *Jah.14:3: " And if I go and prepare a place for you , **I will come again and receive you to myself** , that where I am you may be also ."* The testimony of the angels: *Acts.1:11: " And they said, Men of Galilee, why do you stand gazing into heaven? **This same Jesus, who is taken up from you into heaven, will so come in like manner as you have seen him go into heaven.** "* The Adventist project of the Messiah appears in: *Isa.61:1-2: " The Spirit of the Lord YaHWéH is upon me, because YaHWéH has anointed me to preach good tidings to the afflicted; He has sent me to bind up the brokenhearted, to proclaim liberty to the captives and freedom to the prisoners; to proclaim the year of YaHWéH's favor, ... "* Here, reading this text in the synagogue of Nazareth, Jesus stopped reading and closed the book, because the following, concerning the "*day of vengeance* " was not to be fulfilled until 2003 years later, for his glorious divine return: "*and a day of vengeance of our God ; to comfort all who mourn; "*

Adventism has many faces today, first and foremost the official institutional aspect which rejected in 1991 the latest light that Jesus offered it, through the humble human instrument that I am. The details will appear where appropriate in this document. Many dissident Adventist groups exist scattered across the earth. This light is addressed to them as a priority. It constitutes the "great light" toward which our elder spiritual sister, Ellen White, wanted to lead the Adventist people. She presented her work as the "small light" that leads to the "great light." And in her last public message, holding the Holy Bible in the air with both hands, she declared: "Brethren, I commend this book to you." Her wish has now been granted; Daniel and Revelation have been fully deciphered by strict use of biblical codes. A perfect harmony reveals the great wisdom of God. Reader, whoever you are, I urge you not to make the mistakes of the past. It is you who must adapt to the divine plan, because the Almighty will not adapt to your point of view. Refusal of the light is a mortal sin without any remedy; the blood shed by Jesus Christ does not cover it up. I close this important parenthesis and return to the announced "*calamity* ."

Before tackling the story of Revelation, I must explain why, in general, the prophecies inspired by God are vital to us human beings, since their knowledge or disregard will result in eternal life or definitive death. The reason is this: human beings love stability and as such, they fear change. Consequently, they protect this stability and transform their religion into tradition, rejecting anything that presents itself in an aspect of novelty. This is how the Jews of the old divine covenant acted, to their destruction, first of all, whom Jesus does not hesitate to denounce as being "*a synagogue of Satan* " in Rev. 2:8 and 3:9. By clinging to the tradition of the fathers, they believed that by this means they would succeed in protecting their relationship with God. But what happens in this case? Man no longer listens to God when he speaks to him, but he asks God to listen to him speak. In this situation, God no longer finds his account, all the more so since, if it is true that he himself does not change in his character and his judgment which remains eternally

the same, it is also true that his plan is constantly growing and in perpetual change. One verse is enough to confirm this idea: "*The path of the righteous is like the shining light, **that shines more and more** unto the perfect day.* (Pro 4:18)." The "*path*" of this verse is equivalent to the "*way*" incarnate in Jesus Christ. This proves that the truth of faith in Christ also evolves over time, at the whim of God, in accordance with his plan. Candidates for eternity should give the words of Jesus the meaning that belongs to them when he says to them: "*To him who keeps my works until the end, to him I will give...* (Rev. 2:26)." Many think that it is enough to preserve what we have acquired from the beginning until the end; and this was already the error of the national Jews and the lesson of Jesus in his parable of the talents. But this is to forget that true faith is a permanent relationship with the Spirit of the living God who ensures that this food that comes from his mouth is given to his children at all times and at all times. The word of God is not restricted to the holy scriptures of the Bible; after it, there remains permanently the living "Logos", the Word momentarily made flesh, Christ acting in the Holy Spirit to continue his dialogue with those who love him and seek him with all their soul. I can testify to these things since I have personally benefited from this contribution of new light that I share with those who love him as much as I do. The newness received from heaven constantly improves our understanding of his revealed plan and we must know how to cut through and abandon outdated interpretations when they become obsolete. The Bible invites us to act thus: "*Prove everything; hold fast to what is good;* (1Th.5:21)».

God's judgment is continually adapted to this progressive evolution of the inspired light revealed to the elect, the depositories of his oracles. Thus, strict adherence to tradition causes loss, because it prevents human beings from adapting to the evolution of the salvific program revealed progressively until the end of the world. There is an expression that takes on its full value in the religious field: the truth of the present time or the present truth. To better understand this thought, we must look to the past, where in the time of the apostles we had a perfect doctrine of faith. Later, in prophesied times of extreme darkness, the doctrine of the apostles was replaced by those of the two "Romes"; the imperial and the papal, the two phases of the same divine project prepared for the devil. From then on, the work of reform justifies its name, because it is a matter of uprooting false doctrines and replanting the destroyed good seeds of apostolic doctrine. With great patience, God gave time, a lot of time, for his light to be restored to its full completion. Unlike the pagan gods who do not react, because they do not exist, the Creator God lives eternally, and he shows that he exists, by his inimitable reactions and actions; unfortunately for man, in the form of harsh punishments. He who commands nature, who directs lightning, thunder and lightning, who awakens volcanoes and makes them spit fire on guilty humanity, who causes earthquakes and provokes destructive tidal waves, is also the one who comes to whisper in the minds of his chosen ones, the progress of his project, what he is preparing to do, as he had announced in advance, long before. "*For the Lord GOD does nothing, but he reveals his secret to his servants the prophets*," according to Amos 3:7.

The First Look at the Apocalypse

In his presentation, John, the apostle of the Lord Jesus Christ, describes the images God gives him in visions and the messages he hears. On the surface, but only on the surface, Revelation, the translation of the Greek "apocalupsis," reveals nothing, because it retains its mysterious aspect, incomprehensible to the

multitudes of believers who read it. The mystery discourages them, and they are reduced to ignoring the secrets revealed.

God does not act in this way without reason. By doing so, He teaches us how holy His Revelation is and that, as such, it is intended only for His elect. And this is where it is important to be clear on the subject: His elect are not those who claim to be, but exclusively those whom He Himself recognizes as His servants, because they distinguish themselves from false believers by their fidelity and obedience.

*“ The Revelation of Jesus Christ, which God gave him, to show to his servants things which must **shortly take place** . And he sent and signified it by his angel to his servant John, who bore witness to the word of God and to the testimony of Jesus Christ, to all things that he saw. (Rev. 1:1-2).”*

Thus, the one who declared in John 14:6, "*I am the way, the truth, and the life; no one comes to the Father except through me* ," comes, through his Apocalypse, his Revelation, to show his servants the path of truth that allows them to obtain eternal life offered and proposed in his name. Therefore, only those he judges worthy of receiving it will obtain it. After having shown concretely through his earthly ministry what constitutes the model of true faith, Jesus will recognize those who are worthy of him and of his voluntary atoning sacrifice, in that they have truly committed themselves to this model path in which he walked before them. His full and complete consecration to the service of God is the proposed norm. If the Master said to Pilate: "*... I came into the world to bear witness to the truth...*" (John 18:37)," in this same world, his elect must do the same.

Every mystery has its explanation, but to obtain it, one must use the keys that open and close access to secrets. But alas for the superficially curious, a main key is God himself, in person. At leisure and according to his infallible and perfectly just judgment, he opens or closes human intelligence. This first obstacle makes the revealed book incomprehensible and the Holy Bible in general becomes, when it is subjected to the reading of false believers, a collection of religious alibis. And these false believers are very numerous, which is why, on earth, Jesus had multiplied his warnings about the false Christs who would appear until the end of the world, according to Matthew 24:5-11-24 and Matthew 7:21 to 23, where he warns against the false claims of those who loudly claim to be his followers.

The Apocalypse is therefore the revelation of the history of the true faith recognized by Jesus Christ as Father and as Holy Spirit coming from the Father, the one Creator God. This true faith qualifies his elect who go through the dark centuries of times of extreme religious confusion. This situation justifies the symbol of *stars* that God attributes to the elect whom he recognizes, even momentarily, because like them, according to Gen. 1:15, they shine in the darkness, "*to give light upon the earth* ."

The second key to the Apocalypse is hidden in the book of the prophet Daniel, one of the books of the old covenant, which constitutes the first of the "

two witnesses " of God cited in Rev. 11:3; the second being the Apocalypse and the books of the new covenant. During his earthly ministry, Jesus drew the attention of his disciples to this prophet Daniel, whose testimony is classified among the historical books in the holy Jewish "Tora."

Divine Revelation takes the form of two spiritual columns. This is so true that the books of Daniel and the Apocalypse given to John are interdependent and complementary to carry, like two columns, the capital of a divine celestial revelation.

Revelation is therefore the story of true faith, which God defines in this verse: "*Blessed is he who reads and those who hear the words of this prophecy and keep those things which are written in it, for the time is at hand*" (Rev. 1:3).

The verb "to read" has a specific meaning for God, which associates it with understanding the message read. This thought is expressed in Isa. 29:11-12: "*All revelation is for you like the words of a sealed book, which is given to a man who knows how to read, saying, 'Read this!' And he says, 'I cannot, because it is sealed;' or like a book which is given to a man who does not know how to read, saying, 'Read this!' And he says, 'I do not know how to read .'"* By these comparisons, the Spirit confirms the impossibility of understanding the coded divine messages for those who "honor him with their mouth and their lips, but whose hearts are far from him," according to Isa. 29:13: "*The Lord said, 'When this people draws near to me, they honor me with their mouth and their lips; but his heart is far from me, and the fear he has of me is **only a precept of human tradition** '.*

A third key joins the first. It is also found in God, who sovereignly chooses from among his elect the one he will make capable of "reading" prophecy in order to enlighten his brothers and sisters in Jesus Christ. For Paul recalled this in 1 Cor. 12:28-29: "*And God has set in the church, first apostles, secondly prophets, thirdly teachers, then miracle workers, then gifts of healing, help, government, and various kinds of tongues. Are all apostles? Are all prophets? Are all teachers? "*

In the order directed by God, one does not improvise as a prophet by personal human decision. Everything happens as Jesus taught in the parable, we must not rush to take the first place at the front of the stage, but on the contrary, we must sit in the back of the room, and wait, if it must happen, for God to invite us to go to the front row. I did not aspire to any particular role in his work, and I had for myself, only a great appetite of the desire to understand the meanings of these strange messages, which I read in Revelation. And it was God who, before I understood their meaning, called me in a vision. Do not be surprised, therefore, by the exceptionally luminous character of the works that I present; it is the fruit of an authentically apostolic mission.

The momentary inability to understand his secrets revealed in a coded manner is therefore normal and provided for in the order established by God. Ignorance does not constitute a fault, as long as it is not the consequence of a refusal of the light given. In the case of the refusal of what he reveals through the prophets he commissions to this task, the divine sentence is immediate: it is the

rupture of relationship, protection and hope. Thus, a missioned prophet, John, received a coded vision from God, at the time of the end, another missioned prophet presents to you today the decoded visions of Daniel and Revelation, offering you all the guarantees of divine blessing by their sublime clarity. For this decoding, there is only one source: the Bible, nothing but the Bible, but the whole Bible, under the illumination of the Holy Spirit. God's attention and his love are turned towards the simplest human creatures, like obedient children, who have become rare in the time of the end. Understanding divine thought can only be achieved through close and intense collaboration between God and his servant. Truth cannot be stolen; it must be earned. It is received by those who love it as a divine emanation, a fruit, an essence of the beloved and adored Lord.

The entire structure of the great Revelation brought in a complementary manner by the books of Daniel and Revelation is gigantic and deceptively complex. For in reality, God often mentions the same subjects in them under different and complementary aspects and details. At the level of mastery I have of the subject today, revealed religious history is actually very simple to summarize.

There remains a fourth key: ourselves. We must be chosen, for our soul and our entire personality must share with God all his conceptions of good and evil. If someone does not belong to him, he is sure to challenge his doctrine on one point or another. The glorious Revelation appears clear only in the sanctified minds of the elect. The truth is such that it cannot be bargained for, it cannot be negotiated; we must take it as it is or leave it. As Jesus taught, everything is settled by "yes" or "no." And what man adds to it comes from the Evil One.

There remains one fundamental criterion that God demands: total humility. Pride in a work is legitimate, but pride never will be: "*God resists the proud. " but gives grace to the humble* (James 4:6). Pride being the root of evil that caused the devil's downfall with its monstrous consequences for himself and for all of God's heavenly and earthly creatures, it is impossible for a proud being to obtain election in Christ.

True humility consists of recognizing our human weakness and believing Christ's words when he tells us: " Without me you can do nothing " (John 15:5). In this "*nothing* " lies, first and foremost, the possibility of understanding the meaning of his coded prophetic messages. I will tell you why and give you the explanation. In his wisdom , his divine wisdom, the Lord inspired Daniel to write his prophecies in parts separated by decades. Before he inspired me with the idea of making a comparative synthesis of all these prophecies separated into chapters, no one had done so before me. For it is only through this technique that the accusations presented by God gain in precision and clarity. The secret of light lies in the synthesis of all the prophetic texts, the parallel study of the data from its separate chapters, and above all, searching throughout the Bible for the spiritual meaning of the symbols encountered. As long as this method was not used, the book of Daniel, without which the prophecy of Revelation remains totally incomprehensible, the divine accusations mentioned did not worry too much those to whom they concerned. It is in order to change this situation, that the Holy Spirit of Jesus Christ inspired me to make clear what had been kept obscure until then. The identification of the four main targets of divine wrath is thus revealed

indisputably. God does not recognize any other authority than that of his written word, and it is this which denounces and accuses, as his " *two witnesses* " according to Rev. 11:3, earthly and heavenly sinners. Let us now look at this prophetic history revealed in summary.

Part One : The History of Israel in Deportation Since 605

Daniel arrives in Babylon (-605) Dan.1

Daniel's visions of successive rulers

1-The Chaldean Empire: Dan.2:32-37-38; 7:4.

2-The Mede and Persian Empire: Dan.2:32-39; 7:5; 8:20.

3-The Greek empire: Dan.2:32-39; 7:6; 8:21; 11:3-4-21.

4-The Roman Empire: Dan.2:33-40; 7:7; 8:9; 9:26; 11:18-30.

5-The European kingdoms: Dan.2:33; 7:7-20-24.

6-The papal regime: Dan.7:8; 8:10; 9:27; 11:36.

Part Two : Daniel + Revelation

Prophecy of the first coming of the Messiah rejected by the Jews: Daniel 9.

Persecutions of the Jews by the Greek king Antiochus IV Epiphanes (-168): announcement of a *great calamity* : Dan.10:1. The fulfillment: Dan.11:31. The Roman persecutions (70): Dan.9:26.

After the Chaldeans, the Medes and the Persians, the Greeks, the domination of Rome, imperial, then papal, from 538. In Rome, the Christian faith meets its mortal enemy in its two successive imperial and papal phases: Dan.2:40 to 43; 7:7-8-19 to 26; 8:9 to 12; 11:36 to 40; 12:7; Rev.2; 8:8 to 11; 11:2; 12:3 to 6-13 to 16; 13:1 to 10; 14:8.

From 1170 (Pierre Valdo), the work of Reformation until the return of Christ: Rev. 2:19-20-24 to 29; 3:1 to 3; 9:1 to 12; 13:11 to 18.

Between 1789 and 1798, the punitive action of French revolutionary atheism: Rev. 2:22; 8:12; 11:7 to 13.

The Empire of Napoleon I : Rev. 8:13.

From 1843, the test of the Adventist faith and its consequences: Daniel 8:14; 12:11-12; Rev. 3. Fall of traditional Protestantism: Rev. 3:1 to 3; its punishment: Rev. 9:1 to 12 (the ^{5th} *trumpet*). The Adventist pioneers blessed: Rev. 3:4-6.

From 1873, the official blessing of the universal Seventh-day Adventist institution: Daniel 12:12; Rev. 3:7; the *seal of God* : Rev. 7; its universal mission or three angels' messages: Rev. 14:7 to 13.

From 1994, subjected to a test of prophetic faith, the institutional Adventist faith fell: Rev. 3:14 to 19. The consequence: it joined the Protestant camp rejected since 1844: Rev. 9:5-10. Its punishment: Rev. 14:10 (*he will drink, too* , ...).

Between 2021 and 2029, the Third World War: Daniel 11:40 to 45; Rev. 9:13 to 19 (the ^{6th} *trumpet*).

In 2029, the end of the time of collective and individual grace: Rev. 15.

The universal test of faith: the imposed Sunday law: Rev. 12:17; 13:11-18; 17:12-14; the seven last plagues: Rev. 16.

In the spring of 2030, “*Armageddon*”: decree of death and glorious return of Christ: Daniel 2:34-35-44-45; 12:1; Rev. 13:15; 16:16. The *seventh trumpet* : Rev. 1:7; 11:15-19; 19:11-19. The *seventh last plague* : Rev. 16:17. The *harvest* or rapture of the elect: Rev. 14:14-16. The *vintage* or punishment of false religious teachers: Rev. 14:17-20; 16:19; 17; 18; 19:20-21.

From spring 2030, the seventh millennium or great Sabbath for God and his elect: defeated, Satan is chained on the desolate earth for *a thousand years* : Rev. 20:1 to 3. In heaven, the elect judge the fallen: Daniel 7:9; Rev. 4; 11:18; 20:4 to 6.

Around 3030, the Last Judgment: the glory of the elect: Rev. 21. The *second death* on earth: Daniel 7:11; 20:7 to 15. On the renewed earth: Rev. 22; Dan. 2:35-44; 7:22-27.

Symbols of Rome in Prophecy

The obscure aspect of prophecies lies in the use of different symbols even though they concern the same entity. They thus become complementary, rather than mutually exclusive. This allows God to maintain the mysterious aspect of the texts and to construct a composite portrait of the different aspects of the targeted subject. This is the case with his main target: Rome.

In Dan.2, in the vision of the statue, it is the fourth empire with the symbol " *the legs of iron* ". The " *iron* " is the image of its hard character and its Latin motto "DVRA LEX SED LEX", translated as: "the law is hard, but the law is the law". Moreover, the " *legs of iron* " recall the appearance of the Roman legionaries clad in iron breastplates on the torso, head, shoulders, arms and legs , advancing on foot in long, organized and disciplined columns.

In Dan. 7, Rome, in its two pagan phases, republican and imperial, is still the fourth empire described as " *a dreadful monster with iron teeth* ." The *iron* of its *teeth* connects it to the *iron legs* of Dan. 2. It also has " *ten horns* " which represent ten independent European kingdoms that will form after the fall of the Roman Empire. This is the teaching given in Dan. 7:24.

Dan.7:8 describes the appearance of an eleventh " *horn* " which will become, in the prophecy, the main target of all divine wrath. It is called the " *little horn* " but, paradoxically, Dan.7:20 gives it " *a greater appearance than the others* ." The explanation will be given in Dan.8:23-24, " *that impudent and crafty king ... will succeed in his enterprises; he will destroy the powerful and the people of the saints* ." This is only a part of the actions that God imputes to this second Roman domination, which is accomplished from 538, with the establishment of the papal regime which imposes the Roman Catholic faith by the imperial authority of Justinian I. ^{We} will have to note all the accusations that God presents in a scattered manner, throughout the prophecy, against this autocratic and despotic, but religious, regime that represents Roman papism. If Dan.7:24 calls him " *different from the first* ," it is precisely because his power is religious and rests on the credulity of the powerful who fear him and dread his influence with God; which Dan.8:25 attributes to the " *success of his wiles* ." Some may find it abnormal that I link the king of Daniel 7 to the king of Daniel 8. I must therefore demonstrate the justification for this link.

In Dan.8, we no longer find the four imperial successions of Dan.2 and 7, but only two of these empires, moreover clearly identified in the text: the Medo-Persian empire, designated by a " *ram* " and the Greek empire imaged by a " *goat* " which precedes the Roman empire. In 323, the great Greek conqueror Alexander the Great dies, " *the great horn of the goat is broken* ". But without an heir, his empire is divided between his generals. After 20 years of war between them, there remain only 4 kingdoms " *four horns rose up to the four winds of heaven to replace it* ". These four horns are Egypt, Syria, Greece and Thrace. In this chapter 8, the Spirit presents to us the birth of this fourth empire which, at the beginning, is only a western city, first monarchist, then republican since – 510. It is in its republican regime that Rome gradually gains power by transforming into Roman colonies the peoples who call on its help. It is thus, that in verse 9, under the name " *little horn* " which already designates the Roman papal regime in Dan.7, the arrival of republican Rome in the history of the East where Israel is found, is accomplished by its intervention in Greece, " *one of the four horns* ". As I just said, it was called in -214 to settle a dispute between two Greek leagues, the Achaean League and the Aetolian League, and the result was for Greece, the loss of its independence, and colonial subjugation to the Romans in -146. Verse 9 evokes the successive conquests which will make this small city of Italy, the fourth empire imaged by " *iron* " in the previous prophecies. The geographical location of the reasoning is that of Italy where Rome is located. The birth of its founders Romulus and Remus features a she-wolf who would have suckled them. In Latin the word Louve is "lupa" which means she-wolf but also prostitute. Thus from its creation this city was marked by God for its double prophetic destiny. We will find it as a wolf in the sheepfold of Jesus, who will compare it to a prostitute

in Apo. 17. Then, its expansion towards its " *south* " was accomplished by conquering southern Italy (-496 to -272), then by emerging victorious from the wars waged against Carthage, present-day Tunis, from 264 BC. The next phase towards its " *east* " is that of its intervention in Greece as we have just seen. It is there that it is described as " *rising from one of the four horns* " of the fragmented Greek empire inherited from Alexander the Great. Increasingly powerful, in -63, Rome will end up imposing its presence and its colonial power on Judea which the Spirit calls " *the most beautiful of countries* " because it is its work since its creation after the exodus of its people from Egypt. This expression is repeated in Ezek. 20:6-15. Historical precision: once again, Rome was called by Hyrcanus in struggle against his brother Aristobulus. The three Roman conquests described, in the same geographical form as those of the Medo-Persian " *ram* " in the same chapter, are consistent with the historical testimony. The goal set by God is thus achieved: the expression " *little horn* " of Dan.7:8 and Dan.8:9 concerns, in both references, the Roman identity. The thing is demonstrated and indisputable. On this certainty, the divine Spirit will be able to complete his teaching and his accusations against this papal religious regime, which concentrates on itself all the thunderbolts of heaven. The succession of papal Rome to imperial Rome having been demonstrated in Dan.7, here, in Dan.8, the Spirit skips the centuries that separate them, and from verse 10, he takes as his target, the papal entity, his favorite mortal enemy; and not without cause. For it accedes to the Christian religion of the citizens of the kingdom of heaven assembled by Jesus Christ: " *rose up to the army of heaven* ." This was accomplished in 538 by the imperial decree of Justinian I who gave Vigilius I^{religious} authority and the papal throne of the Vatican. But armed with this power, he acted against the saints of God, whom he persecuted in the name of the Christian religion, as his historical successors would do for almost 1,260 years (between 538 and 1789-1793). A historical clarification confirms the accuracy of this duration, knowing that the decree was written in 533. The 1,260 years therefore, in this calculation, ended in 1793, the year in which, in the revolutionary "Terror," the abolition of the Roman Church was decreed. " *It made some of the stars fall to the earth and trampled them* ." The image will be taken up again in Rev. 12:4: " *Its tail swept away a third of the stars of heaven and threw them to the earth* ." The keys are given in the Bible. Concerning the *stars* , they are in Gen.1:15: " *God set them in the expanse of the heavens to give light upon the earth* "; in Gen.15:5, they are compared to the posterity of Abraham: " *Look toward heaven and count the stars, if you are able to number them; so shall your posterity be* "; in Dan.12:3: " *those who turn many to righteousness will shine like the stars forever and ever* ." The word " *tail* " will take on great importance in the Apocalypse of Jesus Christ, since it symbolizes and designates " *the prophet who teaches lies* ," as Isaiah 9:14 reveals to us, thus opening our understanding of the divine coded message. The papal regime of Rome is therefore, throughout the centuries of its domination and since its origin, directed by false prophets, according to the holy and just judgment revealed by God.

In Dan. 8:11, God accuses the papacy of rising up against Jesus Christ, the only " *Chief of princes* ," as verse 25 will specify, also cited as " *King of kings and*

Lord of lords ," in Rev. 17:14; 19:16. We read: " *She exalted herself even to the captain of the host, and took away from him the daily offering, and overthrew the base of his sanctuary .* " This translation differs from common translations, but it has the merit of strictly respecting the original Hebrew text. And in this form, God's message takes on consistency and precision. The term " *daily* " here does not refer to "sacrifice," because this word is not written in the Hebrew text, its presence is illicit and unjustified; moreover, it distorts the meaning of the prophecy. Indeed, the prophecy targets the Christian era in which, according to Dan. 9:26, *sacrifices and offerings* were abolished. This term " *perpetual* " concerns an exclusive property of Jesus Christ which is his priesthood, that is, his power of intercessor in favor of his only elect whom he identifies and selects. Now, by seizing this claim, the papal regime blesses the accursed and curses the blessed of God whom it falsely accuses of heresy, setting itself up as a model of divine faith; a claim totally contested by God in his prophetic revelation which accuses him, in Dan.7:25, of " *forming the design to change times and the law .* " Heresy is therefore in the entire work of the papal regime, thus rendered unworthy of bearing or rendering any religious judgment. The *perpetual* is therefore, in accordance with the teachings of Heb.7:24, the " *unchangeable priesthood* " of Jesus Christ. Therefore, Popery cannot claim to have its power and authority passed down from God in Jesus Christ; it could only illegally steal it from him, with all the consequences that such theft will have for itself and those it seduces. These consequences are revealed in Dan. 7:11. At the Last Judgment, it will suffer the " *second death, being cast alive into the lake of fire and brimstone ,* " with which it has long threatened monarchs and all men, so that they would serve and fear it: " *And I saw because of the great words which the horn spoke, and while I saw, the beast was killed, and its body was destroyed, delivered to the fire to be burned .* " In turn, the Revelation of the Apocalypse will confirm this sentence of the just judgment of the true God, outraged and frustrated, in Rev. 17:16; 18:8; 19:20. I chose to translate as, " *and overturned the base of his sanctuary* " because of the spiritual nature of the accusations against the papal regime. Indeed, the Hebrew word "mecon" can be translated as: *place* or *base* . And in the case at hand, it is indeed *the base of the spiritual sanctuary* that is overturned. This term " *base* " concerns, according to Eph. 2:20-21, Jesus Christ himself, " *chief cornerstone* ", but also, the entire apostolic foundation compared to a spiritual building, that is, a " *sanctuary* " owned by Jesus Christ, built by God on him. The alleged legacy of Saint Peter is therefore contradicted by God himself. For papism, the only legacy of Peter is the continuation of the work of his executioners who crucified him after his divine Master. His regime of the inquisition faithfully reproduced the initial pagan model. Having " *changed the times and the law* " that God established, this intolerant and cruel regime, some of whose papal heads were murderers, notorious criminals, such as Alexander VI Borgia and his son Caesar, executioner and Cardinal, testifies to the integral diabolical nature of the Roman Catholic papal institution. Enormous massacres of peaceful people were unleashed by this religious authority, by forced conversions, under penalty of death, and the religious orders of the crusades conducted against the Muslims who occupied the land of Israel; a land cursed by God since the year

70, where the Romans came to destroy " *the city and the holiness* ", in accordance with what is announced, in Dan. 9:26, as a consequence of the rejection of the Messiah by the Jews. The " *foundation of his sanctuary* " concerns all the doctrinal truths received by the apostles who transmitted them to future generations through the scriptures of the new covenant; the second of God's " *two witnesses* ," according to Rev. 11:3. From this silent witness, papism has retained only the names of the heroes of the biblical faith whom it has its multitudes of followers worship and serve in multitudes. The truth according to Rome is recorded, in part, in its "missal" (the guide to the Mass), which replaces God's " *two witnesses* "; the writings of the old and new covenants which together constitute the Holy Bible which it has fought against by putting its faithful followers to death.

Verse 12 of Dan.8 will reveal to us why God himself was forced to raise up this odious and detestable religion. " *The army was delivered up with the daily because of sin .* " Thus the horrible and abominable actions of this regime existed, by God's desire, in order to punish " *sin* " which is, according to 1 John 3:4, the transgression of the law. And it is an action already attributable to Rome but in its pagan imperial phase, because the sin so grave, which deserves such punishment, touched God on two extremely sensitive points: his glory as God the creator and as Victor in Christ. We will see in Rev.8:7-8, that the establishment of the papal regime, in 538, constitutes the second punishment, inflicted by God, and prophesied by the warning symbol of the " *second trumpet* ." Another punishment precedes it, carried out by the barbarian invasions of Europe which had become unfaithfully Christian. These actions extending between 395 and 476, the cause of the punishments inflicted is still found before 395. Thus, the date of March 7, 321, is confirmed, on which the pagan Roman emperor, Constantine I ' by whom peace was offered to the Christians of the empire, ordered by decree the abandonment of the practice of the Sabbath which he replaced by the rest of the first day. Now, this first day was dedicated to the pagan worship of the unconquered deified sun. God suffered a double outrage: the loss of his Sabbath, memorial of his work as creator and of his final victory over all his enemies, but also, in its place, the extension of the pagan honor given to the first day, in the very ranks of the disciples of Jesus Christ. Few people will understand the importance of the fault, because we must realize that God is not only the creator of life, he is also the creator and organizer of time, and it is only for this purpose that he created the stars of the sky. The sun appears on the fourth day to mark the days, the moon, to mark the night, and the sun again and the stars to mark the years. But the week is not marked by the stars, it rests solely on a sovereign decision of the creator God. It will therefore represent the sign of his authority and God will see to it.

Light on the Sabbath

The internal organization of the week is also the expression of his divine will and God will remind you of this in due time in the text of his fourth commandment: "*Remember the Sabbath day to keep it holy. You have six days to do all your work, but the seventh is the day of YaHWéH, your God. In it you shall not do any work, you, nor your wife, nor your children, nor your animals, nor the stranger who is within your gates, for YaHWéH made heaven and earth, the sea, and all that is in them in six days; therefore he blessed the seventh day and sanctified it.*" "

Look carefully, in this quotation, it is only a question of the numbers "*six* and *seven* "; the word Sabbath is not even mentioned. And in its form "*seventh* ," an ordinal number, the Creator-Lawgiver insists on the position that this *seventh* day occupies. Why this insistence? I will give you a reason to change, if necessary, your view of this commandment. God wanted to renew the order of time that he established from the foundation of the world. And if he insists so much, it is because the week is constructed in the image of the complete time of

his saving plan: 7000 years or more precisely, 6000 + 1000 years. For having distorted his plan of salvation, by striking the rock of Horeb twice, Moses was prevented from entering the earthly Canaan. This was the lesson that God wanted to teach about his disobedience. Since 1843-44, the rest of the first day carries the same consequences, but this time, it prevents entry into the heavenly Canaan, the reward of the faith of the elect offered by the atoning death of Jesus Christ. This divine judgment falls on the rebels, because, like the action of Moses, the rest of the first day is not in conformity with the plan programmed by God. Names can be changed without too much consequence, but the character of numbers is their immutability. For the Creator God, who oversees his creation, the progressive unfolding of time takes place through a succession of seven-day weeks. Unchangeably, the first day will remain the first day and the " *seventh* " will remain the " *seventh* ." Each day will perpetually retain the value that God gave it, from the beginning. And Genesis teaches us, in chapter 2, that the seventh day is the object of a special fate: it is " *sanctified* ," that is, set apart. Until now, humanity has ignored the true cause of this special value, but today, in his name, I give God's explanation. In its light, God's choice becomes clear and justified: the seventh day prophesies the seventh millennium of the divine global project of 7,000 solar years, of which the last " *thousand years* " mentioned in Rev. 20, will see the elect of Jesus Christ enter into the joy and presence of their beloved Master. And this reward will have been obtained thanks to Jesus' victory over sin and death. The sanctified Sabbath is no longer only the memorial of the creation of our earthly universe by God, it also marks each week the progress towards entry into the kingdom of heaven where, according to John 14:2-3, Jesus " prepares a place " for his beloved elect. Here is a very good reason to love and honor this holy seventh day, when it presents itself to mark the end of our weeks, at sunset, at the end of the 6th^{day} .

From now on, when you read or hear the words of this fourth commandment, you must hear behind the words of the text, God saying to the human being: "You have 6000 years to produce the works of faith of the elect, because when the end of this time comes, the time of the **1000 years** of the **seventh millennium** will no longer belong to you; it will only be prolonged for my elect who have entered into my celestial eternity, by means of the true faith recognized by Jesus Christ."

The Sabbath thus appears as a symbolic and prophetic sign of eternal life reserved for the redeemed of the earth. Also, Jesus imaged it by "the *pearl of great price* " in his parable quoted in Matt. 13:45-46: " *Again, the kingdom of heaven is like a merchant seeking beautiful pearls. He found one pearl of great price , and he went and sold all that he had and bought it .* " This verse can receive two inverse explanations. The expression " *kingdom of heaven* " designates God's saving plan. By imagining his plan, Jesus Christ compares himself to a " *merchant* " of " *pearls* " who seeks the *pearl* , the most beautiful, the most perfect and therefore, consequently, the one that commands the highest price. To find this rare and therefore precious *pearl* , Jesus left heaven and his glory and on earth at the cost of his terrible death, he redeemed these spiritual pearls so that they would become his property for eternity. But conversely, the *merchant* is the chosen one

who thirsts for the absolute, for the divine perfection that will be the reward of true faith. Here again, to win this prize of the heavenly vocation, he abandons vain and unjust earthly values to devote himself to rendering the Creator God a worship that is pleasing to him. In this version, the *pearl of great price* is eternal life offered by Jesus Christ to his chosen ones in the spring of the year 2030.

This *pearl of great price* can therefore only concern the last era of Adventism; the one whose last representatives will live until the true return of Jesus Christ. This is why this *pearl of great price* brings together the Sabbath, the return of Christ and the holiness of the last elect. The doctrinal perfection found in this last era gives the saints the image of the *pearl*. Their specific experience of entering eternity alive confirms this image of the *pearl*. And their attachment to the seventh-day Sabbath, which they know prophesies the seventh millennium, gives the Sabbath and the seventh millennium the image of a unique precious jewel to which nothing can be compared except a "*pearl of great price*." This idea will appear in Rev. 21:21: "***The twelve gates were twelve pearls ; each gate was of a single pearl . The street of the city was pure gold, like transparent glass .***" This verse underlines the uniqueness of the standard of sanctification required by God, and at the same time, the unique reward of obtaining eternal life by their entry into the Sabbath of the seventh millennium through symbolic "*gates*" that image the Adventist tests of faith. The last redeemed are not better than those who preceded them. It is only the doctrinal truth that God has made known to them that justifies their image as *pearls*, which succeeds that of cut *precious stones*. God never makes exceptions for people, but, depending on the time in question, he has reserved the right to make exceptions to the standard of holiness required for salvation. The Christian era under consideration concerns primarily the time marked by the return of religiously officialized sin since the establishment of the Roman papal regime, that is, since 538. Also, the beginnings of the Reformation are covered by his compassion and mercy, and the transgression of the Sabbath was not imputed before the decree of Dan. 8:14 came into force, that is, since the spring of 1843. In a subtle allusion, the purchase of the pearl is proposed by Jesus in Rev. 3:18: "*I counsel you to buy of me gold tried in the fire, that you may be rich, and white garments, that you may be clothed and that the shame of your nakedness does not appear, and eye salve to anoint your eyes, that you may see .*" These things, which Jesus offers to those who lack them, constitute the elements that give the chosen one his symbolic appearance of "*pearl*" in the eyes and judgment of the Lord Jesus Christ. The "*pearl*" must be "*bought*" from Him; it is not obtained for free. The price is that of self-denial, the basis of the fight of faith. In the respective order, Jesus offers to sell a faith tested by trial that gives the chosen one his spiritual wealth; his pure and spotless righteousness that covers the spiritual nakedness of the pardoned sinner; the help of the Holy Spirit that opens the eyes and intelligence of sinful man to the plan revealed by God in his holy Scriptures of the Bible.

During the 6,000 years of the Christian era, God waited until the end of this earthly cycle to reveal to his last chosen ones the magnificence of his holy seventh day or sanctified Sabbath for their rest. The chosen ones who understand its meaning now have every reason to love and honor it as a gift from Jesus

Christ. As for those who do not love it and fight against it, they have and will have every reason to hate it because it will mark the end of their animal earthly existence.

The Decree of Daniel 8:14

Dan.8:12 continues, saying: " *The horn cast down the truth and prospered in what it did .* " " *Truth* " is, according to Psa.119:142, " *the law* ." But it is also the absolute opposite of the " *lie* " which, according to Isa.9:14, characterizes the papal " *false prophet* " with the term " *tail* " that directly accuses him in Rev.12:4. In fact, it casts down the truth to install its religious " *lies* " in its place. Its " *enterprises* " could only " *succeed* ," since God himself brought about its appearance to punish the Christian infidelity practiced since March 7, 321.

Verses 13 and 14 will take on vital importance until the end of the world. In verse 13, saints wonder about the length of time that the extortion of the " *daily* " and that of the " *devastating sin* " will last; things that we have just identified. But let us dwell a little on this " *devastating sin* ." The devastation in question is that of human souls or lives. Ultimately, the entire decimated humanity will leave, during the " *thousand years* " of the seventh millennium, the planet Earth in its original form " *formless and void* ," which will earn it, in Rev. 9:2-11, 11:7, 17:8 and 20:1-3, the name " *abyss* " of Gen. 1:2.

The " *saints* " also ask how long will Christian " *holiness and army* " be "trodden down? " In this scene, these " *saints* " behave as faithful servants of God, animated like Daniel, who is given as an example in Dan. 10:12, by the legitimate desire " *to understand* " the divine plan. They obtain for the three subjects raised, a single answer given in verse 14.

According to the corrections and improvements that God has led me to make from the original Hebrew text, the answer given is: " *Until evening and morning, two thousand three hundred, and holiness will be justified .* " This is no longer the obscure text of tradition: " *Until two thousand three hundred evenings and mornings and the sanctuary will be purified .* " It is no longer a question of *sanctuary* but of ***holiness*** ; moreover, the verb " *purified* " is replaced by " ***justified*** . " ", and the third change concerns the expression " *evening morning* " which is indeed singular in the Hebrew text. In this way, God removes all justification from those who try to change the total number by dividing it by two, claiming to separate the evenings from the mornings. His approach consists of presenting the unit of calculation " *evening morning* " which defines a 24-hour day in Gen. 1. Only then does the Spirit reveal the number of this unit: "2300". The total number of prophetic days cited is thus protected. The verb " *justified* " has as its root, in Hebrew, the word "justice" "tsedeq". The translation that I propose is therefore itself justified. Then, an error concerning the Hebrew word "qodesh" renders this term by " *sanctuary* " which is in Hebrew "miqdash". The word " *sanctuary* " is correctly translated in verse 11 of Daniel 8, but it has no place in verses 13 and 14 where the Spirit uses the word "qodesh" which should be translated as " *holiness* ."

When we know that the " *devastating sin* " specifically targets the abandonment of the Sabbath, itself the object of a particular divine **sanctification** , **this word " *holiness* "** considerably illuminates the meaning of the prophetic message. God announces that, at the end of the " *2300 evening mornings* " cited, respect for the rest of his true " *seventh day* " will be required by him, from any person who claims holiness and " *eternal justice* " obtained by Jesus Christ. The end of the " *devastating sin* " implies the renunciation of the religious worship of Sunday, ex-day of the sun established by Constantine I ' the pagan emperor. God thus reestablishes, in turn, the doctrinal norms of salvation that prevailed at the time of the apostles. This term " *holiness* " alone encompasses all the doctrinal truths of the foundations of the Christian faith. Having as its model and origin the teaching given to the Jews, the Christian faith brings nothing new, except the replacement of animal sacrifices, by the blood shed by Jesus Christ on the mercy seat hidden in an underground cave located under his feet at Golgotha, as it pleased our Savior to reveal and show, to his servant Ron Wyatt, in 1982. The discovery of the subjects concerned by the word " *holiness* " is progressive and extends over the time of a life, but since 2018, this time is counted and limited, and today, in 2020, there are only 9 years left to restore all aspects.

Daniel 8:14 is a soul-killing decree, for the change in God's judgment results in the loss of Christ's offer of salvation for all practicing Roman Catholic Sunday Christians. The spirit of inherited tradition will thus cause the eternal death of multitudes, who are often unaware of their condemnation by God. It is

here that the demonstration of the love of truth allows God to mark " *the difference* " regarding the fate that affects " *those who serve him and those who do not serve him* (Mal. 3:18)."

Some rebellious spirits will want to contest the very idea of a change attributable to God who himself declares: " *I do not change* ," in Mal. 3:6. It is then that we must realize that the change accomplished in 1843-44 consists only in reestablishing an original norm long distorted and transformed . This is why the blessing of the elect of the Reformation, imputed despite their imperfect works, presents an exceptional character, whose doctrinal aspect cannot be presented as the model of true faith. This particular judgment for the first reformers is so exceptional that God notes it and reveals it in Rev. 2:24 where he says to the Protestants, before 1843, " *I put no other burden on you, only that which you have kept until I come* ."

The " *woe* " attached to the entry into force of this decree of Dan.8:14 is so " *great* " that God signals it by announcing three " *great woes* " in Rev.8:13. And with such serious consequences, it is urgent to know the date of its entry into force. This was precisely the concern of the " *saints* " of Dan.8:13. The duration is now revealed as " *2300 prophetic days* " or 2300 real solar years, according to the code given to Ezekiel, a contemporary prophet of Daniel (Ezek.4:5-6). This chapter 8, whose theme is to put an end to Roman " *sin* ", will find the elements it lacks in Dan.9 where, there too, it will be a question of " *putting an end to sin* ", but this time, to the original " *sin* " which caused the loss of eternal life, since Adam and Eve. The operation will be based on the earthly ministry of the Messiah Jesus and on the voluntary offering of his perfect life as a sacrifice, in redemption of the sins of his elect, and I emphasize, of them alone. The time of his coming among men is fixed by prophecy in prophetic days. The message concerns the Jewish people as a priority since they are in alliance with God. It gives the Jewish people, to " *put an end to sin* ", a period of " *seventy weeks* " which represents 490 actual day-years. But it also indicates the means of dating the starting point of the calculation. " *From the time the word was announced that Jerusalem would be rebuilt, until the anointed, there are ... (7 + 62 = 69 weeks)* ". Three Persian kings gave this authorization, but only the third, Artaxerxes I ' fulfilled it entirely according to Ezra 7:7. His royal decree was promulgated in the spring of 458 BCE. The term of the 69 weeks places the beginning of Jesus Christ's ministry in the year 26. Targeting particularly the last "seven years" reserved for the work of Jesus, who establishes, by his atoning death, the foundations of the new covenant, the Spirit presents in verse 27 of Dan. 9, this " *week* " of days-years " *in the midst* " of which, by his voluntary death, " *he makes the sacrifice and the offering cease* "; the things offered up to Jesus Christ, for the atonement of sins. But his death comes before all else to " *put an end to sin* ." How should we understand this message? God offers a demonstration of his love that will capture the hearts of his elect who, in return of love and gratitude, will fight with his help against sin. 1 John 3:6 confirms, saying: " *Whoever abides in him does not commit sin; whoever sins has not seen him, nor known him* ." And he reinforces his message with many other quotations.

On the doctrinal level, the new covenant built by Jesus Christ only replaces the old one. Thus, both covenants rest on the same prophetic basis revealed in Dan.9:25. The date – 458 can therefore serve as a basis for calculating the 70 weeks fixed for the Jewish people, but also for the 2300 actual day-years of Dan.8:14 which concern the Christian faith. Thanks to this precise date, we can establish the death of the Messiah in the year 30 and the entry into force of the decree of Dan.8:14 in the year 1843. Both messages come to “*put an end to sin*” with eternal mortal consequences for those who persist in ignoring them, one as the other, until death strikes them, or after the end of the time of collective and individual grace which will precede the glorious return of Jesus Christ. Up to this point, life allows for sincere conversions that allow access to the status of the chosen one.

Repair for Apocalypse

The writing of the book is entirely carried out by God. It is he who chooses the words and in Rev. 22:18-19, he warns the translators and scribes who will be responsible for transmitting or transcribing the original story, from generation to generation, that the slightest change in the words will cause them to lose salvation. We therefore have here a very special work of very high holiness. I can compare it to a gigantic "puzzle" whose assembly could not be completed if the slightest original piece were to be modified. The work is therefore divinely colossal and according to its nature, everything that God says in it is true, but true for the outcome of his saving project; because he addresses this prophecy to his "servants", more precisely, " *his slaves* ", of the end of the world. The prophecy will only be interpretable when the prophesied elements are about to be fulfilled or, for the most part, fulfilled.

The length of the overall time that the divine saving project was to last has always been ignored by men. Thus, at all times, the servant of God could hope to witness the end of the world, and Paul testifies to this by his words: " *This I say, brothers, **that the time is short** ; from now on, those who have wives should be as though they had none, those who weep as though they did not weep, those who rejoice as though they did not rejoice, those who buy as though they did not possess, and those who use the world as though they did not use it, for the form of this world is passing away* (1 Cor. 7:29 to 31)."

We have the advantage over Paul of being in this time when God is about to end his selection of the eternal elect. And today, his inspired counsel should be implemented by the true elect of our final time. The world will pass away, and only the eternal life of the elect will be prolonged. Also, the words of God in Christ, "*I come quickly*," in Rev. 1:3, are true, perfectly justified, and appropriate for this final time of ours; nine years from his return, as I write this text.

We saw in Dan.7:25 that Rome intended to "*change times and the divine law*." Understanding the mysteries of the Apocalypse of Jesus Christ, given to the apostle John detained on the island of Patmos, is essentially based on knowledge of the true time established by God. The subject of time is therefore fundamental to understanding the Apocalypse, which God structures on this notion of time. He will therefore play on the imprecision of this data so that the book retains its harmless mysterious character which will allow it to cross the 20 centuries of our era without being destroyed by the entities accused and denounced. The changed times, and especially the calendar established by Rome on a false date linked to the birth of Jesus, did not allow the elect to be deceived when they interpret the divine prophecies; This is because God presents in his prophecies durations whose beginning and end are based on historical actions easily identifiable and dated by specialist historians.

But in Revelation, the notion of time is primordial, because the whole structure of the book rests on it. Thus, by consequence, its understanding depended on the correct interpretation of the Sabbath required and restored by God in 1844. My ministry, begun in 1980, was aimed at revealing the importance of the prophetic role of the Sabbath, which prophesies the great rest of the seventh millennium, of God and his elect, the theme of Rev. 20. According to 2 Pet. 3:8, "*one day is like a thousand years, and a thousand years are like one day*," the link established between the image of the seven days of creation revealed in Gen. 1 and 2 and the seven thousand years of the overall time of the divine project, alone made possible my understanding of the assembly of the structure of the book. With this knowledge, the prophecy is illuminated and reveals, pearl by pearl, all its secrets.

Thus, prophecy only becomes alive and effective if the message can be linked to a date in the history of the Christian era. This is what the inspiration of the Holy Spirit of God in Jesus Christ has enabled me to achieve. Therefore, I can declare this "*little book open*," confirming the fulfillment of the divine plan announced in Rev. 5:5 and 10:2.

In terms of its architecture, the Apocalypse vision covers the time of the Christian era between the end of the apostolic era, around 94, and the end of the seventh millennium which will follow the final return of Jesus Christ in 2030. It therefore shares with chapters 2, 7, 8, 9, 11 and 12 of Daniel the overview of the Christian era. For Christians, the main teaching obtained by the study of this book is the pivotal date of spring 1843 established by Dan. 8:14, but also of autumn 1844 in which the test of faith ended. It was also from the autumn of 1844 that God laid the foundations of the Seventh-day Adventist faith. These two dates are so important that God will use them to structure his Apocalypse vision. To fully

understand the significance of these two close dates, we must link 1843 to the beginning of a test of faith in the prophetic word. The first spiritual victims fell on this date through their contemptuous rejection of William Miller's first Adventist proclamation. But the time of trial offered them a second chance with his second proclamation of Jesus' return on October 22, 1844. On October 23, the trial ended, and God's judgment could thus be formulated and revealed. The collective test was over, but individual conversion was still possible. Moreover, in practice, all Adventists observed the Roman Sunday rest, which had not yet been identified as a sin. And the Sabbath was gradually adopted by Adventists individually, without its major role being realized by all Adventists. This reasoning leads me to favor the spring of 1843 as the date for the end of the false Protestant faith, and the autumnal date of October 23, 1844, for the beginning of Adventism blessed by God. Already, among the Hebrews, spring and autumn were linked by giving rise to festivals that celebrated complementary, diametrically opposed themes: the eternal justice of the sacrificed " *lamb* " of the spring "Passover," on the one hand, and the end of sin of the " *goat* " killed for the "day of atonement" of sins, in autumn, on the other. Both religious festivals found their fulfillment in the Passover of the year 30 in which the Messiah Jesus gave his life. The spring of 1843 and October 22, 1844 are thus also linked by meaning since the purpose of the test of faith is indeed to " *put an end to sin* " according to Dan. 7:24; that which constitutes the odious practice of weekly rest on the first day, while God ordered it for the seventh which he even sanctified for this use, from the end of the first week of the earthly creation; in 2021, 5991 years before us.

We can also favor the date of the decree of Daniel 8:14 which defines the date of spring 1843. To justify this choice, we must consider that this moment cuts all the relations established until then between God and his creatures; God who undertakes, from this date, a final selection built on two successive Adventist announcements. From the spring of 1843, the Sabbath is required, but God will give it to the winners of the test only from the autumn of 1844, as a blessed and sanctified sign that they belong to him, in accordance with the biblical teaching of Ezek. 20:12-20, as we saw earlier.

In this book, chapter 5 aims to remind us that, without the victory paid so dearly by Jesus Christ, " *the Lamb of God* ," all divine help, all revealed light would have been impossible, and therefore, no human soul could have been saved. His prophetic light saves his elect as much as his voluntarily accepted crucifixion. Faith in his sacrifice imputes to us his " *eternal justice* " according to Dan. 7:24, but his Revelation lights our way and shows us the spiritual traps set by the devil, to make us share his terrible fate. In this case, salvation takes a concrete form.

Here is an example of these subtle traps. The Bible is rightly regarded and considered to be the written Word of God. However, this word was written by men immersed in the context of their time. Now, if God does not change, his enemy the devil, Satan, opportunistically changes his strategy and behavior towards God's elect, over time. This is why the devil acting as a " *dragon* " image of his open war of persecution, in his time, but only for this time, John could declare in 1 John 4:1 to 3: " *Beloved, do not believe every spirit, but test the spirits*

to see whether they are from God, because many false prophets have gone out into the world. By this you know the Spirit of God: every spirit that confesses that Jesus Christ has come in the flesh is from God; and every spirit that does not confess Jesus is not from God, this is the spirit of the antichrist, whose coming you heard about, and who is now already in the world. » In his words, John specifies " come in the flesh " only to identify the Christ of his eyewitness testimony. But his statement " every spirit that confesses Jesus Christ come in the flesh is of God " has lost its value since the Christian religion fell into apostasy and sin from March 7, 321, by abandoning the practice of the true Sabbath of the true seventh day sanctified by God. The practice of sin has, until 1843, reduced the value of " confessing Jesus Christ come in the flesh " and since that same date, it has taken away all its value; the last enemies of Jesus Christ claim **his " name "** as he announced in Matt. 7:21 to 23: " Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but he who does the will of my Father who is in heaven. Many will say to me in that day, 'Lord, Lord, have we not prophesied **in your name** ?' " Have we not cast out demons **in your name** ? And done many miracles **in your name** ? Then I will profess to them, **I never knew you ; depart from me, you who practice iniquity** . " **Never known** " ! These " miracles " were therefore performed by the devil and his demons.

The Apocalypse in a nutshell

In the prologue of chapter 1, the beginning of his glorious Revelation, the Spirit presents us with the menu of the feast prepared. We find there the theme of the announcement of the glorious return of Jesus Christ, organized already in 1843 and 1844, to test the universal and mainly American Protestant faith; this theme is omnipresent: verse 3, *For the time is near* ; verse 7, *Behold, he comes with the clouds...* ; verse 10, *I was seized by the Spirit on the Lord's day and I heard **behind me** a loud voice like the sound of a trumpet* . Transported by the Spirit, John finds himself on the day of the glorious return of Jesus, on the *Day of the Lord* , " *a great and terrible day* " according to Mal. 4:5, and he has ***behind him*** , the historical past of the Christian era presented under the symbol of seven names borrowed from *seven cities of Asia* (present-day Turkey). Then, as in Daniel, the three themes *of letters, seals and trumpets* will cover the whole of the Christian era in parallel, but each of them is divided into two chapters. Detailed study will reveal that this division is carried out on the pivotal date of 1843 established in Dan. 8:14. Within each theme, messages adapted to the spiritual norms established in Daniel, for the targeted eras, come to mark 7 moments of the time covered; 7, the number of divine **sanctification** which serves as its " *seal* " and which will be the theme of Rev. 7.

The following explanation was never made effective because the notion of time is revealed only by the meaning of the names of the "seven churches" cited in the first chapter. In the theme of the letters, from Rev. 2 and 3, we find no precision in the form: "the first angel, the second angel ... etc."; as will be the case for " *the seals, the trumpets and the seven last plagues of the wrath of God* ." Thus some have been able to believe that the messages were addressed, really and literally, to Christians living in these cities of ancient Cappadocia, in present-day Turkey. The order in which the prophecy presents these city names,

chronologically follows the order in which the religious historical facts were fulfilled throughout the Christian era. And it is according to the revelations already obtained by the book of Daniel, that God defines the character that he gives to each era by the meaning of the name of his city. Successively, the revealed order is translated as follows:

1- *Ephesus* : meaning: launching (that of the Assembly or sanctuary of God).

2- *Smyrna* : meaning: myrrh (pleasant smell and embalming of the dead for God; Roman persecutions of the faithful elect between 303 and 313).

3- *Pergamum* : meaning: adultery (since the abandonment of the Sabbath, March 7, 321. In 538, the papal regime established religiously officialized the rest of the first day renamed Sunday).

4- *Thyatira* : meaning: abomination and mortal suffering (designates the era of the Protestant Reformation which openly denounced the diabolical nature of the Catholic faith; era concerning the 16th^{century} where thanks to mechanical printing, the dispersion of the Bible was encouraged).

5- *Sardis* : double and opposite meanings: convulsive and precious stone. (It reveals the judgment that God passes on the test of faith of 1843-1844 : the convulsive meaning concerns the rejected Protestant faith: " *You are dead* ", and the precious stone designates the chosen ones who won the test: " *they will walk with me in white clothes because they are worthy of it* ".)

6- *Philadelphia* : meaning: Brotherly love (the precious stones of *Sardis* have been gathered in the Seventh-day Adventist institution since 1863; the message is awarded for the year 1873 defined by Dan.12:12. Blessed at that time, she is however warned against the risk of having " *her crown taken away* ").

7- *Laodicea* : meaning: people judged: " *neither cold nor hot but lukewarm* " (it is *Philadelphia* which has " *its crown taken* ": " *You are wretched, miserable, poor, blind, and naked* ". The institution had not imagined that it would be tested and tried, between 1980 and 1994, by a test of faith identical to that which earned its pioneers of 1844 their divine blessing: in 1994, the institution fell, but the message continued through scattered Adventists whom God identified and selected by their love for his revealed prophetic light, and by the gentle and submissive nature which characterizes the true disciples of Jesus Christ in all eras).

" *In the continuation* " of the earthly time which ended with the glorious return of Christ God, Rev. 4 will depict by the symbol of "24 thrones", a scene of the celestial judgment (*in heaven*) where God will gather his elect so that they judge the wicked dead. In parallel with Rev. 20, this chapter covers the "thousand years" of the seventh millennium. Clarification: why 24, and not 12, thrones? Because of the division of the Christian era into two parts on the dates 1843-1844 of the beginning and the end of the test of faith of the time.

Then, as an important aside, Rev. 5 will highlight the importance of understanding the book of prophecies; which will be made possible only by the victory obtained by our divine Lord and Savior Jesus Christ.

The time of the Christian era will be reviewed again in Rev. 6 and 7 under the gaze of a new theme: that of the "seven seals." The first six will present the

main actors put on stage and the signs of the times which characterize the two parts of the division of the Christian era: until 1844, for Rev. 6; and from 1844, for Rev. 7.

Then comes the theme of the " *trumpets* " which symbolize warning punishments for the first six of Rev. 8 and 9, and definitive punishment, for " *the seventh trumpet* ", always set apart, in Rev. 11:15 to 19.

After Rev. 9, Rev. 10 focuses on the end of the world, evoking the spiritual situation of the two great enemies of Jesus Christ who claim to be his followers: the Catholic faith and the Protestant faith, joined by official Adventism, which has fallen since 1994. Chapter 10 closes the first part of the book's revelations. But important main topics will be addressed and developed in the chapters that follow.

Thus, Rev. 11 will resume the overview of the Christian era and develop, mainly, the important role of the French Revolution, whose established national atheism is used by God, under the symbolic name of " *the beast that rises from the bottomless pit* ", to destroy the power of the Catholic regime of " *the beast that rises from the sea* ", in Rev. 13:1. Universal religious peace, evoked in Rev. 7, will thus be obtained and noted in 1844. Then, taking this revolutionary regime as an image of the imminent Third World War or " *6th trumpet* " of Rev. 9:13, which constitutes the true " *second woe* " by the announcement of Rev. 8:13, the final theme of the " *seventh trumpet* ", which is fulfilled by the return in glory of Jesus Christ, is presented.

In Rev. 12, the Spirit gives us another overview of the Christian era. He adds to his information, particularly regarding the situation of the devil and his angelic followers. He tells us that after his victory on the cross, in the heavenly name of *Michael* , already mentioned in Dan. 10:13, 12:1, the name he bore in heaven before his human incarnation in Jesus, our Lord cleansed heaven of their evil presence and that they forever lost access to the heavenly dimensions created by God. This is good news! Jesus' victory had happy heavenly consequences for our heavenly brothers, who were delivered from the temptations and thoughts of demons. Since this expulsion, they have been confined to our earthly dimension, where they will be killed with God's earthly enemies in 2030 at the glorious return of Christ God. In this overview, the Spirit depicts the successions of the " *dragon* " and the " *serpent* ", which designate, respectively, the two strategies of the devil's combat: open warfare , of the denounced imperial or papal Rome, and the deceptive religious seduction of the unmasked, almost humanist Roman Vatican papacy. In subtle images borrowed from the experiences of the Hebrews, " *the earth opens its mouth* " to swallow up the papal aggression of the Catholic leagues. As we have just seen, the work will be carried out by the atheist French revolutionaries. But it will also be begun by the Protestant troops of a false, aggressive, warlike Christianity. The overview will end with the evocation of the " *remnant of the seed of the woman* ." The Spirit then gives his definition of the true saints of the final time: " *Here is the patience of the saints, who keep the commandments of God and hold fast the testimony of Jesus* ." In these terms, the Spirit designates those who, like me, cling to his prophetic Revelation and do not allow it to be torn from them by anyone, gathering until the end the pearls given by heaven.

Chapter 13 presents the two aggressive religious enemies who are bearers of the Christian faith. As such, it depicts them as two " *beasts* ," the second of which emerged from the first, as suggested by the relationship between the words " *sea and land* " in the Genesis account, which define them in this chapter 13. The first acted before 1844, and the second will only appear in the last year of Earth's time, thus marking the end of the time of grace offered to humans. These two " *beasts* " are, for the first, Catholic, the mother church, and for the second, the Protestant Reformed churches that emerged from it, its daughters.

Covering only the second part of the Christian era since 1844, Rev. 14 evokes the three messages of Seventh-day Adventist truths with eternal conditions: the glory of God which demands the restoration of the practice of his holy Sabbath, his condemnation of Roman Catholicism, and his condemnation of Protestantism which honors its Sunday which he designates as a " *mark* " of the human and diabolical authority of both imperial and papal Rome. When the time of the preparatory mission ends, successively, with the rapture of the elect saints imaged by " *the harvest* ", and the destruction of the rebellious teachers and all unbelievers, actions imaged by " *the vintage* ", the earth will become again " *the abyss* " of the first day of creation, deprived of all form of earthly life. It will keep alive, however, for " *a thousand years* ", a choice inhabitant, Satan, the devil himself, awaiting his destruction at the last judgment as well as all the other rebellious men and angels.

Rev. 15 focuses on the time of the end of probation.

Rev. 16 reveals " *the seven last plagues of God's wrath* " which strike, after the end of probation, the last unbelieving rebels who become more and more aggressive, to the point of decreeing the death of the observers of the divine Sabbath just before the seventh plague.

Rev. 17 is entirely devoted to the identification of the "great harlot" called " *Babylon the Great* ." This is how the Spirit refers to the imperial and papal " *great city* ," Rome. God's judgment on her is thus clearly revealed. The chapter also announces her future judgment and destruction by fire, because the Lamb and his faithful elect will overcome her.

Rev. 18 targets the time of the " *vintage* " or punishment of " *Babylon the Great* ."

Rev. 19 depicts the glorious return of Jesus Christ and his confrontation with the terrorized rebel forces on earth.

Rev. 20 focuses on the thousand-year period of the seventh millennium, which is experienced very differently: in heaven by the elect, and on the desolate earth, in isolation by Satan. At the end of the thousand years, God will organize the final judgment: the annihilation by celestial and subterranean earthly fire of all the earthly human and celestial angelic rebels.

Rev. 21 depicts the glory of the assembly formed by the gathering of the elect redeemed by the blood of Jesus Christ. The perfection of the chosen ones is illustrated by comparisons with the most precious things on earth: gold, silver, pearls, and precious stones.

Rev. 22 evokes in image the return to the lost Eden, found and installed for eternity on the earth of sin regenerated and transformed to become the universal

throne of the one and only great God, creator, legislator and redeemer who dominates all his universes with his earthly redeemed.

This concludes this brief overview of the book of Revelation, a detailed study of which will confirm and reinforce what has just been said.

I add this highly spiritual explanation that reveals the hidden reasoning of God's mind. He delivers unsuspected messages through subtle allusions that the Bible will illuminate for us. By following, in the construction of the Apocalypse, the same procedures that he used for the construction of his revelations given to Daniel, God confirms that he " *does not change* " and that he will be " *eternally the same* ." Also, I found in the Apocalypse the same method of paralleling three themes which are the " *letters to the Assemblies* ," the " *seals* ," and the " *trumpets* ." According to Apo.5, where the Apocalypse is imaged by a book closed by " *seven seals* ", only the opening of the " *seventh seal* " will authorize access to the evidence which will confirm in chapters 8 to 22 , the interpretations and suspicions raised by the study of chapters 1 to 6. Chapter 7 is therefore the key to entering into the understanding of the revealed mysteries. And do not be surprised, because its theme is precisely the Sabbath, which makes all the difference between true and false holiness since 1843. We therefore find in Apo.7, the great truth which riddled the Protestant religion in the spring of 1843. The Apocalypse will only confirm this fundamental teaching revealed to Daniel. But, for Adventism, which emerged from it at that date, victorious, the Apocalypse will reveal for 1994, a test which will riddle it in turn. This new light will, once again, " *again* ", make " *the difference between those who serve God and those who do not serve him* ", or more.

Part Two: The Detailed Study of Revelation

Revelation 1: Prologue – The Return of Christ – the Adventist theme

The presentation

Verse 1: “ *The Revelation of Jesus Christ, which God gave unto him, to shew unto his ~~servants~~ things which must speedily come to pass: and he sent and signified it by his angel unto his servant John, ... ”*

John, the apostle whom Jesus loved, is the custodian of this divine Revelation that he obtains from the Father in the name of Jesus Christ. John, in Hebrew "Yohan," means: God has given; and it is also my first name. Did not Jesus say: " *to him who has, more will be given* "? This message is " *given* " by " *God* " the Father, therefore with unlimited content. For since his resurrection, Jesus Christ has taken on his divine attributes, and it is as a heavenly Father that he can, from heaven, act in favor of his servants or more precisely his " *slaves* ." According to the saying, "forewarned is forearmed." God is of this opinion and he proves it, by addressing revelations about the future to his servants. The expression " *what must happen quickly* " may come as a surprise when we know that the message was given in 94 AD and that today we are in 2020-2021, the time of writing this document. But by discovering his messages, we will understand that this " *promptly* » takes on a literal meaning, because their recipients will be contemporary with the glorious return of Jesus Christ. This theme will be omnipresent in the Apocalypse, because the Apocalypse is addressed to the last "Adventists" selected by God, by faith demonstrated in a final test built on the data of Rev. 9:1 to 12, which deal with the theme of the " *fifth trumpet* ." In this chapter, verses 5 and 10 cite a prophetic period of " *five months* " misinterpreted until me. In my study of the subject, this duration determined a new date supposed

to announce the return of Jesus for 1994, the true year 2000 of the true birth of Christ. This test of faith riddled, for the last time, official Adventism, which had become lukewarm and formalistic, and which was preparing to enter into a pact with those whom God reveals to be its enemies in his Apocalypse. Since 2018, I have known the date of the true return of Jesus Christ, and it is not based on any data from the prophecies of Daniel and Revelation, whose numerical durations were all fulfilled by fulfilling their sifting role at the appointed times. The true return of Jesus can be understood from the Genesis account, believing that the seven days of our weeks are built on the image of the 7,000 years of the entire project conceived by God, to eliminate sin and sinners, and to bring into his eternity his beloved elect selected during the first 6,000 years. Like the proportions of the Hebrew sanctuary or tabernacle, the time of the 6,000 years is composed of three thirds of 2,000 years. The beginning of the last third was marked, on April 3, 30, by the atoning death of our Savior Jesus Christ. A Jewish calendar confirms this date. His return is therefore set for the spring of 2030, that is, 2000 years later. Knowing that the return of Christ is before us, so close, the word "promptly" of Jesus' words is perfectly justified. Thus, although it has remained known and read throughout the centuries, the book of Revelation has remained closed, frozen, sealed, until the time of the end, which concerns our generation.

Verse 2: "*... who bore witness to the word of God and to the testimony of Jesus Christ, and to all things that he saw .*"

John testifies that he received his vision from God. A vision that constitutes the testimony of Jesus Christ, which Rev. 19:10 defines as "*the spirit of prophecy .*" The message is based on images "*seen*" and words heard. John was snatched from earthly contingencies by the Spirit of God, who revealed to him in images the great themes of the religious history of the Christian era; it will end with his glorious and formidable return for his enemies.

Verse 3: "*Blessed is he who reads and those who hear the words of this prophecy, and keep those things which are written in it! For the time is near .*"

I take for myself the part that is mine, the blessedness for "*the one who reads*" the words of the prophecy, because the Lord gives the verb read a precise logical meaning. He explains it in Isa. 29:11-12: "*All the revelation is for you like the words of a sealed book, which is given to a man who knows how to read, saying, 'Read this!' And he answers, 'I cannot, because it is sealed;' or like a book which is given to a man who does not know how to read, saying, 'Read this!' And he answers, 'I do not know how to read .*" Verse 13, which follows, reveals the cause of this inability: "*The Lord said: When this people draws near to me, they honor me with their mouth and with their lips, but their heart is far from me, and the fear that they have of me is only a precept of human tradition .*" The term "*sealed*" or "*sealed*" describes the aspect of the Apocalypse, unreadable because sealed. It is therefore to open and unseal it entirely that I, another John of the final time, have been called by God; this is so that all his true elect "*hear and keep*" the truths revealed in the words and images of the prophecy. These verbs mean "to understand and to put into practice." In this verse, God warns his elect that they will receive, from one of their brothers in Christ, "*the one who reads*," the light

that explains the mysteries of the prophecy so that they, in turn, can rejoice in it and put his teaching into practice. As in the time of Jesus, faith, trust, and humility will therefore be very necessary. By this method, God sifts and removes people too proud to be taught. So I say to the elect: "Forget man, this little civil servant translator and transmitter, and look at the true Author: the Almighty God Jesus Christ."

Verse 4: "*John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne, ...*"

The evocation of " *seven Assemblies* " is suspect, because the *Assembly* with a capital A is, one, perpetually. " *Seven Assemblies* " therefore necessarily designates the unified *Assembly* of Jesus Christ in seven marked and successive epochs. The thing will be confirmed and already we know that God divides the Christian era into 7 particular times. The reference to Asia is useful and justified , since the names presented in verse 11 are those of cities that exist in Asia Minor, in ancient Anatolia located to the west of present-day Turkey. The Spirit already confirms the limit of Europe and the beginning of the Asian continent. But the word *Asia* like the word *Anatolia* hides a spiritual message. They mean: **rising sun** in Akkadian and Greek, and thus suggest the camp of God visited by Jesus Christ, the " *rising sun* ," in Luke 1:78-79: " *Through the bowels of mercy of our God, whereby **the rising sun** from on high hath visited us, to give light to those who sit in darkness and in the shadow of death, to direct our feet into the way of peace.* " He is also the " *sun of righteousness* " of Mal. 4:2: " *But unto you that fear my name shall **the sun of righteousness** arise with healing in his wings; and ye shall go forth and leap as calves out of the stall.* " The formula of the greeting is in keeping with the letters that Christians exchanged at the time of John. However, God is designated by a new, hitherto unknown expression: " *from him which is, and which was, and which is to come .* " This expression only renders, in the original Greek language and other translations, the meaning of the Hebrew name of God: "YaHweh." It is the verb "to be" conjugated in the third person singular of the imperfect tense of Hebrew. This tense, called imperfect, expresses the accomplished which extends into time, because the present tense does not exist in the conjugation of Hebrew. " *and which comes* ," further confirms the theme of the return of Jesus Christ, Adventism. The opening of the Christian faith to the pagans is thus confirmed; for them God adapts his name. Then, another novelty appears to designate the Holy Spirit: " *the seven Spirits who are before his throne .* " This quotation will appear in Rev. 5:6. The number 7 designates sanctification, in this case, that of the divine Spirit poured out in his creatures, therefore, " *before his throne .* " In Rev. 5:6, " *the slain lamb* " is linked to these symbols, the prophecy thus confirms the divine omnipotence of Jesus Christ. The " *seven Spirits of God* " are symbolized by " *the seven-branched candlestick* " of the Hebrew tabernacle which prophesies the plan of salvation of God's project. His program was thus clearly outlined. Since Adam, 4000 years, and by his death Jesus atones for the sins of the elect on April 3, 30, he thus tears the veil of sin and opens access to heaven to the redeemed elect during the last two thousand of

the six thousand years programmed for the selection of the elect scattered, until the end of the world, among the nations of the whole earth.

Verse 5: “ *...and from Jesus Christ, the faithful witness, the firstborn from the dead, and the prince of the kings of the earth! To him who loved us and washed us from our sins in his own blood.* ”

The name " *Jesus Christ* " is linked to the earthly ministry that God came to accomplish on earth. This verse reminds us of his accomplished works to obtain the salvation by grace that he offers only to his chosen ones. In his perfect fidelity to God and his values, Jesus was " *the faithful witness* " proposed as the model to be imitated by his apostles and disciples of all times, including our own. His death was prophesied by the death of the first animal killed to clothe Adam and Eve in their nakedness after their sin. Through him, he was therefore truly the " *firstborn from the dead* ." But it is also, because of his divine importance, that his death alone had the efficacy and power to condemn the devil, sin, and sinners. He remains the " *firstborn* " above all the "firstborn" of religious history. It was with his death in mind, made necessary to redeem the sin of his chosen ones, that God put to death all the human and animal " *firstborn* " of rebellious Egypt, the image of sin, to " *deliver* " his Hebrew people from slavery, already the symbol and image of " *sin* ." As the " *firstborn* ," the spiritual birthright belongs to him. By presenting himself as " *prince of the kings of the earth* ," Jesus makes himself the servant of his redeemed. The " *kings of the earth* " are those who enter his kingdom, redeemed by his blood; they will inherit the renewed earth. It is an astounding thing to discover the level of humility, compassion, friendship, brotherhood, and love of the celestial beings who remained faithful to the divine standards of celestial life. On earth, Jesus washed the feet of his apostles, while confirming that he is " *the Master and the Lord* ." In heaven, he will eternally be " *the prince* " of his " *kings* ." But " *kings* " will also be servants of their brothers. Also, by giving himself the title of " *prince* ," Jesus puts himself on the same level as the devil, his defeated adversary and competitor, whom he calls " *the prince of this world* ." The incarnation of God in Jesus was motivated by the face-to-face of the two " *princes* "; the fate of the world and that of its creatures depend on the power of the great victor, Jesus Michael YaHweh. But Jesus owes his victory only in part to his divinity, for he fought the devil on equal terms, in a body of flesh identical to ours, 4,000 years after the battle lost by the first Adam. His state of mind and his determination to win in order to save his chosen ones alone gave him his victory. He opened the way for his chosen ones, showing that a docile " *lamb* " can defeat " *wolves* " that devour flesh and spirits, with the help of the faithful and true God.

Verse 6: “ *And hath made us to be a kingdom, and priests unto God and his Father: to him be glory and dominion for ever and ever. Amen!* ”

It is John who defines what constitutes the Assembly of the Elect. In Jesus Christ, ancient Israel continues in the spiritual forms prophesied in the rites of the old covenant. By serving the " *King of kings and Lord of lords* ," the truly elect share his kingship, and with him, they constitute the citizens of the kingdom of heaven. They are also spiritual " *priests* ," for they officiate in the temple of their body, in which they serve God, offering themselves in holiness for his service.

And through their prayers to God, they relay the incense offered on the altar of incense in the ancient temple of Jerusalem. The separation between Jesus and the Father is misleading, but it corresponds to the conception that many false Christians have of the subject. This goes so far as to claim to "honor" the Son at the expense of the Father. This has been the fault, or sin, of the Christian faith since March 7, 321. For many, the Sabbath rest is an ordinance that only concerned the Jews of the old covenant, the dispensation of the Father. The Father and Jesus being one person, they will suffer the wrath of Jesus whom they thought they were honoring. In his divine nature as Father, Jesus holds, and for eternity, *"the glory and the power, forever and ever! Amen! " " Amen " which means: it is true! Truly!*

The Adventist Theme

Verse 7: *" Behold, he is coming with clouds. And every eye will see him, and those who pierced him. And all the tribes of the earth will wail because of him. Yes. Amen! "*

It is precisely when he returns that Jesus will demonstrate his glory and power. According to Acts 1:11, he will return *" in the same way as he ascended into heaven ,"* but for his return, it will be in an extreme heavenly glory that will terrify his enemies; *" those who pierced him "* by opposing his true plan. For this expression concerns only the human beings contemporary with his coming. When his servants are threatened with death or put to death, Jesus shares their fate because he identifies with them: *" And the king will answer them, 'Truly I tell you, inasmuch as you did it to one of the least of these my brothers, you did it to me. '"* (Matt. 25:40) The Jews and the Roman soldiers who crucified him are not concerned in this message. The Spirit of God imputes this action to all humans who hinder His work of salvation and frustrate for themselves and others His offer of grace and eternal salvation. By citing *" the tribes of the earth ,"* Jesus is targeting the false Christians by whom the tribes of Israel are supposed to be continued in the new covenant. Discovering upon His return that they were preparing to kill His true elect, they will have just cause to lament, discovering themselves to be enemies of the God who was to save them. The details of the program of the very last days will be revealed scattered throughout the chapters of the book of Revelation. But I can say that Rev. 6:15-16 describes the scene in these words: *" The kings of the earth, the nobles, the captains, the rich, the powerful, every slave and every free man, hid themselves in the caves and in the rocks of the mountains. And they said to the mountains and rocks, Fall on us, and hide us from the face of him who sits on the throne, and from the wrath of the Lamb ;*

Verse 8: *" I am Alpha and Omega, says the Lord God, who is, and who was, and who is to come, the Almighty. "*

The one who speaks thus is the gentle Jesus who has found his divine glory in heaven, he is *" the Almighty "*. It is enough to connect this verse with those of Rev. 22:13-16 to have the proof: *" I am the Alpha and the Omega, the first and the last, the beginning and the end... /... I, Jesus, have sent my angel to testify to you*

these things in the churches. I am the root and the offspring of David, the bright and morning star ". As in verse 4, Jesus presents himself under the attributes of the creator God, the friend of Moses, whose Hebrew name is "YaHweh" according to Exo. 3:14. But I specify that the name of God changes according to whether it is he who names himself or whether men name him: "I am" becomes "He is" in the form "YaHweh".

Note added in 2022: The expression " *alpha and omega* " summarizes the entire revelation offered by God in his Bible, from Genesis 1 to Revelation 22. However, since 2018, the prophetic meaning of "six thousand" years given to the six days of the week has been confirmed without calling into question its value as six real days, during which God created the earth and the life it was to carry. But, by retaining their prophetic meaning, these six days or "6000" years have made it possible to define for the spring of 2030 the final victorious return of Jesus Christ and the rapture of his faithful saints. By the expression " *alpha and omega* ", Jesus gives to his Latter-day Saints a key that will allow them to discover the real time of his second coming. But it was not until spring 2018 that we understood how to use these 6,000 years, and until January 28, 2022, to associate them with these expressions: " *the alpha and the omega* ", " *the beginning and the end* ".

Verse 9: " *I John, your brother and companion in tribulation and in the kingdom and patience of Jesus, was on the island that is called Patmos for the word of God and for the testimony of Jesus.* "

For a true slave of Jesus Christ, these three things are connected: the share in tribulation, the share in the kingdom, and the share in perseverance in Jesus. John testifies to the context in which he received his divine vision. Finding him seemingly indestructible, the Romans finally isolated him, exiled him on the island of Patmos, in order to limit his witness to men. Throughout his life, he never ceased to bear witness to the word of God in order to glorify Jesus Christ. But we can also understand that John was led to Patmos to receive, in tranquility, the testimony of Jesus that constitutes Revelation, which he received there from God.

Let us note in passing that the two authors of the two prophecies Daniel and Revelation were miraculously protected by God; Daniel was saved from the teeth of lions and John was rescued unharmed from a vat of boiling oil. Their experience teaches us a lesson: God differentiates among his servants by protecting in a powerful and supernatural way those who glorify him most and present the appearance of a model he particularly wishes to encourage. The prophetic ministry is thus designated in 1 Cor. 12:31 as the " *more excellent way* ." But there are prophets and prophets. Not all prophets are called to receive visions or prophecies from God. But all the elect are exhorted to prophesy, that is, to bear witness, to the truths of the Lord to their neighbors in order to lead them to salvation.

John's Vision of Adventist Times

Verse 10: " *I was in the Spirit on the Lord's day, and I heard behind me a loud voice, as of a trumpet ,*

The expression " *Lord's day* " will encourage tragic interpretations. In his translation of the Bible, JN Darby does not hesitate to translate it by the word "Sunday," which God considers to be the withering " *mark* " of " *the beast* " led by the devil in Rev. 13:16; this being directly opposed to his royal " *seal* ," his seventh day of sanctified rest. Etymologically, the word "Sunday" does indeed mean "the Lord's day," but the problem comes from the fact that it dedicates the first day of the week to rest, something that God never commanded, having for his part, perpetually sanctified the seventh day for this purpose. So what does " *the Lord's day* " mentioned in this verse really mean? But the answer has already been given in verse 7 when it says: " *Behold, he comes with clouds.* " » Here is the " *day of the Lord* " targeted by God: " *Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of YaHWéH . (Mal.3:5)*"; the one who made Adventism and its three "expectations" of the return of Jesus, already fulfilled with all the good and bad consequences brought by these three trials, in 1843, 1844, and 1994. Thus living in 94, John is transported by the Spirit to the very beginning of the seventh millennium, where Jesus returns in his divine glory. What then does he have " *behind* " him? The entire historical past of the Christian era; since the death of Jesus, 2000 years of Christian religion; 2000 years during which Jesus stood in the midst of his elect, helping them, in the Holy Spirit, to overcome evil as he himself had overcome the devil, sin, and death. The " *loud voice* " heard " *behind* " him is that of Jesus who intervenes like " *a trumpet* " to warn his chosen ones and reveal to them the nature of the diabolical religious traps that they will encounter in their lives in all the "seven" eras that the following verse will name.

Verse 11: " *Who said, What you see, write in a book and send it to the seven churches: to Ephesus, and to Smyrna, and to Pergamos, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea.* "

The apparent form of the text seemed to present as literal recipients the named cities of Asia of John's time; each with its own message. But this was only a deceptive aspect intended to mask the true meaning that Jesus gives to his messages. Throughout the Bible, the proper names attributed to men have a hidden meaning in their root, whether Hebrew, Chaldean, or Greek. This principle also applies to the Greek names of these seven cities. Each name reveals the character of the era it represents. And the order in which these names are presented corresponds to the order of advancement in time programmed by God. We will see in the study of Rev. 2 and 3 where the order of these names is respected and confirmed, the meaning of these seven names, but those of the first and last, " *Ephesus and Laodicea* ," alone reveal the use that the Spirit makes of them. Meaning, respectively, "to throw" and "judged people," we find " *the Alpha and the Omega, the beginning and the end* ," of the era of Christian grace. It is not surprising that Jesus presented himself in verse 8, under this definition: " *I am the Alpha and the Omega* ." He thus inscribes his presence with his faithful slaves, throughout the time of the Christian era.

Verse 12: " *I turned to see the voice that spoke to me. And when I had turned, I saw seven golden lampstands.* "

The action of " *turning around* " leads John to look at the entire Christian era since he himself was transported to the moment of Jesus' glorious return. After the precision " *behind* ," we have here " *I turned around* ," and again, " *and, having turned around* "; the Spirit strongly insists on this look towards the past, so that we follow it in its logic. And what does John then see? " *Seven golden lampstands* ." Here again the thing is suspect like the " *seven Assemblies* ." For the model " *lampstand* " was in the Hebrew tabernacle and it had seven branches which already symbolized, together, the sanctification of the Spirit of God and his light. This observation means that, like the " *seven Assemblies* ", the " *seven candlesticks* " symbolize the sanctification of the light of God, but in seven marked moments during the entire Christian era. The candlestick represents the elect of an era , it receives the oil of the Spirit of God on which it depends to enlighten the elect with its light.

Announcement of a great calamity

Verse 13: " *And in the midst of the seven candlesticks one like unto the Son of man, clothed with a robe down to the foot, and girded with a golden girdle about the paps.* "

Here begins the symbolic description of the Lord Jesus Christ. This scene illustrates the promises of Jesus: Luke 17:21: " *They will not say, 'Look here,' or 'There.' For, behold, the kingdom of God is **within you** .* "; Matt. 28:20: " *And teach them to observe all things whatsoever I have commanded you. And, lo, I am with you always, even unto the end of the age.* " This vision is very similar to that of Daniel 10, where verse 1 presents it as the announcement of a " *great calamity* " for his Jewish people. That of Revelation 1 therefore also announces a " *great calamity* ," but this time for the Christian Assembly. The comparison of the two visions is very edifying, because details are adapted to each of the two very different historical contexts. The symbolic descriptions that will be presented concern Jesus Christ in the context of his final glorious return. The two " *calamities* " have in common that they are fulfilled at the end of the two covenants established successively by God. Let us now compare the two visions: "... *a son of man* " in this verse was " *a man* " in Daniel, because God had not yet become incarnate in Jesus. On the contrary, in " *son of man* ," we find the " *son of man* " that Jesus constantly names when speaking of himself in the Gospels. If God insisted so much on this expression, it is because it legitimizes his ability to save men. He is here " *clothed in a long robe* ," " *clothed in linen* " in Daniel. The key to the meaning of this *long robe* is given in Rev. 7:13-14. It is worn by those who die as martyrs for the true faith: " *And one of the elders answered and said to me, What are these which are arrayed in white robes? and where did they come from? I said to him, My lord, you know. And he said to me, These are they which came out of great tribulation; and have washed their robes, and made them white in the blood of the Lamb.* Jesus wears a *golden girdle about his breast* , that is, over his heart, but also *over his loins* , symbols of strength, in Daniel. And the *golden girdle* symbolizes **truth** according to Eph. 6:14: *Stand therefore, having your*

loins girt about **with truth** , and having put on the breastplate of righteousness . Like Jesus, truth is honored only by those who love it.

Verse 14: “ *His head and his hair were white like wool, white as snow; his eyes were like a flame of fire;* ”

White, the symbol of perfect purity, characterizes the God Jesus Christ who, consequently, abhors sin. Now, the announcement of a " *great calamity* " can only have the purpose of punishing sinners. This cause concerns both calamities, so we find, here and in Daniel, God, the great Judge, whose " *eyes are like flames of fire* ." His gaze consumes sin or the sinner, but the chosen one of Jesus chooses to renounce sin, unlike the false Jew and false rebellious Christian whom the judgment of Jesus Christ will eventually consume. And the final context of this " *calamity* " designates his historical enemies, all identified in the chapters of this book, and in that of Daniel. Rev. 13 presents them to us in the aspect of two " *beasts* " identified by their names " *sea and land* " which designates the Catholic faith and the Protestant faith that came out of it, as their names suggest according to Gen. 1:9-10. Upon his return, the two allied beasts become one, united to fight his Sabbath and his faithful. His enemies will be terrified, according to Rev. 6:16, and they will not stand.

Verse 15: “ *His feet were like fine brass, as if they burned in a furnace; and his voice was like the sound of many waters.* ”

Jesus' feet are as pure as the rest of his body, but in this image they become defiled by trampling the blood of rebellious sinners. As in Dan. 2:32, " *brass* ," an impure alloy metal, symbolizes sin. In Rev. 10:2 we read, " *He had in his hand a little book open; and he set his right foot on the sea , and his left foot on the earth .* " Rev. 14:17-20 gives this action the name " *vintage* ," a theme developed in Isaiah 63. The " *many waters* " symbolize, in Rev. 17:15, " *peoples, multitudes, nations, and tongues* " who make an alliance with " *the harlot Babylon the Great* ," a name that refers to the papal Roman Catholic Church. This last-minute alliance will unite them in opposition to the Sabbath sanctified by God. They will even decide to kill his faithful observers. We can thus understand the symbols of his righteous anger. In the vision, Jesus shows his chosen ones that his personal divine " *voice* " alone is more powerful than that of all the peoples of the earth combined.

Verse 16: “ *He had in his right hand seven stars. And out of his mouth went a sharp two-edged sword; and his countenance was like the sun shining in his strength.* ”

The symbol of the " *seven stars* " held " *in his right hand* " recalls his permanent domination which alone could give the blessing of God; so often and massively wrongly claimed by his unfaithful enemies. *The star* is the symbol of the religious messenger since like *the star* of Gen. 1:15, his role is " *to enlighten the earth* ", in his case, with divine justice. On the day of his return, Jesus will resurrect (re-raise, or raise up again after a total momentary annihilation called death) his elect from all eras symbolized by the names of the *seven Assemblies* . In this glorious context, for him and his faithful elect, he presents himself as " *Word of God* " whose symbol " *of a sharp two-edged sword* " is cited in Heb. 4:12. This is the hour when this *sword* will give life and death, according to the faith shown

to this divine word written in the Bible that Rev. 11:3 symbolizes as being " *the two witnesses* " of God. In human beings, only the appearance of the face identifies them and allows them to be differentiated; it is therefore the element of identification par excellence. In this vision, God also adapts his face to the targeted context. In Daniel, in the vision, God symbolizes his face by " *the lightning* " typical symbol of the Greek god Zeus, because the enemy of the prophecy will be the Greek Seleucid people of King Antiochus IV, who fulfilled the prophecy in - 168. In the vision of the Apocalypse, the face of Jesus also takes on the aspect of his enemy who is this time " *the sun when it shines in its strength* ." It is true that this last attempt to eradicate from the earth any observer of the holy divine Sabbath constitutes the apogee of the rebel struggle in favor of respecting the "day of the unconquered sun" established on March 7, 321, by Emperor Constantine I. ^{This} rebel camp will find in front of it " *the sun of divine justice* " in all its divine power, and this, on the first day of spring 2030.

Verse 17: " *When I saw him, I fell at his feet as if dead. He laid his right hand on me and said, 'Do not be afraid!'* "

By reacting in this way, John is only anticipating the fate of those who will confront him at the time of his return. Daniel had behaved in the same way, and in both cases, Jesus reassures and strengthens his servant, his faithful slave. " *His right hand* " confirms his blessing and in his faithfulness, unlike the rebels of the other camp, the chosen one has no reason to fear God who comes to save him out of love. The expression " *do not fear* " confirms the final context characterized since 1843 by this Adventist message of the first angel of Rev. 14:7: " *And he said with a loud voice, **Fear God, and give glory to him** , for the hour of his judgment has come; and worship him who made heaven and earth, the sea and the fountains of waters.* "; that is, the Creator God.

Verse 18: " *I am the first and the last, and the living one. I was dead; and behold, I am alive forever and ever. I have the keys of death and of Hades.* "

It is indeed Jesus, the victor over the devil, sin and death, who speaks in these terms. His words " *the first and the last* " confirm the message of the beginning and the end of the time covered by the prophecy, but at the same time, Jesus confirms his divinity which gave life from the first to the last of his human creatures. He who " *holds the keys of death* " has the power to decide who must live and who must die. The hour of his return is when his saints will be resurrected in the " *first resurrection* " reserved for the " *blessed dead in Christ* " according to Rev. 20:6. Let us evacuate all the myths of the traditions of false Christianity of Greek and Roman heritage, and understand that " *the abode of the dead* " is simply the ground of the earth which has collected the dead transformed into dust, according to what is written in Gen. 3:19: " *In the sweat of your face you will eat bread, until you return to the ground, from whence you were taken; for you are dust, and to dust you shall return.* " These remains will never again be of any use, because their Creator will resurrect them with their entire personality engraved in his divine memory, in an *incorruptible celestial body* (1 Cor. 15:42) identical to that of the angels who remained faithful to God: " *For in the resurrection they neither marry nor are given in marriage, but are like the angels of God in heaven.* Matt. 22:30."

The prophetic message about the future is confirmed

Verse 19: “ *Write therefore the things which thou hast seen, and the things which are, and the things which shall be hereafter:* ”

In this definition, Jesus confirms the prophetic coverage of the entire time of the Christian era, which will end with his return in glory. The apostolic time is covered by the expression “ *which you have seen* ,” and God thus designates John as an authentic eyewitness of the apostolic ministry. He witnessed the “ *first love* ” of the Chosen One mentioned in Rev. 2:4. “... *those which are* ” concerns the end of this apostolic time in which John remains alive and active. “... , *and those which are to come after them* ” designates the religious events that will be fulfilled until the time of Jesus Christ's return, and beyond, until the end of the seventh millennium.

Verse 20: “ *The mystery of the seven stars which you saw in my right hand, and the seven golden lampstands. The seven stars are the angels of the seven churches, and the seven lampstands are the seven churches.* ”

“ *The angels of the seven Assemblies* ” are the chosen ones of all these seven epochs. Because the word “ *angel* ,” from the Greek “*aggelos*,” means messenger, and it designates the heavenly angels only if the word “*heavenly*” comes to specify it. Likewise, the “ *seven lampstands* ” and the “ *seven Assemblies* ” suspected in my commentary are here united. The Spirit therefore confirms my interpretation: the “ *seven lampstands* ” represent the sanctification of the light of God in the seven epochs designated by the names of the “ *seven Assemblies* .”

Revelation 2: The Assembly of Christ **from its launch until 1843**

In the theme of *letters* , we find in Rev. 2, four messages targeting the time between 94 and 1843, and in Rev. 3, three messages covering the time from 1843-44 to 2030. Let us note with interest this revealing precision concerning the names of the first and last *letters* : " *Ephesus* and *Laodicea* " which mean, respectively: to launch, and judged people; the beginning and the end of the era of Christian grace. In Rev. 2, at the end of the chapter, the Spirit evokes the beginning of the "Adventist theme of the return of Christ" which targets the date 1828 pre-established in Dan. 12:11. Also, in succession of time, the beginning of chapter 3 of Revelation can be legitimately linked to the date 1843 which marked the beginning of the Adventist test of faith. An adapted message comes to sanction the tested Protestant faith: " *You are dead* ." These explanations were necessary to confirm the connection of the messages to the dates established in Daniel. But the vision of Revelation brings revelations about the beginning of the Christian era that Daniel did not develop. The letters or messages that Jesus addresses to his servants throughout our era dispel the religious misunderstanding of the false and misleading illusions that concern multitudes of Christian believers. We find there the true Jesus with his legitimate demands and his always justified reproaches. The four *letters* of Rev. 2 successively target four periods located between 94 and 1843.

1st^{period} : Ephesus

In 94, the last witness to the launch of the Assembly of Christ

Verse 1: " *And to the angel of the church in Ephesus write : These things says he who holds the seven stars in his right hand, who walks in the midst of the seven golden lampstands: "*

By the name *Ephesus* , from the first, translation of the Greek "Ephesis" which means to launch, God speaks to his servants at the time of the launching of the Assembly of Christ, at the time of the Roman emperor Domitian (81-96). The Spirit thus targets the time when John receives from God the revelation that he describes to us. He is the last apostle to remain miraculously alive and represents, by himself, the last eyewitness of the launching of the Assembly of Jesus Christ. God recalls his divine power; it is he alone who " *holds in his right hand* ", symbol of his blessing, the life of his elect, the " *stars* ", whose works he judges, fruits of their faith. Depending on the case, he blesses or curses. God " *walks* ",

understand that he advances in the time of his project by accompanying, generation after generation, the life of his elect and the events of the world that he organizes or fights: " *and teach them to observe all that I have commanded you. And behold, I am with you always, even unto the end of the age.* Matt. 28:20. Until the end of the age, his chosen ones will have to accomplish the works he has prepared in advance for them: " *For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.* Eph. 2:10." And they will have to adapt to the particular conditions required in each of the seven eras. For the lesson given in " *Ephesus* " is valid for the seven eras; the " *seven stars being held in his right hand* " he can let fall and fall to the ground, those which concern rebellious Christians. Keep in mind the idea that a " *candlestick* " is only useful when it lights, and to light, it must be filled with oil, symbol of the divine Spirit.

Verse 2: " *I know your works, your labor, and your patience. I know that you cannot bear those who are evil; that you have tested those who say they are apostles and are not, and have tested them found liars; »*

Caution! Verb tenses are extremely important because they determine the target time in the apostolic era. In this verse, the verb conjugated in the present tense refers to the year 94, while those in the past tense refer to the time of persecution by the Roman Emperor Nero, between the years 65 and 68.

In 94, Christians love the truth that is still intact and undistorted, and they hate the " *wicked* " pagans, especially among them the domineering Romans of the time. There is a reason for this: the apostle John is still alive, as are many other ancient witnesses to the truth taught by Jesus Christ. The " *liars* " are thus easily unmasked. For in every age, the unconverted tares try to mix with the good grain, because the fear of God is still great, and the message of salvation is seductive and attractive. They introduce false ideas into the doctrine. But in the test of the love of the truth, they fail and are unmasked by the truly enlightened elect. Likewise, regarding the past of the apostolic era, " *you have tested* ," the Spirit recalls how the test of death brought down the deceptive masks of false Christians, the true " *liars* " targeted in this verse, between 65 and 68, when Nero delivered Christ's elect to the wild beasts in his Colosseum, to offer a bloody spectacle to the inhabitants of Rome. But let us note, Jesus evokes this zeal of a bygone era.

Verse 3: " *that you have perseverance, that you have suffered for my name's sake, and have not grown weary.* "

Here again, pay attention to the tenses of the verb conjugations!

If the testimony of perseverance is still preserved, that of suffering is no longer. And God is obliged to recall the acceptance of suffering that was manifested and sublimely honored about 30 years earlier, between 65 and 68, when the bloodthirsty Roman, Nero, delivered the Christians to death, offered as a spectacle, to his perverse and corrupt people. It was only at that time that the Chosen camp " *suffered* " in his " *name* " and " *did not grow weary* ."

Verse 4: " *Nevertheless I have this against you, that you have left your first love.* "

The suggested threat becomes more precise and is confirmed. At this time, Christians are faithful, but the zeal demonstrated under Nero has weakened or no longer exists; what Jesus calls " *losing one's first love* ," thus suggesting for the time 94, the existence of a second love, much inferior to the first.

Verse 5: " *Remember therefore from whence thou art fallen, and repent, and do the first works: or else I will come unto thee, and will remove thy lampstand out of his place, except thou repent.* "

Mere respect or acknowledgment of the truth does not bring salvation. God demands more from those he saves to make them his companions for eternity. Faith in eternal life implies the devaluation of the first life. Jesus' message remains perpetually the same according to Matthew 16:24-26: " *Then Jesus said to his disciples, 'If anyone desires to come after me, let him deny himself and take up his cross and follow me. For whoever desires to save his life will lose it, but whoever loses his life for my sake will find it. For what will it profit a man if he gains the whole world and loses his own soul? Or what will a man give in exchange for his soul?'* " The threat to take away his Spirit, symbolized by the " *candlestick* ," shows that, for God, true faith is far from being a mere label stuck on a soul. At the time of Ephesus, the symbolic lampstand of God's Spirit was in the East, in Jerusalem where the Christian faith was born, and in the churches established by Paul in Greece and present-day Turkey. The religious center would soon move to the West, primarily to Rome, Italy.

Verse 6: " *Yet this you have, that you hate the works of the Nicolaitans, which works I also hate.* "

In this letter, the Romans are symbolically named, after " *the wicked* ": " *the Nicolaitans* ," which means, victorious people or people of Victory, that is, the dominators of the time. In Greek, the term "Nike" is the name of victory personified. What then are " *the works of the Nicolaitans* " hated by God and his chosen ones? Paganism and religious syncretism. They honor hosts of pagan divinities, the greatest of which have a day of the week dedicated to them. Our current calendar, which attributes to the seven days of the week the names of the seven stars, planets, or the star of our solar system, is a direct legacy of the Roman religion. And the cult of the first day dedicated to the "unconquered sun" will give in time, from 321, a particular reason to the creator God to hate *the religious "works"* of the Romans.

Verse 7: " *He who has an ear, let him hear what the Spirit says to the churches: To him who overcomes I will give to eat from the tree of life, which is in the midst of the paradise of God.* "

Two messages in this verse speak of the earthly time of victory, " *he who overcomes* ," and the heavenly time of his reward.

This formula is the last message that Jesus addresses to his servants of one of the seven eras targeted by the prophecy. The Spirit adapts it to the particular conditions of each era. The era of Ephesus marks the beginning of the time covered by the prophecy, so God presents eternal salvation to him in the form of the beginning of earthly history. The image of Jesus was evoked there under that of *the tree of life* of the earthly garden that God had created to place innocent and pure man there. Rev. 22 prophesies this restoration of a renewed Eden for the

happiness of the victorious elect on the new earth. The formula presented concerns each time an aspect of the eternal life offered by Jesus Christ to his elect alone.

2nd period : Smyrna

Between 303 and 313, the last Roman “imperial” persecution

Verse 8: “ *And to the angel of the church in Smyrna write : These things saith the first and the last, which was dead, and is alive again: ”*

By the name " *Smyrna* " of the second letter, translated from the Greek word "smurna" which means " *myrrh* ", God is targeting the time of a terrible persecution led by the Roman emperor Diocletian. " *Myrrh* " is a perfume that perfumed the feet of Jesus shortly before his death and which was brought to him as an offering at his birth by the Magi from the East. Jesus rediscovers in this ordeal the zeal of real faith that he no longer found in 94. Those who agree to die in his name must know that Jesus has conquered death, and that, alive again, he will be able to resurrect them as he did for himself. The prophecy is addressed only to Christians, of whom Jesus himself is the " *first* " representative. By assimilating his person to the life of his servants, he will also be represented by " *the last* " Christian.

Verse 9: “ *I know your tribulation and poverty (though you are rich), and the blasphemy of those who say they are Jews and are not, but are a synagogue of Satan. ”*

Persecuted by the Romans, Christians were deprived of their possessions and most often put to death. But this material and carnal poverty made them spiritually rich in the criteria of faith in God's judgment. On the other hand, he did not hide his judgment and revealed, in very clear terms, the value he gave to the Jewish religion, which had rejected the divine standard of salvation by not recognizing Jesus Christ as the Messiah prophesied by the Holy Scriptures. Abandoned by God, the Jews were taken over by the devil and his demons, and they became, for God and his true elect, " *a synagogue of Satan* ."

Verse 10: “ *Do not be afraid of what you are about to suffer. Behold, the devil will throw some of you into prison, that you may be tested; and you will have tribulation for ten days. Be faithful until death, and I will give you the crown of life. ”*

In this verse, the devil is called Diocletian, this cruel Roman emperor, with his associated "tetrarchs", who had a fierce hatred for the Christians, whom they wanted to exterminate. The announced persecution or " *tribulation* " lasted for " *ten days* ", that is, for "ten years" between 303 and 313. To some of them who were " *faithful until death* " as highly blessed martyrs, Jesus will give " *the crown of life* "; eternal life, the sign of their victory.

Verse 11: “ *He who has an ear, let him hear what the Spirit says to the churches: He who overcomes will not be hurt by the second death. ”*

The theme of the end-of-epoch message is death. This time, the Spirit evokes salvation by reminding us that those who do not accept the first death of martyrdom for God will have to suffer, without being able to escape it, " *the*

second death " of the "lake of fire " of the last judgment. A " *second death* " that will not touch the elect because they will have entered eternal life forever.

3rd^{period} : Pergamum

In 538, the establishment of the papal regime in Rome

Verse 12: " *To the angel of the assembly in Pergamos write : These are the words of the one with the sharp, two-edged sword :*

By the name *Pergamum* , God evokes the time of spiritual *adultery* . In the name *Pergamum* , two Greek roots, "pérao, and gamos", translate as "transgress marriage". It is the fateful hour of the beginning of the *misfortunes* that will strike the Christian peoples until the end of the world. By targeting the date 313, the preceding era suggested the access to power and the pagan reign of the emperor Constantine I ' son of the tetrarch Constantius Chlorus, and victor against Maxentius. By imperial decree of March 7, 321, he abandoned the weekly rest of the holy Sabbath of the seventh divine day, our current Saturday, preferring instead the first day dedicated, at that time, to the pagan worship of the solar god, the "Sol Invictus", the Unconquered Sun. By obeying him, the Christians committed "spiritual adultery", which will be from 538, the official standard of Roman papism attached to the *Pergamum era* . The unfaithful Christians follow Vigilius, the new religious leader established by the emperor Justinian I. ^{This} schemer took advantage of his relationship with Theodora, the prostitute married by the emperor, to obtain this papal post enlarged by his new universal religious power, that is, Catholic. Thus, under the name *Pergamum* , God denounces the practice of "Sunday", a new name and cause of a spiritual *adultery* , under which the ex- "day of the sun" inherited from Constantine continues to be honored by a Roman Christian church. It claims to be Jesus Christ and claims it, by the title of its papal leader, "vicar of the Son of God" (Replacement or substitute of the Son of God), in Latin "VICARIVS FILII DEI", whose number of letters is " 666 "; a number consistent with that which Rev. 13:18 attributes to the religious element of " *the beast* ." The era called *Pergamum* thus begins with the intolerant and usurping papal reign which takes away from Jesus Christ, the almighty God incarnate, his title of Head of the Assembly, according to Dan. 8:11; Eph. 5:23: " *for the husband is the head of the wife, as Christ is the head of the church, which is his body, and of which he is the Savior.* " But beware! This action is inspired by God himself. In reality, it is he who withdraws and delivers to the papal regime the Christian faith which has become officially unfaithful. The *impudence* of this regime, denounced in Dan. 8:23, goes so far as to make it take the initiative to " *change the times and the law* " established by God, in person, according to Dan. 7:25. And furthermore, scorning his warning not to spiritually call any human being "father," he has himself worshipped as "Most Holy Father," thus elevating himself above the creator-legislator God, and he will one day discover it, rewarding: "And call no man your father upon the earth; for one is your Father, which is in heaven. (Mat. 23:9)." This human king has successors through whom the regime and its excesses will continue until the day of judgment programmed by the greatest, the strongest, and the most just, the true "Most Holy Heavenly Father."

Emperor Justinian I ^{therefore} established this religious regime that God considered "adulterous" towards him. The importance of the outrage was therefore to be marked and engraved in history. In 535 and 536, during his reign, two gigantic volcanic eruptions were recorded, which darkened the atmosphere and caused a deadly epidemic of plague in 541, which did not die out until 767, with a peak of attack in 592. The divine curse could not have taken a more terrible form, and details on this subject will be provided in the following verse.

Verse 13: “ *I know where you dwell, that there Satan’s throne is. You hold fast to my name and have not denied my faith, even in the days of Antipas, my faithful witness, who was killed among you, where Satan dwells. ”*

The prophecy emphasizes the " *throne* " and its location because of its fame and the honors that sinners still pay it today. It is once again "Rome" that regains its domination, this time under this falsely Christian and entirely pagan religious aspect. The one who claims to be its "replacement" (or vicar), the pope, does not even obtain from God that he address him personally. The recipient of the prophecy is an elect, not a fallen one, nor a usurper glorifying pagan rites. This high place of the Roman Catholic faith has its papal *throne in Rome, in the Lateran Palace that Constantine* ^{I generously} offered to the Bishop of Rome. This Lateran Palace is located on Mount Caelia, one of the "seven hills of Rome" which is located to the southeast of the city; the name Caelia means: sky. This hill is the longest and largest of the seven, in terms of area. Near the Lateran Church, which still represents today, for the papacy and its clergy, the most important Catholic church in the world, stands the largest obelisk in Rome, where there are 13, reaching a height of 47 meters. Discovered under 7 meters of earth and broken into three parts, it was put in place in 1588 by Pope Sixtus V, who would, at the same time, organize the domination of the Vatican State in the following prophetic era called *Thyatira* . This symbol of the Egyptian solar cult has on the stele that bears it a large inscription that recalls the offer of Constantine. In reality, it was his son Constantius II who, after the death of his father, brought it from Egypt to Rome, to partially fulfill a wish of his father who wanted to bring it to Constantinople. This dedication to the glory of Constantine I ^{is} more due to the desire of God than to the son of Constantine. Because the whole of the obelisk with its high pedestal confirms the prophesied link, which makes Constantine I ^{the} civil authority who establishes the rest of the "day of the sun", and the pope, at the time a simple bishop of the Christian church of Rome, the religious authority, who will impose, religiously, this pagan day under the name "Sunday" or, day of the Lord. At the top of this obelisk are four revealing symbols which follow one another in this ascending order: 4 lions sitting on its point, oriented to the four cardinal points, above which are four mountains surmounted by solar rays, and above this ensemble dominates a Christian cross. Directed to the four cardinal points, the symbol of the lions designates royalty in its universal force; which confirms its description revealed in Dan.7 and 8. Rev.17:18 will confirm saying about Rome: " *And the woman that you saw is the great city which has the kingdom over the kings of the earth.* " Moreover, the Egyptian cartouche engraved on the obelisk evokes "the impure vow that a king addresses to Amon" the solar god. All these things reveal the real nature of the Christian faith which dominates

in Rome since Constantine I, ^{that} is, since 313, the date of his victory. This obelisk, and the symbols it bears, testify to " *the success* " of the servant of the devil prophesied in Dan.8:25, who, through Constantine I ' managed to give the Christian faith the appearance of a religious syncretism firmly condemned by God in Jesus Christ. I summarize the message of these symbols: "cross": Christian faith; "solar rays": solar worship; "mountains": earthly power; "four lions": universal royalty and strength; "obelisk": Egypt, sin, since the rebellion of the Pharaoh of the Exodus, and for the sin that constitutes the idolatrous worship of the sun god Amon. God imputes these criteria to the Roman Catholic faith developed by Constantine I. ^{And} to these symbols, by the Egyptian cartouche, he adds his judgment on the religious commitment of the bishops of Rome, whom he considers both impure; they are already called "popes" by the religious brothers of the city. The association of the Christian faith with the solar cult already practiced and honored by Constantine himself, is at the origin of a terrible curse that humanity will pay, continually, until the end of the world. This *throne* of the Lateran is not rivaled by the Roman emperors, because since Constantine I ' they no longer reside in Rome, but in the East of the empire, in Constantinople. Thus, by ignoring the prophetic revelation given by Jesus Christ to John, multitudes of human beings are victims of the greatest religious deception of all time. But their ignorance is culpable because they do not love the truth and are thus, by God himself, delivered to lies and liars of all kinds. The lack of education of the populations of the *Pergamum era* explains the success of the papal regime imposed and supported by the successive Roman emperors of the time. This does not prevent some true elect from refusing and rejecting this new illegitimate authority; which leads Jesus to recognize them as his true servants. The Roman location of the elect having been made, note that the Spirit finds there in 538 servants who kept the faith in the name of Jesus while honoring Sunday. However, in this place in Rome, the last martyrs or "faithful witnesses" were only seen in the time of Nero, in 65-68 and that of Diocletian between 303 and 313. By targeting the city of Rome, the Spirit recalls the fidelity of " *Antipas* ", " his " faithful witness " of times past. This Greek name means: against all. It seems to designate the apostle Paul, the first announcer of the Gospel of Jesus Christ in this city where he died a martyr, beheaded, in 65, under the emperor Nero. God thus challenges the false and misleading title of "vicar of the Son of God" of the popes. The true vicar was the faithful Paul, and not the unfaithful Vigilius, nor any of his successors.

The almighty Creator God has engraved in nature the important moments of the religious history of the Christian era; moments when the curse takes on an intense character with grave consequences for the Christian people. Already during his earthly ministry, Jesus Christ gave his twelve astonished and astonished apostles proof of his mastery of a storm on the Sea of Galilee; a storm which he calmed in an instant, at his command. During our era, the period between 533 and 538 took on this particularly cursed character, since by establishing the papal regime by Emperor Justinian I ' God wanted to punish the Christians who obeyed the decree promulgated by Emperor Constantine I ' which made obligatory the rest of the "day of the Unconquered Sun" of the first day of the week, since March 7,

321. In this period cursed by him, God caused the awakening of two volcanoes which asphyxiated the northern hemisphere of the planet and left traces on the southern hemisphere also as far as Antarctica. A few months apart, located at the antipodes of each other on the equator, the diffusion of darkness was very effective and very deadly. Billions of tons of dust spread into the atmosphere, depriving men of light and their usual food crops. The sun at its zenith offering the same light as the full moon which itself disappeared entirely. Historians have noted this testimony according to which, Justinian's armies recaptured Rome from the Ostrogoths thanks to a snowstorm in the middle of July. The first volcano named "Krakatoa" is located in Indonesia and awakened in October 535 with an unimaginable magnitude transforming a 50 km mountainous area into a maritime zone. And the second, named "Ilopango" is located in Central America and it erupted in February 536.

Verse 14: “ *But I have a few things against you, because you have there those who hold the doctrine of Balaam, who taught Balak to put a stumbling block before the children of Israel, to eat things sacrificed to idols and to commit sexual immorality.* ”

The Spirit describes the spiritual situation in Rome. Since 538, the faithful elect of the time have witnessed the establishment of a religious authority that God compares to the prophet " Balaam ." This man served God but allowed himself to be seduced by the lure of gain and earthly goods; all things shared by the Roman papal regime. Moreover, " Balaam " caused the downfall of Israel by revealing to " Balak " the means by which he could bring it down: all he had to do was push him to accept marriages between Jews and pagans; things that God firmly condemned. By comparing him to " Balaam ," God gives us a composite portrait of the papal regime. The elect then understands the meaning of the actions that God himself has the devil and his heavenly and earthly partners perform. The curse of the Christian church rests on the adoption of the pagan "day of the unconquered sun," observed since 321 by unfaithful Christians. And the papal regime, like " Balaam ," will work for their downfall and intensify their divine curse. " *Meats sacrificed to idols* " are only the image compared with the pagan "day of the sun." Rome brings paganism into the Christian religion. But what you must understand is that they are of the same nature and carry under the judgment of God the same serious consequences... . All the more so since the curses engendered by the " Balaam " of the Christian era will continue until the end of the world, marked by the glorious return of Jesus Christ. The infidelity of Christians is also compared to that of the Hebrews who gave themselves over to " *impurity* " after God had made them hear his ten commandments. Between 321 and 538, the unfaithful Christians acted like them. And this action continues even today.

Verse 15: “ *Likewise you also have those who hold the doctrine of the Nicolaitans.* ”

In this message, the name of the " Nicolaitans " cited in *Ephesus* reappears in this letter. But " *the works* " which concern them in *Ephesus* here become " *the doctrine* ". Some Romans have in fact, since *Ephesus* , become Christians, then

infidel Christians since 321, and this, in an official religious manner since 538, by honoring " *the doctrine* " of the Roman Catholic papacy.

Verse 16: “ *Repent therefore; or else I will come unto thee **quickly**, and will fight against them with the sword of my mouth.* ”

By speaking of " *the battle* " waged by his "Word," " *the sword of his mouth* ," the Spirit prepares the context for the fourth message to come. This will be the one in the 16th^{century} , where the Bible, his holy written word, his " *two witnesses* " according to Rev. 11:3, will spread divine truth and unmask the false Roman Catholic faith.

Verse 17: “ *He who has an ear, let him hear what the Spirit says to the churches: To him who overcomes I will give some of the hidden manna and will give him a white stone, and in the stone a new name written, which no one knows except he who receives it.* ”

As always, the Spirit evokes an aspect of eternal life. Here he presents it to us in the image prophesied by the manna given to the starving Hebrews in the arid, barren, and dry desert. God then taught that he could protect and prolong the lives of his elect by his creative power; this he will accomplish by giving eternal life to his redeemed elect. This will be the culmination of his entire saving plan.

The chosen one of the time will be rewarded with eternal life, which the Spirit describes in images. " *The manna* ," the image of heavenly food, is hidden in the kingdom of heaven, God himself being its producer. In ancient symbolism, the manna was in the most holy place, which already symbolized heaven where God reigns sovereignly on his throne. In Roman practice, the " *white stone* " represented the "yes" vote, the black stone designated the "no." The " *white stone* " also designates the purity of the life of the chosen one who has become eternal. His eternal life is a divine yes, which translates an enthusiastic and massive welcome from God. Because the chosen one is resurrected in a celestial body, his new state is compared to a " *new name* ." And this celestial nature is, for his chosen ones, perpetually mysterious and individual: " *no one knows it* ." It will therefore be necessary to inherit and enter into this nature to discover what it is.

4th^{era} : Thyatira

Between 1500 and 1800, the wars of religion

Verse 18: “ *And to the angel of the church in Thyatira write : These things says the Son of God, who has eyes like a flame of fire and whose feet are like fine brass:* ”

The fourth letter, under the name " *Thyatira* ," evokes a time when the Christian faith of the Catholic and Protestant leagues offers an abominable spectacle through their bloody clashes. But this message reserves enormous surprises. In the name *Thyatira* , two Greek roots "thuaō, téiro" translate "abomination and to give death with suffering." The Greek term that justifies this interpretation of abomination designates, in the Bailly Greek dictionary, the pig or the wild boar when they are in heat. And here, clarifications are necessary. The 16th^{century} is marked by the awakening of the Protestants who contest the authority of the Roman papal regime. Also, in order to strengthen its temporal authority, the papacy represented by Pope Sixtus V establishes its Vatican state which will

confer on it a civil legitimacy attached to its religious authority. This is why, since the 16th^{century}, the papal regime has transferred its seat, located until then in the Lateran Palace, to its property in the Vatican, which already constituted an independent papal state. But this transfer is only deception, because the one who claims to be part of the Vatican State still sits in the Lateran Palace; for it is there, in the Lateran, that the popes welcome the emissaries of foreign states who visit it. And so, in 1587, the repaired obelisk, re-erected near the Lateran Palace since August 3, 1588, was discovered under 7 meters of earth and in three pieces. The Vatican State is located outside Rome, on the Vaticanus Hill, on the west bank of the Tiber, which borders the city from north to south. As we looked at the plan of this Vatican city, I was astonished to discover the shape of a pig's head, with its ears to the north and its snout to the southwest. The message of the Greek "thuaō" is thus doubly confirmed and justified by God, the organizer of these things. The Catholic faith inherited from *Pergamum* reaches the height of its abominations. It reacts violently with hatred and cruelty against those who, enlightened by the Bible, finally disseminated thanks to the printing press, denounce its sins and its exactions. Better still, until then, guardian of the Holy Scriptures that it had its monks reproduce in monasteries and abbeys, it persecutes the Bible that denounces its iniquity. And it has the denouncers put to death by the power of blind and complacent monarchs; the docile executors of its will. The expressions under which Jesus presents himself, citing, " *he who has eyes like a flame of fire and whose feet are like fine brass* ," reveal his punitive action towards his religious enemies whom he will destroy upon his return to earth. These are precisely the two Christian ideologies that fought to the death "with the sword" and firearms in this historical context of the *Thyatira era* . " *His feet* " will then stand upon " *the sea and upon the land* ," a symbol of the Catholic faith and the Protestant faith in Rev. 10:5 and Rev. 13:1-11. Catholicism and Protestantism, both sinful (sin = *brass*), unrepentant, are described as " *fine brass* " which attracts the wrath of the judgment of God Jesus Christ. By using this image with which he announces the great " *calamity* " in Rev. 1:15, God reveals the hour when the last persecutors united against his faithful children fought to the death like wild "beasts" that will symbolize them throughout prophecy. From Francis I¹⁰ Louis XIV, religious wars followed one another. And it is necessary to note how God reveals the curse of the French people, armed supporters of the papacy since Clovis, the first king of the Franks. To mark the apogee of this curse, God placed the young Louis XIV, aged "five," on the throne of France. This verse from the Bible, Ecc. 10:16, expresses his message: " *Woe to you, land whose king is a child, and whose princes eat in the morning!* " Louis XIV ruined France with his lavish spending at the Palace of Versailles and his costly wars. He left behind a France plunged into poverty, and his successor, Louis XV, lived only for the libertinage shared with his inseparable companion in debauchery, Cardinal Dubois. An abominable character, Louis XV was completely disinterested in the fate of his people, and the popular anger aroused was to fall on his successor, the worker king, the peaceful Louis XVI. By targeting a gentle and peaceful man with this anger, God revealed his intention to strike at the hereditary monarchical

regime for the blind trust it had unjustly placed in papal religious pretensions since Clovis.

Verse 19: “ *I know your works, your charity, your faith, your faithfulness, your patience, and your works of the last, that they are more than the first.* ”

These words, God addresses them to his servants " *faithful until death* ", offering themselves to sacrifice in the image of their Master; their " *works* " are accepted by God because they testify to their authentic " *love* " for their Savior. Their " *faith* " will be justified since it is accompanied by a " *faithful service* ". The word " *constancy* ", quoted here, takes on an appreciable historical importance. It was in "the tower of Constance" of the city of Aigues-Mortes that Marie Durand lived, as a model of faith, her captivity for 40 long and trying years. Many other Christians gave the same testimony, often remaining unknown to history. This is because the number of martyrs grew over time. The last works concern the time of the reign (1643 to 1715) of King Louis XIV under whom the "dragonnades" of the body constituted for this action, pursued the faithful Protestant Christians withdrawn into the forests and deserted places. Note well the revealing role of the name " *dragon* " which designates "the devil" and the open aggressive action of imperial Rome and papal Rome in Apo.12:9-4-13-16. The one who called himself the "sun king" brought to its peak the fight of Catholicism, defender of the "day of the sun" inherited since Constantine I. ^{However}, to testify against him, God plunged the entire duration of his long reign into darkness, refusing him the heat and full light of the true sun with serious consequences for the food of the French people.

Verse 20: “ *Nevertheless I have a few things against you, because you allow that woman Jezebel, who calls herself a prophetess, to teach and seduce my servants to commit sexual immorality and to eat things sacrificed to idols.* ”

In 1170, God had the Bible translated into the Provençal language by Pierre Vaudès. He was the first Christian to rediscover the doctrine of the integral apostolic truth, including respect for the true Sabbath and the adoption of vegetarianism. Known as Pierre Valdo, he is at the origin of the "Vaudois" who settled in the Italian Alpine Piedmont. The work of Reformation that they represented was opposed by papism and the message disappeared. So much so that God delivered all of Europe to a murderous Mongol invasion followed by a terrible epidemic of plague caused by the Mongols which destroyed, from 1348, a third and almost half of its population. The message of this verse, " *you leave the woman Jezebel ...* ", is a reproach addressed to the reformers who did not give the work of Pierre Valdo the importance it deserved, because it was perfect. Between 1170 and 1517, they ignored the perfect doctrine of the truth of Christian salvation and their Reformation undertaken at the end of this period is partial and very incomplete.

Note : The doctrinal perfection understood and applied by Peter Waldo shows that in him, God presented the complete program of the Reformation that was to be carried out. In fact, things were accomplished in two stages, the Sabbath requirement only beginning in 1843-1844, in accordance with the time marked by the decree of Dan. 8:14.

To depict the papal Roman Catholic faith, God compares her to King Ahab's foreign wife, the terrible " *Jezebel* ", who killed God's prophets and shed innocent blood. The copy is true to the model, and it also has the disadvantage of lasting much longer in activity. By naming her " *prophetess* ", God is targeting the name of the new location of his "throne": Vatican, which means in Old French and Latin, "vaticinare": to prophesy. Historical details about the location are extremely revealing. Originally, this place was marked by the presence of a Roman temple dedicated to the " *serpent* " god Aesculapius. This symbol will designate the devil and the papal regime in Rev. 12:9-14-15. Emperor Nero located his chariot racing circuits there, and "Simon Magus" was buried in a cemetery there. It is, it seems, his remains, which would be honored as those of the Apostle Peter crucified in Rome. Here again, a basilica offered by Constantine celebrated Christian glory. The area was originally marshy. The lie thus constructed will justify the new name of this Vatican basilica which, enlarged and embellished in the 15th century, will take the misleading name of "Basilica of Saint Peter of Rome". This honor, actually given to a magician and to the "serpent" Aesculapius, will justify ^{the} name of " *magic* " *that* the Spirit attributes to the Roman Catholic religious rites in Rev. 18:23 where the Darby biblical version tells us: " *And the light of the lamp shall shine no more in you; and the voice of the bridegroom and of the bride shall be heard no more in you; for your merchants were the great ones of the earth; for **by your magic** all nations have been led astray.* » Precisely, the completion of the work on this basilica "Saint Peter of Rome", which required enormous sums of money, will lead the prelate Tetzels to sell his "indulgences". Seeing the forgiveness of sins sold for money, the monk teacher Martin Luther discovered the true nature of his Roman Catholic church. He will thus denounce its diabolical nature and some of its errors by posting in 1517 his famous 95 theses on the door of the German church of Augsburg. He thus formalized the work of the Reformation proposed by God to Peter Waldo since 1170.

Speaking directly to his reformed servants of the time, the true, resigned peaceful victims, the Spirit reproaches them for allowing *Jezebel to teach and seduce her servants* . We can read in this reproach all the doctrinal imperfection of this beginning of reform. She " *teaches and seduces* " her " *servants* ", *those of Jesus, which makes her a Christian church. But her teaching is that of the Pergamum era* where the accusation of " *impurity* " and the image of " *meats sacrificed to idols* " were already denounced. Despite deceptive appearances, in this verse the important entity is not " *the woman Jezebel* " but the Protestant Christian himself. From the beginning, by telling him " *you leave the woman Jezebel...* " the Spirit suggests faults shared by the first Protestants. He then reveals the character of this fault: pagan idolatry. In doing so, he reveals the nature of the " *burden* " that he does not yet impose on him, at that time, but that he will demand from 1843 onwards. And in this message, the creator God targets the Roman "Sunday" whose practice is in his eyes a pagan idolatrous work that honors a false solar deity of the oldest paganism in human history. From 1843 onwards, he will have to renounce "Sunday" or his relationship with Jesus Christ, the only Savior of earthly sinners.

Verse 21: “ *I gave her time to repent, and she would not repent of her fornication.* ”

This time has been revealed since Dan. 7:25 and is confirmed in three forms in the Apocalypse in chapters 11, 12, and 13. These are the expressions: “ *a time of times and half a time; 1260 days, or 42 months* ” which all designate the intolerant papal reign in action between 538 and 1798. The spread of the truth by means of the Bible and the preaching of the true reformers offered the Catholic faith its last chance to repent and abandon its sins. It did nothing, and persecuted and tortured, in the name of its inquisitorial power, the peaceful messengers of the living God. Thus, she reproduced the rebellious works of the Jewish people, giving Jesus' parable a second fulfillment: it is the parable of the vinedressers who kill the first envoys of God, and then kill, when he appears before them, the son of the Master of the vineyard to steal his inheritance.

Verse 22: “ *Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.* ”

God will treat her as a “ *prostitute* ” “ *thrown upon a bed* ,” which allows us to connect “ *the woman Jezebel* ” of this theme with “ *the prostitute Babylon the great* ” of Rev. 17:1. The announced “ *great tribulation* ” will come after the failure of the biblical proclamation. This same message will confirm the identification of this “ *great tribulation* ” with “ *the beast that ascends from the bottomless pit* ” in Rev. 11:7. It arises after the work of God's “ *two witnesses* ,” which are the writings of the old and new divine covenants of the Holy Bible. Spiritual “ *adultery* ” is confirmed and named, and “ *those* ” whom God accuses of committing it with “ *Jezebel* ” are the French monarchs and monarchists. Along with the Catholic priests, the monarchists will become the primary targets of the wrath of revolutionary national atheism, which was only the expression of the wrath of Almighty God Jesus Christ. They did not repent, so the double wrath struck them at the time appointed by God at the end of the papal reign between 1793 and 1798.

The word “ *tribulation* ” refers to the consequence of the divine curse according to Rom. 2:19: “ *Tribulation and anguish upon every soul of man that doeth evil , of the Jew first, and also of the Greek!* ” But the “ *tribulation* ” which punishes the sins of the Catholic monarchy and its ally the Roman Catholic Church symbolized in Rev. 17:5, by the name “ *Babylon the great* ,” is, logically, a “ *great tribulation* .”

Verse 23: “ *I will kill her children with death; and all the churches will know that I am he which searches the minds and hearts, and I will reward each of you according to your works.* ”

“ *To die the death* ” is the expression that the Spirit uses to evoke the two “terrors” of the revolutionary regime of 1793 and 1794. By this expression, he dismisses any idea of simple spiritual death that will concern the Protestants in 1843 in the message delivered to the angel of the time “ *Sardis* ” in Apo. 3:1. Humanity has never known such a bloody work carried out by killing machines, invented by Doctor Louis, but appreciated by Doctor Guillotin whose name was given to the instrument itself, called from then on: the guillotine. Summary judgments then pronounced multitudes of orders of execution , with in addition,

the principle of striking with death the judges and accusers of the day before. According to this principle, humanity seemed to have to disappear and it is for this reason that God called this exterminating revolutionary regime " *abyss* ". Ultimately, he would have made the earth " *the abyss* " without any form of life on the first day of Creation, according to Gen. 1:2. But it is only in heaven, during the celestial judgment exercised by the assembled elect that " *all the Churches (or Assemblies)* " that is, the elect of the seven eras, will discover these historical facts with the meaning that God gave them. God's justice is perfect; those who judged falsely were struck by his justice, " *according to their* " own " *works* ". They caused death unjustly and are struck with death in turn by perfect divine justice: " *and I will reward each of you according to your works* ".

Verse 24: " *But to you, as many as are in Thyatira, who do not have this doctrine, and have not known the depths of Satan, as they say, I say, I lay no other burden on you ;*

Those who denounce the Catholic faith and call its religious rites the " *depths of Satan* " can only be the reformers who appeared from about 1200 until the French Revolution of 1789. Whatever their behavior, their doctrine was very far from the pure truth taught by the Spirit to the apostles and disciples of Jesus Christ. Only three positive things are noted to their advantage: faith in the sole sacrifice of Jesus, trust in the Bible alone, and the gift of their person and their life; all other doctrinal points were inherited from Catholicism and therefore subject to being called into question. Thus, although imperfect in the doctrine of the truth of the Christian faith, the elected reformers knew how to deliver their lives offered to God as living sacrifices and while waiting for 1844, the date of the entry into force of the decree of Dan. 8:14, God provisionally accepted their service. This is what he expresses very clearly when he says: " *I put no other burden on you .* " The situation of an exceptional divine judgment is clearly evident in these words.

Verse 25: " *Only what you have, hold on to until I come.* "

The reasons which enable God to bless the imperfect Protestant faith must be preserved and practiced by the elect until the return of Jesus Christ.

Verse 26: " *And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations.* "

This verse reveals what will cause the loss of salvation from this time of the Reformation until the return of Christ. The elect will have to keep until the end the works prepared and revealed by Jesus Christ continuously until the end of the world. The called fall by refusing God's new requirements. Yet, he never hid his intention to gradually increase his light until the time of his coming in glory. " *The path of the righteous is like the shining light, that shines more and more until perfect day* (Pro. 4:18)"; this verse of the Bible proves it. And it is therefore within the framework of his plan that, from 1844, the divine requirements will appear on the dates predicted and prophesied by his uniquely biblical prophetic word. It is only as a heavenly judge that the elect will receive from God "authority over the nations."

Verse 27: " *He will rule them with a rod of iron, as the vessels of a potter are broken to shivers, just as I received authority from my Father.* "

This expression suggests the right to condemn to death. A right that the elect will share with Jesus Christ in their judgment of the wicked established for the Last Judgment, during the " *thousand years* " of the great Sabbath of the seventh millennium.

Verse 28: " *And I will give him the morning star.* "

God will give him his full divine light symbolized on our present earth by that of the sun. But Jesus said: "I am the light." He thus announces the light of celestial life, where God himself is the source of the light which no longer depends on a celestial star like our sun.

Verse 29: " *He who has an ear, let him hear what the Spirit says to the churches.* "

The construction of the Apocalypse is similar to a tower composed of seven floors, the seventh will be the time of the encounter with God. In this construction, chapters 2 and 3 constitute the basic framework of the entire Christian era between 94 and 2030. All the themes evoked in the Apocalypse find their place in this basic framework. But in this framework the first floors only play the role of stairs leading to the upper floor. The importance of the revelation appears at level 3 called *Pergamum* . This importance is further reinforced at level 4 called *Thyatira* . It is in this era that the Christian faith becomes confused and misleading. God's judgment on the spiritual situation of this era will have consequences until the end of the world. Therefore, in order to solidify your understanding of this judgment, I will summarize this message addressed by God to his Protestant elect during the reign of Louis XIV.

Summary : During the Reformation, Christian behaviors were varied. There were true saints who were persecuted, but always peaceful, and people who confused religion and politics, who armed themselves and returned blow for blow to the royal Catholic armies. In Daniel 11:34, the Spirit designated them as "hypocrites." Few religious people understood that being Christian meant imitating Jesus in all things, obeying his orders and submitting to his prohibitions; the use of weapons was one of these, and it was his last lesson given at the time of his arrest. Jesus' reproach was justified by the fact that, by continuing to practice Catholic legacies, Protestants themselves favored, by their example, the teaching and seduction that belonged to the Catholic *Jezebel* . Their imperfect religious practice discredited them in the judgment of God, whom they dishonored before his enemies. This phase of the early Reformation leads him to make exceptional judgments; which he emphasizes by saying: " *I put no other burden on you, only, what you have, keep it until I come .* " But doctrinal imperfection is legitimate at this beginning and God accepts the service of those who accept persecution and death in his name. They could not give more, by giving the maximum: their life. God emphasizes this spirit of sacrifice which he designates as " *works more numerous than the first* (verse 19)." The paganism of Roman Catholicism has been compared to *meats sacrificed to idols* . The denunciation of the Roman deception began with the perfectly enlightened works of Pierre Waldo (Vaudés) who, as early as 1170, wrote a version of the Bible in a language other than Latin, Provençal. His knowledge and understanding of divine requirements were astonishingly complete and after him, the Protestant faith deteriorated. Under the

inspiration of John Calvin, the Protestant faith even hardened, taking on the image of its Catholic adversary. And the expression "Wars of Religion" testifies to an abomination to God, because the elect of Jesus Christ, the true ones, do not return the blows dealt them. Their vengeance will come from the Lord himself. By arming themselves, the Protestants, whose motto was "sola scriptura," "Scripture alone," demonstrated a contempt for the Bible, which forbade their violence. Jesus went very far in this area by teaching his disciples that they should turn "the other cheek" to the one who strikes them.

This time when Catholic persecution caused the death of Jesus' faithful servants is highlighted threefold in the Apocalypse, here in this *Thyatira period*, but also in the 5th seal of chapter 6 and in the 3rd trumpet of chapter 8. Here, in verse 22, Jesus encourages his martyred servants, announcing to them his intention to avenge their death or their suffering inflicted by Rome and its royal servants. The key word hidden in the name *Pergamum* appears clearly, the Catholic religion is guilty of *adultery* against God, and those who commit it with it, the Catholic monarchs, their leagues and their false nobility will pay, under the guillotine of the French revolutionaries, the blood unjustly shed. Rev. 2:22-23: "Behold, I will cast her into a bed, and ***those who commit adultery with her*** into great tribulation, except they repent of their deeds. I will ***kill her children with death***; and all the churches will know that I am he who searches the reins and hearts, and I will reward each of you according to your deeds." But be careful! Because after 1843, " ***those who commit adultery with her*** " will also be **Protestants**, so God will prepare with the nuclear "third world war", a new punishment of Catholic, Orthodox, Anglican, Protestant and Adventist adultery. In parallel, the Spirit says in the 5th seal : Rev 6:9-11: " *When he had opened the fifth seal, I saw under the altar the souls of those who had been slain for the word of God and for the testimony which they had held. And they cried with a loud voice, saying, 'How long, O Lord, holy and true, until you judge and avenge our blood on those who dwell on the earth?' White robes were given to each of them, and it was said to them that they should rest yet for a little while, until their fellow servants and their brethren, who were to be killed as they were, should be fulfilled.* "

This scene from the 5th seal can be confusing and misleading to an unenlightened mind. Let it be clear, this image reveals to us the secret thought of God, because according to Ecc.9:5-6-10, the dead in Christ *sleep* in a state where *their memory is forgotten, taking no part in anything that is done under the sun*. The Bible gives to the first death the meaning of an annihilation of the whole being; the dead are as if they had never existed with this difference, that having existed, their entire existence remains engraved in the thought of God. It is therefore to his living servants that God addresses this message of consolation to encourage them. He reminds them that, according to his promises, after the sleep of death, there is a time provided for their awakening, when they will be, by him, resurrected. They will then have the opportunity to judge, under the gaze and judgment of God in Jesus Christ, their torturers who have also been resurrected, but at the end of the *thousand years*. In the message of *Thyatira*, the *death* announced for *those who commit adultery* with Catholic *Jezebel* will have a

double accomplishment. On earth, the work of the revolutionaries is the first phase, but after it, will come, in its time and in the second phase, the second death of the last judgment, the hour when " all the Assemblies " of Christians, unfaithful or faithful, of all the periods of the Christian era will see the just judgment of God applied against spiritual adultery .

In its symbolic image, the ^{4th} *The trumpet* of chapter 8 confirms the action of the " *great tribulation* " programmed to punish the *adultery* of papism and the monarchists who supported it. *The sun* , the divine light, *the moon* , the dark Catholic religion, and *the stars* , the religious people, *are struck in thirds* , or partially, by the persecution of atheism by the French revolutionaries in 1793 and 1794.

At the end of the message addressed to peaceful Protestants, the Spirit confirms his condemnation of the use of weapons by recalling that it is only for the last judgment prepared during the celestial judgment of the seventh millennium that the chosen one will be avenged. He is therefore not authorized to avenge himself, before this celestial judgment where he will then judge his persecutors, with Jesus Christ, and will participate in the verdict of their condemnation to death. " *He will rule them with a rod of iron, as the vessels of a potter are broken to pieces .* " The purpose of this judgment will be to determine the time of suffering of the guilty condemned to the second death of the last judgment. Verse 29 evokes: *the morning star* . " *And I will give him the morning star .* " This expression designates the sun, image of divine light. The victor will enter for eternity into divine light. But before this eternal context, this term prepares the fifth letter which comes. *The morning star* is mentioned in 2 Pet. 1:19-20-21: " And we have ***the prophetic word*** made more sure , to which you do well that you take heed, as to a light shining in a dark place, until the day dawns and ***the morning star*** arises in your hearts. Knowing this first, that no prophecy of the Scripture is of any private interpretation, for prophecy never came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit . " This verse underlines the importance of the prophetic word because the context of the coming era will be spiritually conditioned by the implementation of the divine decree prophesied in Dan. 8:14. " *Until 2300 evening and morning, and holiness will be justified .* " But at the time, this verse was known only in the translation: " *Until 2300 evenings and mornings, and the sanctuary will be cleansed .* " Even in this translation, God's message was the same, but less precise; in this form, it could be interpreted as announcing the end of the world by the glorious return of our Lord and Savior Jesus Christ. God used the American Protestant William Miller to carry out the two Adventist tests of faith in the spring of 1843 and the fall of 1844. As Daniel 12:11-12 taught us, between these two dates, in 1843, the divine decree withdrew from fallen Protestants the saving righteousness offered by Jesus Christ; because they no longer met the standard of the new holiness required by God. The righteousness of Jesus is eternal, but it only benefits the true elect selected by Jesus himself, and this, in all time and until the end of the world.

Here, between *Thyatira* and *Sardis* , on the first day of spring 1843, the decree of Dan. 8:14 comes into force and we will discover its consequences in the messages addressed by the Spirit to the Christians of that date.

Revelation 3: The Assembly since 1843 – the restored apostolic Christian faith

5th^{era} : Sardis

The judgment pronounced by Jesus Christ after the Adventist trials of the spring of 1843 and of October 22, 1844

Verse 1: “ *And to the angel of the church in Sardis write : These things says he who has the seven Spirits of God and the seven stars: I know your works, that you appear to be alive, and are dead.* ”

Sardis " era , the theme of the fifth letter, will highlight two opposing Protestant Christian behaviors attributed to them: the fallen, to whom Jesus declares: " *You are considered to be alive, and you are dead* "; and the elect, in verse 4: " *they will walk with me in white garments because they are worthy* ." Like the content of his two messages, the name " *Sardis* " carries a double meaning whose senses are absolutely opposed. I retain the main ideas of this Greek root: convulsive and precious stone, that is, death and life. Grimacing and convulsive defines a sardonic laugh; in Greek, the sardonion is the upper rope of a hunting net; the sardine is a fish; and in the opposite sense, the sardo and the sardonix are precious stones; the sardonix being a variety of brown chalcedony. At the beginning of this letter, Jesus presents himself as " *the one who has the seven spirits of God and the seven stars* ," that is, the sanctification of the Spirit and the judgment on his servants of the seven eras. As in Dan. 12, he stands above the killer river, the test of the Adventist faith, and delivers his verdict here. Note the use of the familiar form of address, which indicates that his interlocutor is one in the collective sense. The entire Protestant norm is concerned. Jesus puts an end to the Protestant exception noted in the message of *Thyatira* . The new " *burden* " (according to the conception of the rebellious believers) is now imposed and demanded. The practice of the Roman Sunday must be abandoned and replaced by the Saturday Sabbath. This decree of Dan. 8:14 reverses the situation established since March 7, 321, by the Emperor Constantine ¹ In 1833, 11 years before 1844, through a continuous shower of shooting stars, lasting from midnight to 5 a.m., and visible throughout the American territory, God illustrated and prophesied the massive fall of Protestant Christians. To convince you of this interpretation, God showed the stars of heaven to Abraham, saying to him: " *So shall your seed be* ." The fall of the stars of 1833 therefore prophesied a massive fall of this seed of Abraham. This celestial sign is cited in the theme of ^{the} 6th seal in Rev. 6:13. Jesus says: " *You are said to be alive and you are dead* ." The one he is talking about therefore has the reputation of representing God, and this detail corresponds to Protestantism which, believing in its Reformation, thinks it has been reconciled with God. The divine verdict falls: " *I know your works* ," " *and you are dead* ." It is from God, himself, the great Judge, that this judgment comes. The Protestant can ignore this judgment, but he cannot escape its consequences. In 1843, the decree of Daniel 8:14 came into force and no Christian is supposed to

ignore the law of the living God. This ignorance is due to contempt for the biblical prophetic word to which the apostle Peter exhorts us to give our full attention in 2 Pet. 1:19-20: "*And we have the prophetic word made more sure, to which you do well that you take heed, as to a light shining in a dark place, until the day dawns and the morning star arises in your hearts. Knowing this first, that no prophecy of the Scripture is of any private interpretation.*" Passing unnoticed amidst all the texts of the Bible of the new covenant, these verses make, especially from 1843 onwards, the difference between life and death.

Verse 2: "*Be vigilant and strengthen the things that remain, which are ready to die; for I have not found your works **perfect** before my God.*"

If they do not enter into the new standard of holiness, "*the rest*" of Protestantism will "*die*." For God condemns it for two reasons. The first is the practice of the Roman Sunday, condemned by the implementation of the decree of Dan. 8:14; the second is the disinterest in the prophetic word, because by not taking into account the lesson given by God through the Adventist experience, the Protestant descendants will bear the guilt inherited from their fathers. On both points, Jesus says: "*I have not found your works perfect before my God.*" By saying "*before my God*," Jesus reminds Protestants of the standard of the Ten Commandments written by the finger of God, the Father, whom they despise in favor of the Son who is supposed to save them. His perfectly obedient faith, which he gave as a model, has nothing in common with the Protestant faith, heir to many Catholic sins, including, first and foremost, the weekly rest on the first day. The door of salvation closes forever on the collective Protestant religious norm, the "*stars*" of the "*sixth seal*" fall.

Verse 3: "*Remember therefore how you have received and heard, and hold fast and repent. If you do not watch, I will come on you like a thief, and you will not know what hour I will come on you.*"

This verb, "*remember*," implies a critical meditation on the works of the past. But only the truly chosen are humble enough to criticize their own works. Moreover, this command "*remember*" evokes the "*remember*" at the beginning of the fourth commandment, which orders the sanctified rest of the seventh day. Here again, doubly, official Protestantism is invited to reconsider its reception of the prophetic messages launched by William Miller in the spring of 1843 and the autumn of 1844, but also of the text of the 4th of the 10 commandments of God, which it has been transgressing in mortal sin since 1843. The most serious consequence of its break with Jesus Christ is formulated: "*If you do not watch, I will come like a thief, and you will not know what hour I will come upon you.*" We will see how, since 2018, this message has taken on a living reality. Without vigil, repentance, and the fruit of repentance, the Protestant faith is definitely dead.

Verse 4: "*Yet you have a few men in Sardis who have not defiled their garments; they will walk with me in white, because they are worthy.*"

A new holiness will emerge. In this message, Jesus is content to testify to the existence of "*a few men*." According to the details revealed to Ellen G. White, who was among them, only 50 men received God's approval. These "*a few men*" refer to men and women who are approved and blessed, individually, for

the testimony of their faith in accordance with the Lord's expectations. Jesus says: "*Nevertheless, you have a few men in Sardis who have not defiled their garments; and they will walk with me in white, for they are worthy .*" Who can dispute a dignity recognized by Jesus Christ himself? To the victors of the tests of faith of 1843 and 1844, Jesus promises eternal life and a complete earthly recognition that will take official form in the coming *Philadelphia message*. The defilement of the "*garment*" is attributed to the free behavior of human beings. The "*garment*" being the righteousness imputed by Jesus Christ, in this case "*white*," its defilement designates the loss of this righteousness for the traditional Protestant camp. Here, on the contrary, the absence of defilement designates the prolongation of the imputation of the "*eternal righteousness*" of Jesus Christ according to Dan. 9:24. Soon, the knowledge and practice of the Sabbath will give them a real holiness, fruit and sign of the righteousness imparted by Jesus Christ. This judicious and intelligent choice will soon make them eternal in sanctification and heavenly glorification imaged by the "*white garments*" of the coming verse 5. The Spirit will declare them "*blameless*": "*and in their mouth was found no lie, for they are blameless* (Rev. 14:5)." They will find, "*peace with all and holiness, without which no flesh will see the Lord*," according to Paul, in Heb. 12:14. Concretely, these "*white garments*" will take the form of the removal of sin that constitutes the practice of the Roman Sunday. Because they have faithfully awaited it twice, in its place, as a sign of its approval, the seal of God is given to them by the Sabbath which comes to whiten the Lord's elect who preserve his righteousness. Thus is accomplished the "cleansing of the sanctuary," the form in which Daniel 8:14 was translated at the time. In this regard, from October 23, 1844, Jesus gave in a heavenly vision to the victorious elect the image of his passage from the holy place to the most holy place of the earthly sanctuary. He thus recalled in illustration, the moment when, dying on the cross, the sin of his elect was expiated, thus fulfilling the "*Day of Atonement*," the Hebrew "*Yom Kippur*." This event having already taken place, the renewal of the action in the vision had only the purpose of calling into question the first acquisition of eternal righteousness obtained by the death of Jesus. This is literally fulfilled for the fallen of Sardis whose demonstrated faith is unsatisfactory to the Creator God. For two reasons, God can reject them because of a lack of love for his proclaimed prophetic truth, and for the transgression of the Sabbath which has become enforceable since 1843 by the entry into force of the decree of Daniel 8:14.

Verse 5: "*He who overcomes will be clothed in white garments; I will not blot out his name from the book of life, but I will confess his name before my Father and before his angels .*"

The chosen one redeemed by Jesus Christ is an obedient being, conscious of owing his life and eternity to the Creator God, good, wise, and just. This is the secret of his victory. He cannot enter into dispute with him, because he approves of everything he says and does. Also, he himself is the joy of his Savior who recognizes him and calls him by his name, since the foundation of the world where he saw him by his foreknowledge. This verse shows how vain and deceptive the false claims of false religionists are even for those who formulate them. The last word will belong to Jesus Christ who says to all: "*I know your*"

works ." According to these works, he divides his flock, placing on his right, *his sheep* , and on his left, the rebellious goats and the ravening wolves destined for the *fire of the second death of the last judgment* .

Verse 6: “ *He who has an ear, let him hear what the Spirit says to the churches.* ”

While literally everyone can hear the prophetic words of the Spirit, only his chosen ones, whom he inspires and educates, can understand their meaning. The Spirit refers to specific events, accomplished in historical time, so the chosen one must be interested in religious and secular history, and in the entire Bible, composed of accounts of testimonies, praises, and prophecies.

Note : In verse 3, Jesus Christ said to the fallen Protestant: " *Remember therefore how you have received and heard, and hold fast and repent. If you do not watch, I will come like a thief, and you will not know what hour I will come upon you.* " Conversely, for the heirs of the victors, since the spring of 2018, this message has been transformed into: "If you watch, I will not come like a thief, **and you will know** what hour I will come **to** you." And the Lord has kept his promises, since today in 2020, his chosen ones have had knowledge of the date of his true return revealed for the spring of 2030. But, the Protestant faith is condemned to ignore this precision, reserved, only, by Jesus, for his chosen ones. For in contrast to his behavior towards wicked servants, “ *the Lord does nothing without warning his servants the prophets* ” Amo.3:7.

6th^{era} : Philadelphia

Adventism enters into universal mission

Between 1843 and 1873, the divine Sabbath of Saturday, the true seventh day ordained by God, was restored and adopted by the pioneers of Seventh-day Adventism, which took the form of an official American Christian religious institution called since 1863: "the Seventh-day Adventist Church." In accordance with the teaching prepared in Dan.12:12, the message of Jesus is addressed to his elect sanctified by the Sabbath rest, on the date of the year 1873. At the same time, these elect benefit from the beatitude of Dan.12:12: " *Blessed is he who waits, up to 1335 days!* "

The new standards established since 1843 became universal in 1873

Verse 7: “ *And to the angel of the church in Philadelphia write : These things says he who is holy, he who is true, he who has the key of David, he who opens and no one shuts, he who shuts and no one opens : »*

By the name " *Philadelphia* ", Jesus shows his Chosen One. He declared: " *By this all will know that you are my disciples, if you have love for one another.* John 13:35" And this is the case of *Philadelphia* whose Greek roots mean: brotherly love. He selected the elect who compose it, putting their faith to the test, and for these victors, his love overflows. He presents himself in this message, saying: " *this is what the Holy One, the True One says .* " *The Holy One* , because it is a time when the sanctification of the Sabbath and that of the elect is required by the decree of Dan. 8:14 entered into force since the spring of 1843. *The True One* , because in this prophetic hour, the law of truth is restored; God finds the

holiness of his 4th ^{commandment} trampled by Christians since March 7, 321. He also says: " *he who has the key of David* ." These are not the keys of St. Peter claimed as Rome's possession. " *The key of David* " belongs to the " *son of David* ," Jesus himself, in person. No one else can grant eternal salvation, for he obtained this key by carrying it " *on his shoulder* " in the form of his cross, according to Isa. 22:22: " *I will lay upon his shoulder the key of the house of David: when he opens, no one will shut; when he shuts, no one will open* ." This key designating the cross of his torture, in fulfillment of this verse, we read here: " *he who opens, and no one will shut; he who shuts, and no one will open* ." The door of salvation was opened to Seventh-day Adventism under construction and closed to the followers of the Roman Sunday religious since the spring of 1843. Because they agreed to submit to the doctrinal truths presented and honored his prophetic word with their faith, the Spirit of Jesus said to the saints of the *Philadelphian era* : " *I know your works. Behold, because you have a little power, and have kept my word, and have not denied my name, I have set before you an open door, which no one can shut* ." This small religious group had officially been only American since 1863. But in 1873, during a general conference held at Battle Creek, the Spirit opened a universal missionary door for it, which was to continue until the true return of Jesus Christ. No one would prevent it, and God would see to it. It is important to note that everything good that Jesus points out in the true saints also defines the causes for which the Protestant faith fell in 1843. This message is exactly the opposite of the one Jesus addresses to the fallen of *Sardis* in verse 3, because the targeted works are themselves reversed.

The 12 tribes of Rev. 7 are growing

Verse 8: " *I know your works. Behold, because you have a little power, and have kept my word, and have not denied my name, I have set before you an open door, and no one can shut it.* "

The chosen one of the time is judged favorably on his works that Jesus imputes to him as righteousness. His " *little power* " confirms the birth of the group based on the " *few men* " of verse 4. In 1873, Jesus announces to the Adventists their advancement towards his return by the symbol of the heavenly open door which will open in the spring of 2030, that is, in 157 years. In the message which will follow, the one which is addressed to Laodicea, Jesus will stand before this door, thus indicating the imminent proximity of his return: " *Behold, I stand at the door, and knock. If anyone hears my voice and opens the door, I will come in to him and will sup with him, and he with me.* Rev. 3:20"

Access to the Christian faith allowed to Jews

Verse 9: " *Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before your feet, and to know that I have loved you.* "

By citing the entry of true Jews according to race and flesh into the Adventist group, this verse confirms the restoration of the Sabbath rest; Sunday is no longer an obstacle to their conversion. For since 321, its abandonment has also resulted in the prevention of sincere Jews from adopting the Christian faith. His

judgment on the Jews of race was not a personal opinion of Paul, the faithful witness; it was that of Jesus Christ who confirms it in this Revelation, already in Rev. 2:9, in the message addressed to his servants slandered by the Jews and persecuted by the Romans of the *Smyrna era* . Let us note that the Jews of race will have to recognize Christian salvation in the Adventist norm to benefit from the grace of God. Universal Adventism alone carries the divine light of which it has become **the exclusive official depository** since 1873. But be careful! This light, its doctrine and its messages are the exclusive property of Jesus Christ; no man and no institution can refuse its evolution without jeopardizing their salvation. Finally in this verse, Jesus specifies " *that I have loved you* ." Would this mean that after this time of blessing, he could no longer love it? Yes, and this will be the meaning of the message awarded to " *Laodicea* ."

God's Commandments and the Faith of Jesus

Verse 10: " *Because you have kept the word of my patience, I also will keep you from the hour of trial which is about to come on the known earth, to try those who dwell on the earth.* "

The term patience confirms the context of the Adventist waiting mentioned in Daniel 12:12: " *Blessed is he who waits, and comes to the thousand three hundred and thirty-five days!* " The test concerns the faith of the " *inhabitants of the earth* ," those who inhabit the " *known earth* ," that is, recognized by Jesus Christ, the Creator God. It comes to test human will and unmask the rebellious spirit of the "ecumenical" camp, which designates by the Greek "oikomèné" the " *known earth* " of this verse.

This promise only commits Jesus on the condition that the institution retains the quality of the faith of the beginning. If the Adventist message is to continue until the time of the ultimate universal test of faith prophesied in this verse, it will not necessarily be in an institutional form. For the threat hovers over this message in verse 11 which follows, until then totally positive and blessed by God. Jesus' promise will concern his posterity remaining alive in 2030. At that time, the true elect of 1873 will have fallen asleep " *in the Lord* " according to Rev. 14:13: " *And I heard a voice from heaven saying, Write: Blessed are the dead who die in the Lord from now on! Yes, says the Spirit, that they may rest from their labors, for their works follow them.* " This is therefore a second beatitude bestowed by Jesus Christ on this exemplary Chosen One. But what Jesus blesses is behavior demonstrated by works. The heirs of " *Philadelphia* " will faithfully reproduce, in 2030, his works, his faith, his acceptance of the truths given by the God of heaven in the last forms he will have given them; because they will undergo major changes until the end when the understanding of the divine plan will be perfect.

The Adventist Promise of Jesus Christ and His Warning

Verse 11: " *I am coming quickly. Hold fast what you have, so that no one can take your crown.* "

The message " *I am coming quickly* " is of the Adventist type. Jesus thus confirms the abandonment of all other religious denominations. The expectation

of his return in glory will remain until the end of the world, one of the main criteria that identify his true elect. But the rest of the message weighs a heavy threat: " *Hold on to what you have, so that no one takes your crown.* " And who can take his crown if not his enemies? His descendants will therefore have to identify them first, and it is because they will not have done so that, victims of their humanist spirit, they will make an alliance with them, starting in 1966.

Verse 12: " *He who overcomes will I make a pillar in the temple of My God, and he will go no more out. I will write on him the name of My God, and the name of the city of My God, the new Jerusalem, which comes down out of heaven from My God—and My new name.* "

In his last words of blessing dedicated to the victors, Jesus brings together all the images of salvation obtained. " *A pillar in the temple of my God*" means: a solid support to carry my truth in my Assembly, the Chosen One. " *... and he will not leave it more* ": his salvation will be eternal. " *...; I will write on him the name of my God* ": I will engrave in him the image of God's character lost in Eden. " *... and the name of the city of my God* ": he will share in the glorification of the Chosen One described in Rev. 21. " *... of the new Jerusalem which comes down out of heaven from my God,* ": The " *new Jerusalem* " is the name of the gathering of the glorified elect who have become entirely celestial like the heavenly angels of God. Rev. 21 describes it in a symbolic image of precious stones and pearls which testifies to the strength of the love that God feels for his redeemed from the earth. She descends to the renewed earth to live there eternally in the presence of God who installs his throne there. " *... and my new name* ": Jesus associates the change of his name with his passage from the earthly nature to the heavenly nature. The saved elect, whether alive or resurrected, will live the same experience and receive a celestial, glorified, incorruptible and eternal body.

In this verse, the insistence on the comparison with God is justified by the fact that Jesus himself is found by the elect in his divine aspect.

Verse 13: " *He who has an ear, let him hear what the Spirit says to the churches.* "

The chosen one has understood the lesson, but he is the only one who can understand it. It is true that this message was prepared only for him. This message confirms the fact that the interpretation and understanding of the revealed mysteries depends solely on God, who tests and chooses his servants.

Official end-time Adventism has not been taught and judged by Jesus, it is vomited out following its refusal of the message of the 3rd Adventist expectation

" *I am coming quickly. Hold fast what you have, so that no one can take your crown.* " Alas, for the official Adventism of the time, the end was still far off, and with the wear and tear of time, 150 years later, the faith would no longer be the same. Jesus' warning was justified, but it was neither heeded nor understood. And in 1994, the Adventist institution would indeed lose its " *crown* ," by rejecting the last "great light" prophesied by Ellen G. White, the messenger of Jesus Christ in her book "Early Writings" in the chapter "My First Vision," on pages 14 and 15: The following text is an excerpt from these pages. I would also

like to point out that he prophesies the destiny of the Adventist work **and sums up all the teaching presented by the three Assemblies of Rev. 3: 1843-44 Sardis , 1873 Philadelphia , 1994 Laodicea .**

The Destiny of Adventism **revealed in Ellen G. White's first vision**

“While I was praying in the family service, the Holy Spirit rested upon me, and I seemed to be rising higher and higher above this dark world. I turned away to see my Adventist brothers still in this world, but I could not discover them. Then a voice said to me, “Look again, but a little higher.” I looked up, and I saw a steep and narrow path, high above this world. It was there that the Adventists were advancing toward the holy city. Behind them, at the beginning of the path, there was a brilliant light, which the angel told me was the midnight cry. This light lit up the path throughout its length so that their feet would not stumble. Jesus went before them to guide them; and as long as they fixed their eyes on him, they were safe.

But soon some grew weary and said that the city was still a long way off and that they had thought they would arrive there sooner. Then Jesus encouraged them by raising his glorious right arm from which emanated a light that poured out upon the Adventists. They cried out, "Hallelujah!" But some of them brazenly rejected this light, saying that it was not God who had led them. The light that was behind them finally went out, and they found themselves in deep darkness. They stumbled and lost sight of both the goal and Jesus, then fell from the path and sank into the wicked world below.

The account of this first vision given by God to young Ellen Gould-Harmon constitutes a coded prophecy as valuable as those of Daniel or Revelation. But to benefit from it, we must interpret it correctly. So I will explain it.

The expression "midnight cry" refers to the announcement of the coming of the bridegroom in "the parable of the ten virgins" of Matthew 25:1 to 13. The test of waiting for the return of Christ in the spring of 1843 and that of the autumn of 1844 constituted the first and second fulfillment; together, these two expectations represent the "first light" of the story placed "behind" the group of "Seventh-day Adventists" who were moving forward in time, on the path or way blessed by Jesus Christ. For the Adventist pioneers, 1844 represented the date of the end of the world and the last biblical date that the prophetic word could propose to the elect of that time. Having passed this ultimate date, they awaited the return of Jesus, thinking that it was imminent. But time passed and Jesus still did not return; what the vision evokes by saying: "they found that the city was very far off and that they had thought to arrive there sooner"; that is, in 1844 or shortly after that date. Also, discouragement overcame them until around the year 1980 when I came on the scene, receiving this new and glorious light which builds **the third Adventist expectation** . This time the return of Jesus is set **for**

the Autumn of 1994. Certainly, the proclamation of this message only concerned a microcosm of universal Adventism located in France at Valence-sur-Rhône. God's choice for this small town in the South-East of France has its explanation. It was there that Pope Pius VI died in detention, in 1799, fulfilling the fact prophesied in Rev. 13:3. Moreover, Valence was the city where God established his first Adventist church on the land of France. It was there that he brought his divine glorious last light and at the end of 2020, I confirm having constantly and faithfully received from him his last most precious revelations that I present in this document. The Valencian Adventist microcosm served as a universal scene to fulfill the part concerning the last glorious light in the vision of our sister Ellen. This vision reveals to us the judgment that Jesus passes on the experience lived in Valencia, that is, a third fulfillment of the parable of the ten virgins. Jesus recognizes the true Adventist by the behavior he has towards the light presented. The true Adventist expresses his joy with "Hallelujah!"; blessed by the Spirit, he filled his vessel with oil. Conversely, the false Adventists "brazenly reject this light." This rejection of divine light is fatal to them, because God warned them against this negative reaction in inspired messages, intended for them, to his messenger; they will become empty vessels deprived of the oil that produces "the light" of the lamp. The inevitable consequence is announced: "the light that was behind them will eventually go out"; they deny the basics of the foundation of Adventism. Jesus applies his principle: "*For whoever has will be given, and they will have an abundance, but whoever does not have, even what they have will be taken away from them.* Matt. 25:29." "...they ended up losing sight of both the goal and Jesus," they become insensitive to Adventist messages that announce the return of Christ, or they deny the goal of the Adventist movement written in the very name "Adventist"; "then they fell from the path and sank into the wicked world below," in 1995, they officially committed themselves to the Protestant alliance and ecumenism. They thus lost Jesus, and the entrance to heaven which was the goal of the Adventist faith. They joined, according to Dan.11:29, "*the hypocrites* ," and "*the drunkards* ," as Jesus announced in Matt.24:50; things demonstrated at the beginning of the work.

Today, these prophetic words are fulfilled. They were fulfilled between 1844, the date of the first light "behind them," and 1994, the date of the great prophetic light rejected by the first Adventist church established in France, in the city of Valence-sur-Rhône, which God used for his demonstration. Today, official Adventism is in the "deep darkness" of ecumenism with the enemies of the truth, Protestants and Catholics.

7th^{era} : Laodicea

The End of Institutional Adventism – The Rejection of the Third Adventist Expectation.

Verse 14: "*And to the angel of the church of Laodicea write : These things saith the Amen, the faithful and true witness, the beginning of the creation of God:* "

Laodicea is the name of the seventh and final epoch; that of the end of the blessing of institutional Adventism. This name has two Greek roots "laos, dikeia" which mean: "judged people." Before me, Adventists translated it: "people of judgment," but the institution was unaware that this judgment would begin with it, as 1 Pet. 4:17 teaches: " ***For the time has come for judgment to begin at the house of God.*** Now if it first begins with us, what will the end be of those who do not obey the gospel of God? " Jesus presents himself saying: " *These are the things said by the Amen, the faithful and true witness, the beginning of the creation of God:* " The word *Amen* in Hebrew means: in truth. According to the testimony of the apostle John, Jesus used it often (25 times), repeating it twice, at the beginning, before his declarations. But in traditional religious practice, it has become the punctuation term for the end of prayers or declarations. It is then often interpreted in the sense of "so be it" inherited from Catholicism. And the Spirit uses this concept " *in truth* " to give the word *Amen* its perfectly justified double meaning. *Laodicea* is the time when Jesus offers a great light to fully illuminate the prophecies prepared for the end time. The book you are reading is proof of this. What will cause the rupture between Jesus and the official Adventist institution is a rejection of his light. In a logical and justified choice, God subjected Adventism, between 1980 and 1994, to a test of faith modeled on the model that had resulted in the loss of the Protestants and the blessing of the Adventist pioneers. The test was already based on the faith in the return of Jesus announced for the spring of 1843, then for the autumn of 1844. In my turn, from 1983, I began to share an announcement of the return of Jesus for 1994, having used the " *five months* " cited in the message of the " *fifth trumpet* " in Rev. 9:5-10. By attributing this theme to the curse of Protestantism in 1844, the period of " *five months* " cited, that is, 150 real years, led to 1994. Seeing only the return of Jesus Christ to mark the end of this period, and partially blinded by God on a detail of the text, I defended what I held to be a divine truth. After official warnings, the institution pronounced my expulsion in November 1991; this, while there were still three years left to prove and deny my announcements. It was only later, around 1996, that the true meaning of this experience became clear to me. The words spoken by Jesus in his letter to " *Laodicea* " had just been fulfilled and now took on precise meaning. In 1991, Adventists, who had become lukewarm, no longer loved the truth as much as they had in 1873. The modern world had also weakened them by seducing them and winning their hearts. As in the " *Ephesus* " era, official Adventism had lost its " *first love* ." And Jesus " *removed its candlestick and its crown* ," because it, too, was no longer worthy. In light of these facts, the message becomes luminous with clarity. The word " *Amen* " confirms the demand for complete truth and the end of a blessed relationship. *The " witness faithful and true "* rejects the unfaithful and lying Chosen One. " *The principle of God's creation* ," therefore the creator, comes to collectively close the intelligence of the unworthy and individually open that of his chosen ones to the truths contained and hidden in the story of Genesis. At the same time, by evoking " *the principle of God's creation* " which he associates with the word " *Amen* ", the Spirit confirms a final return of Jesus Christ very close: " **promptly** ". 36 years

will nevertheless still pass between 1994 and 2030, the date of the end of humanity on earth.

The deadly lukewarmness

Verse 15: “ *I know your works. I know that you are neither cold nor hot. Would that you were cold or hot!* ”

The use of the informal "tu" is addressed to the institution. This is the fruit of religions inherited from father to son and daughter, where faith becomes traditional, formalistic, routine, and fearful of anything new; the state in which Jesus can no longer bless it when he has so much new light to share with it.

Verse 16: “ *So then, because you are lukewarm, and neither cold nor hot, I will spue you out of my mouth.* ”

This observation was made by Jesus in November 1991, when the prophet carrying his message was expelled by the official institution. In the spring of 1994, she would be vomited out, as Jesus had announced. She would provide proof of this herself by entering, in 1995, the ecumenical alliance organized by the Catholic Church, where she would join the rebel Protestants, since she now shared their curse.

Deceptive illusions based on spiritual heritage

Verse 17: “ *Because you say, ‘I am rich and increased with goods and have need of nothing,’ and do not know that you are wretched, miserable, poor, blind, and naked,* ”

"... *rich* ," the Adventist Chosen One was in 1873, and the many revelations given to Ellen G. White further enriched her spiritually. But on the prophetic level, the interpretations of the time were quickly outdated, as James White, the husband of the Lord's messenger, rightly thought. Jesus Christ, the living God, designed his prophecies for their final, perfect and irreproachable fulfillment. This is why the passage of time, bringing enormous changes to the world, justifies a constant questioning of the interpretations received and taught. The Lord's blessing is reserved; Jesus said: " *to him who keeps my works until the end* ." However, in 1991, the date of her rejection of the light, the end was still far off. She therefore had to be attentive to any new light proposed by the Lord through the means he himself chose. What a contrast between the illusions of the institution and the state in which Jesus sees and judges it! Of all the terms cited, the word " *naked* " is the most serious for an institution, because it means that Jesus has withdrawn his eternal justice from it, it is in his mouth, a condemnation to death and to the second death of the last judgment; according to what is written in 2 Cor. 5:3: " *Therefore we groan in this tent, longing to be clothed with our heavenly dwelling, if indeed we may be found clothed and not naked.* ”

The advice of the faithful and true witness

Verse 18: “ *I counsel you to buy from me gold tried in the fire, that you may be rich; and white garments, that you may be clothed, and that the shame of your nakedness may not appear; and anoint your eyes with eye salve, that you may see.* ”

Following the 1991 assessment, the institution still had three years to amend itself and produce fruit of repentance that did not come. And on the contrary, its ties with the fallen Protestants were tightened to the point of making an official alliance published in 1995. Jesus presents himself as the exclusive merchant of the true faith, " *the gold tested by the fire* " of the test. The proof of his condemnation of the church appears in the absence of the " *white garments* " of which his pioneers were " *worthy* " in Rev. 3:4. By this comparison, Jesus illustrates the fact that he indeed subjects, before 1994, the Adventists of " *Laodicea* " to an Adventist expectation identical to those which preceded the dates 1843 and 1844; in order to test faith in the three experiences, as taught in the message addressed in 1844 to the Adventists of " *Sardis* ". In a closed, rebellious attitude, the institution could not understand what Jesus was reproaching it for; it was " *blind* ," like the Pharisees of Jesus' earthly ministry. It could not, therefore, understand Christ's invitation to buy " *the pearl of great price* " in the parable of Matt. 13:45-46, which defines the image of the standard of eternal life required by God revealed in this verse 18 of Rev. 3.

The Merciful Call

Verse 19: " *As many as I love, I rebuke and chasten. Be zealous therefore, and repent.* "

The punishment is for those whom Jesus *loves* to the point of vomiting them out. The call to repentance has not been heard. And love is not inherited; it is earned through dignity. The institution having hardened, Jesus issues an individual appeal, saying to the candidates for the heavenly vocation:

The universal call

Verse 20: " *Behold, I stand at the door and knock. If anyone hears my voice and opens the door, I will come in to him and will sup with him, and he with me.* "

In Revelation, the word " *door* " appears in Rev. 3:8, here in Rev. 3:20, in Rev. 4:1, and in Rev. 21:21. Rev. 3:8 reminds us that doors *open* and close access. They thus become symbolic of the tests of faith that open or close access to Christ, his righteousness, and his grace.

In this verse 20, the word " *door* " takes on three different but complementary meanings. It designates Jesus himself: " *I am the door* . John 10:9"; *the door of heaven opened* in Rev 4:1: " *A door was open in heaven.* "; and *the door* of the human heart against which Jesus comes to knock to invite the chosen one to open his heart to him in order to give proof of his love.

All that is needed for His creature to do is to open its heart to His revealed truth for an intimate communion between it and its divine creator to be made possible. *Supper* is shared in the evening, when night comes to put an end to the works of the day. Humanity will soon enter this type of night " *where no one can work.* (John 9:4)". The end of the time of probation will freeze forever the last religious choices of human beings, men and women equally responsible and strictly complementary on the level of the flesh.

Compared to the message of *Philadelphia*, the chosen one is in the *Laodicean era*, in the imminence of the return of Jesus Christ. The " *open door in heaven* " will open in continuity with this message in Rev. 4:1.

The Spirit's Last Admonition

To the individual victor, Jesus declares:

Verse 21: " *To him who overcomes I will grant to sit with me on my throne, just as I also overcame and sat down with my Father on his throne.* "

He thus announces the activity of the heavenly judgment which follows this message and which will be the theme of Apo. 4. But this promise only commits him to a truly chosen victor.

Verse 22: " *He who has an ear, let him hear what the Spirit says to the churches.* "

The theme of " *letters* " ends with this new institutional failure. The last, because from now on, the light will be carried by an inspired man, then by a small group. It will be transmitted individually from person to person and by means of the internet that Jesus himself will direct by leading his chosen ones to the source of the diffusion of his latest truths, as sacred as his divine person. In this way, wherever he is on earth: " *He who has an ear, let him hear what the Spirit says to the assemblies!* " "

The next theme will be set in the heavenly millennium of the judgment of the wicked by the saints. The entire subject is based on teachings scattered throughout Rev. 4, 11, and 20. But Rev. 4 clearly confirms the heavenly context of this activity, which chronologically follows the final era of the earthly Chosen One.

Revelation 4 : Heavenly Judgment

Verse 1: " *After this I looked, and behold, **a door stood open in heaven**. The first voice which I heard, as of a trumpet, speaking with me, said, **Come up here**, and I will show you things which must be **hereafter**.* "

By saying, " *The first voice I heard was like the sound of a trumpet* ," the Spirit defines the message of this " *Laodicean* " era as the one to which he transported John in Rev. 1:10: " *I was in the Spirit on the Lord's day, and I heard behind me a loud voice, like the sound of a trumpet.* " *Laodicea* is therefore the era whose end is marked by the " *day of the Lord* ," that of his great glorious return.

In his words, the Spirit strongly supports the idea of the succession of this theme with the message of *Laodicea* . This precision is important, because the institution has never been able to prove to its opponents its doctrines of heavenly judgment. Today, I bring proof of this, made possible by the correct definition of the dates attached to the messages of the *letters* of Rev. 2 and 3. Between *Laodicea* and Rev. 4, with the " *seventh trumpet* " of Rev. 11, Jesus took from the

devil and rebellious men their " *dominion of the kingdom of the world* " on earth. With " *the harvest* " of Rev. 14, he took his elect to heaven and entrusted them with the task of judging with him the past earthly life of the wicked dead. It is then that " *he who overcomes will rule the nations with a rod of iron* " as announced in Rev. 2:27. If the persecutors had, like me, the certainty of the fate reserved for them, there is no doubt that they would change their behavior. But it is precisely their fierce will to ignore any warning that leads them to the worst actions and they thus prepare for themselves the worst punishment that cannot be reproduced in current earthly conditions. Let us return to the text of this chapter 4. " *The first voice that I heard, like the sound of a trumpet, speaking with me, said, 'Come up here, and I will show you what must take place hereafter.'*" John refers to verse 10 of Rev. 1: " *I was in the Spirit on the Lord's day, and I heard behind me a loud voice, like the sound of a trumpet.* " This theme of Christ's return in glory is already evoked in verse 7 where it is written: " *Behold, he is coming with clouds. And every eye will see him, even those who pierced him; and all the tribes of the earth will wail because of him. Yes. Amen!* » The suggested connection of these three texts confirms the final glorious context of the day of the return of the Lord Jesus, also called *Michael* by his initiated elect and his faithful angels. If the voice of Jesus is compared to a *trumpet*, it is because, like this sonorous instrument of the armies, at the head of his heavenly angelic armies, Jesus sounds his troops to launch the battle. Moreover, like a *trumpet*, his voice has not ceased to warn his elect to put them on guard in order to prepare them to conquer as he himself conquered sin and death. By evoking this word " *trumpet* ", Jesus shows us the most mysterious and important theme of all his Revelation. And it is true that for his last servants, this theme hid an eliminatory test. Here, in Rev. 4:1, the scene described is incomplete because it targets only his elect whom he comes to save from death. The behavior of the wicked in this same context will be described in Rev. 6:16 in these revealing terms: " *And they said to the mountains and rocks, Fall on us, and hide us from the face of him who sits on the throne, and from the wrath of the Lamb: for the great day of his wrath is come, and who shall be able to stand?* " To this question, apparently suspended without an answer, God will present in chapter 7 which follows those who can resist: the sealed elect symbolized by the number 144,000, a multitude of 12 squared, or 144. But these are only the elect who remained alive at the return of Christ. Now, in this context of Rev. 4, the rapture to heaven also concerns the elect who have died since Abel, whom Jesus resurrects to give them too, the promised reward for their faith: eternal life. Also, when Jesus says to John: " *Come up here!* ", the Spirit only anticipates, by this image, the ascent to the heavenly kingdom of God of all the elect redeemed by the blood of Jesus Christ. This ascent to heaven marks the end of the earthly human nature, the elect are resurrected like the faithful angels of God, in accordance with the teaching of Jesus in Matthew 22:30. The flesh and its curse are finished, they leave them behind without regret. This moment in human history is so desirable that Jesus constantly recalls it in his revelation since Daniel. Like the earth, cursed because of man, the truly elect long for their deliverance. Verse 2 seems copied from Rev. 1:10; in fact, the Spirit confirms more strongly

the link between the two which refer to the same event in the history of God's plan, his return in his " *great day* " prophesied in Rev. 16:16.

Verse 2: " *Immediately I was in the Spirit. And behold, a throne was set in heaven, and one was sitting on the throne .* "

As in John's experience, the ascent of the elect to " *heaven* " " *raptures them in spirit* " and they are projected into the celestial dimension which remains perpetually inaccessible to men, because God reigns there and is visible.

Verse 3: " *And he that sat was to look upon as a jasper and a sardius stone: and there was a rainbow around the throne, like unto an emerald .* "

There, they find themselves facing the throne of God, on which the one Creator God sits gloriously. This indescribable celestial glory is nevertheless expressed by precious stones to which men are sensitive. The " *jasper stones* " take on very different aspects and colors, thus representing the multiplicity of the divine nature. Red in color, the " *sardius* " resembles it. " *The rainbow* " is a natural phenomenon that has always amazed men, but we must still remember its origin. It was the sign of the covenant by which God promised humanity never again to destroy it by the waters of the flood, according to Gen. 9:9 to 17. Also, each time the rain meets the sun, a symbolic image of God, the rainbow, appears to reassure his earthly creatures. But in evoking the flood of waters, Peter reminds us that a " *flood of fire and brimstone* " is in the divine plan (2 Pet. 3:7). It is precisely in view of this exterminating " *flood of fire* " that God organizes, in his heaven, a judgment of the wicked whose judges will be the redeemed elect and Jesus, their Redeemer.

Verse 4: " *Around the throne I saw twenty-four thrones , and on the thrones twenty-four elders sitting, clothed in white garments, and on their heads crowns of gold .* "

Here then, symbolized by 24 *elders* , are the redeemed of the two prophetic eras revealed according to the following principle: between 94 and 1843, the foundation of the 12 apostles; between 1843 and 2030, the "Adventist" spiritual Israel of the " *12 tribes* " sealed with the " *seal of God* ", the Sabbath of the 7th day , in Rev. 7. This configuration will be confirmed, in Rev. 21, in the description of the " *New Jerusalem which comes down from heaven* " to settle on the renewed earth; the " *12 tribes* " are imaged there by " *12 gates* " under the aspect of 12 " *pearls* ". The theme of judgment is defined in Rev. 20:4, where we read: " ***And I saw thrones; and to those who sat on them was given the power to judge . And I saw the souls of those who had been beheaded because of the testimony of Jesus and because of the word of God, and of those who had not worshipped the beast or his image, and who had not received the mark on their foreheads or on their hands. They came to life and reigned with Christ for a thousand years .*** The reign of the elect is a reign of judges. But who is judged? Rev. 11:18 gives us the answer: " *The nations were angry, and your wrath is come, and the time has come to judge the dead , to reward your servants the prophets, the saints, and those who fear your name, small and great, and to destroy those who destroy the earth .* " In this verse, the Spirit recalls the succession of three themes revealed for the time of the end: "the *sixth trumpet* " for " *the nations that are angry* ," the time of the " *seven last plagues* " for " *your anger has come* ," and the heavenly

judgment of the " *thousand years* " for, " *the time has come to judge the dead* ." The end of the verse sets out the final program that will be accomplished by the last judgment of *the lake of fire and sulfur* that will annihilate the wicked. They will all take part in the second suggested *resurrection* , at the end of the " *thousand years* ", according to Rev. 20:5: " *The rest of the dead did not come to life until the thousand years were finished* ." The Spirit gives us his definition of the wicked: " *those who destroy the earth* ." Behind this action is " *the devastating or desolating sin* " cited in Dan. 8:13; the *sin* that causes death and desolation of the earth; which led God to deliver Christianity to the cruel Roman papal regime between 538 and 1798; which delivers a third of mankind to nuclear fire after or in 2021. No one would have imagined that, since March 7, 321, the transgression of the holy Sabbath of the true seventh day would bring so many terrible and tragic consequences. The *24 elders* are differentiated only at the level of the decree of Daniel 8:14, because they have in common that they are saved by the same blood of Jesus Christ. Therefore, found worthy, according to Rev. 3:5, they all wear the " *white garments* " and the " *crown of life* " promised to the victors of the fight of faith, in Rev. 2:10. The " *gold* " of the *crowns* symbolizes faith purified by trial according to 1 Pet. 1:7.

In this chapter 4, the term " *seated* " appears 3 times. The number 3 being a symbol of perfection, the Spirit places this theme of the judgment of the seventh millennium under the sign of the perfect rest of the victors, according to what is written: " *Sit at my right hand until I make your enemies your footstool* " Psa.110:1 and Matt.22:44. He and those who are seated are at **rest** and by this image, the Spirit presents the seventh millennium as the great Sabbath or rest prophesied, since creation, by the sanctified rest of the seventh day of our weeks.

Verse 5: "And ***out of the throne proceeded lightnings, voices, and thunderings.*** And before the throne burned seven lamps of fire, which are the seven Spirits of God ."

The manifestations that " *come forth from the throne* " are directly attributed to the Creator God himself. According to Exodus 19:16, these phenomena had already marked, in the terror of the Hebrew people, the presence of God on Mount Sinai. This suggestion therefore recalls the role that God's Ten Commandments will play in this action of judging the wicked dead. This reminder also evokes the fact that invisible to the risk of inevitable death for his creatures in the past, God, who has not changed his nature, is seen without danger by his redeemed elect, resurrected and glorified. **Attention! This short sentence, now interpreted, will become a landmark in the structure of the book of Revelation. Each time it appears, the reader must understand that the prophecy evokes the context of the beginning of the judgment of the seventh millennium which will be marked by the direct and visible intervention of God in Michael, Jesus Christ.** By this means, the structure of the entire book will offer us successive overviews of the Christian era under different themes separated by this key expression: " *there were flashes of lightning, voices, and thunderings* ." We will find it again in Rev. 8:5 where " *an earthquake* " is added to the key. It will separate the theme of the perpetual heavenly intercession of Jesus Christ from the theme of the *trumpets* . Then, in Rev. 11:19, " *a great hail* "

will be added to the key. The explanation will appear in Rev. 16:21 where this " *great hail* " closes the theme of the *seventh of the seven last plagues of God* . Similarly, " *the earthquake* " becomes, in Rev. 16:18, " *a great earthquake* ." This key is fundamental for learning to manage the teachings of the book of Revelation and understanding the principle of its structure.

Returning to our verse 5, we note that, placed this time " *before the throne* ", are " *seven burning lamps* ". They symbolize the " *seven spirits of God* ". The number " *seven* » symbolizes sanctification, here, that of the Spirit of God. It is by his Spirit which contains all life that God controls all his creatures; he is in them, and places them " *before his throne* ," because he created them free, opposite him. The image of the " *seven burning lamps* " symbolizes the sanctification of the divine light; its perfect and intense light eliminates all possibility of darkness. For there is no place for darkness in the eternal life of the redeemed.

Verse 6: " *And before the throne there was a sea of glass like crystal. And in the midst of the throne, and around the throne, were four living creatures full of eyes before and behind .* "

The Spirit speaks to us in his symbolic language. What is " *before the throne* " refers to his celestial creatures who attend but do not participate in the judgment. In large numbers, these take on the appearance of a *sea* whose purity of character is so pure that he compares it to *crystal* . This is the basic character of the celestial and terrestrial creatures who have remained faithful to the creator God. Then, the Spirit calls upon another symbol which concerns God, in the middle of the *throne* , and his celestial creatures from other worlds, and other dimensions, *around the throne* ; *around* refers to creatures scattered under the gaze of the God seated on the *throne* . The expression " *four living creatures* " refers to the universal standard of living beings. The multitude of *eyes* is justified by the word multitude, and their position " *in front and behind* " symbolizes several things. First, it gives these *living beings* a multidirectional, or multidimensional, gaze. But more spiritually, the expression " *in front and behind* " refers to the divine law engraved by the finger of God on Mount Sinai, on the four faces of the two tablets of stone. The Spirit compares universal life with universal law. Both are the work of God, who engraves on stone, on the flesh, or in the minds, the standard of perfect life for the happiness of his creatures who understand and love him. These multitudes of eyes watch and follow with passion and compassion what is happening on earth. In 1 Cor. 4:9, Paul declares: " *For it seems to me that God has made us apostles last of all, condemned to death as it were, since we have become a spectacle to the world, to angels, and to men .* " The word " *world* " in this verse is the Greek "cosmos." It is this cosmos that I define as multidimensional worlds. On earth, the elect and their struggles are followed by invisible spectators who love them with the same divine love revealed by Jesus Christ. They rejoice in their joy and weep with those who weep because the struggle is so hard and distressing. But this cosmos also designates the unbelieving world like the Roman people, spectators of the killing of faithful Christians in their arenas.

Revelation 5 will present to us these three groups of celestial spectators: *the four living beings, the angels, and the elders* , all victorious, they are united under the loving gaze of the great creator God for eternity.

The link that connects the "*multitude of eyes* " with the divine law is in the name "*testimony* " that God gives to his law of the ten commandments. We remember that this law was kept in "the most holy place" exclusively reserved for God and forbidden to men except for the feast of the "Day of Atonement." The law remained with God as "testimony," and its "*two tables* " will give a second meaning to the symbolic "*two witnesses* " cited in Rev. 11:3. In this lesson, the "*multitude of eyes* " reveals the existence of a multitude of invisible witnesses who witnessed earthly events. In divine thought, the word witness is inseparable from the word fidelity. The Greek word "martus," translated as "martyr," defines it perfectly, because the fidelity demanded by God has no limits. And at the very least, a "witness" of Jesus must honor the divine law of his ten commandments, to which God compares and judges him.

DIVINE LAW prophecies

Here, I open a parenthesis, to evoke the divine light received in the spring of 2018. It concerns the law of the ten commandments of God. The Spirit led me to realize the importance of the following precision: "*Moses returned and came down from the mountain, the two tablets of the testimony in his hand; **the tablets were written on both sides , they were written on one side and on the other side . The tablets were the work of God, and the writing was the writing of God, engraved on the tablets*** (Exo.32:15-16)". I was at first astonished that no one had ever taken into account this precision according to which the original tablets of the law were written on their four faces, that is, "*in front and behind* " like "*the eyes of the four living creatures* " of the previous verse studied. This precision quoted insistently had a reason that the Spirit allowed me to discover. The entire text was originally distributed in a regular and balanced manner on the four faces of the two tablets of stone. The front of the first table displayed the first commandment and half of the second; its back bore the second part of the second and the entire third. On the second table, the front displayed the entire fourth commandment; its back bore the last six commandments. In this configuration, the two visible fronts present us with the first commandment and the second, in half, and the fourth, which concerns the sanctified rest of the seventh day. A look at these things highlights these three commandments, which were signs of holiness in 1843, when the Sabbath was restored and required by God. At that time, Protestants fell victim to the inherited Roman Sunday. The consequences of the Adventist choice and the Protestant choice will thus be displayed on the back of both tables. It appears that, without respect for the Sabbath, since 1843, the third commandment has also been transgressed: "*The name of God is taken in vain ,*" literally "*falsely* ," by those who invoke it without the righteousness of Christ or after having lost it. They thus repeat the fault committed by the Jews whose claim to belong to God is revealed as a lie by Jesus Christ in Rev. 3:9: "

those of the synagogue of Satan, who say they are Jews and are not, but do lie ." In 1843, this was the case for the Protestant heirs of the Catholics. But before the third commandment, the second part of the second reveals the judgment that God passes on the two main opposing camps. To the Protestant heirs of Roman Catholicism, God says: "*I am a jealous God, visiting the iniquity of the fathers on the children to the third and fourth generation of those who hate me,* "; alas for him, official Adventism "*vomited*" in 1994 will share their fate; but he also says, conversely, to the saints who will keep his holy Sabbath and his prophetic light from 1843 until 2030: "*and who shows mercy to thousands of generations to those who love me and keep my commandments .*" The number "*thousand*" cited subtly evokes the "*thousand years*" of the seventh millennium of Rev. 20 which will be the reward of the victorious elect who have entered eternity. Another lesson emerges. Deprived of the help of the Holy Spirit of Jesus Christ, as a result, the Protestants and Adventists abandoned by God successively in 1843 and 1994 will be unable to honor the last six commandments written on the back of table 2, the front of which is devoted to the divine rest of the seventh day. In contrast, those observing this rest will receive help from Jesus Christ to obey these commandments that concern man's duties toward his fellow human beings. God's works as far back as the giving of the tablets of the law to Moses take on a surprising and unexpected meaning, role, and use in the end time of 2018. And the message of the restoration of the Sabbath is thereby reinforced and confirmed by Almighty God Jesus Christ.

Here now is the form in which the Ten Commandments appear.

Table 1 – Front: the prescriptions

God presents himself

"I am Yahweh your God, who brought you out of the land of Egypt, out of the house of slavery ." (This includes all the elect rescued from sin and saved by the atoning blood shed by Jesus Christ; *the house of slavery* is sin; the imitated fruit of the devil).

1st Commandment: Catholic sin since 538, Protestant since 1843, and Adventist since 1994)

"Have no other gods before me ."

2nd Commandment: 1st ^{part}: Catholic sin since 538.

"Do not make for yourself a carved image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Do not bow down to them or serve them .

Table 1 – Back: The consequences

2nd Commandment: ^{2nd Part} .

*"... for I, Yahweh, your God, am a jealous God, visiting the iniquity of the fathers on the children to the **third and fourth** generation of those who hate me, (Catholics since 538; Protestants since 1843; Adventists since 1994) and showing mercy to **thousands** of those who love me and keep my commandments . (Seventh-day Adventists, since 1843; the latter, since 1994) .*

3rd commandment: broken by Catholics since 538, Protestants since 1843, and Adventists since 1994) ·

“ Do not take the name of YaHweh your God lyingly; for YaHweh will not hold him guiltless who takes his name lyingly .”

Table 2 – Front: prescription

4th Commandment: Its transgression by the Christian Assembly since 321 makes it the “ *devastating sin* ” of Dan. 8:13; *it has been transgressed by the Catholic faith since 538, and the Protestant faith since 1843. But it has been honored by the ^{Seventh}-day Adventist faith since 1843 and 1873.*

“ Remember the Sabbath day, to keep it holy. Six days you shall labor and do all your work. But the seventh day is the Sabbath of Yahweh your God. Do not do any work, you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your livestock, nor the stranger who is within your gates. For in six days Yahweh made heaven and earth, the sea, and all that in them is, and rested the seventh day. Therefore Yahweh blessed the Sabbath day and sanctified it .”

Table 2: Back: The consequences : These last six commandments have been transgressed by the Christian faith since 321; by the Catholic faith since 538; by the Protestant faith since 1843 , and by the Adventist faith " vomited " in 1994. But they are respected in the Seventh-day Adventist faith blessed by the Holy Spirit of Jesus Christ, since 1843 and 1873; the "last" ones since 1994 until 2030.

5th Commandment

“ Honor your father and your mother, so that your days may be long in the land that YaHWH your God is giving you. ”

6th Commandment

" ~~Thou shalt not kill~~. Do not commit murder ." (of the heinous crime type, murder or in the name of false religion)

7th Commandment

“ Do not commit adultery. ”

8th Commandment

“ Don't steal. ”

9th Commandment

“ Do not bear false witness against your neighbor .”

10th Commandment

“ Do not covet your neighbor's house; do not covet your neighbor's wife, nor his male servant, nor his female servant, nor his ox, nor his donkey, nor anything that is your neighbor's. ”

I close here this sublime and vitally important parenthesis.

Verse 7: *“ The first living creature was like a lion, the second living creature was like a calf, the third living creature had a face like a man, and the fourth living creature was like a flying eagle .”*

Let's say it right away, these are only symbols. The same message is presented in Ezek. 1:6 with variations in the description. There we find four identical animals, each with four different faces. Here, we still have four animals, but each has only one face, different in the four animals. These monsters are therefore not real, but their symbolic message is sublime. Each of them presents a standard of eternal universal life which concerns, as we have seen, God himself and his multidimensional universal creatures. The one who incarnated in his divine perfection, these four criteria of universal life, is Jesus Christ, in whom are found, the royalty and the strength of the *lion* according to Judg. 14:18; the spirit of sacrifice and service of the *calf*; the image of God of man; and the domination of the supreme celestial elevation of the *flying eagle*. These four criteria are found in all eternal universal celestial life. They constitute the standard that explains the success of the divine project opposed by rebellious spirits. And Jesus presented the perfect model to his apostles and disciples during his short earthly ministry; going so far as to wash the feet of his disciples, before delivering his body to the torture of crucifixion, to atone, in their place, like a "*calf*," for the sins of all his elect. Also, let each one examine himself to know if the abnegation of this standard of eternal life is in conformity with his nature, his aspirations and his desires. Such is the standard of the offer of salvation to be grasped or rejected.

Verse 8: "*The four living creatures each had six wings, and they were full of eyes around and within. They did not rest day and night, saying, 'Holy, holy, holy, is the Lord God Almighty, who was and is and is to come!'*"

Against the backdrop of the heavenly judgment, this scene illustrates principles perpetually applied in heaven and on earth by beings who remain faithful to God.

The celestial bodies of creatures from other worlds have no need for wings to move because they are not subject to the laws of the earthly dimension. But the Spirit adopts earthly symbols that man can understand. By attributing "*six wings*" to them, he reveals to us the symbolic value of the number 6, which becomes the number of the celestial character and that of the angels. It concerns the worlds that have remained without sin and the angels, of which Satan, the rebellious angel, was the first created. Since God has attributed the number "seven" to himself as his personal royal "seal," the number 6 can be considered the "seal," or in the case of the devil, the "mark," of his personality, but he shares this number 6 with the worlds that have remained pure and all the angels created by God, the good and the bad. Below the angel comes man, whose number will be "5," who is justified by his 5 senses, the 5 fingers of his hand, and the 5 toes of his toe. Below this is the number 4 of the universal character designated by the four cardinal points, North, South, East, and West. Below this is the number 3 of perfection, then 2 of imperfection, and 1 of unity, or perfect union. The eyes of the four living beings are "*all around and within*," and furthermore, "*in front and behind*." Nothing can escape the gaze of this celestial multidimensional universal life, which the divine Spirit probes in its entirety because its origin is within him. This teaching is useful because, on the present earth, because of the sin and wickedness of sinners, by keeping them "*within*" him, man can hide from other men his secret thoughts and his wicked plans directed against his neighbor. In the celestial life, such

things are impossible. Heavenly life is as transparent as crystal since wickedness was expelled from it, along with the devil and his evil angels, cast down to earth, according to Rev. 12:9, after Jesus' victory over sin and death. The proclamation of God's holiness is accomplished in its perfection (3 times: *holy*) by the inhabitants of these pure worlds. But this proclamation is not achieved in words; it is the perfection of their individual and collective holiness that proclaims in permanent works the perfection of the holiness of the God who created them. God reveals his nature and his name in the form quoted in Rev. 1:8: "*I am Alpha and Omega, says the Lord God, who is, who was, and who is to come, the Almighty .*" The expression "*who is, who was, and who is to come* " perfectly defines the eternal nature of the creator God. Refusing to call him by the name he gave himself, "YaHweh," men call him "the Eternal." It is true that God did not need a name, since being unique and without divine competitor, he does not need a name to distinguish him from other gods who do not exist. God nevertheless agreed to respond to the request of Moses whom he loved and who loved him. So he gave himself the name "YaHweh," which is translated by the verb "to be," conjugated in the third person singular of the Hebrew imperfect. This "imperfect" tense designates an accomplished that extends into time, therefore, a time broader than our future, the form "who is, who was, and who will be" perfectly translates the meaning of this Hebrew imperfect. The formula "*he who is, who was, and who is to come* " is therefore God's way of translating his Hebrew name "YaHweh", when he has to adapt it to Western languages, or any other than Hebrew. The part "and who is to come" designates the final Adventist phase of the Christian faith, established in God's plan by the decree of Dan. 8:14 since 1843. It is therefore in the flesh of the elect Adventists that the proclamation of the threefold holiness of God is accomplished. The divinity of Jesus Christ has often been contested, but it is incontestable. The Bible says on this subject in Heb. 1:8: "*But to the Son he said, Your throne, O God, is for ever and ever; a scepter of righteousness is the scepter of your kingdom; .*" And to Philip who asks Jesus to show him the Father, Jesus replies: "*Have I been so long time with you, and you have not known me, Philip? He who has seen me has seen the Father ; How do you say, 'Show us the Father?'*" (John 14:9)."

Verses 9-10-11: "*When the living creatures give glory and honor and thanks to him who sits on the throne, to him who lives forever and ever, the twenty-four elders fall down before him who sits on the throne and ~~worship~~ and worship him who lives forever and ever, and cast their crowns before the throne, saying: You are worthy, our Lord and our God, to receive the glory and the honor and the power; for you created all things, and by your will they exist and were created .*"

Chapter 4 ends with a scene of glorification of the Creator God. This scene shows that the divine requirement, "*fear God and give him glory ...*", expressed in the first angel's message of Rev. 14:7, was heard and well understood by the last chosen ones since 1843; but above all, by the chosen ones who remained alive at the time of the glorious return of Jesus Christ; because it is only for them that the Revelation Apocalypse was prepared and fully illuminated at the time chosen by God, that is, since the spring of 2018. The redeemed thus express in adoration and

praise, all their gratitude to Jesus Christ, the form in which the Almighty visited them to save them from sin and death, his wages. Unbelieving humanity believes only what it sees, like the apostle Thomas, and because God is invisible, it is condemned to ignore its extreme weakness, which makes it only a toy that he manipulates according to his divine will. It has at least the excuse, which will not justify it, of not having known God, an excuse that Satan does not have, since knowing God, he chose to enter into battle against him; it is hardly believable, but true, and it also concerns the bad angels who followed him. Paradoxically, the many different and even opposing fruits of free choice testify to the authentic and total freedom that God has given to his celestial and terrestrial creatures.

Revelation 5: The Son of Man

When he presented Jesus to the crowd, Pilate said, " *Behold the Man* ." It was necessary for God himself to come and take the form of flesh, so that " *the Man* " according to his heart and desires could appear. Death had struck the first couple of human beings, because of the sin of disobedience to God. As a sign of their new shameful state, God had made them discover their physical nakedness, which was only an outward sign of their inner spiritual nakedness. From this beginning, the first announcement of their redemption was made by giving them clothing made of animal skins. Thus was killed the first animal in human history; one might think that it was a young ram or a lamb because of the symbolism. 4,000 years later, the Lamb of God, who takes away the sins of the world, came to offer his legally perfect life to redeem the elect among humanity. This salvation offered in pure grace by God is therefore entirely based on the death of Jesus, which allows his chosen ones to benefit from his perfect justice; and at the same time, his death expiates their sins, of which he made himself the voluntary bearer. Since then, Jesus Christ has become the only name that can save a sinner on our entire earth, and his salvation has applied since Adam and Eve.

For all these reasons, this chapter 5, which is placed under the number " *Man* ," is dedicated to him. Not only does Jesus save his chosen ones by his atoning death, but he saves them by protecting them throughout their earthly journey. And it is for this purpose that he warns them of the spiritual dangers that the devil has placed in their path. His technique has not changed: as in the time of the apostles, Jesus speaks to them in parables, so that the world hears but does not understand; which is not the case for his chosen ones who, like the apostles, receive his explanations directly from him. His revelation "Revelation" remains

under this untranslated Greek name, this gigantic parable that the world must not understand. But for his chosen ones, this prophecy is indeed his "**Revelation**."

Verse 1: "*And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals .*"

On the throne stands God, and in his right hand, and therefore under his blessing, he holds a book written "*within and without .*" What is written "*within*" is the decrypted message reserved for his chosen ones, which remains closed and misunderstood by the people of the world who are enemies of God. What is written "*within*" is the encrypted text, visible but incomprehensible to the human multitude. The book of Revelation is sealed with "*seven seals .*" In this clarification, God tells us that only the opening of the "*seventh seal*" will allow it to be completely opened. For as long as there remains a seal to seal it, the book cannot be opened. The entire opening of the book will thus depend on the time set by God for the theme of the "*seventh seal* ." It will be mentioned as the "*seal of the living God*" in Rev. 7, where, designating the rest of the seventh day, his holy Sabbath, his restoration will be linked to the date 1843 which will therefore also be the time of the opening of the "*seventh seal*" which brings, into the pedagogy of the book, the theme of the "*seven trumpets*", so important for us, his chosen ones.

Verse 2: "*And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? .*"

This scene is a parenthesis in the montage of the prophecy. It is not in heaven, the context of the previous chapter 4, that the book of Revelation will have to be opened. The elect need it before the return of Jesus Christ, while they are exposed to the devil's traps. The power is in God's camp, and the powerful angel is the angel of YaHWéH, that is, God in his angelic form of Michael. The sealed book is extremely important and holy since it requires a very high dignity to break its seals and open it.

Verse 3: "*And no one in heaven, nor on earth, nor under the earth, was able to open the book, neither to look thereon. .*"

Written by God himself, the book cannot be opened by any of his heavenly or earthly creatures.

Verse 4: "*And I wept much, because no one was found worthy to open and to read the book, neither to look thereon. .*"

John is, like us, an earthly creature, and his tears express the dismay of humanity faced with the traps set by the devil. He seems to be saying to us: "Without revelation, who can be saved?" He thus reveals the high tragic degree of ignorance of its content, and its fatal consequence: double death.

Verse 5: "*And one of the elders said to me, Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book and to loose the seven seals thereof. .*"

The "*elders*" redeemed from the earth by Jesus are well placed to elevate the name of Jesus Christ above all living beings. They recognize in him the dominion that he himself declared to have received from the Father and the heavenly beings in Matt. 28:18: "*Jesus came and spoke to them, saying, 'All authority in heaven and on earth has been given to me .'*" It was by targeting his

incarnation in Jesus that God inspired Jacob, who, prophesying about his sons, said of Judah: " *Judah is a young lion. You have returned from the slaughter, my son! He bends his knees, he lies down like a lion, like a lioness: who will raise him up? The scepter will not depart from Judah, nor a ruler's staff from between his feet, until Shiloh comes, and the peoples obey him. He ties his donkey to the vineyard, and his donkey's colt to the best vine; He washes his garments in wine, and his clothing in the blood of grapes. His eyes are red with wine, and his teeth are white with milk* (Gen. 49:8-12). *The blood of grapes* will be the theme of the "vintage " announced in Rev. 14:17-20, which is also prophesied in Isaiah 63. Concerning the " *Root of David* ," we read in Isa. 11:1-5: " *Then a shoot will come out of the stump of Jesse, and a Branch will bear fruit from his roots. The Spirit of the Lord will rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and the fear of the Lord. He will breathe in the fear of the Lord; he will not judge according to appearance, nor answer according to hearsay. But with righteousness he will judge the poor and decide with equity for the meek of the earth. He will strike the earth with his word as with a rod, and with the breath of his lips he will slay the wicked. Righteousness will be the girdle of his loins, and faithfulness the girdle of his loins* ." Jesus' victory over sin and death, his wages, grants him the legal and legitimate right to open the book of Revelation, so that his chosen ones may be warned and protected against the deadly religious traps he has set, through the devil, in order to seduce unbelievers. The book will therefore be fully open at the time when the decree of Daniel 8:14 comes into force, that is, the first day of spring in the year 1843; even if its imperfect understanding will require reassessment over time, until 2018.

Verse 6: " *And I saw, in the midst of the throne and of the four living creatures and in the midst of the elders, a Lamb standing as if slain. It had seven horns and seven eyes, which are the seven Spirits of God sent out into all the earth.* "

the Lamb " in the midst of the throne " must be noted , for he is God in his multiform sanctification, being all at once the one Creator God, the Archangel Michael, Jesus Christ the Lamb of God, and the Holy Spirit or " *seven spirits of God sent out into all the earth* ." His " *seven horns* " symbolize the sanctification of his power and his " *seven eyes* " the sanctification of his gaze, which scrutinizes in depth the thoughts and actions of his creatures.

Verse 7: " *And he came and took the scroll out of the right hand of him that sat upon the throne.* "

This scene illustrates the words of Rev. 1:1: " **The Revelation of Jesus Christ, which God gave him to show to his servants what must soon take place** . *And he made it known by sending his angel to his servant John* ." This message is intended to tell us that the content of the **Revelation** will be unlimited since it is given by God, the Father, himself; and this by having placed upon it, all his blessing indicated by his " *right hand* ."

Verse 8: " *And when he had taken the scroll, the four living creatures and the twenty-four elders fell down before the Lamb, each having a harp and golden bowls full of odours, which are the prayers of saints.* "

Let us remember from this verse this symbolic key: " *golden bowls filled with incense, which are the prayers of the saints* ." All heavenly and earthly creatures, chosen by their faithfulness, prostrate themselves before *the "Lamb "* Jesus Christ to worship him. The " *harps* " symbolize the universal harmony of praise and collective worship.

Verse 9: " *And they sang a new song, saying, Thou art worthy to take the book, and to open its seals: for thou wast slain, and hast redeemed us to God by thy blood out of every tribe, and tongue, and people, and nation:* "

This " *new song* " celebrates deliverance from sin and, temporarily, the disappearance of the instigators of the revolt. For they will disappear forever only after the last judgment. The redeemed of Jesus Christ come from all origins, all colors and human races, " *from every tribe, language, people, and nation* "; which proves that the saving project is proposed solely in the name of Jesus Christ , in accordance with what Acts 4:11-12 declares: " *Jesus is the stone rejected by you builders, which has become the head of the corner. Neither is there salvation in any other; for there is no other name under heaven given among men, whereby we must be saved.* " **All** other religions are therefore illegitimate and diabolical illusory deceptions. Unlike false religions, the true Christian faith is organized by God in a logically coherent manner. It is written that God is no respecter of persons; His demands are the same for all his creatures, and the salvation he offered had a price that he himself came to pay. Having suffered for this redemption, he will save only those people whom he judges worthy of benefiting from his martyrdom.

Verse 10: " *You have made them a kingdom and priests to our God, and they will reign on the earth* ."

The kingdom of heaven preached by Jesus took shape. Receiving " *the right to judge* ," the elect are compared to kings according to Rev. 20:4. In their activities of the old covenant, the " *priests* " offered symbolic animal victims for sin. During the " *thousand years* " of heavenly judgment, the elect will also, through their judgment, prepare the last victims of a great universal sacrifice, which will destroy, at one time, all fallen heavenly and earthly creatures. The fire of the " *lake of fire of the second death* " will eliminate them on the day of the last judgment. It is only after this destruction that, regenerated by God, the renewed earth will receive the redeemed elect. It is only then that, with Jesus Christ, *the King of kings and Lord of lords* of Rev. 19:16, " *they will reign on the earth* ."

Verse 11: " *And I looked, and I heard the voice of many angels around the throne and the living creatures and the elders, and the number of them was ten thousand times ten thousand and thousands of thousands* ."

This verse presents us, together, with the three groups of spectators who witness the earthly spiritual battles. This time the Spirit clearly mentions the angels as a particular group whose numbers are very large: " *myriads of myriads and thousands of thousands* ." The Lord's angels are currently close combatants, placed at the service of his redeemed, his earthly elect, whom they guard, protect, and instruct in his name. On the front line, these first witnesses for God record the individual and collective history of life on earth.

Verse 12: “ *Saying with a loud voice, ‘Worthy is the Lamb who was slain to receive power and riches and wisdom and strength and honor and glory and blessing. ’*”

The angels assisted on earth in the ministry of their leader Michael, who stripped himself of all his divine powers to become the perfect Man who offered himself at the end of his ministry, as a voluntary sacrifice, in order to redeem the sins committed by his elect. At the end of his offer of grace, the elect resurrected and having entered into the promised eternity, the angels restore to the divine Christ of God all the attributes he had in Michael: " *power, riches, wisdom, strength, honor, glory, and praise.* "

Verse 13: “ *And every creature that is in heaven, and on earth, and under the earth, and on the sea, and all that is in them, I heard saying, Blessing, and honor, and glory, and dominion, to him that sitteth on the throne, and to the Lamb, for ever and ever! ’*”

God's creatures are unanimous. They all loved the demonstration of his love manifested by the gift of himself in Jesus Christ. God's plan is a glorious success. His selection of loving beings is accomplished. The verse takes the form of the first angel's message in Rev. 14:7: " *And he said with a loud voice, Fear God, and give glory to him; for the hour of his judgment has come; and worship him who made heaven and earth, the sea and the fountains of waters .* " The last selection made since 1843 was based on the understanding of this verse. And the elect heard and responded by restoring to the Christian faith the practice of the seventh-day rest practiced by the apostles and disciples of Jesus until its abandonment since March 7, 321. The Creator God was honored by the respect of the fourth commandment, which is dear to his heart. The result is a scene of heavenly glory where all his creatures, following to the letter the message of the first angel of Rev. 14:7, say: " *To him who sits on the throne, and to the Lamb, be praise and honor and glory and power forever and ever! ’* " Note that the words repeat, in reverse order, the words quoted by the angels in verse 13 above. Since his resurrection, Jesus has regained his heavenly life: " *his power, his riches, and his divine wisdom.* " On earth, his last enemies refused him " *the praise, honor, glory and power* " that were due to him as the creator God. Calling upon " *his strength* ," he finally conquered them all and crushed them beneath his feet. Also, filled with love and gratitude, together, his holy and pure creatures legitimately restore to him his subjects of glory.

Verse 14: “ *And the four living creatures said, Amen! And the elders came forward and worshipped .*”

The inhabitants of the pure worlds approve this restitution, saying: "Truly! It is true!" And the earthly elect redeemed by sublimated love prostrate themselves before their Almighty Creator God come to be incarnate in Jesus Christ.

Revelation 6: Actors, Divine Punishments and signs of the times of the Christian era

I recall the lesson given in Rev. 5: the book can only be opened when the "*seventh seal*" is removed. To effect this opening, Christ's chosen one must **absolutely** approve the practice of the seventh-day Sabbath; and this spiritual choice qualifies him to receive from God who approves it, his wisdom and his spiritual and prophetic discernment. Thus, without the text itself specifying it, the chosen one will identify the "*seal of God*" cited in Rev. 7:2, with the "*seventh seal*", which still closes the book of Revelation, and he will associate, with these two "*seals*", the seventh day sanctified to rest by God. Faith comes to make the difference between light and darkness. Thus, for anyone who does not approve of the sanctified Sabbath, prophecy will remain a closed, hermetic book. He may well recognize certain obvious subjects, but the vital and cutting revelations that make the difference between life and death, he will not understand them. The importance of the "*seventh seal*" will appear in Rev. 8:1-2 where the Spirit gives it the role of opening the theme of the "*seven trumpets* ." Now, it is precisely in the messages of these "*seven trumpets*" that God's plan will become clear. For the theme of the *trumpets* of Rev. 8 and 9 comes, in parallel, to complete the truths prophesied in the themes of the "*letters*" of Rev. 2 and 3; and of the "*seals*" of Rev. 6 and 7. The divine strategy is identical to that which he used to construct his prophetic revelation given to Daniel. Having been qualified for this function by my acceptance of the practice of the sanctified Sabbath and by his sovereign choice, the Spirit opened the book of his Revelations to me by unsealing the "*seventh seal* ." Let us now discover the identity of its "*seals* ."

Verse 1: “ *I saw when the Lamb opened one of the seven seals, and I heard one of the four living creatures say as with a voice of thunder, Come! ”*

This first " *living creature* " designates the royalty and strength of the " *lion* " of Rev. 4:7, according to Judg. 14:18. This *voice of thunder* is divine and *comes from the throne* of God in Rev. 4:5. It is therefore the Almighty God who speaks. The opening of each " *seal* " is an invitation that God addresses to me so that I see and understand the message of the vision. Jesus had already said to Philip: " *Come and see* " to encourage him to follow him.

Verse 2: " *I looked, and behold, a white horse. And he who sat on him had a bow, and a crown was given to him; and he went out conquering and to conquer* ."

The *white* indicates his perfect purity; the *horse* is the image of the chosen people he leads and teaches according to Jac. 3:3: " *If we put the bit in the horses' mouths so that they obey us, we also rule their whole body* "; his " *bow* " symbolizes the arrows of his divine word; his " *crown* " is " *the crown of life* " obtained by his martyrdom voluntarily accepted by him; his victory was resolved since his creation of the first face to face; no doubt this description is that of the Almighty God Jesus Christ. His final victory is certain because he has already, at Golgotha, conquered the devil, sin and death. Zechariah 10:3-4 confirms these images saying: " *My anger is kindled against the shepherds, and I will punish the goats; for YaHWéH of hosts visits his flock, the house of Judah, and he will make them like his glorious horse in the battle; from him shall come forth the corner, from him the nail, from him **the war bow** ; from him shall come forth all rulers together.* » The victory of the divine Christ was proclaimed by the « **sanctification of the seventh day** » of our weeks, from the creation of the world; the Sabbath, prophesying the rest of the « *seventh* » millennium, called « *thousand years* » in Rev. 20:4-6-7, into which, by his victory, Jesus will bring his elect for eternity. The establishment of the Sabbath from the foundation of the earthly world confirms this expression: « *gone forth conquering* ». The Sabbath is the prophetic sign announcing this divine and human victory against sin and the devil and as such, it is on it that God bases his entire program of « *sanctification* » that is, of what belongs to him and which he snatches from the devil.

Verse 3: " *When he opened the second seal, I heard the second living creature say, 'Come!'* """

The " *second living creature* " refers to the " *calf* " of the sacrifices of Rev. 4:7. The spirit of sacrifice animated Jesus Christ and his true disciples to whom he declared: " *If anyone wants to come after me, let him deny himself and take up his cross and follow me* ."

Verse 4: " *And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given to him a great sword.* "

The " *red* ," or " *fiery red* ," designates the sin encouraged by the chief Destroyer, Satan, in the image of " *Abaddon Apollyon* " of Rev. 9:11; " *fire* " being the means and symbol of destruction. He, too, leads his camp of evil composed of evil fallen angels and seduced and manipulated earthly powers. He is only a creature who " *receives* " from God " *power to take peace from the earth, so that they should kill one another* ." This action will be imputed to Rome, " *the harlot Babylon the great* " in Rev. 18:24: " *and because in her was found the blood of*

prophets and saints and of all who have been killed on the earth ." The " Destroyer " of faithful Christians is thus identified as well as his victims. The " sword " he receives designates the first of the *four terrible* divine punishments cited in Ezek. 14:21-22: " *Yes, thus says the Lord YaHWéH: Although I send against Jerusalem my **four terrible punishments** , the sword, the famine, the wild beasts and the pestilence, to exterminate from it man and beast, there will nevertheless be a remnant who escape, who will come out of it, sons and daughters ...*".

Verse 5: " *When he had opened the third seal, I heard the third living creature say, 'Come and see.' And I looked, and behold, a black horse, and his rider had a pair of scales in his hand .*"

The " *third living creature* " is " *man* " made in the image of God in Rev. 4:7. This character is fictitious, but he constitutes the second divine punishment for sin according to Ezek. 14:20. Acting against the food of men, this time it is *famine* . During our era, it will be imposed as much literally as spiritually. In both applications, it carries mortal consequences, but in its spiritual sense of deprivation of divine light, its direct consequence is the death of the " *second death* " reserved for the fallen, at the last judgment. The message of this third horseman can be summarized as follows: since man is no longer in the image of God, but in that of animals, I deprive him of what makes him live: his carnal food and his spiritual food. The scales are the symbol of justice, here that of God who judges the works of faith of Christians.

Verse 6: " *And I heard a voice in the midst of the four beasts saying, A measure of wheat for a penny, and three measures of barley for a penny; but do not harm the oil and the wine .*"

This voice is that of Christ, despised and frustrated by the infidelity of false believers. For the same price, we see a smaller quantity of wheat than barley . Behind this generous offer of barley lies a message of a very high spiritual level. Indeed, in Num. 5:15, the law presents an offering of " *barley* " to resolve a problem of *jealousy* felt by a husband towards his wife. So read in detail, in its entirety, this procedure described in verses 12 to 31 if you want to understand. In its light, I understood that God himself, *the Bridegroom* in Jesus Christ of the Assembly, his *bride* , is here filing a complaint for " *suspicion of jealousy* "; which will be confirmed by the mention of the " *bitter waters* " cited in the " *third trumpet* " in Rev. 8:11. In the procedure of Numbers 5, the woman had to drink dusty water, without consequence, if innocent but, becoming bitter if she is guilty, she will be struck by a curse. *The adultery* of the Bride was denounced in Rev. 2:12 (masked by the name *Pergamum*: transgressing marriage) and Rev. 2:22, and it will thus be confirmed again by a link established between the ^{3rd} *seal* and the ^{3rd} *trumpet* . Already, in Daniel, the same approach made "confirm" by Daniel 8, the Roman identity of the " *little horn* " of Dan. 7 presented as a "hypothesis". This paralleling of Daniel 2, 7 and 8 was the novelty that allowed me to prove the Roman identification; this for the first time since the existence of Adventism. Here, in the Apocalypse, things are presented in the same way. I demonstrate the parallel Christian era overview of the three main themes, letters, seals, and trumpets. And in Revelation, the theme of " *trumpets* " fulfills the same role as

Daniel 8 for the book of Daniel. These two elements provide evidence without which prophecy would offer only the " *suspicion* " that I called "hypothesis" in the study of Daniel. Thus, these words, " *suspicion of jealousy* " revealed in Num. 5:14, apply to God and the Assembly from Rev. 1 to Rev. 6; then with the opening of the book made possible by the identification of the " *seventh seal* " with the seventh-day Sabbath, the theme of Rev. 7, the Assembly's " *suspicion of adultery* " will be "confirmed" in the theme of " *trumpets* " and the chapters 10 to 22 that follow it. The Spirit thus gives, in chapter 7, the role of a customs post, where permission to enter must be obtained. In the case of Revelation, this authority is Jesus Christ, the Almighty God and Holy Spirit, himself. The access door is open to the one, he says, who " *hears my voice* " *who opens to me when I knock at his door* (the door of the heart), *and who sups with me and I with him* , " according to Rev. 3:20. " *The wine and the oil* " are the respective symbols of the blood shed by Jesus Christ and of the Spirit of God. Moreover, they are both used to heal wounds. The command given " *not to hurt them* " means that God chastises, but he still does so with a mixture of his mercy. This will not be the case for the " *seven last plagues* " of his " *wrath* " of the last earthly days according to Rev. 16:1 and 14:10.

Verse 7: " *When he had opened the fourth seal, I heard the voice of the fourth living creature saying, 'Come!'* " "

The " *fourth living creature* " is the "eagle " of the supreme celestial elevation. It announces the appearance of God's fourth punishment: mortality.

Verse 8: " *And I looked, and behold, a pale horse: and his name that sat on him was Death, and Hades followed with him. And power was given unto them over a fourth of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth .* " "

The announcement is confirmed, it is indeed " *death* , " but in its sense of mortality imposed in circumstantial punishments. Death has affected all of humanity since original sin, but here only " *a quarter of the earth* " is struck by it, " *by the sword, famine, mortality* " due to epidemic diseases, and " *wild beasts* " both animal and human. This " *quarter of the earth* " targets unfaithfully Christian Europe and the powerful nations that will emerge from it around the 16th^{century} : the two American continents and Australia.

Verse 9: " *When he had opened the fifth seal, I saw under the altar the souls of those who had been slain because of the word of God and because of the testimony they had held .* " "

These are the victims of the "bestial" actions committed in the name of the false Christian faith. It is taught by the Roman Catholic papal regime, already symbolized in Rev. 2:20, by *the woman Jezebel* to whom the Spirit imputes the action of *teaching* her servants or literally: " *her slaves* . " They are placed " *under the altar* ", therefore under the aegis of the cross of Christ which makes them benefit from his " *eternal justice* " (see Dan.9:24). As Rev.13:10 will indicate, the elect are martyr victims and never executioners, nor killers of human beings. The elect concerned in this verse, recognized by Jesus, imitated him even in death as martyrs: " *for the word of God and for the testimony which they had borne* ";

because true faith is active, never a simple falsely reassuring label. Their “*testimony*” consisted precisely in giving their lives for the glory of God.

Verse 10: “*And they cried with a loud voice, saying, How long, O Lord, holy and true, until you judge and avenge our blood on those who dwell on the earth?*”

Let not this image deceive you, for it is only their blood shed on the earth that cries out for vengeance in the ears of God, as did the blood of Abel killed by his brother Cain according to Gen. 4:10: “*And God said, What have you done? The voice of your brother's blood cries out to me from the earth.*” The true state of the dead is revealed in Ecc. 9:5-6-10. Apart from Enoch, Moses, Elijah, and the saints who were resurrected at the time of the death of Jesus Christ, the others have “*no part in anything that is done under the sun, for their mind and their memory are perished.*” “*There is no wisdom, nor device, nor knowledge in the grave for their memory is forgotten.*” These are the criteria inspired by God concerning death. False believers are victims of the false doctrines inherited from the paganism of the Greek philosopher Plato, whose opinion on death has no place in the Christian faith faithful to the God of truth. Let us give back to Plato what belongs to him and to God what belongs to him: the truth about all things, and let us be logical, because death is the absolute opposite of life, and not a new form of existence.

Verse 11: “*A white robe was given to each of them, and it was said to them that they should rest yet for a little season, until their fellow servants and their brethren, who should be killed as they were, should be fulfilled.*”

The “*white robe*” is the symbol of the purity of the martyrs that Jesus first wore in Rev. 1:13. The “*white robe*” is the image of his imputed righteousness in the time of religious persecution. The time of the martyrs goes from the time of Jesus until 1798. At the end of this period, according to Rev. 11:7, “*the beast that ascends from the bottomless pit*,” symbol of the French Revolution and its atheistic terrors of 1793 and 1794, will put an end to the persecutions organized by the monarchy and Catholic papism, themselves designated as “*the beast that ascends from the sea*” in Rev. 13:1. After the revolutionary massacre, religious peace will be established in the Christian world. We read again: “*And it was said to them that they should rest yet for a little season, until their fellow servants and their brethren, who should be killed as they were, should be fulfilled.*” The rest of the dead in Christ will continue until his final glorious return. Assuming that the message of this “*fifth seal*” is addressed to Protestants persecuted by the Catholic papal inquisition of the “*Thyatira*” era, the time of putting the elect to death will cease because of the French revolutionary action which will soon, between 1789 and 1798, destroy the aggressive power of the coalition of the papacy and the French monarchy. The “*sixth seal*” which will open will therefore concern this French revolutionary regime which Rev. 2:22 and 7:14 call “*great tribulation*.” In the doctrinal imperfection which characterizes it, the Protestant faith will also be a victim of the intolerance of the atheistic revolutionary regime. It is by its action that the number of those who were to be put to death will be reached.

Verse 12: “ *I looked when he opened the sixth seal, and there was a great earthquake; and the sun became black as sackcloth of hair, and the whole moon became like blood.* ”

The " *earthquake* " given as a sign of the hour of the " *6th seal* " allows us to place the action on Saturday, November 1, ¹⁷⁵⁵, around 10 a.m. Its geographical center was the highly Catholic city of Lisbon, in which were located 120 Catholic churches. God thus indicated the targets of his anger that this " *earthquake* " also prophesied in spiritual image. The prophesied action will be fulfilled in 1789 with the uprising of the French people against their monarchy; God having condemned it as well as its ally Roman Catholic papism, both struck to death in 1793 and 1794; dates of the revolutionary "two Terrors." In Rev. 11:13 the French revolutionary action is compared to an " *earthquake* ." By being able to date the actions cited, the prophecy becomes more precise. "... *the sun became black as sackcloth of hair* ", on May 19, 1780, and this phenomenon experienced in North America received the name "dark day". It was a day without any sunlight which also prophesied the action carried out by French revolutionary atheism against the light of the written word of God symbolized here by the " *sun* "; the Holy Bible was burned in auto-da-fé. " *The whole moon became like blood* ", at the end of this dark day, the thick clouds revealed the moon in a pronounced red color. With this image, God confirmed the fate reserved for the papal-royal camp of darkness, between 1793 and 1794. Their blood was to be abundantly shed by the sharp blade of the revolutionary guillotine.

Note: In Rev. 8:12, by striking " *a third of the sun, a third of the moon, and a third of the stars* ," the message of the " *fourth trumpet* " will confirm the fact that the victims of the revolutionaries will be the true elect and the fallen rejected by God in Jesus Christ. This also confirms the meaning of the message of the " *fifth seal* " that we have just seen. It is indeed through the action of atheism that the final killings of the faithful elect will be accomplished.

Verse 13: “ *And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs when shaken of a mighty wind.* ”

This third sign of the times, this time celestial, was literally fulfilled on November 13, 1833, visible from all over the USA between midnight and 5 a.m. But like the previous sign, it announced a spiritual event of unimaginable magnitude. Who could have counted the number of these stars that fell in the shape of an umbrella across the entire expanse of the sky from midnight until 5 a.m.? This is the image that God gives us of the fall of Protestant believers in 1843, the date when they fell victim to the decree of Dan. 8:14 which came into force. Between 1828 and 1873, the action of the river "Tigris" (Dan. 10:4), the name of the man-killing beast, is thus confirmed in Dan. 12:5 to 12. In this verse the " *fig tree* " represents the faithfulness of God's people, except that this faithfulness is called into question by the image of the " *green figs* " thrown to the earth. Likewise, the Protestant faith was welcomed by God with reservations and provisional conditions, but contempt for William Miller's prophetic messages and rejection of the restoration of the Sabbath caused its fall in 1843. It is through this refusal that the " *fig* " remained " *green* ," refusing to ripen by accepting God's light, it will die. It will remain in this status, fallen from the Lord's grace until the

time of his glorious return in 2030. But beware, through its rejection of the latest lights, since 1994, official Adventism has become, " *it too* ," a " *green fig* " destined to die twice.

Verse 14: " *The heavens departed as a scroll is rolled up; and every mountain and island were moved out of their places.* "

This earthquake is this time universal. At the hour of his glorious appearance, God will shake the earth and all that it contains, men and animals. This action will occur at the time of the " *seventh of the seven last plagues of the wrath of God* ," according to Rev. 16:18. This will be the hour of the truly chosen ones' resurrection, " *the first* ," that of the " *blessed* ," according to Rev. 20:6.

Verse 15: " *The kings of the earth, the nobles, the captains, the rich, the powerful, every slave and every free man, hid in the caves and in the rocks of the mountains.* "

When the Creator God appears in all his glory and power, no human power can stand, and no shelter can protect his enemies from his righteous wrath. This verse indicates: God's justice terrorizes all guilty categories of humanity.

Verse 16: " *And they said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:* "

It is the Lamb himself who sits on the divine throne, but at this hour it is no longer the slain Lamb who presents himself to them, it is the " *King of kings and Lord of lords* " who comes to crush his enemies of the last days.

Verse 17: " *For the great day of his wrath is come, and who shall be able to stand?* "

The challenge is to " *subsist* ," that is, to survive after God's just intervention.

Those who can " *stand* " in this terrible hour are those who were going to die, in accordance with the plan of the Sunday decree mentioned in Rev. 13:15, according to which, the observers of the holy divine Sabbath were to be annihilated on the earth. The terror of those who were going to kill them, revealed in the previous verse, is explained. And thus those who will be able to stand on the day of the glorious return of Jesus Christ will be the theme of Rev. 7, in which God will reveal to us part of his plan concerning them.

-day Adventism **sealed with the seal of God: the Sabbath**

Verse 1: “ *After this I saw four angels standing on the four corners of the earth, holding the four winds of the earth, so that the wind would not blow on the earth, nor on the sea, nor on any tree.* ”

These " *four angels* " are the heavenly angels of God engaged in a universal action symbolized by the " *four corners of the earth* ." The " *four winds* " symbolize universal wars, conflicts; they are thus " *held back* ," prevented, blocked, resulting in universal religious peace. " *The sea* ," symbol of Catholicism, and " *the earth* ," symbol of the Reformed faith, are at peace with each other. And this peace also concerns " *the tree* ," the image of man as an individual. History teaches us that this peace was imposed by the weakening of papal power, crushed by French national atheism, between 1793 and 1799, the date when Pope Pius VI died while imprisoned in the Citadel prison in Valence-sur-Rhône, where I was born and reside. This action is attributed to " *the beast that ascends from the bottomless pit* " in Rev. 11:7. It is also called the " *4th trumpet* " in Rev. 8:12. After it, in France, the imperial regime of Napoleon I symbolized by " *an eagle* " in Rev. 8:13, will maintain its authority over the Catholic religion rehabilitated by the Concordat.

Verse 2: “ *And I saw another angel ascending from the east, having the seal of the living God. And he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, and said ,*

The " *rising sun* " referred to God visiting, in Jesus Christ, his earthly flock in Luke 1:78. The " *seal of the living God* " appears in the heavenly camp of Jesus Christ. With a " *loud voice* " that confirms his authority, the angel issues an order to the universal demonic angelic powers that have received God's authorization " *to do harm* ," to " *the earth* " and " *the sea* ," that is, to the Protestant faith and the Roman Catholic faith. These spiritual interpretations do not preclude a literal application that will concern " *the earth, the sea, and the trees* " of our creation; which would be difficult to avoid with the use of nuclear weapons at the time of the " *sixth trumpet* " of Rev. 9:13-21.

Verse 3: “ *Do not harm the earth, nor the sea, nor the trees, until we have sealed the servants of our God on their foreheads.* ”

This detail allows us to situate the beginning of the sealing of the elect from the spring of 1843 to the fall of 1844. It was after October 22, 1844, that the first Adventist, Captain Joseph Bates, was sealed by individually adopting the seventh-day Sabbath rest. He would soon be imitated, progressively, by all his Adventist brothers and sisters of the time. The sealing began after October 22, 1844, and it would continue for the "*five months*" prophesied in Rev. 9:5-10; "*five months*" or 150 actual years according to the day-year code of Ezek. 4:5-6. These 150 years were prophesied for religious peace. The peace established favored the proclamation and universal development of the "Seventh-day Adventist" message, represented today in all Western countries and everywhere else where it has been possible. The Adventist mission is universal, and as such, it depends exclusively on God. It therefore has nothing to receive from other Christian denominations and must, to be blessed, rely solely on the inspiration given by Jesus Christ, its heavenly Head of heads, who gives the understanding of reading the "holy Bible"; the Bible, the written word of God which represents his "*two witnesses*" in Rev. 11:3. Begun in 1844, the time of peace guaranteed by God will cease in the fall of 1994 as the study of Rev. 9 will demonstrate.

Important note about the "seal of God": The Sabbath alone is not sufficient to justify its role as the "*seal of God*." The sealing implies that it be accompanied by the works prepared by Jesus for his saints: the love of truth **and prophetic truth**, and the witness of the fruit presented in 1 Cor. 13. Many who keep the Sabbath without meeting these criteria will abandon it when the threat of death for its observance appears. The Sabbath is not inherited; it is God who gives it to the elect, as a sign **that it belongs to them**. According to Ezek. 20:12-20: "*And I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord who sanctifies them.../...Sanctify my Sabbaths, and let them be a sign between me and you, that they might know that I am the Lord your God.*" Without contradicting what has just been said, but rather to confirm it, we read in 2 Tim. 2:19: "*Nevertheless, the solid foundation of God stands, having this seal: The Lord knows those who are his; and: Whoever names the name of the Lord, let him depart from iniquity.*"

Verse 4: "*And I heard the number of them which were sealed: one hundred and forty-four thousand, of all the tribes of the children of Israel:*"

The apostle Paul demonstrated in Rom. 11, with an image, that converted pagans are grafted onto the root of the patriarch Abraham, to whom the Jews claim to be descended. Saved by faith, like him, these converted pagans spiritually extend the 12 tribes of Israel. Carnal Israel, whose sign was circumcision, fell, delivered to the devil, for its rejection of the Messiah Jesus. The Christian faith, which fell into apostasy since March 7, 321, is also a spiritual Israel that has fallen since that date. Here, God presents us with an authentic spiritual Israel blessed by him since 1843. This is the one who carries the universal mission of Seventh-day Adventism. And already, the number, "*144,000*," cited, deserves an explanation. It cannot be taken literally, because having compared Abraham's posterity to the "*stars of heaven*," the number seems much too small. For the Creator God, numbers speak as much as letters. It is then that we must understand that the term "*number*" in this verse should not be interpreted as a numerical quantity, but as a

spiritual code that designates a religious behavior that God blesses and sets apart (that he sanctifies). Thus " 144,000 " is explained as follows: $144 = 12 \times 12$, and $12 = 7$, the number of God + 5, the number of man = covenant between God and man. The cube of this number is the symbol of perfection and its square, that of its surface. These proportions will be those of the New Jerusalem described in Rev. 21:16 in a spiritual code. The term " *thousand* " that comes next symbolizes an innumerable multitude. In fact, " 144,000 " means a multitude of perfect redeemed men who make a covenant with God. This reference to the tribes of Israel should not surprise us because God did not abandon his project despite the successive failures of his alliances with men. The Jewish model presented since the exodus from Egypt did not extend to Christ without reason. And through its Christian truth and respect for all its commandments, including that of the Sabbath in particular, and its restored moral, health, and other ordinances, God finds, in faithful dissident Adventism of the last days, the model of Israel conforming to his ideal. Let us add that in the text of the 4th^{commandment}, God says about the Sabbath to his Chosen One: " *You have six days to do all your work ... but the 7th^{is} the day of YaHWéH, your God.*" It turns out that 6 days of 24 hours total 144 hours. We can thus deduce that the 144,000 sealed are faithful observers of this divine ordinance. Their lives are punctuated by this respect for the six days authorized for their secular works. But on the 7th^{day} they honor the sanctified rest object of this commandment. The spiritual character of this "Adventist" Israel will be demonstrated in verses 5 to 8 which follow. The names of the Hebrew patriarchs cited are not those who composed carnal Israel. Those whom God has selected are there only to carry a hidden message in the justification of their origin. As with the names of the " *seven assemblies* ", those of the " *twelve tribes* " carry a double message. The simplest is revealed by their translation. But the richest and most complex rests on the declarations made by each mother when she justifies giving a name to her child.

Verse 5: " *Of the tribe of Judah, twelve thousand were sealed; of the tribe of Reuben, twelve thousand; of the tribe of Gad, twelve thousand;* "

For each name, the number " *twelve thousand sealed* " means: a multitude of men allied with God sealed by the Sabbath.

Judah : Praise to YaHweh; maternal words of Gen. 29:35: " *I will praise YaHweh .*"

Reuben : See a son; maternal words from Gen. 29:32: " *Yahweh has seen my humiliation* "

Gad : Happiness; maternal words from Gen. 30:11: " *What happiness!* "

Verse 6: " *of the tribe of Asher, twelve thousand; of the tribe of Naphtali, twelve thousand; of the tribe of Manasseh, twelve thousand;* "

For each name, the number " *twelve thousand sealed* " means: a multitude of men allied with God sealed by the Sabbath.

Asher : Happy; maternal words of Gen. 30:13: " *How happy I am!* "

Naphtali : Struggling; maternal words from Gen. 30:8: " *I have fought divinely against my sister and I have won .*"

Manasseh : Forget: fatherly words of Gen. 41:51: “ *God has made me forget all my troubles .*”

Verse 7: “ *of the tribe of Simeon, twelve thousand; of the tribe of Levi, twelve thousand; of the tribe of Issachar, twelve thousand;* ” For each name, the number “ *twelve thousand sealed* ” means: a multitude of men allied with God sealed by the Sabbath.

Simeon : Hear: Motherly words from Gen. 29:33: “ *Yahweh heard that I was not loved .*”

Levi : Attached: maternal words from Gen. 29:34: “ *This time my husband will attach himself to me .*”

Issachar : Wages: maternal words of Gen. 30:18: “ *God has given me my wages .*”

Verse 8: “ *Of the tribe of Zebulun, twelve thousand; of the tribe of Joseph, twelve thousand; of the tribe of Benjamin, twelve thousand sealed.* ”

For each name, the number “ *twelve thousand sealed* ” means: a multitude of men allied with God sealed by the Sabbath.

Zebulun : Dwelling: maternal words of Gen. 30:20: “ *This time my husband will live with me .*”

Joseph : He removes (or he adds): maternal words of Gen. 30:23-24: “ *God has removed my reproach... / (... may YaHWéH add another son to me)* ”

Benjamin : Son of the Right Hand: maternal and paternal words of Gen.35:18: “ *And when she was about to give up her soul, for she was dying, she called his name Ben-oni (Son of my sorrow) , but his father called him Benjamin (Son of the Right Hand).*”

These 12 names, and maternal and paternal words, express the experience lived by the last assembly of Adventists selected by God; “ *the bride prepared* ” for her Husband Christ in Rev. 19:7. Under the last name presented, that of “ *Benjamin* ,” God prophesies the final situation of his Chosen One threatened with death by rebellious men. The change of name imposed by the father, Israel, prophesies the intervention of God in favor of his elect. His glorious return reverses the situation. Those who were going to die are glorified and taken up to heaven where they join Jesus Christ, the all-powerful and glorious Creator God. The expression “Sons of the right hand” takes on its full prophetic meaning: the right hand was the Chosen One, or last spiritual Israel, and her sons, the redeemed elect who compose it. Also, they are the sheep placed at the right hand of the Lord (Matt. 25:33).

Verse 9: “ *After this I looked, and behold, a great multitude, which no man could number, from every nation, and from every tribe, and from every people, and from every language, stood before the throne and before the Lamb, clothed in white robes, and palm branches in their hands.* ”

This “ *great multitude, which no one could number* ” confirms the spiritually coded symbolic character of the “ *numbers* ” “144,000” and “12,000” cited in the preceding verses. In addition, an allusion is made to Abraham's posterity by the expression: “ *no one could number them* ”; as with “ *the stars of heaven* ” which God had shown him, saying: “ *so shall your posterity be .*” Their origins are multiple, *from every nation, every tribe, every people, and every*

language, and from every era. However, the theme of this chapter particularly targets the last Adventist message with its universal character given by God. They wear " *white robes* " because they were ready to die as martyrs, being condemned to death by a decree promulgated by the last rebels according to Rev. 13:15. The " *palm branches* " held in their hands symbolize their victory against the camp of sinners.

Verse 10: " *And they cried with a loud voice, saying, Salvation to our God who sits on the throne, and to the Lamb.* "

The action evokes the context of the glorious return of Jesus Christ, in parallel with the description of the reactions of the rebel camp described in Rev. 6:15-16. Here, the words spoken by the saved elect are the absolute opposite of those of the rebels. Far from frightening them, the return of Christ rejoices them, reassures them, and saves them. The question posed by the rebels " *Who can stand?* " receives its answer here: the Adventists who have remained faithful to the mission that God has entrusted to them until the end of the world, at the risk of their lives, if necessary. This fidelity is based on their attachment to the respect of the holy Sabbath sanctified by God from the foundation of the world, and their love shown for his prophetic word. This is all the more so since they now know that the Sabbath prophesies the great rest of the seventh millennium into which, victorious after Jesus Christ, they will be able to enter by receiving the eternal life promised in his name.

Verse 11: " *And all the angels stood around the throne and the elders and the four living creatures, and fell on their faces before the throne before God,* "

The scene presented to us evokes the entry into God's great heavenly rest. We find the images of chapters 4 and 5 which deal with this theme.

Verse 12: " *Saying, Amen! Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be to our God for ever and ever. Amen!* "

Happy with this beautiful end to the experience of earthly salvation, the angels express their joy and gratitude to the God of goodness who is our Creator, theirs, ours, the one who took the initiative in redeeming the sins of the earthly elect, by coming to be incarnate in the weakness of human flesh, to suffer there an atrocious death demanded by his justice. These multitudes of invisible eyes have followed all the phases of this plan of salvation and they have marveled at the sublime demonstration of God's love. The first word they pronounce is " *Amen!* Truly! It is true! For God is the God of truth, be he True. The second word is " *the praise* " was also the first name of the 12 tribes: " *Judah* " = Praise. The third word is " *the glory* " and God is rightly attached to his glory because he will recall it in Rev. 14:7 to demand it, as the unique creator God, from those who have claimed his salvation since 1843. The fourth word is " *wisdom* ." The study of this document aims to make it discoverable by all his elect. This divine wisdom exceeds our imagination. Subtlety, mind games, everything is there in divine format. In fifth comes " *thanksgiving* ." This is the religious form of thanksgiving which is accomplished in *holy words and works*. In sixth comes " *honor.* " *This is what the rebels have most frustrated God with. They treated him with contempt by contesting his revealed will. On the contrary, the elect have given him, to the*

extent of their possibility, the honor that is legitimately due to him. In seventh and eighth come " *power and strength* ." These two compelling things were necessary to overthrow the tyrants of the earth, to crush the arrogant rebels while they still ruled the earth. Without this *power and strength* , the last chosen ones would have died like so many other martyrs during the Christian era.

Verse 13: " *And one of the elders answered and said unto me, What are these which are arrayed in white robes? and where came they from?* " "

The question posed aims to reveal to us the particularity of the symbol of the " *white robes* " in relation to the " *white* " garments of Rev. 3:4 and the " *fine linen* " which designates, in Rev. 19:8, " *the righteous works of the saints* " of the " *prepared bride* " of the last times, that is, the faithful Adventism of the final time ready for its rapture to heaven.

Verse 14: " *I said to him, 'My lord, you know.'* And he said to me, 'These are they who came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb.' "

The " *white robes* " being worn by certain old men, John can, in fact, hope for a response from one of them. And the expected response comes: " *These are those who come from the great tribulation* ", that is, the chosen ones, victims and martyrs of religious wars and atheism as the " *5th seal* " revealed to us, in Rev. 6:9-11: " *A white robe was given to each of them, and it was said to them that they should rest for a little while longer, until their fellow servants and their brethren, who were to be killed as they were, should be fulfilled.* " In Rev. 2:22, the " *great tribulation* " refers to the massacre of the atheistic French revolutionary regime carried out between 1793 and 1794. In confirmation, in Rev. 11:13, we read: " *...seven thousand men were killed in the earthquake* "; " *Seven* " for religious, and " *thousand* " for multitude. The French Revolution is like an earthquake that also kills servants of God. But this " *great tribulation* " was only a first form of this accomplishment. Its second form will be accomplished by the " *6th trumpet* " of Rev. 9, a subtlety of the montage in Rev. 11 will reveal this fact. Multitudes of unfaithful Christians will be put to death during the Third World War, which the " *6th trumpet* " symbolizes and confirms. But since 1843, God has been selecting the elect whom he sanctifies, and the last ones he sets apart are too precious in his eyes to be destroyed. He is preparing them for the final testimony in the history of earthly salvation; a testimony of fidelity that they will give him by remaining faithful to his seventh-day Sabbath, even when threatened with death by the rebel camp. This final test of God's plan is revealed in the message delivered at " *Philadelphia* " in Rev. 3:10 and Rev. 13:15 (decree of death). For God, intention is worth action, and to the extent that, put to the test, they accept the risk of death, they are assimilated by him into the group of martyrs and are thus given the " *white robe* " of true martyrs. They will escape death only because of the saving intervention of Jesus Christ. In this final trial, after the second " *great tribulation* ," through the testimony of their faithfulness, they will, in turn, " *wash their robes and make them white in the blood of the Lamb* " by remaining faithful until the death with which they will be threatened. At the end of this final trial of faith, the number of those who were thus to die as martyrs will be complete and the mortal " *rest* " of the martyred saints of the " *fifth seal* " will end with their resurrection.

Since 1843 and especially since 1994, the work of sanctification undertaken by God has made useless the death of the true elect who remained alive and faithful until the hour of his return and the end of the time of grace which precedes it makes it even more useless.

Verse 15: “ *Therefore they are before the throne of God, and serve him day and night in his temple. And he who sits on the throne will dwell among them.* ”

We understand that for God, this kind of chosen ones represents a particularly high elite. He will grant them special honors. In this verse, the Spirit uses two tenses, the present and the future. The verbs conjugated in the present tense “ *they are* ” and “ *serve him* ” reveal the continuity of their behavior in their body of flesh which is the temple of God who dwells in them. And this action will be extended in heaven after their rapture by Jesus Christ. In the future tense, God gives his response to their faithfulness: “ *He who is on the throne will pitch his tent over them* ” for eternity.

Verse 16: “ *They will hunger no more, they will thirst no more, and the sun will not light them, nor any heat.* ”

These words mean for the elect Adventists of the end that they were “ *hungry* ” because they were deprived of food and “ *thirsty* ” because they were deprived of water by their torturers and jailers. “ *The fire of the sun* ,” whose “ *heat* ” is intensified in the fourth of the seven last plagues of God, will have burned them and made them suffer. But it was also by the fire of the pyres of the papal inquisition, the other kind of “ *heat* ,” that the martyrs of the “ *fifth seal* ” were consumed or tortured. The word “ *heat* ” also concerns the fire of conventional and atomic weapons used in the context of the *sixth trumpet* . The survivors of this last conflict will have passed through the fire. These things will never happen again in the eternal life which the elect, alone, will enter.

Verse 17: “ *For the Lamb who is in the midst of the throne will feed them and lead them to living fountains of waters, and God will wipe away every tear from their eyes.* ”

“ *The Lamb* ” is, in fact, also the Good Shepherd who will shepherd his beloved sheep. His divinity is again affirmed here by his position “ *in the midst of the throne* .” His divine power leads his elect “ *to the fountains of the waters of life* ,” a symbolic image of eternal life. And targeting the final context in which, upon his return, his last elect will be in tears, he “ *will wipe away every tear from their eyes* .” But tears have also been the share of all his mistreated and persecuted elect throughout the history of the Christian era, often until their last breath.

Note : Despite the deceptive appearances observed in our time of 2020, in which true faith seems to have disappeared, God prophesies the conversion and salvation of “multitudes” coming from all racial, ethnic and linguistic origins of the earth. It is a real privilege that he gives to his elect to know that, according to Rev. 9:5-10, the time of universal religious understanding and peace has been programmed by him for only “150” years (or *five* prophetic months) between 1844 and 1994. This distinctive criterion of the true elect is cited by the Spirit in his message of Rev. 17:8: “ *The beast that you saw was, and is not. It must ascend out of the bottomless pit and go into destruction. And those who dwell on the earth, whose names have not been written in the book of life from the*

foundation of the world, will be amazed when they see the beast , because it was, and is not, and is yet to be. The truly chosen ones will not be amazed when they see the things God has announced to them through his prophetic word come to pass .

Revelation 8: The First Four Trumpets

The first four punishments of God

Verse 1: “ *When he opened the seventh seal, there was silence in heaven for about half an hour.* ”

The opening of the " *seventh seal* " is extremely important, because it authorizes the complete opening of the book of Revelation, " *sealed with seven seals* " according to Rev. 5:1. The silence that marks this opening gives the action an exceptional solemnity. It has two justifications. The first is the idea of the rupture of the relationship between heaven and earth, caused by the abandonment of the Sabbath on March 7, 321. The second is explained thus: by faith, I identify this " *seventh seal* " with the " *seal of the living God* " of chapter 7, which designates, in my opinion, the holy Sabbath sanctified by God from the foundation of the world. He recalled its importance by making it the subject of the fourth of his ten commandments. And there, I discovered, proofs that reveal its extreme importance for God, our sublime Creator. But already in the Genesis account, I noticed that the seventh day was presented separately in chapter 2. The first six days are dealt with in chapter 1. Moreover, the seventh day is not closed, like the previous ones, by the formula " *there was evening and morning* ." This particularity is justified by its prophetic role of the seventh millennium of God's saving plan. Placed under the sign of the eternity of the elect redeemed by the blood of Jesus Christ, the seventh millennium is itself like a day without end. In confirmation of these things, in its presentation in the Hebrew Bible, the Torah, the text of the fourth commandment is separated from the others and preceded by a sign that requires a time of respectful silence. This sign is the Hebrew letter "Pe" and thus isolated, marking a break in the text, it takes the name "petuhot." The Sabbath rest of the seventh day therefore has every justification for being marked by God in a particular way. Since the spring of 1843, it has caused the loss of the traditional Protestant faith, heir to the Catholic "Sunday." And since the same ordeal, but in the autumn of 1844, it has become again the sign of belonging to God that Ezek. 20:12-20 gives it: " *I also gave them my Sabbaths as a sign between me and them, so that they might know that I am YaHweh who sanctifies them.../...Sanctify my Sabbaths, and let them be a sign between me and you, that they might know that I am YaHweh, your God.* " It is only through him that the chosen one can then enter into the secret of God and discover the precise program of his revealed project.

That said, in chapter 8, God evokes chains of messages of curse. This leads me to look at the truth of the Sabbath from the aspect of the curses that its abandonment, by Christians since March 7, 321, has engendered in chains during the Christian era. This is what the following verse will confirm by linking the

theme of the Sabbath to the " *seven trumpets* ", symbols of the "seven divine punishments" that will strike the Christian infidelity of March 7, 321.

Verse 2: “ *And I saw the seven angels who stand before God, and to them were given seven trumpets.* ”

The first of the privileges obtained by the sanctification of the seventh-day Sabbath , itself sanctified by God, is to understand the meaning it gives to the theme of the " *seven trumpets* ." By the form of the approach given to it, this theme fully opens the intelligence of the elect. For it provides proof of the accusation of the " *sin* " cited in Dan. 8:12 against the Christian Assembly, by God. Indeed, these "seven punishments" would not be inflicted by God if this sin did not exist. Moreover, in the light of Leviticus 26, these punishments are justified by hatred of his commandments. In the old covenant, God had already adopted the same principle, to punish the iniquity of unfaithful and corrupt carnal Israel. The creator and legislator God who does not change, gives us here a beautiful proof. The two covenants are subject to the same requirements of obedience and fidelity.

Access to the theme of the " *trumpets* " will allow us to demonstrate the successive condemnations of all Christian religions: Catholic, Orthodox, Protestant since 1843, but also Adventists since 1994. It also reveals the universal punishment of the " *sixth trumpet* " which will strike them together before the end of the time of grace. We can thus measure its importance. The " *seventh trumpet* " linked to the return of Christ, that is, the direct action of God, will be treated separately, like the Sabbath, in chapter 11, then it will be largely developed in chapters 18 and 19.

Of the last 17 centuries since 321, or more precisely 1709 years, 1522 years were marked by curses caused by the transgression of the Sabbath until its restoration scheduled for the year 1843 in the decree of Dan. 8:14. And from this date of its restoration until the return of Jesus Christ in 2030, the Sabbath offered its blessing for only 187 years. The Sabbath therefore did more harm to unfaithful men than good to the faithful elect. The curse prevails and this theme therefore has its place in this chapter 8 which presents the divine curses.

Verse 3: “ *And another angel came and stood at the altar, having a golden censer: and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne.* ”

In Daniel 8:13, after citing " *the desolating sin* ," the saints in the vision referred to the " *daily* " which concerned the " *unchangeable* " heavenly " *priesthood* " of Jesus Christ, according to Heb. 7:23. On earth, since 538, the papal regime has taken it away from him according to Dan. 8:11. In 1843, reconciliation with Jesus Christ requires its restitution. This is the purpose of the theme we are addressing in this verse 3 which opens heaven and shows us Jesus Christ in his symbolic role as heavenly high priest intercessor for the sins of his elect, and them alone. Keep in mind that on earth, between 538 and 1843, this scene and this role are parodied and usurped by the activity of the Roman Catholic popes who succeed one another in time, continually defrauding God of his legitimate supreme sovereign right.

Because it is presented in this chapter 8 and because it ceased at the same time as the abandonment of the Sabbath, this theme of the intercession of Jesus Christ is also presented to us under the aspect of the curse of the cessation of this intercession for the Christian multitudes who were unconscious victims of the pagan Roman "day of the sun"; this, even and especially, after its misleading and seductive change of name: "Sunday": day of the Lord. Yes, but of which lord? Alas! The one below.

Verse 4: “ *The smoke of the incense ascended with the prayers of the saints from the angel's hand before God.* ”

The " *scents* " that accompany " *the prayers of the saints* " symbolize the pleasant odor of Jesus Christ's sacrifice. It is his demonstration of love and faithfulness that makes the prayers of his elect pleasing to his divine judgment. It is important to note in this verse the importance of the association of the words " *smoke* " and " *prayers of the saints* ." This detail will be used in Rev. 9:2 to designate the prayers of false Protestant Christians, since the new situation established in 1843.

What God is referring to in this verse is the situation that prevailed between the apostolic era and the cursed date of March 7, 321. Before the abandonment of the Sabbath, Jesus received the prayers of the elect and interceded on his behalf for them. This is a pedagogical image that signifies that the vertical relationship between God and his elect is maintained. It will be so as long as they testify to fidelity to his person and his teaching of truth, that is, until 321. In 1843, the priesthood of Jesus will *resume* all its blessed activity in favor of the Adventist elect saints. However, between 321 and 1843, reformers benefited from his grace, like those of the time of *Thyatira* .

Verse 5: “ *And the angel took the censer, and filled it with fire of the altar, and cast it into the earth. And there were voices, and thunderings, and lightnings, and an earthquake.* ”

The action described is visibly violent. It is that of Jesus Christ at the end of his intercessory ministry when the time of grace comes to an end. The role of the " *altar* " ends, and " *fire* ," an image of the atoning death of Jesus Christ, is " *cast upon the earth* ," exacting punishment from those who have underestimated him, and for some, despised him. The end of the world marked by the direct intervention of God is evoked here by the key formula revealed in Rev. 4:5 and Exo. 19:16. The overview of the Christian era ends with this "Adventist" advent of Jesus Christ.

As with the Sabbath, the theme of the heavenly intercession of Jesus Christ is presented in terms of the curse of his judgment between 321 and 1843. The saints who question the Spirit about him in Dan. 8:13 had good reason to want to know the time when the " *everlasting* " priesthood would be taken up by Jesus Christ.

Note : Without calling into question the previous interpretation, a second explanation makes perfect sense. In this second interpretation, the end of the theme of the intercession of Jesus Christ can be linked to the date of March 7, 321, the moment when the abandonment of the Sabbath by Christians led God to enter into a wrath that would be atoned for by Western Christianity, by means of

the " *seven trumpets* " that come from verse 6 that follows. This double explanation is all the more justified since the abandonment of the Sabbath has consequences until the end of the world, in 2030, the year when, by his glorious visible return, Jesus Christ will forever remove from the Roman papal regime and its last American Protestant supporter, their false claim to serve and represent him. Jesus will then resume his title of " *Head* " of the Church usurped by the papacy. Indeed, unlike the faithful elect, the fallen unfaithful Christians will ignore the decree of Dan. 8:14 and its consequences until the end of the world; which justifies their terror when Jesus returns according to the teaching of Rev. 6:15-16. Before 2030, the first six " *trumpets* " will be fulfilled between 321 and 2029. By the " *sixth trumpet* ", the last warning punishment before the final extermination, God punishes the rebellious Christians very severely. After this sixth punishment, he will organize the conditions of the last universal test of faith and in this context, the revealed light will be proclaimed and known to all survivors. It is in the face of a demonstrated truth that the elect and the fallen will then, by their free choice, advance before a threat of death towards their final fate which will be: eternal life for the elect, definitive and absolute death for the fallen.

Verse 6: " *And the seven angels who had the seven trumpets prepared to sound.* "

From this verse, the Spirit offers us a new overview of the Christian era, taking as its theme the " *seven trumpets* " or "seven successive punishments" distributed throughout the Christian era since March 7, 321, the year in which " *sin* " was officially and **civilly** established. I recall that in the prologue of Revelation 1, " *the voice* " of Christ is itself already compared to the sound of a " *trumpet* ." This instrument used to warn the people of Israel carries within itself all the meaning of the revelation of Revelation. The warning warns against the traps set by the enemy.

Verse 7: " *The first sounded, and there came hail and fire mingled with blood, and they were cast upon the earth: and a third of the earth was burned up, and a third of the trees were burned up, and all green grass was burned up.* "

First punishment : it was carried out between 321 and 538, by various invasions of the Roman Empire by so-called "barbarian" peoples. I particularly remember the people of the "Huns" whose leader Attila rightly called himself the "scourge of God." A scourge that set part of Europe ablaze: northern Gaul, northern Italy, and Pannonia (Croatia and western Hungary). His motto, oh how famous! "Where my horse goes, the grass does not grow again." His actions are perfectly summarized in this verse 7; nothing is missing, everything is there. " *Hail* " is the symbol of the devastation of crops and " *fire* " that of the destruction of consumable materials. And of course, " *blood thrown on the earth* " is the symbol of human lives killed with violence. The verb " *cast* " indicates the anger of the creator, lawgiver, and savior God who inspires and directs the action after " *casting fire from the altar* " in verse 5.

In parallel, in Lev. 26:14-17, we read: " *But if you will not listen to me and do not do all these commandments, but will despise my statutes and abhor my judgments, so that you will not do all my commandments but will break my covenant, then this is what I will do to you: I will send terror, consumption, and a*

fever upon you, so that your eyes will fail and your soul will ache. And you will sow your seed in vain, and your enemies will eat it. I will set my face against you, and you will be defeated before your enemies; those who hate you will rule over you, and you will flee when no one pursues you. ”

Verse 8: “ *The second sounded, and something like a great **mountain burning** with fire was thrown into the sea; and a third of the sea became blood. ”*

Second punishment : the key to these images is in Jer. 51:24-25: “ *I will repay Babylon and all the inhabitants of Chaldea all the evil they have done in Zion before your eyes, says YaHweh. Behold, I am against you, O destroying mountain, says YaHweh, You who destroy the whole earth! I will stretch out my hand against you, I will roll you down from the rocks, **and I will make you a burning mountain.** ”* It is in this verse 8 that the Spirit evokes the Roman papal regime under its symbolic name of “ *Babylon* ” which will appear in the form “ *Babylon the great* ” in Rev. 14:8, 17:5 and 18:2. “The fire” fits her personality, evoking both the one that will consume her at the return of Christ and the last judgment, and the one she uses to inflame with hatred those who approve of and support her: the European monarchs and their Catholic peoples. Here as in Daniel, “ *the sea* ” represents the humanity concerned by the prophetic coverage; the humanity of anonymous peoples who essentially remained pagan despite the apparent Christian conversions achieved. The first consequence of the establishment of the papal regime, in 538, is to attack peoples in order to convert them by armed military force. The word “ *mountain* ” designates a powerful geographical difficulty. It is the one that is appropriate to define the papal regime which, enemy of God, is nevertheless raised by his divine will; this in order to give a hardening to the religious life of the infidel Christians translated by persecutions, sufferings and deaths among them and the outside peoples of different religions. Forced religion is a novelty due to the transgression of God's holy Sabbath. It is responsible for the unnecessary massacres of forced conversions carried out by Charlemagne and the orders for the Crusades against the Muslim peoples launched by Pope Urban II; all things prophesied in this “ *second trumpet* .”

Verse 9: “ *And a third of the creatures that were in the sea, which had life, died, and a third of the ships were destroyed . ”*

The consequences are universal and will last until the end of the world. The words “ *sea* ” and “ *ships* ” will find their meaning in the clashes with the Muslims of the Mediterranean Sea, but also with the African and South American peoples where the imposed conquering Catholic faith will give rise to horrible massacres of the indigenous populations.

At the same time, we read in Lev. 26:18-20: “ *If, despite this, you do not listen to me, I will punish you seven times more for your sins. I will break the pride of your power, **I will make your heaven like iron** , and your earth like bronze. Your strength will be exhausted in vain, your land will not yield its produce, **and the trees of the earth will not yield their fruit.** ”* In this verse, God announces a religious hardening which in the Christian era is accomplished by the passage of Rome from paganism to papism. Let us note the interest that on the

occasion of this change, the Roman domination abandons the "Capitol" to install the papacy in the Lateran Palace located precisely on the "Caelius", that is, the sky. The hard papal regime confirms the prophesied religious hardening. The fruit of the Christian faith is changed. The gentleness of Christ is replaced by aggression and cruelty; and fidelity for the truth is transformed into infidelity and zeal for religious lies.

Verse 10: “ *The third sounded, and there fell a great star from heaven, burning like a torch, and it fell upon a third of the rivers and upon the fountains of waters.* ”

Third punishment : The evil engendered intensifies and reaches its peak towards the end of the Middle Ages. The progress of mechanical printing favors the publication of the Holy Bible. By reading it, the elect discover the truths it teaches. It thus justifies the role of the " *two witnesses* " that God gives it in Rev. 11:3: " *I will give to my two witnesses the power to prophesy, clothed in sackcloth, for a thousand two hundred and sixty days .* " Favoring its own religious dogmas, the Catholic faith relies on the Bible only to justify the names of the saints that it has its subjects worship. For the possession of a Bible is condemned by it and it exposes the possessor to torture and death. It is the discovery of biblical truth that justifies the image given in this verse: " *And there fell a great star from heaven, burning like a torch .* " Fire still sticks to the image of Rome symbolized this time by a " *great burning star* " like the " *great burning mountain* ." The word " *star* " reveals its claim to " *lighten the earth* " religiously according to Gen.1:15; and this in the name of Jesus Christ, to whom it claims to be the image of the true " *torch* ," light-bearer to which it is compared in Rev.21:23. It is still as " *great* " as at its beginnings, but its persecutory fire has increased, passing from the state of " *burning* " to that of " *burning* ." The explanation is simple, denounced by the Bible, its anger is all the greater as it is forced to openly oppose God's chosen ones. Which according to Rev.12:15-16 forces it to move from the strategy of the cunning and deceptive " *serpent* ," to that of the openly persecuting " *dragon* ." Her adversaries are not only the peaceful and docile elect of God, there is also and above all in front of her, a false Protestantism, more political than religious, because it ignores the orders given by Jesus Christ and taking up arms, it kills, massacres as much as the Catholic camp. The " *third of the rivers* " that is, a part of the populations of Christian Europe, suffers the Catholic aggression as well as " *the springs of waters* ". The model of these springs of waters is God himself according to Jer. 2:13: " *For my people have committed two sins: they have forsaken me, the fountain of living waters, and hewed out for themselves cisterns, broken cisterns, that can hold no water.* " In the plural, in this verse, the Spirit designates by " *the springs of waters* " the elect formed in the image of God. John 7:38 confirms, saying: " *He who believes in me, as the Scripture has said, rivers of living water will flow from his belly.* " » This expression also points to the practice of infant baptism, which from birth, without being consulted, receives a religious label that will make them the subjects of an unchosen religious cause. As they grow up, they will one day take up arms and kill opponents because their religious label demands it of them. The Bible condemns this principle because it

states: " *Whoever believes and is baptized will be saved, but whoever does not believe will be condemned* (Mark 16:16)."

Verse 11: " *The name of that star is Wormwood; and a third of the waters became wormwood; and many men died from the waters, because they were made bitter.* "

In contrast to the pure, thirst-quenching water that designates the Bible, the written word of God, Catholic teaching is compared to " *wormwood* ," a bitter, toxic, and even deadly beverage; this is justified since the final outcome of this teaching will be the fire of the " *second death of the last judgment* ." A part, " *a third* " of men, is transformed by the Catholic or falsely Protestant teaching received. " *The waters* " are both men and biblical teaching. In the 16th^{century} , armed Protestant groups misused the Bible and its teaching, and in the image of this verse, men are killed by men and by false religious teaching. This is because both men and religious teaching have become bitter. By declaring that the " *waters had become bitter* ," God provides an answer to an accusation of " *suspicion of jealousy* " that has remained pending since Rev. 6:6 in the *3rd seal* . He confirms, at the time when his written word comes to do so, the accusation of adultery that he has been bringing against the Assembly since March 7, 321, which preceded the time of the religiously officialized adultery named Pergamum in Rev. 2:12 for 538.

At the same time, we read in Lev. 26:21-22: " *If you resist me and refuse to listen to me, I will punish you seven times more according to your sins. I will send wild animals among you, which will rob you of your children and destroy your livestock and make you few in number; and your ways will be desolate.* " The parallel study of Lev. 26 and the *third trumpet* of Revelation reveals the judgment that God passes on the beginning of the time of the Reformation. His true elect remain peaceful and resigned, accepting death or captivity as true martyrs. But apart from their sublime example, he sees only cruel " *beasts* " who confront each other, most often out of personal pride, and who kill men with the ferocity of carnivorous wild beasts. This idea will take shape in Rev. 13:1 and 11. This is the culmination of the time when, in the norm of **affliction**, the Chosen One is led " *into the wilderness* " (= trial) in Rev. 12:6-14 with the biblical " *two witnesses* " written of God in Rev. 11:3. The intolerant reign of the papacy prophesied for 1260 years will come to an end.

Verse 12: " *The fourth sounded, and a third of the sun was struck, and a third of the moon, and a third of the stars, so that a third of them was darkened, and the day did not shine for a third of its length, and the night likewise.* "

Fourth punishment : The Spirit here depicts the " *great tribulation* " announced in Rev. 2:22. In symbols, he reveals its effects to us: in part, " *the sun* ," symbol of God's light, is struck. Also, in part, " *the moon* ," symbol of the religious camp of darkness, which in 1793 concerned hypocritical Catholics and Protestants, is also struck. Under the symbol " *stars* ," a part of the Christians called *to enlighten the earth* is also individually struck. Who then can thus strike the true and false Christian religious light? Answer: the ideology of atheism, considered the great light of the time. Its light eclipses all others. The writers who write books on this subject are highly regarded and themselves called

"enlightenment," such as Voltaire and Montesquieu. Yet, this light first destroys human lives in a chain, shedding blood in torrents. After the heads of King Louis XVI and his wife Marie-Antoinette, those of practicing Catholics and Protestants fell in turn under the guillotines of the revolutionaries. This act of divine justice does not justify atheism; but the end justifies the means, and God can only bring down tyrants by opposing them with a superior tyranny, more powerful and stronger. " *Power and might* " belong to the Lord in Rev. 7:12.

At the same time, we read in Lev. 26:23-25: " *If these punishments do not correct you and you resist me, I will also resist you and strike you seven times more for your sins. I will bring the sword against you, which will avenge my covenant* ; when you gather together in your cities, I will send the pestilence among you, and you will be delivered into the hands of the enemy. " " *The sword which will avenge my covenant* " is indeed the role that God gave to the French national atheist regime by delivering to it the heads guilty of spiritual adultery committed against him. Like the plague in the verse, this atheist regime set in motion a principle of mass execution such that the executioners of the day before became the victims of the next day. According to this principle, this infernal regime seemed to have to engulf all humanity in death. This is why God will give it the name " *abyss* ," the " *beast that rises from the abyss* ," in Rev. 11:7 where he develops his theme. This is because in Gen. 1:2, this name designates the earth without life, without form, chaotic and which in the long term, the systematic destruction undertaken by the atheist regime would reproduce. As an example, we find the fate of the Catholic and monarchist Vendée renamed "Avenged" by the revolutionaries whose plan was to make it a desolate and uninhabited land.

Verse 13: " *And I looked, and I heard an eagle flying through the midst of heaven, saying with a loud voice, Woe, woe, woe to the inhabitants of the earth, because of the other voices of the trumpet of the three angels which are about to sound!* "

The French Revolution produced its murderous effects but it achieved the goal desired by God. It put an end to religious tyranny, and after it, tolerance was imposed. This is the moment when, according to Rev. 13:3, the Catholic " *beast of the sea* " was " *wounded to death but healed* " because of the powerful authority of the Napoleonic " *eagle* ", presented in this verse, who rehabilitated it by his Concordat. "... *an eagle flying in the midst of heaven* " symbolizes the height of the domination of Emperor Napoleon I. ^{He} extended his domination over all the European peoples and failed against Russia. This choice offers us great precision on the dating of the events, the period 1800 to 1814 is thus suggested. The enormous consequences of this reign constitute a solid benchmark which thus justifies the arrival on the pivotal date of Daniel 8:14, 1843. This important regime in the history of the country of France becomes, for God, the bearer of a terrible announcement, since after it, the universal Christian faith will enter the time when it will be struck by God by three great " *woes* ." Repeated three times, it is the perfection of " *woe* "; this is because, entering the year 1843, as Rev. 3:2 teaches, God requires Christians, who claim the salvation of Jesus Christ, to finally complete the Reformation begun in 1170, the date when Pierre Valdo fully restored biblical truth, and to produce " *perfect works* "; this perfection being

required in Rev. 3:2 and by the decree of Daniel 8:14. The consequences of its entry into force appear here in the form of three great "woes" that we will now study separately. I would also like to point out that what makes this period of religious peace, paradoxically, a great "woe" is the legacy of French national atheism that permeates and will, until the end of the world, permeate Western human minds. This will not help them to accomplish the reforms required by God from 1843. But already, the "sixth seal" of Rev. 6:13 had illustrated the first of these "woes" by the image of a "fall of stars" compared to "green figs", thus not having accepted the complete spiritual maturation required by God from 1843. And the celestial sign of God's warning was given on November 13, 1833, parallel to the suggested time of the announcement of the three great "woes" of the verse studied.

In his revelation, the Spirit evokes the expression "inhabitants of the earth" to designate the humans targeted by the three great prophesied "woes". Being cut off from God and separated by their unbelief and sin, the Spirit binds them to "the earth". In contrast, Jesus refers to his true, faithful elect as "citizens of the kingdom of heaven"; their homeland is not "the earth" but "heaven", where Jesus has "prepared a place" for them, according to John 14:2-3. Thus, every time the expression "inhabitants of the earth" is used in Revelation, it is to refer to rebellious humanity separated from God in Jesus Christ.

Revelation 9: The 5th and 6th Trumpets

The “ first ” and “ second great misfortune ”

The 5th Trumpet : The “ ^{First} Great Woe ” for Protestants (1843) and Adventists (1994)

Note : At first reading, this theme of the “ 5th trumpet ” presents in symbolic images the judgment that God brings upon the Protestant religions that have fallen into disgrace since the spring of 1843. But it brings additional teachings that confirm the prophetic announcements given to our Seventh-day Adventist sister, Mrs. Ellen Gould White, whom Jesus had chosen as his messenger. Her prophetic work particularly illuminated the time of the last final test of faith; her predictions will be confirmed in this message. But what our sister did not know is that a third Adventist waiting period was programmed by God to test the Seventh-day Adventist Church itself. Certainly, this third waiting period did not take the public development of the two previous ones, but the magnitude of the new revealed truths attached to it compensates for this apparent weakness. This is why, having been tested by Jesus Christ between 1983 and 1991 in Valence-sur-Rhône, France, and on the island of Mauritius, after its rejection of its last prophetic lights, official institutional teaching Adventism was “ vomited ” by the Savior of souls in 1994, a date constructed by the use of the prophetic “ five months ” of verses 5 and 10 of this chapter 9. This is why, in second reading, this figurative judgment made by the Lord against the various aspects of the Protestant faith applies to institutional Seventh-day Adventism which fell into apostasy, in turn, by a refusal of divine prophetic light; this, despite the warnings given by Ellen G. White in the chapter “the refusal of the light” of her book addressed to Adventist teachers “The Evangelical Ministry”. In 1995, the official alliance of Adventism with Protestantism confirmed the righteous judgment prophesied by God. It is worth noting that both falls have the same cause: the rejection and contempt for the prophetic word proposed by God, by a servant whom he chose for this task.

“ Woe ” is the hour of evil whose instigator and inspirer is Satan, the enemy of Jesus and his chosen saints. The Spirit will reveal to us in imagery what becomes of a disciple of Jesus Christ when he is rejected by him to be delivered to the devil; which then constitutes a truly great “ woe .”

Verse 1: “ *The fifth sounded, and I saw a star fall from heaven to earth. To it was given the key to the bottomless pit.* ”

A “ fifth ,” but great warning is addressed to Christ's elect set apart since 1844. “ *The star that fell from heaven* ” is not “ *the star Absinthe* ” from the previous chapter which did not “ *fall* ”, “ *on there land* ”, but “ *on THE rivers And THE sources of waters* ”. It is that of the “ *Sardis* ” era where Jesus recalls that he “ *holds the seven stars in his hands* ”. For his “ *works* ” declared “ *imperfect* ”, Jesus threw to the ground, the “ *star* ” of the Protestant messenger.

The Adventist trial was marked in the spring of 1843 by the end of a first expectation of the return of Jesus Christ. A second expectation of this return

ended on October 22, 1844. It was only at the end of this second trial that God gave the overcomers the knowledge and practice of his holy Sabbath of Saturday. This Sabbath then took on the role of the " *seal of God* " which is cited in verse 4 of this chapter 9. The sealing of his servants therefore began after the end of the second trial, in the autumn of 1844. The idea is as follows: the expression " *which had fallen* " targets the date of spring 1843, the end of the decree of Dan. 8:14 and the end of the first Adventist trial, in opposition to that of autumn 1844 which marks the beginning of the sealing of the victorious elect and that of the theme of this " *5th trumpet* ", whose purpose for God is to reveal the fall of the Protestant faith and that of Adventism which will make an alliance with him after 1994, the end of the " *five months* " prophesied in verses 5 and 10. Thus, while the "five months" of this theme begin in the autumn of 1844, the context of the beginning of the sealing, as the main subject, the faith Protestantism " *had fallen* " before this date, in the spring of 1843. We can then see how precisely divine revelation respects accomplished historical facts. The two dates 1843 and 1844 each have a specific role attached to them.

Abandoned by Jesus who delivers it to the devil, the Protestant faith fell into the Catholic " *pit* " or " *depths of Satan* " that the Reformers themselves denounced at the time of the Reformation in Rev. 2:24. Subtly, by saying that it falls " *on the earth* ", the Spirit confirms the identity of the Protestant faith symbolized by the word " *earth* " which recalls its exit from Catholicism called " *sea* " in Rev. 13 and 10:2. In the message of " *Philadelphia* ", Jesus presents " *doors* " that are open or closed. Here, a key opens a very different path for them since it gives them access to the " *abyss* ", symbolizing the disappearance of life. It is the hour when, for them, " *light becomes darkness* " and " *darkness becomes light* ". Adopting as their inheritance the principles of republican philosophical thought, they lose sight of the real holiness of the faith purified by the blood of Jesus Christ. Let us note the precision " *was given to him* ". The One who thus gives to each according to his works is Jesus Christ the divine Judge. For he is also the keeper of the keys; " *the key of David* " for the blessed elect in 1873 and 1994, according to Rev. 3:7, and " *the key of the bottomless pit* " for the fallen of 1843 and 1994.

Verse 2: " *And she opened the bottomless pit. And there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.* "

The Protestant faith changes master and destiny, and its works are also changed. It thus accedes to the unenviable fate of having to undergo the destruction of the last judgment by the " *fire* " of the " *second death* " which will be evoked in Rev. 19:20 and 20:10. Taking the image of " *a lake of fire and brimstone* " this " *fire* " of the last judgment will be a " *great furnace* " which threatens the transgressors of the commandments of God since their proclamation on Mount Sinai according to Exo. 19:18: " *The mountain of Sinai was completely on a smoke, because the Lord descended on it in fire; **this smoke rose like the smoke of a furnace** , and the whole mountain shook violently.* " The Spirit then uses the cinematographic technique called "flashback", the return in time, which reveals the works carried out while, still alive, the fallen served the devil. The

word " *smoke* " here has a double meaning: that of the fire of " *the great furnace* " about which we read in Rev. 14:11: " *And the smoke of their torment ascends forever and ever; and they have no rest day or night, who worship the beast and his image, and whoever receives the mark of his name ,*" but also that of the " *prayers of the saints* " according to Rev. 5:8, here, those of the false saints. For abundant religious activity manifested by prayers justifies these words that Jesus addresses to him in *Sardis* , in 1843: " *You pass for being alive; and you are dead .*" Dead, and twice dead, since the death suggested is " *the second death* " of the " *last judgment* ." This religious activity deceives everyone except God and his elect whom he enlightens. This widespread deception is "intoxication" as the modern world says. And it is indeed the idea of intoxication that the Spirit suggests by the image of " *smoke* " which spreads in " *the air* " to the point of obscuring " *the sun* ." If the latter is the symbol of the true divine light, that of " *the air* " designates the reserved domain of the devil, called " *the prince of the power of the air* " in Eph. 2:2, and whom Jesus calls " *the prince of this world* " in John 12:31 and 16:11. In the world, the purpose of intoxication is to mask truths which must remain secret. On the religious level, it is the same thing: the truth is only for the elect. The multiplication of Protestant groups has indeed had the effectiveness of masking the existence of the Seventh-day Adventist faith; this until 1995 when they welcomed it into their ranks for its " *great misfortune* ." In this new spiritual situation, they will be victims of the *second death* that will transform the surface of the earth into a burning *furnace* . The message is terrifying, and it is understandable that God did not offer it in plain language. It is reserved for the elect so that they may understand the fate they have escaped.

Verse 3: " *And out of the smoke came locusts upon the earth: and unto them was given power, as the scorpions of the earth have power.* "

symbolized by " *smoke* " come from the mouths and minds of fallen Protestants, therefore men and women symbolized by " *locusts* " because of their great number. It was indeed multitudes of human creatures who fell in 1843 and I remind you, in 1833, ten years earlier, the Lord had given an idea of this multitude by "the fall of the stars" accomplished on the night of November 13, 1833 between midnight and 5 a.m., according to historical eyewitness testimony. Once again, the expression " *on the earth* " carries the double meaning of terrestrial extension and Protestant identity. Who appreciates ravaging and devastating " *locusts* "? Not farmers, and God does not appreciate believers who betray him and work with the adversary to destroy his harvest of the elect, which is why this symbol is applied to them. Then, in Ezekiel 2, this short chapter of 10 verses, the word " *rebel* " is cited 6 times to designate the Jewish " *rebels* " *whom God treats as " thorns, thistles and scorpions .*" Here, this term " *scorpion* " concerns the Protestant rebels. In verse 3, the allusion to its power prepares the use of a most important subtle symbol. The power of " *scorpions* " is to fatally sting their victims with the sting of their " *tail* ." And this word " *tail* " takes on in divine thought a fundamental meaning revealed in Isaiah 9:14: " *the prophet who teaches lies is the tail* ." Animals use their " *tails* " to chase and whip flies and other parasitic insects that annoy them. Here we find the image of the false " *prophetess Jezebel* ." who spends his time castigating and making God and his deluded

unfaithful servants suffer. The practice of voluntary flagellation to atone for sin is, moreover, part of the teachings of the Catholic faith. In Rev. 11:1, the Spirit confirms this comparison by using the word " *reed* " to which the key Isaiah 9:14 gives the same meaning as the word " *tail* ". This image of the papal church also applies, since 1844, to fallen Protestant believers who have become prophets for God who teach lies, that is, false prophets. The suggested word " *tail* " will be clearly quoted in verse 10.

The construction of the 3rd ^{Adventist} waiting room **(this time, from the seventh day)**

Verse 4: “ *And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree: but only those men which have not **the seal of God in their foreheads** .* ”

These " *locusts* " do not devour the greenery, but they are harmful to men who are not protected by the " *seal of God* ." This mention of the " *seal of God* " confirms the context of the period covered already in Rev. 7. The messages are therefore parallel, chapter 7 concerning the sealed elect and chapter 9, the abandoned fallen. I recall that according to Matt. 24:24, it is impossible to seduce a genuine elect. The false prophets therefore seduce each other.

The precision, " ***the seal of God on the forehead*** ," indicates the beginning of the sealing of God's chosen Adventist servants, namely, October 23, 1844. The detail is mentioned just before the quotation of the prophetic " *five months* " period in the following verse; a duration of 150 real years which will be based on this date.

Verse 5: “ *And it was given them power not to kill them, but to torment them **five months** : and their torment was as the torment of a scorpion when it strikes a man.* ”

God's message brings together in its image actions accomplished in different times; which confuses and makes difficult the pictorial interpretation. But this technique being understood and received, the message becomes very clear. This verse 5 was the basis of my announcement of the return of Jesus Christ in 1994. We find there the precious prophetic " *five months* " which, beginning in 1844, make it possible to establish the date 1994. However, to realize God's plan, I absolutely had to link to this date the glorious return of Jesus Christ. Thus, partially blinded by a precision of the text which would have made this hope impossible, I persevered in the direction intended by my Creator. Indeed, the text specifies: " *it was given to them, not to kill them, but to torment them for five months* ." The precision " *not to kill them* " did not allow to include the theme of the " ^{6th} *trumpet* ", a monstrous killer war, in the time covered by the " ^{5th} *trumpet* "; the time of 150 real years. But in his time, William Miller was already partially blinded to accomplish an action willed by God: to discover an error allowing to revive the hope of the return of Christ for the autumn of 1844; a false error, since

the initial calculations establishing the spring of 1843 are confirmed today in our latest calculations. The will and the power of God are sovereign and fortunately for his elect, nothing and no one can hinder his project. The fact is that this error of announcement led official Adventism to testify, in 1991, to an attitude of contempt towards a hope of the return of Jesus Christ announced for 1994. And the worst for Adventists is to have been deprived of the last prophetic light which illuminates, in its entirety, the 34 chapters of the books Daniel and Revelation, as everyone can have proof today by reading this document. In doing so, they are also deprived of the other new insights that God has given me since the spring of 2018 concerning his law and concerning the return of Christ, who will return, we now know, in the spring of 2030; and this on new bases separate from the prophetic construction of Daniel and Revelation. Between 1982 and 1991, for me, the *five months* were linked to the activity of false prophets which were to continue until the return of Jesus Christ. Convinced by this reasoning, which is moreover justified, I did not see the restriction of time imposed by the prohibition "*on killing* ." And at that time, the date 1994 represented the year 2000 of the true birth of Jesus Christ. I add that no one before me has identified the cause of my error; which confirms an accomplishment in accordance with the will of God. Let us now turn our attention to the precision "*but to torment them for five months* ." The formula is extremely misleading because the "*torment* " referred to is not suffered by the victims during the prophesied "*five months* ." The "*torment* " to which the Spirit refers will be inflicted on the fallen at the final judgment, where it will be caused by the burnings of the "*lake of fire* ," the punishment of the "*second death* ." This "*torment* " is announced in the third angel's message of Rev. 14:10-11, which the previous verse evoked by citing "*the smoke* " of "*their torment* "; a message that Adventists know well since it constitutes an element of their universal mission. Knowing in advance the fall of this official Adventism, subtly, the Spirit says in this message, " He *also* will drink of the wine of the wrath of God, poured out without mixture into the cup of his indignation, and he will be tormented with fire and brimstone in the presence of the holy angels and the Lamb ." This precision "*him too* " targets, successively, the Protestant faith, then the official unfaithful Adventism rejected in 1994 by Jesus Christ himself. Since that date, in confirmation of his curse, this new "*rebel* " has joined the ecumenical alliance which brings together Catholics and Protestants already cut off from God. But before the fall of official Adventism, the formula "*him too* " applied to the fallen Protestants, because having fallen in 1844, they would henceforth share the fate of Catholics, Orthodox and false Jews. In fact, "*him too* " concerns all non-Catholics who honor the Catholic Church of Rome, by entering into its ecumenical alliance, and by honoring the ordinances of Constantine I : his Sunday and natal "day of the sun" (Christmas on December 25). By choosing the singular form "*him too* ," rather than its plural form "they too," the Spirit reminds us that religious choice is an individual choice that makes the individual responsible, justified, or guilty toward God, and not the community; like "*Noah, Daniel, and Job who would save neither sons nor daughters* " according to Ezek. 14:18.

The Torments of the Second Death of the Last Judgment

Verse 6: “ *In those days people will seek death, but will not find it; they will desire to die, but death will flee from them.* ”

The ideas follow one another very logically. Having just mentioned the “ *torments of the second death* ,” the Spirit prophesies in this verse 6, about the days of its application, which will come at the end of the 7th ^{millennium} , targeted by the expression “ *in those days* .” He then reveals to us the particularities of this final punishment, fearful to the highest degree. “ *Men will seek death, but they will not find it; they will desire to die, and death will flee from them* .” What human beings are unaware of is that the resurrection body of the wicked will have characteristics very different from those of current carnal bodies. For their final punishment, the Creator God will recreate their life by making it capable of continuing in a conscious state until the destruction of their last atom. Moreover, the length of the time of suffering will be adapted individually for each individual, according to the verdict pronounced on their individual guilt. Mark 9:47-48 confirms this in these terms: “ *... be cast into hell, where their worm does not die, and the fire is not quenched.* ” It must also be noted that the Protestant faith shares with the Catholic Church many false religious dogmas. In addition to Sunday, the first day dedicated to rest, there is the belief in the immortality of the soul, which leads Protestants to believe in the existence of hell taught by Catholics. Thus, the Catholic threat of hell where, eternally, the damned are tormented in fire, a threat that subjected all the monarchs of Christian lands to it, had some truth, but above all a lot of falsehood. For, first, the hell prepared by God will only take shape at the end of the “ *thousand years* ” of the heavenly judgment of the wicked by the saints. And second, the suffering will not be eternal, although prolonged, compared to current earthly conditions. Among those who will see death flee from them will be the followers and fervent defenders of the pagan Greek dogma of the immortality of the soul. God will thus offer them the experience of imagining what their fate would be if their soul had been truly immortal. But it is above all the worshippers of the “day of the unconquered sun” who will encounter their divinity; the earth itself that bore them, having become a “sun” by the fusion of the magma of fire and sulfur.

The deadly deceptive appearance

Verse 7: “ *The locusts were like horses prepared for battle; and on their heads were crowns like gold, and their faces were like the faces of men.* ”

With its symbols, verse 7 illustrates the plan of action of the fallen Protestant camp. The religious groups (*horses*) are gathered for a spiritual “ *battle* ” that will only be accomplished at the end of the time of probation, but the final goal is there. This battle is called “ *Armageddon* ” in Rev. 16:16 . Then it is appropriate to note the Spirit's insistence on its comparison with the reality of things; which he does by multiplying the use of the term “ *as* .” This is his way of denying the false claims of the religious people concerned. Everything is only a deceptive appearance: the “ *crown* ” promised to the winner of faith, and the faith (*gold*) itself, which has only a “ *resemblance* ” to the true faith. The “ *faces* ” of these false believers are themselves deceptive since they only have a human appearance left. He who expresses this judgment searches the reins and the hearts.

He knows the secret thoughts of human beings and shares his vision of reality with his chosen ones.

Verse 8: “ *They had hair like women’s hair, and their teeth were like lions’ teeth.* ”

According to 1Cor.11:15, Women's hair serves as a veil for them. And the role of a veil is to hide the face, that is, the identity of the veiled subject. This verse 8 denounces by its symbols the deceptive appearance of Christian religious groups. They therefore have the outward appearance (*hair*) of churches (*women* , in Eph.5:23-32), but their spirits are animated by the ferocity (*teeth*) of " *lions* ". We understand better why their faces have only a human appearance. It is not without reason that Jesus compares them to lions. He thus recalls the state of mind of the Roman people who had the first Christians devoured by lions in their arenas. And this comparison is justified since at the end of the world, they will want, again, to kill the last true elect of Jesus Christ.

Verse 9: “ *They had breastplates like breastplates of iron, and the sound of their wings was like the sound of chariots with many horses running to battle.* ”

This verse targets the counterfeit panoply of the true soldier of Jesus Christ who wears the " *breastplate* " of righteousness (Eph. 6:14), but here, this righteousness is as hard as " *iron* ," already a symbol of the Roman Empire in Daniel. The " *locusts* " make noise with " *their wings* " when they are active. The comparison that comes therefore concerns action. The clarification that follows confirms the link with Rome, whose chariot races with " *many horses* " delighted the Romans in their circuits. In this image, " *many horses* " means: several religious groups gathered to pull the Roman " *chariot* ," that is, to glorify the authority of Rome; Rome, which knew how to manipulate other religious leaders to subjugate them through its seductions. This is how the Spirit summarizes the action of the rebel camp. And this rally in favor of Rome prepares them for the final " *battle of Armageddon* " directed against the opponents of Sunday, faithful observers of the Sabbath sanctified by God, and unconsciously, against Christ, their Defender Protector.

Verse 10: “ *They had tails like scorpions and stings, and in their tails was power to hurt men for five months.* ”

This verse lifts the veil from verse 3, where the word " *tail* " was suggested as "power of the *scorpions* ." It is quoted clearly, although its meaning is not clear to those who do not look for it in Isaiah 9:14. This is not my case, so I recall this important key: " *the prophet who teaches lies is the tail* ." I clarify the coded message in these terms: these groups had lying prophets (*tails*) and rebels (*scorpions*) and lying tongues (stings), and it was in these false prophets (*tails*) that was the power to harm men , that is, to seduce them and convince them to honor the Roman Sunday for 150 years (*five months*) of religious peace guaranteed by God; which irremediably exposes them to the " *torments of the second death* " of the last judgment at the end of the 7th ^{millennium} . When I think that multitudes do not see the importance of the day of rest! If they believed in this decoded revealed message, they would change their minds.

Verse 11: “ *And they had as king over them the angel of the bottomless pit, whose name in Hebrew was Abaddon, and in Greek, Apollyon.* ”

Increasingly precise, the divine accusation reaches its peak: these religious groups have as their king, Satan, " *the angel of the abyss* ." who will be bound on the desolate earth for a " *thousand years* " according to Rev. 20:3. The word " *bottomless pit* " in Gen. 1:2 refers to the earth before it bears any sign of life. This term thus refers to the earth made desolate, all forms of life being annihilated by the glorious return of Christ. It will be in this state for a " *thousand years* ", with its only inhabitant, the angel Satan held prisoner on it. The one whom God calls in Rev. 12, the " *dragon* ", and the *serpent* , the *devil and Satan* ,” here receives the name Destroyer, meaning the words “ *Hebrew and Greek* , ***Abaddon and Apollyon*** .” Subtly, the Spirit shows us how this angel goes about destroying the work of God that he is fighting. “ *Hebrew and Greek* ” are the languages of the original biblical writing. Thus, since the Protestant faith fell, in 1844, the beginning of the theme of this " *5th trumpet* ," the devil has reclaimed it with his well-known interest in the Holy Bible. But in contrast to the glorious beginnings of the Reformation, it is now being used to destroy God's plan. Satan is applying to the fallen Reformed faith, this time successfully, what he had vainly attempted to bring down Christ himself, at the hour of his test of resistance.

Verse 12: “ *The first woe is past; behold, two more woes are coming after this* .”

Here ends, in verse 12, this very particular theme of the " *5th trumpet* ." This moment indicates that humanity has entered the year 1994 of its usual calendar. Until then, religious peace has persisted among all monotheistic religions. No one has been killed for a spiritual reason of religious commitment. The prohibition against killing in verse 5 has therefore been respected and fulfilled as God had announced.

But on August 3, 1994, the very first Muslim religious attack by the GIA killed five French officials near the French embassy in Algiers, followed on Christmas Eve, December 24, 1994, by an attack on a French plane that killed three people in Algiers, including one French national. The following summer, the Algerian Islamist armed groups of the GIA launched deadly attacks on the RER in Paris, the French capital. And in 1996, seven French Catholic priests were beheaded in Tibhirine, Algeria. These testimonies thus provide proof that the prophesied " *five months* " have been exceeded. Religious wars can therefore resume and continue until the end of the world, marked by the return of the glorified Christ.

The 6th ^{Trumpet} : The Second Great " *misfortune* " **Sixth punishment of all false Christian holiness**

World War III

Verse 13: “ *The sixth sounded. And I heard a voice from the four horns of the golden altar which is before God,* ”

This sixth warning punishment constitutes the "second" great " *woe* " announced in Rev. 8:13. It precedes the end of the time of collective and individual grace and will thus be accomplished between 2021 and 2029. With this verse 13, the entry into the theme of the " 6th trumpet " will confirm the return of war and the authorization " *to kill* ". This new theme concerns the same religious groups as those of the " 5th trumpet " previous. The symbols used are identical. So things are explained thus: the peoples of the " 5th trumpet " have become accustomed to " *not killing* ," going so far as to prohibit the death penalty in Europe and in certain states of the USA. They have found a way to profitably operate the international trade that has enriched them. They are therefore no longer adepts of war, but defenders of peace at all costs. War between Christian peoples therefore seems excluded, but unfortunately a third monotheistic religion is much less peaceful, it is Islam which walks on two legs: that of the terrorists who act and that of the other followers who applaud their murderous actions. This interlocutor therefore makes the prospect of lasting peace impossible, and it will be enough for the creator God to " *sound* " his authorization for the clash of civilizations and religions to occur with considerable deadly effects. On the rest of the earth, each people will also have its traditional enemy, the divisions prepared by the devil and his demons concerning the entire planet.

However, here the prophecy targets a particular territory, the infidel Christian West.

The last punishment, before the " *seven last plagues* " which precede the return of Christ, comes in the name of the " 6th trumpet ". Already, before going into the details of the theme, we know that this theme is indeed the second of the " *great woes* " announced by the " *eagle* " of the Napoleonic empire in Rev. 8:13. Now, in a montage adapted for this purpose, the prophecy of Rev. 11 attributes this name " *second woe* " to the French Revolution called " *the beast that ascends from the bottomless pit* ". It is also the theme of the " 4th trumpet " of Rev. 8. The Spirit therefore suggests to us the existence of a close relationship between the events concerned by the " 4th and the 6th trumpet ." We will discover what these relationships are.

When the " 6th trumpet " sounds, *the voice* of Christ, intercessor before *the altar* of incense, expresses an order. (According to the image of the earthly tabernacle which prophesied his future heavenly role as intercessor for the prayers of the elect).

Western Europe Target of Jesus Christ's Wrath

Verse 14: “ *And saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.* ”

Jesus Christ declares: “ *Release the four angels who are bound on the great river Euphrates* ": releases the universal demonic powers centered on Europe symbolized by the name Euphrates; Western Europe and its American and Australian extensions where they have been held since 1844, according to Rev. 7:2; these are the *four angels to whom it has been given to harm the earth and the*

sea . The keys to interpretation are simple and logical. "The Euphrates" is the river that irrigated the ancient Babylon of Daniel. In Rev. 17, " *the prostitute* " called " *Babylon the great* " sits " *on many waters* ", symbols of " *peoples, nations and languages* ". " *Babylon* " designating Rome, the peoples concerned are the European peoples. By designating Europe as the principal target of his murderous wrath, Christ God intends to punish those who betray him and make so little of the sufferings he endured on his painful cross, which the preceding verse has just recalled, by quoting the word " *altar* ", which prophesied it in the symbolic rites of the old covenant.

By targeting Europe, the Spirit directs its vengeance against two countries that concentrate their guilt toward it. These are the Catholic faith, the mother church, and the eldest daughter, as it calls France, which has supported it so much over the centuries, since its beginning, with Clovis, the first ^{king} of the Franks.

The first link with the " ^{4th} trumpet " appears, it is France, a revolutionary people who sowed their seed of unbelief among all the Christian nations of the earth, by spreading the writings of their philosophers, atheist freethinkers. But it is also papal Rome, which the French Revolution was to destroy and silence. A comparative study of the trumpets with the warning punishments presented to the Hebrews in Leviticus 26 gives the fourth the role of a divine " *sword* " which " *avenges his covenant* ". This time, by the " ^{6th} trumpet ", Jesus will avenge his alliance himself by striking the two guilty peoples and their European allies. For according to Rev. 11, French atheism had " *rejoiced* " and plunged the surrounding peoples into " *gladness* ": " *they will send gifts to one another,* " we read in Rev. 11:10. In turn, the divine Christ will bring them his gifts: conventional and atomic bombs; all preceded by a deadly contagious virus that appeared in Europe at the end of 2019. Among the gifts to be noted is the offer of the Statue of Liberty by France to the city of New York in the USA. The model was so marvelous that following France, other European countries became republics. In 1917, Russia will repeat the model with the same hecatomb.

Global Nuclear War

Verse 15: " *And the four angels were released, which were prepared for an hour, and a day, and a month, and a year, to kill a third of men.* "

Prepared to " *harm the earth and the sea* " according to Rev. 7:2, " *the four angels are loosed to kill a third of mankind* " and the action is planned and expected for a long time, as indicated by this detail: " *who were ready for the hour, day, month and year.* " Now, since when has this punishment become necessary? Since March 7, 321, the date on which the adoption of the day of the sun imposed by Constantine I ^{was} fulfilled. According to Rev. 17, whose theme is " *the judgment of the prostitute Babylon the Great* ", the number 17 symbolizes divine judgment. Applied in number of centuries from March 7, 321, this number 17 results in March 7, 2021; from this date, the last 9 years of the divine curse will allow the accomplishment of the " ^{6th} trumpet " of Rev. 9:13.

Let us note the mention of " *a third of mankind* " which reminds us that, however terrible it may be, this third destructive world conflict retains a partial character (*a third*) of warning; it is therefore useful for bringing about religious

conversions and leading the elect to commit themselves entirely to the Adventist work guided by Jesus Christ. This destruction comes to chastise and invite to repentance humanity which has benefited from "150 real years" of religious peace, prophesied by the "*five months*" of the "*fifth trumpet*".

To fully understand the meaning of this punishment, the third of the world wars since 1914, we must draw a parallel and compare it with the third deportation of the Jews to Babylon. In this last warlike intervention, in 586 BC, King Nebuchadnezzar destroyed the kingdom of Judah, the last remnant of the nation of Israel; Jerusalem and its holy temple became ruins. The ruins left by the third world war will provide proof that the Christian alliance has apostatized as much as the Jewish alliance of the Hebrew people. Thus, after this demonstration, the unbelieving or religious survivors will be subjected to the last universal test of faith which gives a final chance of salvation to the believers of all monotheistic religions; but the creator God teaches only one truth which concerns Jesus Christ and his holy Sabbath of Saturday, the only true seventh day.

The massacre announced for this universal war constitutes another aspect of "*second woe*" which links it with that of the French revolutionary atheism of the "*fourth trumpet*". France and especially its capital, Paris, is in the crosshairs of the almighty God. In Rev. 11:8, he attributes to it the names "*Sodom and Egypt*", names of the ancient enemies destroyed as an example in an unforgettable way by God, one by fire from heaven, the other by his blinding power. This allows us to understand that he will act against it in the same terrible and definitive way. We must become aware of its enormous responsibility in the disappearance of the true faith. After having taken hatred for religion, the republican regime fell into the despotic hands of Napoleon ¹ for whom religion was only a useful foil for his personal glory. It is to his pride and opportunism that the Catholic faith owes its survival through its establishment of the Concordat which was the destroyer of the principle of divine truth.

A demographic precision: two hundred million combatants

Verse 16: "*The number of the army of the horsemen was two myriads of myriads: I heard the number of them.*"

Verse 16 gives us an important clarification on the number of combatants participating in the conflict: "*two myriads of myriads*" or two hundred million soldiers. Until 2021, when I wrote this document, no war had reached this number in its clashes. However, today, with a global population of seven and a half billion human beings, the prophecy can be fulfilled. **The precision provided by this verse condemns all interpretations that have attributed this conflict to past actions.**

An ideological war

Verse 17: "*And I saw the horses in the vision, and them that sat on them, having breastplates of fire, jacinth, and brimstone. The heads of the horses were like the heads of lions; and out of their mouths issued fire, smoke, and brimstone.*"

In this verse 17, the figure of divine judgment, we find the symbols of the "5th ^{trumpet} " : the groups (*horses*) and those who command them (*the riders*). Their only justice (*breastplate*) is the action of burning by fire, and what fire! Nuclear fire comparable to the fire of the earth's underground magma. The Spirit attributes to them the characteristics of the *Hyacinth* which corresponds in the repetition of the expression at the end of the verse to *smoke* . This already symbolizing the prayers of the saints in the previous theme, it is the character of its perfume that we must remember, and there, we understand what its mention means. This plant is toxic, irritating to the skin, and its smell gives a headache. This set of criteria defines that of the prayers of the engaged combatants. None of these prayers are received by the creator God; they make him nauseous and inspire a deep disgust in him. It must be understood that in this essentially religious and ideological conflict, only religions are engaged that are completely cut off from it, but nevertheless mainly monotheistic: Judaism, Catholicism, Protestantism, Orthodoxy, Islam. A new key symbol from Isaiah 9:14 is cited here: " *the head is the magistrate or the elder* ." So, at the head of the groups that are fighting are magistrates called today "presidents" in the republics. And these presidents are endowed with the strength of the " *lion* ," the king of animals and king of the Jungle. The meaning of strength is given to him in Judges 14:18. In his message, the Spirit prophesies a warlike engagement piloted remotely by very powerful, authoritarian, and religiously committed heads of state, since it is from their " *mouths* ." that their prayers come forth, symbolized by the word " *smoke* ." From their same " *mouths* " come orders for destruction by " *fire* ," prayers by " *smoke* ," and the annihilation of multitudes, by ordering the use of nuclear bombs symbolized by " *sulfur* ." Clearly, the Spirit wants to emphasize the importance of this nuclear force that is at the disposal of a single man. Never in the history of the earth has such destructive power depended on the decision of a single person. This is indeed remarkable and worthy of being emphasized. But for us who live in this type of political organization, these enormities no longer even shock us. We are all victims of a kind of collective madness.

Verse 18: " *By these three plagues was a third of mankind killed, by the fire, by the smoke, and by the brimstone, which issued from their mouths.* "

Verse 18 emphasizes this fact from the previous verse, specifying that " *fire* , *smoke* and *sulfur* " constitute plagues desired by God; which the verse confirmed by attributing to the avenging Christ the order to kill a third of men.

The nuclear power of the leaders of nations

Verse 19: " *For the horses' power was in their mouths and in their tails; and their tails were like serpents, and had heads, and with them they did hurt.* "

Verse 19 confirms the religious ideological character of the conflict by saying: For the power of the fighting groups (the *horses*) was in their speech (their *mouths*) and in their false prophets (the *tails*) who were in appearance seducers (*serpents*) influencing the heads of state, the magistrates (the *heads*) by which they (the fighting men) did harm. The principle thus defined corresponds exactly to the organization of peoples which prevails today in the time of the end.

This Third World War who comes Closing the theme of the " *trumpets* " or warning punishments is so important that God announced it first to the Jews of the old covenant, successively in Dan. 11:40-45 and Ezekiel 38 and 39, and then to the Christians of the new covenant, in this book of Revelation as the " *sixth trumpet* ", as the last divine warning before the end of the time of grace. Let us therefore find here these rich complementary teachings.

Daniel 11:40-45

The expression, " *time of the end* ," leads us to study this last conflict of nations, revealed and developed in the prophecy of Dan. 11:40 to 45. We discover the main phases of its organization. Originally, largely established in the territory of Western Europe, the aggressive Islam called " *king of the south* " clashes with the European people, the vast majority of whom are Catholic; the Roman papal Catholic faith being the subject that the prophecy has targeted since Dan. 11:36. The Roman papal leader targeted until then is presented under the term " *him* "; under the title of " *king* ," he is attacked by the " *king of the south* ," Islam, which will " *collide with him* ." The choice of the verb " *collide* " is precise and judicious, because only those who are in the same territory " *collide* " with each other. It was then that, taking advantage of the opportunity offered, the situation having plunged Western Europe into complete disarray and panic, the " *king of the north* " (or north) " *would swirl like a storm* " over this prey in difficulty, to seize it and occupy it. He used " *many ships* ," " *chariots* ," and fighters who were no more than " *horsemen* ," and lived in the north, and not in the north of Western Europe, but in the north of the Euro-Asian continent. And more precisely in the north of Israel, which verse 41 suggests by calling it " *the most beautiful of countries* ." The Russia in question was a people of " *horsemen* " (the Cossacks), breeders and suppliers of horses to Israel's historical enemies. This time, based on all these data, it becomes easy to identify this " *king of the north* " with powerful Orthodox Russia, the Eastern religious adversary of Western papal Romanism since the official Christian religious schism of 1054.

We have just reunited with some of the belligerent actors in World War III. But Europe has powerful allies who have somewhat neglected it due to the economic competition that has become disastrous since the arrival of a virus, the COVID-19 coronavirus. Bled dry, economies are fighting for their survival, each nation increasingly withdrawing into itself. However, when the conflict begins in Europe, the American ally will bide its time to act.

In Europe, Russian troops encounter little opposition. One after another, the northern European peoples are occupied. France alone offers little military resistance, and the Russian armies are held back in the northern part of the country. The southern part is experiencing serious problems with Islam already established in large numbers in this area. A sort of agreement of common interest links the Muslim fighters and the Russians. Both are eager for plunder, and France is a rich country, even if economically ruined. The Arabs are pillagers by traditional heritage.

On the Israeli side, the situation is catastrophic; the country is occupied. The surrounding Arab Muslim peoples are spared: Edom, Moab, the children of Ammon: present-day Jordan.

Something that could not have been accomplished before the date 1979 in which Egypt left the Arab camp to form an alliance with Israel, the choice made at the time, with the powerful support of the USA, turned against it; it was occupied by the Russians. And by specifying " *it will not escape* ", the Spirit reveals the opportunistic nature of the choice made in 1979. By siding with the strongest of the time, it believed it could escape the misfortune that was catching up with it. And the misfortune was great, it was stripped of its riches by the occupying Russians. And as if that were not enough, the Libyans and the Ethiopians also plundered it, following after the Russians.

The nuclear phase of the world conflict

Verse 44 marks a major change in the situation. While occupying Western Europe, Israel, and Egypt, Russian troops are frightened by " *news* " concerning their own Russian territory. The Spirit cites " *the east* " in reference to the occupation of Western Europe, but also "the *north* " in reference to the occupation of Israel; Russia being to the " *east* " of the former and "to the *north* " of the latter. The news is so serious that it triggers a murderous madness. It is here that the United States enters the battle, choosing to annihilate Russian territory with nuclear fire . The nuclear phase of the conflict is then engaged. Deadly mushroom clouds rise in many places, to annihilate and " *exterminate multitudes* " of human and animal lives. It is in this action that " *a third of the men are killed* " in accordance with the announcement of the " *6th trumpet* ". Pushed back to " *the mountains* " of Israel, the Russian troops of the " *king of the north* " are annihilated without receiving the slightest help: " *without anyone having come to his aid* ".

Ezekiel 38 and 39

Ezekiel 38 and 39 also evoke this final conflict in history in their own way. There are interesting details, such as this detail revealing God's intention to " *put a buckle on the jawbone* " of the Russian king to draw him into the conflict. This image illustrates a tempting opportunity to enrich himself along with his people, which he will not be able to resist.

In this long prophecy, the Spirit gives us names as reference points: *Gog*, *Magog*, *Rosh* (Russian), *Meshech* (Moscow), *Tubal* (Tobolsk). The context of the last days is confirmed by a detail concerning the peoples attacked: " *You will say: I will go up against a land uncovered, I will come against men who are at ease, who dwell safely in their dwellings, all in dwellings without walls, and having neither lock nor gates* (Ezek. 38:11) ». Modern cities are indeed entirely open . And the opposing forces are tragically unequal. The Spirit here puts into the mouth of Daniel's " *king of the north* " this time the verb " ***I will come*** " which suggests a massive, rapid, and aerial aggression according to the verb and image " ***will swirl like a storm*** " of Dan. 11:40, from a rather distant place. In this prophecy of Ezekiel, there is no mystery about the countries concerned; Russia

and Israel are clearly identified. The mystery was only in Dan. 11:36 to 45 where it concerned the Roman papacy and its European territory. And by giving the name "*king of the north*" to Russia which is attacking papal Catholic Europe, God is referring to his revelation given to Ezekiel. For I remind you, it is mainly in relation to the geographical situation of Israel that Russia is located in the "*north*." In fact, it is to the "*east*" of the position of Roman Catholic papal Western Europe. It is therefore to confirm the position of the Russian troops in this papal Europe that they occupy and dominate, that the Spirit situates the arrival of the bad news from the "*east*." "*I will rain fire and brimstone on him and on his troops* (Ezek. 38:22)"; "*I will send fire into Magog*," we read in Ezek. 39:6. This, then, is the cause of the bad news that infuriates the "*king of the north*" of Dan. 11:44. As in Daniel, the Russian aggressor will be cornered and destroyed on the mountains of Israel: "*You will fall on the mountains of Israel, you and all your troops* (Ezek. 39:4)." But the identity of the USA behind this action remains a mystery. I find a very interesting detail in Ezekiel 39:9. The text mentions the possibility of making fire for "*seven years*" by burning the weapons used in this terrible global conflict. Wood is no longer the raw material for modern weapons, but the "*seven years*" cited reflect the intensity of this war and the quantity of weapons. As of March 7, 2021, there are only nine years left until the return of Christ; the last 9 years of God's curse during which the last international conflict will be fulfilled; a war terribly destructive of lives and property. According to verse 12, the Russian corpses will be buried for "*seven months*."

The terrible and implacable divine justice

The corpses will be numerous and God presents us in Ezekiel 9 an idea of the massacre savagery that he will organize. Because the third world war expected for the period between 2021 and 2029 is the antitype of the 3rd^{war} led by Nebuchadnezzar against ancient Israel in - 586. Here is what the great creator God, frustrated and despised by his people, orders in Ezekiel 9:1 to 11:

Eze.9:1 *Then he cried in my ears with a loud voice, "Come near, you who are to punish the city, each with his destroying instrument in his hand!"*

Ezek.9:2 *And behold, six men came by the way of the upper gate that looked toward the north, every man with his destroying instrument in his hand: and among them was a man clothed in linen, and with a writing-box by his side. And they came and stood by the brazen altar.*

Ezek.9:3 *And the glory of the God of Israel went up from the cherub whereon he was, and went unto the threshold of the house: and he called unto the man clothed in linen, which had the inkhorn by his side.*

Eze.9:4 *And the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.*

Ezek.9:5 *And in my hearing he said to the others: Go after him into the city, and strike; let your eye not spare, and have no pity.*

Ezek.9:6 *Slay and destroy the old men, the young men, the maids, the little children, and the women; but come not near anyone who has the mark upon him; and begin at my sanctuary. They began at the elders who were before the temple.*

Ezek.9:7 *And he said unto them, Defile the house, and fill the courts with the slain: go ye out. And they went out, and smote in the city.*

Eze.9:8 *And it came to pass, as they smote, while I yet remained, that I fell upon my face, and cried, Ah Lord GOD, wilt thou destroy all that remain of Israel, when thou pourest out thy fury upon Jerusalem?*

Eze.9:9 *And he said unto me, The iniquity of the house of Israel and of Judah is great and exceeding: the land is full of blood, and the city is full of wickedness: for they say, The LORD hath forsaken the land, and the LORD seeth not.*

Ezek.9:10 *I also will have no pity, nor have mercy; I will recompense their deeds upon their own heads.*

Ezek.9:11 *And behold, the man clothed in linen, which had the inkhorn by his side, answered, I have done as thou hast commanded me .*

Not all those killed for religious reasons are martyrs for the faith. There are in this category many fanatics ready to give their lives , possibly, for their religion, but also for any political or other ideology. The true martyr for the faith is, firstly, exclusively, in Jesus Christ. Secondly, he is, necessarily, a chosen one whose life offered in sacrifice is only pleasing to the Creator God , if his death has been preceded by a life in conformity with his revealed requirements for his time.

So let us now find ourselves in the theme of the “ ^{6th} trumpet ” the evocation of the moral context of the times following the war.

The irrepentance of the survivors

Contrary to what most people think and fear, nuclear weapons, however destructive they may be, will not wipe out humanity; for there will be *survivors* after the conflict is over. Regarding wars, Jesus said in Matthew 24:6: “ *You will hear of wars and rumors of wars; see that you are not troubled, for these things must come to pass. But the end is not yet.* ” The annihilation of humanity will be due to the action of the Creator God after his glorious return in the person of Jesus Christ. For the survivors must be subjected to a final test of faith. Since 1945, the date of the first use of atomic weapons, more than two thousand explosions carried out for tests by the earthly powers that possess them have taken place; It is true, successively, over a length of time of 75 years and the earth is immense, although limited, it endures and supports the blows that humanity inflicts on it. In the coming nuclear war, on the contrary, multitudes of explosions will take place in a short period and the dispersion of radioactivity will make it impossible to prolong life on earth. By his return, the divine Christ will put an end to the sufferings of agonizing rebellious humanity.

Verse 20: “ *The rest of the men who were not killed by these plagues still did not repent of the works of their hands, so that they would not worship demons and idols of gold, silver, brass, stone, and wood, which cannot see or hear or walk.* ”

In verse 20, the Spirit prophesies the hardening of the surviving peoples. “ *The rest of the people who were not killed by these plagues did not repent of the works of their hands .* ” The “ *second woe* ” announced at the time of the empire is indeed a divine “ *plague* ,” but it precedes the “ *last seven* ” that will fall upon

guilty sinners after the end of the time of grace of Rev. 15. It is worth recalling here that these " *plagues* " all punish the Roman aggression against the order of time created by the Almighty Creator God.

"... *they did not stop worshipping demons, and idols of gold, silver, bronze, stone, and wood, which cannot see, nor hear, nor walk .*"

In this enumeration, the Spirit targets the cult images of the Catholic faith that are objects of worship by the followers of this idolatrous religion. These effigies represent, first, the "Virgin Mary," and behind her, in large numbers, more or less anonymous saints, because it leaves everyone a lot of freedom to choose their favorite saint. The big market is open 24 hours a day. Pads for all armpits, of all styles and sizes, are on offer. And this type of practice particularly irritates the one who suffered on the cross of Golgotha; therefore, his vengeance will be terrible. And already, after having made known in 2018 to his chosen ones his powerful and glorious return for the year 2030, from 2019, he strikes the sinners of the earth with a deadly contagious virus. This is only a tiny sign of his coming wrath, but it already has effectiveness on its side, since we already owe to him an economic ruin unprecedented in the history of the Christian West. And when they are ruined, nations quarrel, then fight and fight each other.

The reproach addressed by God is all the more justified because under the appearance of Jesus Christ, the true God came in the flesh, among men and there as one of them, he " *saw, heard, and walked* ", unlike carved or molded idols which cannot do this.

Verse 21: " *And they did not repent of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.* "

With verse 21, the theme closes. By evoking " *their murders* ," the Spirit depicts the deadly Sunday law that will ultimately require the death of the faithful observers of the holy Sabbath sanctified by God. By citing " *their enchantments* ," He targets the Catholic masses honored by those who justify his "Sunday," this false day of the Lord and authentic pagan "day of the sun." By recalling " *their fornication* ," the Spirit points the finger at the Protestant faith, heir to the Catholic " *fornication* " of the false " *prophetess Jezebel* " of Rev. 2:20. And by imputing to them " *their thefts* ," He suggests the spiritual thefts committed, first, against Jesus Christ, Himself, from whom, according to Dan. 8:11, the papal king " *took away the perpetual* " priesthood and his legitimate and justified title of " *Head of the Church* ," of Eph. 5:23; but also, his order of " *time and his law* ," according to Dan. 7:25. These highly spiritual interpretations do not exclude ordinary literal applications, but they go far beyond them in God's judgment and its consequences for guilty perpetrators.

Revelation 10 : The Little Open Book

Return of Christ and punishment of the rebels

The Little Open Book and Its Consequences

Return of Christ at the end of the fourth Adventist waiting

Verse 1: “ *And I saw another mighty angel come down from heaven, clothed with a cloud; and a rainbow was upon his head; and his face was like the sun, and his feet like pillars of fire.* ”

Chapter 10 simply confirms the spiritual situation established until then. Christ appears in the aspect of the God of the holy divine covenant, in the image of *the "rainbow "* given after the flood to Noah and his descendants. It was the sign of God's promise never again to destroy life on earth with torrential waters. God will keep his promise, but through the mouth of Peter, he announced that the earth of now is “ *reserved for fire* ”; a deluge of fire. This will only be accomplished for the last judgment of the seventh millennium. Fire has not finished destroying lives, however, because it is a weapon that God has already used against the cities of the valley of Sodom and Gomorrah. In this short chapter, the Spirit briefly illustrates the events that follow the “ *6th trumpet* .” The chapter opens with the image of the glorious return of the avenging Christ.

The prophecy fully unsealed

Verse 2: “ *And he had in his hand a little book open : and he set his right foot upon the sea, and his left foot upon the earth:* ”

From the beginning of the book, according to Rev. 1:16, Jesus comes to fight the worshippers of the deified “ *sun* .” The role of symbols becomes clear: “ *his face was like the sun* ,” and what will become of his enemies, the worshippers of the “ *sun* ”? Answer: his footstools, and woe to them! Because “ *his feet are like pillars of fire* .” This verse from the Bible will then be fulfilled: “ *Sit at my right*

hand until I make your enemies your footstool " (Psa. 110:1; Matt. 22:44)." Their guilt increased because before his return, Jesus " *opened the little book* " of Revelation by unsealing, since 1844, the " *seventh seal* " that had still kept it closed in Rev. 5:1 to 7. Between 1844 and 2030, the year of the context mentioned in this chapter 10, the understanding and meaning of the Sabbath evolved into full light. So, the men of that time are without excuse when they choose not to honor it. The " *little book* " was then " *opened* " by the Holy Spirit of Christ and the *sun worshippers* have no use for it. In verse 2, their fate is illustrated. To understand the meaning of the " *sea and land* " symbols found in this verse, we must study Rev. 13 in which God links them to two spiritual " *beasts* " that will appear in the 2000 years of the Christian era. The first " *beast, which rises from the sea* ", symbolizes the inhuman, therefore bestial, regime of the coalition of civil and religious powers, in their first historical form of monarchies and Roman Catholic papism. These monarchies are symbolized by the " *ten horns* " associated with the symbol designating Rome in Dan. 7 by " *the little horn* " and Rev. 12, 13 and 17 by " *the seven heads* ". This " *beast* ," according to the judgment of divine values, displays the symbols cited in Daniel 7: the predecessor empires of the Roman Empire, in reverse order from that of Dan.7: *leopard, bear, lion* . " *The beast* " is therefore itself the Roman monster of Dan.7:7. But here, in Rev.13, the symbol of the papal " *little horn* ," which succeeds the " *ten horns* ," is replaced by that of the " *seven heads* " of the Roman identity. And the Spirit imputes to it " *blasphemies* ," that is, religious lies. The presence of " *crowns* " on the " *ten horns* " indicates the time when the " *ten horns* " of Dan.7:24 entered into reigns. It is therefore also the time when the " *little horn* " or " *different king* " is itself in activity. " *The beast* " identified, the following announces its future. It will act freely for " *a time, times (2 times) and half a time* ." This expression designates 3 and a half prophetic years, or 1260 actual years, in Dan.7:25 and Rev.12:14; we find it in the form of " *1260 days* "-years or " *42 months* " prophetic in Rev. 11:2-3, 12:6 and Rev. 13:5. But in verse 3 of this chapter 13, the Spirit announces that it will be struck and " *as if mortally wounded* ", precisely by French atheism between 1789 and 1798. And thanks to the Concordat of Napoleon I " *its mortal wound will be healed* ". Thus, those who do not love divine truth will be able to continue at leisure to honor the lies that kill the soul and the body.

At the end of days, an image of the first " *beast that rose from the sea* " will appear. This new beast is distinguished by the fact that this time it will " *rise from the earth* ." Drawing on the image from Genesis, where " *the earth* " comes out of the " *sea* ," the Spirit subtly tells us that this second " *beast* " came out of the first, thus designating the so-called Reformed Catholic Church; the exact definition of the Protestant Reformed faith. In 2021, it already represents the greatest military power on planet Earth and has been authoritative since its victory against Japan and Nazi Germany in 1944-45. This is, of course, the USA, originally mainly Protestant, but largely Catholic today, due to the large Hispanic emigration it has welcomed. By accusing it of having " *the first beast worshipped in its presence* ," the Spirit denounces its heritage from the Roman Sunday. This is to say, how misleading religious labels are. The modern Protestant faith is so

attached to this Roman heritage that it will go so far as to promulgate a binding law, making Sunday rest obligatory under penalty of sanctions: a commercial boycott at first, and a death sentence, in the long run. Sunday is designated as the " mark " of the authority of *the Roman "beast "*, the first " *beast* ." And the number " 666 " is the sum obtained with the letters of the title "VICARIVS FILII DEI," what the Spirit calls " *the number of the beast* ." Do the math, the number is there:

VICIVILIIDI

$5 + 1 + 100 + 1 + 5 = 112 + 1 + 50 + 1 + 1 = 53 + 500 + 1 = 501$

$112 + 53 + 501 = 666$

An important clarification : The mark is received " *on the hand* " or " *on the forehead* " only to the extent that " *the hand* " symbolizes the work, the action, and " *the forehead* " designates the personal will of each creature free of its choices as Ezek. 3:8 indicates to us: " *I will harden your forehead so that you oppose it to their forehead* ."

Here then are clearly identified the future " *footstools* " of Jesus Christ, the Just divine Judge. And subtly, by indicating the priority " *right foot* " or the " *left foot* ," the Spirit indicates who he considers more guilty. The flaming " *right foot* " is for the papal Roman Catholic faith to which God imputes the *shedding of the blood* of " *all those who have been slaughtered on earth* ," according to Rev. 18:24. Its priority for wrath is therefore deserved. Then, equally guilty, for having in turn imitated it, by creating the " *image* " of the first Catholic " *beast* ," the Protestant faith, called " *the earth* ," receives the fire of the " *left foot* " of Jesus Christ who thus avenges the blood of the last chosen saints that would have been shed without his saving intervention.

Verse 3: " *And he cried with a loud voice, as when a lion roars. And when he had cried, the seven thunders uttered their voices.* "

The secret hidden or sealed in verses 4 to 7, proclaimed by " *the voice of the seven thunders* " is today lifted. " *The voice* " of God is thus compared to the noise of " *thunder* " associated with the number " *seven* " which symbolizes his sanctification. This voice proclaims a message long hidden and ignored by men. It is the year of the return in glory of our divine and sublime Lord Jesus Christ. The date was revealed to his elect in 2018; it is the spring of 2030, in which will end, since the atoning death of Jesus on April 3, 30, the third third of 2000 years of the 6000 years programmed by God for his selection of elect.

Verse 4: " *And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying, Seal up those things which the seven thunders uttered, and write them not.* "

In this scene, God has two purposes. The first is that his elect should know that God has indeed set a time for the end of the world; it is not truly hidden, since it depends on our faith in the 6,000-year program prophesied by the six profane days of our weeks. The second purpose is to discourage the search for this date until the time when he himself opens the way to understanding. This was accomplished, for each of the three Adventist tests useful for sifting and selecting

the elect found worthy to benefit from the eternal righteousness offered by Jesus Christ, in 1843, 1844 and 1994.

Verse 5: “ *And the angel whom I saw standing on the sea and on the earth lifted up his right hand toward heaven, ”*

In this attitude of a great victorious Judge, his feet placed on his enemies, Jesus Christ will formulate a solemn oath which commits him divinely.

Verse 6: " *And swore by him that liveth for ever and ever, who created heaven and the things that are therein, and the earth and the things that are therein, and the sea and the things that are therein, that there should be time no longer, "*

The oath of Jesus Christ is made in the name of the Creator God and is addressed to His elect who honor the command of the first angel of Rev. 14:7; this, by demonstrating by their obedience, their " *fear* " of God, by the observance of His fourth commandment which gives glory to His creative act. The declaration " *that there should be time no longer* " confirms that in His program, God had foreseen the three vain Adventist expectations of 1843, 1844 and 1994. As I have already expressed, these vain expectations were useful to sift the Christian believers. For while being vain, their consequences were for those whom they tested, dramatic and spiritually deadly or, for the elect, causes of their blessing and sanctification by God.

Announcement of the 3rd ^{great} woe prophesied in Rev. 8:13.

Verse 7: " *But in the days of the voice of the seventh angel, when he shall sound, the mystery of God should be finished, as he hath declared to his servants the prophets. "*

The time for constructing prophetic dates is over. Those established by prophesied data have fulfilled their role, to test, successively, the faith of Protestants in 1843-44, and that of Adventists in 1994. There will therefore be no more false dates, no more false expectations; the new one, initiated since 2018, will be the right one, and the elect will hear, for their salvation, the sound of the " *seventh trumpet* " which will mark the intervention of the Christ of divine Justice; the hour when according to Rev. 11:15: " *the kingdom of the world is given to our Lord and to his Christ* ", and thus taken away from the devil.

The Consequences and Time of the Prophetic Ministry

Verse 8: “ *And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth. ”*

Verses 8-11 illustrate the experience of the mission of the servant charged with presenting the coded prophecy in clear language.

Verse 9: “ *And I went to the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up: it shall be bitter to thy stomach, but in thy mouth it shall be sweet as honey. ”*

Coming first, " *the pains of the bowels* " very well image the sufferings and affliction caused by the rejection of the proposed light on the part of rebellious

Christians. These sufferings will reach their peak for the last test of faith, at the time of the Sunday law, when the life of the elect will be threatened with death. For until the end, the light and its guardians will be fought by the devil and his celestial and terrestrial demons, conscious or unconscious allies of this "Destroyer", " *Abaddon or Apollyon* " of Rev. 9:11. " *The sweetness of the Honey* " also perfectly represents the joy of understanding the mysteries of God, which he shares with his true elect, thirsting for truth. No other product on earth concentrates its naturally sweet sweetness like it does. Normally, human beings appreciate and seek this sweet taste that is pleasant to them. Likewise, Christ's chosen ones seek in God the sweetness of a loving and peaceful relationship as well as his instructions.

By giving his revelation "Apocalypse" (= Revelation) " *the sweetness of honey* ," the Spirit of God compares it to " *the heavenly manna* " which had " *the taste of honey* " and which nourished the Hebrews in the desert during the 40 years preceding their entry into the promised land taken from the Canaanites. Just as a Hebrew could not have survived without consuming this " *manna* ," since 1994, the end of the " *five months* " prophesied in Rev. 9:5-10, the Adventist faith survives only by nourishing itself with this last prophetic spiritual " *food* " (Matt. 24:45) " *prepared for the due time of the coming* " glorious of Jesus Christ. This teaching that the God of truth gives me to realize only on this Sabbath morning at the 4th^{hour} of January 16, 2021 (but 2026 for God) would have been useful to answer the one who asked me one day about the study of prophecies "What can this bring me?" Jesus' answer is short and simple: spiritual life to escape spiritual death. If the Spirit does not take up the image of a " *cake* ", but only " *the sweetness of honey* ", it is because the physical life of the Hebrews was concerned with this food of " *manna* ". Regarding Revelation, food is only for the spirit of the elect. But, in this comparison, it appears as necessary, indispensable and required by the living God as a condition for maintaining spiritual life. And this requirement is logical, because God did not prepare this food to be ignored and despised by his servants of the last days. It constitutes the most sanctified element since the sacrifice of Jesus Christ and the last form and final accomplishment of the Holy Supper"; Jesus giving to his elect for food, his body and his prophetic instruction.

Verse 10: " *I took the little scroll out of the angel's hand and ate it up; and it was in my mouth sweet as honey; but when I had eaten it up, my stomach was bitter.* "

In the lived experience, the servant discovered in solitude the dazzling light prophesied by Jesus and he actually, first, found " *the sweetness of honey* ," a pleasant pleasure comparable to the sweetness of honey. But, the coldness shown by the Adventist members and teachers to whom I wanted to present it produced in my body authentic abdominal pains called colitis. I therefore testify to the spiritual and literal fulfillment of these things.

However, another explanation concerns the final time in which the prophetic light is illuminated. It begins in a time of peace, but will end in a time of war and murderous terror. Dan.12:1 prophesied it as " *a time of trouble, such as has not been since there was a nation even to that same time* "; this is enough to

cause " *pain in the **bowels** .*" Especially since we read in Lam.1:20, " *Yahweh, look on my distress! **My bowels** are boiling, my heart is in turmoil within me, because I have been rebellious. Without the sword has ravaged, within death. "* Also in Jer.4:19: " ***My bowels ! My bowels !** I am in pain within my heart, my heart beats within me, I cannot keep silent; for you, O my soul, have heard the sound of the trumpet, the cry of war.*" » The bitterness of the " *bowels* " draws a comparison between the final Adventist mission and that entrusted to the prophet Jeremiah. In both experiences, the elect labor in the midst of the hostile environment of the rebellious rulers of their time. Jeremiah and the later true Adventists denounce the sins committed by the civil and religious leaders of their time, and in doing so, the wrath of the guilty is turned against them, until the end of the world marked by the glorious return of Jesus Christ, the " *King of kings and Lord of lords* " of Rev. 19:16.

The end of the first part of Revelation

In this first part we found the prologue and the three parallel themes, the Letters addressed to the angels of the seven Churches, the seven seals or signs of the times, and the six trumpets or warning punishments brought about by the indignation of God.

Verse 11: " *Then they said to me, 'You must prophesy again before many peoples, nations, languages, and kings. '*"

Verse 11 confirms the full coverage of the last 2,000 of God's 6,000-year program. When the glorious return of Jesus Christ arrives, the prophecy resumes the overview of the Christian era in chapter 11 under a different theme: " *You must prophesy again before many peoples, nations, languages, and kings .*"

Opening of the second part of Revelation

In this second part, a parallel overview of the Christian era, the Spirit will target important events already mentioned in the first part of the book, but here, in the second part, he will reveal his judgment to us in a more developed manner on each of these themes. Here again, each chapter will use different but always complementary symbols and images. It is by bringing together all these teachings that prophecy identifies the targeted subjects. Since the book of Daniel, this principle of placing the chapters of prophecy in parallel has been applied by the revealing Spirit, as you can see.

Revelation 11, 12 and 13

These three chapters cover the Christian era in parallel, highlighting different events that are still very complementary. I will summarize and then detail the themes.

Revelation 11

The Papal Reign – National Atheism – The *Seventh Trumpet*

Verses 1-2: The reign of the false Catholic papal prophet of 1260 years: The persecutor.

Verses 3-6: During this intolerant and persecutory reign, " *the two witnesses* " of God, the holy scriptures of the two covenants, will be afflicted and persecuted by " *the beast* ," the Roman religious coalition allied with the monarchies of Western Europe.

Verses 7 to 13 are about " *the beast that rises from the bottomless pit* ," that is, the "French Revolution" and its national atheism that appears for the first time in human history.

Verses 15 to 19 will have as their theme a partial development of the " *seventh trumpet* ".

The role of the pictorial papal reign

Verse 1: “ *And there was given me a reed like a rod, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.* ”

The targeted era is a time of punishment revealed by the word " rod ." Punishment is justified " *because of sin* ," restored civilly since 321 and religiously since 538. Since this second date, sin has been imposed by the papal regime, symbolized here by " *the reed* ," which designates " *the false prophet who teaches lies* " in Isa.9:13-14. This message mirrors that of Dan.8:12: " *the army was delivered with the daily because of sin* ," in which " *the army* " designates the Christian Assembly, " *the daily* ," the priesthood of Jesus removed by the papal regime, and " *sin* ," the abandonment of the Sabbath since 321. This is only a resumption of a message repeated many times by different aspects and symbols. It confirms the punitive role that God gives to the establishment of the Roman papal regime. The verb " *measure* " means "judge." Punishment is therefore the result of a judgment of God brought against " *the temple of God* ", the collective Assembly of Christ, " *the altar* " symbol of the cross of his sacrifice, and " *those who worship there* ", that is, the Christians who claim his salvation.

Verse 2: “ *But the outer court of the temple, leave it in outside, and do not measure it; for it has been given to the nations, and the holy city they will trample under foot forty-two months .* ”

The important word in this verse is " *external* ." It alone designates the superficial faith of Roman Catholicism concerned in the image of its reign of 1260 days-years presented here in the form " *42 months* ." " *The holy city* ," image of the true elect, " *will be trampled underfoot by the nations* " allied with the papal despot regime, that is, the kings of the European kingdoms " *who commit adultery with* " the Catholic " *Jezebel* " during her long intolerant reign of 1260 real years between 538 and 1798. In this verse, God marks the difference between true and false faith by relying on the symbolism of the Hebrew sanctuary: the tabernacle of Moses and the temple built by Solomon. In both cases, on " *the court, outside the temple* ," we find carnal religious rites: the altar of sacrifices and the basin of ablutions. True spiritual holiness is found within the temple: in the holy place where there are: the seven-lamp candlestick, the table of the 12 shewbread, and the altar of incense placed before the veil that hides the Most Holy Place, an image of heaven where God sits on his royal throne. The sincerity of candidates for Christian salvation is known only to God, and on earth, humanity is deceived by the " *external* " facade religion that the Roman Catholic faith represents first in the history of the Christian religion of our era.

The Holy Bible, the Word of God, Persecuted

Verse 3: “ *I will give authority to my two witnesses, and they will prophesy for a thousand two hundred and sixty days, clothed in sackcloth.* ”

During this long reign, confirmed here in the form of " *1260 days* ", the Bible symbolized by the " *two witnesses* " will be partially ignored until the time of the Reformation when it is even persecuted by Catholic leagues favorable to the popes whom they support with swords. The image " *clothed in sackcloth* "

designates a state of affliction that the Bible will endure until 1798. Because at the end of this period, French revolutionary atheism will burn it in public places, also trying to make it disappear entirely.

Verse 4: “ *These are the two olive trees and the two lampstands that stand before the Lord of the earth.* ”

These “ *two olive trees and two lampstands* ” are the symbols of the two successive covenants that God organized in his plan of salvation. Two consecutive religious dispensations carrying his Spirit whose legacy is the Bible and its texts of the two covenants. The project of the two covenants was prophesied in Zec. 4:11 to 14, by “ *two olive trees placed on the right and left of the lampstand* .” And already, preceding “ *the two witnesses* ” of verse 3, God said of them in the testimony of Zechariah: “ *These are the two sons of oil who stand before the Lord of all the earth.* ” In this symbolism, “ *oil* ” designates the divine Spirit. “ *The lampstand* ” prophesies Jesus Christ who in a human body will bring the light of the Spirit in his sanctification (= 7) and spread the knowledge of it among men, just as the symbolic lampstand diffuses the light by burning the oil contained in its “ *seven* ” vessels.

Note: “ *The candlestick* ” with “ *seven* ” lamps is centered on the middle vessel; this, like the middle of the week which makes, the 4th^{day} of the Easter week, the day when, by his atoning death, Jesus Christ made “ *the sacrifice and the offering cease* ”, the Hebrew religious rite, in accordance with the divine plan prophesied in Dan.9:27. The “ *candlestick* ” with seven lamps therefore also carried a prophetic message.

Verse 5: “ *If anyone wants to harm them, fire comes out of their mouth and devours their enemies; and if anyone wants to harm them, he must be killed in this way.* ”

Here, as in Rev. 13:10, God confirms to his true elect his prohibition against punishing, themselves, the harm done to the Bible and its cause. This is an action that he reserves exclusively for himself. The evils will come from the mouth of the Creator God. God identifies himself with the Bible, which is called “ *the word of God* ,” so that whoever harms him attacks him directly.

Verse 6: “ *These have power to shut heaven, that it rain not in the days of their prophecy; and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.* ”

The Spirit cites facts reported in the Bible. In his time, the prophet Elijah obtained from God that it would not rain except at his word; before him, Moses received from God the power to turn waters into blood and to strike the earth with 10 plagues. These biblical testimonies are all the more important because in the last days, contempt for the written and inspired word of God will be punished by plagues of the same type, according to Rev. 16.

National Atheism of the French Revolution

The Dark Lights

Verse 7: “ *When they have finished their testimony, the beast that ascends from the bottomless pit will make war against them, overcome them, and kill them.* ”

The Spirit reveals to us here something important to note; the date 1793 marks the end of the biblical witness, but for whom? For its enemies of the time who had persecuted the Bible, rejecting its divine authority as a basis for faith; namely, monarchs, monarchist aristocrats, the Roman Catholic papal regime and all its clergy. On this date, God also condemns the false Protestant believers who in practice already do not take into account his teachings. In Dan. 11:34, in his judgment, God imputes to them " **hypocrisy** ": " *In the time when they fall, they will be helped a little, and many will join them in **hypocrisy** .* " This is only the first part of the Bible's witness that ends, because in 1843, its role will take on vital importance again by inviting the elect to discover Adventist prophecies. The establishment of national atheism in France will target the Bible and attempt to make it disappear. The abundant bloody use of "his guillotine" makes it a new " *beast* " which, this time, was to " *rise from the abyss* ." With this term borrowed from the creation story in Genesis 1:2, the Spirit reminds us that if God, its Creator, did not exist, no life would have developed on earth. " *The abyss* " is the symbol of the earth deprived of an inhabitant, when it is " *formless and void* ." It was thus " *in the beginning* ," according to Gen. 1:2, and it will become so again for " *a thousand years* ," at the end of the world, after the glorious return of Jesus Christ, which is the theme that follows this one in this chapter 11. This comparison with the original chaos is well deserved for a republican regime that was born in political chaos and the greatest disorder. Because rebellious men know how to unite to destroy, but they are very divided on the forms that should be given to reconstruction. This testimony offers, after him, the demonstration of the fruit that humanity can bear when it is entirely cut off from God; deprived of his beneficent action.

But by calling it " *abyss* ," the Spirit of the Creator God also suggests the context and state of the original creation of our earth. Thus, targeting the first day of this creation, he shows us an earth plunged into absolute " *darkness* " since at that time, God had not yet given the earth the light of any star. And this idea spiritually connects this " *beast that rises from the abyss* " to the " *fourth seal* " of Rev. 6:12 described as a " *sun black as sackcloth* ." The connection is also made with the " *4th trumpet* " of Rev. 8:12 described by the " *strikes of a third of the sun, a third of the moon, and a third of the stars* ." *Through these images, the Spirit attributes to it a particularly " **dark** " character .* However, it is in this " **dark** " **aspect and state** that France will glorify its free thinkers by attributing to them the title of " **lights** ." We then remember the words of Jesus Christ quoted in Matt.6:23: " *But if your eye is bad, your whole body will be full of darkness. **If therefore the light that is in you is darkness, how great is that darkness!*** " Thus, dark free thought goes to war against the religious spirit and this new **libertarian spirit** will continue in time and spread over the Western world... called Christian and it will keep its evil influence until the end of the world. With the French Revolution, "darkness" settles in perpetuity with sin. Because, with it, the books written by the philosophers of free thought appear; which links it to the "sin" which characterizes Greece in the prophecies of Daniel 2-7-8. These new books will compete with the Bible and succeed in stifling it, in an enormous proportion. The " *war* " denounced is therefore above all ideological. After the Revolution

and after the Second World War, this darkness will take on the aspect of the highest humanism, contrasting and thus breaking with the original intolerance, but the ideological " war " continues. Western humans will be ready to sacrifice everything for this "freedom." In fact, they will sacrifice their nations, their security, and will not escape the death programmed by God.

Verse 8: “ *And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.* ”

The " *corpses* " cited are those of the " *two witnesses* " whose first attackers are also executed in the " *square* " of the same " *city* ." This " *city* " is Paris, and the " *square* " cited was called, successively, "Place Louis XIV," "Place Louis XV," "Place de la Révolution," and designates the current "Place de la Concorde." Atheism does no religious form any favors. The guillotined victims are precisely struck for their religious affiliation. And as the message of the " *4th trumpet* " teaches, the targets are the true light (sun), the collective false light (moon), and any individual religious messenger (star). Moreover, certain corrupt religious forms are accepted on the condition that they comply with the norms of dominant atheism. Some priests are thus given the name "defrocked" in derision. The Spirit compares Paris, the French capital, to " *Sodom* " and " *Egypt* ." The first fruits of freedom were sexual excesses accompanied by the breakdown of traditional social and family conventions. This comparison will have tragic consequences over time. The Spirit indicates to us that this city will suffer the fate of " *Sodom* " and that of " *Egypt* ," which has become for God the typical symbol of sin and rebellion against him. The link established above with the " *Greek*" philosophical " *sin* " denounced in Daniel 2:7-8 is here confirmed. To fully understand this divine stigmatization of Greek sin, let us consider the fact that, attempting to use philosophical words to present the Gospel to the inhabitants of Athens, the apostle Paul failed and was expelled from the place. This is why philosophical thought will perpetually remain the enemy of the Creator God. Over time and until its end, this city called "Paris" will retain, and testify through its actions, to the accuracy of its comparison with these two names, symbols of sexual and religious sin. Behind its name "Paris" lies the legacy of the "Parisii," a word whose Celtic origin means "those of the cauldron," a dramatically prophetic name. In Roman times, the place was a stronghold of pagan worshippers of Isis, the goddess of the Egyptians, precisely, but also the scenic and cynical image of Paris, the son of the king of Troy, the old Priam. Author of an adultery with the beautiful Helen, wife of the Greek king Menelaus, he would be responsible for a war with Greece. After an unsuccessful siege, the Greeks withdrew, leaving on the beach an enormous wooden horse. Thinking it was a Greek god, the Trojans brought the horse into the city. And in the middle of the night, when the wine and the party were over, Greek soldiers got out of the horse and opened the gates to the Greek troops who had silently returned; and all the inhabitants of the city were massacred, from the king to the lowest of the subjects. This Trojan action will cause the loss of Paris in the last days because, ignoring the lesson, it will repeat its errors by settling on its territory its enemies whom it had colonized. Before taking the name of Paris, the city was called "Lutetia" which means "stinking swamp"; the whole program of its sad destiny. The comparison with " *Egypt* " is

justified since by adopting the republican regime, France officially becomes the first regime of sin in the Western world. This interpretation will be confirmed in Rev. 17:3 by the "scarlet" color of the "beast", image of the monarchical and republican coalitions of the last days, built on the model of France. By saying: "*there where their Lord was crucified*", the Spirit establishes the comparison between the rejection of the Christian faith of French atheism and the Jewish national rejection of the Messiah Jesus Christ; for the two situations are identical and they will bear the same consequences and the same fruits of impiety and iniquity. This comparison will continue in the verses that follow.

By calling its capital "*Egypt*", God compares France to the Pharaoh, the model type of human resistance opposed to his will. She will maintain this rebellious position until her destruction. There will never be any repentance on her part. Calling "*evil good and good evil*", she will commit the worst of the sins execrated by God; this by calling "lights," the "dark" founding thinkers of "her human rights," who oppose the rights of God. And by many peoples, her model will be imitated, even, in 1917, by powerful Russia, which will destroy her with an atomic bomb at the time of the "*sixth trumpet*", which was prophesied by her name "*Parisii*" in the Celtic language, which means "those of the cauldron." She will therefore remain until her end incapable of seeing God in the trials that will ruin her to the point of destroying her. For he has taken her as a target and he will not let her go until she is no more.

Verse 9: "*And men of all peoples, tribes, languages, and nations shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves.*"

In France, the people entered into Revolution in 1789, and in 1793, they executed their king and then their queen, both publicly beheaded in the large central square of the city called successively "Place Louis XV", "Place de la Révolution", and currently, "Place de la Concorde". By attributing "*three and a half days*" to the time of the destructive action, the Spirit seems to include the Battle of Valmy where in 1792, the revolutionaries confronted and defeated the royalist armies of the European kingdoms that attacked republican France including Austria, the country of the family of origin of Queen Marie-Antoinette. To understand the origin of this hatred, it must be kept in mind that 1260 years of exactions of all kinds by the papal-royal coalition ended up irritating the exploited, mistreated, persecuted and completely ruined French people. The last two reigns of Louis XIV, with his odious pomp, and Louis XV, the corrupt, debauched king, ended up filling the cup of patience of God and that of men. Beware! The Republic is not and will not be a blessing for France. It will, until its end, in its fifth form, bear the curses of God and itself commit the errors that will cause its downfall. This bloody regime, at its origin, will become the country of "human rights" and humanism that will end up defending the guilty and frustrate, by its injustice, the victim. It will even welcome its enemies and settle them on its territory, imitating, to the worst, the famous example of the Trojan city famous for the introduction of the wooden horse left by the Greeks, as seen previously.

Verse 10: “ *And they that dwell on the earth shall be glad and rejoice over them, and shall send gifts one to another: because these two prophets tormented them that dwell on the earth.* ”

In this verse, the Spirit targets the time when, like gangrene or cancer, the French philosophical evil will spread and spread like a plague in other Western nations. It marks "the sign of the times" of the " *6th seal* " ; the one where the " *sun becomes black as sackcloth of hair* ": the light of the Bible disappears, stifled by the philosophical books of freethinkers.

In spiritual reading, unlike " *the citizens of the kingdom of heaven* " which defines Jesus' chosen ones, " *the inhabitants of the earth* " designates American Protestants and more generally, humans rebellious against God and his truth. The peoples of the European kingdoms and even more so American ones look towards France. There, a people crushes its monarchy and the Catholic Christian religion which threatens the peoples who read the Bible, the " *two witnesses* ", with the " *torments* " of its "hell"; real " *torments* " which are however only reserved for the last judgment, to annihilate the false religious who themselves deceptively use this kind of threat, according to Rev. 14:10-11. Foreigners, too, victims of the same exactions outside of France, begin to hope to be able to profit from this initiative. This is all the more so since, with the French support granted by Louis XVI, a few years earlier, the new United States of North America had found their independence, freeing themselves from the domination of England. Freedom was on the march and would soon win over many peoples. As a sign of this friendship, " *they will send gifts to one another.* " One of these gifts was the French gift to the Americans of the "Statue of Liberty," erected in 1886 on an island opposite New York. The Americans returned the gesture by offering a replica, which, erected in 1889, is located in Paris on an island in the middle of the Seine near the Eiffel Tower. God targets this kind of gift, which reveals the sharing and exchange that constitutes the curse of **excessive freedom** that aims to ignore its spiritual laws.

Verse 11: “ *And after three and a half days the spirit of life from God entered into them, and they stood upon their feet: and great fear fell upon them which saw them.* ”

On April 20, 1792, France was threatened by Austria and Prussia and overthrew its king, Louis XVI, on August 10, 1792. The Revolutionaries were victorious at Valmy on September 20, 1792. King Louis XVI was guillotined on January 21, 1793. The dictator Robespierre and his friends were guillotined in turn on July 28, 1794. The "Convention" was replaced by the "Directory" on October 25, 1795. The two "Terrors" of 1793 and 1794 lasted together only one year. Between April 20, 1792 and October 25, 1795, I found quite precisely this period of " *three and a half days* " prophesied or "three and a half years" real. But I think that the duration also carries a spiritual message. This period represents half a week, which may evoke an allusion to the earthly ministry of Jesus Christ, which lasted precisely "three and a half prophetic days" and ended with the death of the Messiah Jesus Christ. The Spirit compares his action with that of the Bible, his " *two witnesses* ," who also acted and taught before being burned in the Place de la Révolution in Paris. By this comparison, the Bible is, this faith, identified with Jesus Christ, who is, in it, again crucified and " *pierced* ," as Rev. 1:7

indicates. The flood of bloodshed ended up terrifying the French people. Also, after executing its leader of the Bloody Convention, Maximilien Robespierre, and his friends Couthon and Saint-Just, the summary and systematic executions ceased. The Spirit of God reawakened men's spiritual thirst, and the practice of religion became legal, and above all, free. The salutary "fear of God" has reappeared and interest in the Bible has been rekindled, but until the end of the world it will be fought and competed with by the philosophical books written by free thinkers whose Greek model is the source of all its various forms.

Verse 12: “ *And they heard a voice from heaven saying unto them, Come up hither: and they went up into heaven in a cloud: and their enemies saw them.* ”

This divine statement applies to the biblical “ *two witnesses* ” after 1798.

The comparison with Jesus continues, because it was he whom his elect saw (after the prophet Elijah) ascend into heaven before their eyes. But, in turn, his elect of the final time will do the same. Their enemies will also see them ascend into heaven in the cloud where Jesus will draw them to himself. The support that God gives to his cause is the same, for Jesus Christ, his elect, and in this context of the French Revolution, the Bible after 1798. To confirm the end of the prophesied duration of “ *1260 days* ”-years, in 1799, Pope Pius VI died in detention at Valence-sur-Rhône, thus making possible, between 1843-44 and 1994, a long period of peace of 150 years prophesied in the form “ *five months* ” in Rev. 9:5-10. The death of Louis XVI, the end of the monarchy, and the death of a captive pope deal a mortal blow to the religious intolerance of “ *the beast that rises from the sea* ” in Rev. 13:1-3. The Concordat of the Directory heals its wound, but it no longer benefits from the destroyed royal support, it will no longer persecute until the time of the end when Protestant intolerance will appear under the name of “ *the beast that rises from the earth* ” in Rev. 13:11.

Verse 13: “ *At that hour there was a great earthquake, and a tenth of the city fell; and in the earthquake seven thousand men were killed, and the rest were afraid and gave glory to the God of heaven.* ”

In this time (*that hour*) was fulfilled, in spiritual form, the “ *earthquake* ” already prophesied by the fulfillment of that of Lisbon in 1755, concerned in the theme of the “ *sixth seal* ” of Apo.6:12. According to the Spirit of God, the city of Paris lost “ *a tenth* ” of its population. But another meaning can concern according to Dan.7:24 and Apo.13:1, the tenth part of the “ *ten horns* ” or Western Christian kingdoms subject to papal Roman Catholicism. France, considered by Rome as “the eldest daughter” of the Roman Catholic Church, falls into atheism, deprives it of its support, and goes so far as to destroy its authority. The 4th ^{trumpet} revealed it, “ *a third of the sun is struck* ”; The message “ *seven thousand men were killed in this earthquake* ” confirms this by saying: a multitude (*one thousand*) of religious “ *men* ” (*seven*: religious sanctification of the time), were killed in this political and societal earthquake.

Verse 14: “ *The second woe is past. Behold, the third woe comes quickly.* ”

Thus, the intense shedding of blood rekindled the fear of God, and the “Terror” ceased, replaced by the empire of Napoleon I ‘the “ *eagle* ” announcing the last three “ *trumpets* ”, three “ *great woes* ” for the inhabitants of the earth.

Since the announcement follows the French Revolution of 1789 to 1798, " *the second woe* " attributed to it in verse 14 cannot concern it directly. But for the Spirit, it is the means of telling us that a new form of the French Revolution will appear just before the return in glory of Jesus Christ. Now, according to Rev. 8:13, the " *second woe* " clearly concerns the theme of the 6th trumpet of Rev. 9:13 which will, precisely, " *kill a third of men* " before Jesus Christ returns to avenge the unjust condemnation of his faithful servants by exterminating their mortal enemies, the last rebels. We can understand that, like the massacre caused by the French Revolutionaries, God is organizing the massacre of the Third World War, this time nuclear, which will considerably reduce the number of inhabitants of the earth, before its complete elimination which will restore its original " *abyss* " aspect, after the final destructive intervention of Jesus Christ.

The double meaning of the " *second woe* " connects the *fourth trumpet* to the *sixth* for a spiritual reason. The structure of Revelation divides the time of the Christian era into two parts. In the first, the " *woe* " punishes the guilty punished before 1844, and in the second, those punished after 1844, just before the end of the world. Now, the two punitive actions share the meaning that God gives to his fourth punishment in Leviticus 26:25: " *I will send the sword that will avenge my covenant* ." The first punishment struck those **who did not receive** the message of the Reformation, the work prepared by Jesus for his elect, and the second, those who did not respond to God's requirement **to complete** this Reformation from 1843 onward. The revealed light by which God builds this permanent Reformation will be presented until the hour when probationary time ends.

By reviewing the things and actions that God imputed to the men of the French Revolution from 1789 to 1795, we find those that he can impute to Western men of the last days. We find the same contempt, the same impiety and hatred of religious ordinances and of those who teach them; behavior which this time results from the extraordinary development of science and technology. During the years of peace, atheism and false religion conquered the Western world. God therefore has a good reason to offer us, for this theme, a double reading; the behavior of the " *survivors* " making the principal difference between the revolutionary era and the scientific time of the last days of humanity. To be clearer, according to Rev. 11:11-13, " *the survivors* " of the first reading which concerns the " *fourth trumpet* " " *repented* ," while " *the survivors* " of the second which concerns the " *sixth trumpet* " " *did not repent* ," according to Rev. 9:20-21.

The third " *great woe* " (for sinners): The glorious return of Christ the avenger

Verse 15: " *The seventh angel sounded. And there were loud voices in heaven, saying, 'The kingdoms of this world have become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever.* '"

The last theme of the chapter is that of the " *seventh trumpet* " which designates, I remind you, the moment when the invisible creator God makes himself visible to the eyes of his enemies, confirming Rev. 1:7: " *Behold, he comes with clouds and every eye will see him, even those who pierced him.* " " *Those who pierced him* ," who pierced Jesus, are his enemies of all the eras of the

Christian era, including those of the last. They pierced him by persecuting his faithful disciples, about whom he declared: " *as often as you did it to one of the least of these my brothers, you did it to me* (Matt. 25:40)." From heaven, loud voices rise to celebrate the event. These are the inhabitants of heaven who have already expressed themselves to celebrate the expulsion from heaven of the devil and his demons by the victorious Christ, called " *Michael* " in Rev. 12:7 to 12. They take part in the joy of the elect, in turn freed and victorious by Jesus Christ. The history of earthly sin will cease for lack of sinners destroyed by the mouth of the divine Christ. The devil, " *prince of this world* " according to Jesus, loses his possession of the sinful world annihilated by God. He will remain for another thousand years on the desolate earth without harming anyone, awaiting his total elimination at the last judgment with all the other sinners whom God will resurrect for this purpose.

The Great Heavenly Happiness of the Elect Redeemed by the Blood of Jesus Christ

Verse 16: " *And the twenty-four elders, who sat before God on their thrones, fell on their faces and worshipped God,* "

The elect have entered the heavenly kingdom of God, seated on thrones in the presence of God, they will reign, or judge the wicked according to Rev. 20:4. This verse evokes the context of the heavenly beginning of the redeemed of Rev. 4. This verse presents the form that the true worship of God must take. Prostration, on one's knees, face to the ground, is the form legitimized by God.

Verse 17: " *Saying: We give you thanks, Lord God Almighty, who are, and who were, because you have taken your great power and have reigned.* "

The redeemed renew their thanks and bow down before Jesus Christ, " *the Almighty God who is and who was* " " **and who is come** ," as Rev. 1:4 announced. " *You have taken possession of your great power* " which you had renounced to save your elect and atoned for their sins by your death in your ministry as " *the Lamb* "; " *the Lamb of God who takes away the sins of the world* ." You have " *taken possession of your kingdom* "; the suggested context is indeed that where the Spirit took John in Rev. 1:10; the history of the Assembly of Christ on earth is in the past. At this stage, the " *seven assemblies* " are behind the elect. The reign of Jesus, the object of the hope of the faith of the elect, has become a reality.

Verse 18: " *The nations were angry; and your wrath came, and the time has come to judge the dead, to reward your servants the prophets, the saints, and those who fear your name, small and great, and to destroy those who destroy the earth.* "

we find very useful information about the sequence of prophesied events . The 6th trumpet killed a third of mankind , that is, " *The nations were angry* ," and before our eyes, in 2020-2021, we are witnessing the causes of this irritation: Covid-19 and the economic ruin it caused, Islamic aggression, and promptly, the Russian offensive with its allies. After this terrible and destructive conflict, after the promulgation of the Sunday law by the " *beast of the earth* ," that is, the Protestant and Catholic coalition of American and European survivors, God poured out upon them " *the seven last plagues of his wrath* " described in Rev. 16.

At the time of the seventh, Jesus appeared to save his elect and destroy the fallen. Then comes the program prepared for the " *thousand years* " of the seventh millennium. In heaven, according to Rev. 4:1, the judgment of the wicked will take place: " *and the time has come to judge the dead* ." The saints obtain their reward: the eternal life promised by Jesus Christ to his elect. They finally obtain the morning star and the crown promised to the elect found victorious in the fight of faith: " *to reward your servants the prophets* ." God here recalls the importance of prophecy for all ages (According to 2 Pet. 1:19) and more particularly in the last days. " *The saints and those who fear your name* " that is, those who have positively responded to the messages of the three angels of Rev. 14:7 to 13; the first of which recalls the wisdom which consists in fearing him, obeying him and not challenging his commandments, saying: " *Fear God and give him glory* ," in his aspect of God the creator, " *for the hour of his judgment has come, and worship him who made the heavens, the sea, the earth, and the springs of water* ."

Verse 19: " *And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament. And there were flashes of lightning, voices, thunderings, an earthquake, and great hail.* "

All the themes discussed in this book of Revelation converge on this historical moment of the great glorious return of our divine Lord Jesus Christ. This verse targets the context where the following themes are fulfilled and completed:

Rev. 1: Adventism:

Verse 4: " *John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come* ; and from the seven Spirits which are before his throne. "

Verse 7: " *Behold, he comes with clouds* . And every eye will see him, and those who pierced him. And all the tribes of the earth will wail because of him. Yes. Amen! "

Verse 8: " *I am Alpha and Omega, says the Lord God, who is, and who was, and who is to come* , the Almighty. "

Verse 10: " *I was in the Spirit on the Lord's day* , and I heard behind me a loud voice, as of a trumpet, "

Rev. 3: The seventh assembly: end of the " *Laodicean* " era (= people judged).

Rev. 6:17: The great day of God's wrath against rebellious humans " *for the great day of his wrath is come* , and who shall be able to stand? "

Rev. 13: " *the beast that ascends from the earth* " (Protestant and Catholic coalition) and its Sunday law; verse 15: " *And he had power to give life to the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.* "

Rev. 14: The two themes of " *the harvest* " (end of the world and rapture of the elect) and " *the vintage* " (massacres of the false shepherds by their seduced and deceived followers).

Rev. 16: Verse 16: “ **the great day of battle Armageddon** ”

God's direct and visible intervention , " *and there were flashes of lightning, voices, thunderings, and an earthquake* ," already quoted in Rev. 4:5 and 8:5. But here the Spirit adds " *and great hail* "; a " *hail* " with which the theme of the **seventh** of the " *seven last plagues* " in Rev. 16:21 is completed.

The context of the return of Jesus Christ is therefore marked by the latest Adventist theme which brings this time , in the spring of 2030, the true salvation offered to the elect, obtained by the blood shed by Jesus Christ. It is the hour of his confrontation with the rebels who are preparing to kill his elect who refuse the Roman Sunday and keep their fidelity to the Sabbath sanctified by God from the first week of his creation of the world. The " *sixth seal* " of Rev. 6 illustrates the behavior and the dismay of these rebels caught by the Lord in the act of intentional genocide of his blessed and beloved elect. The subject of the disagreement is evoked in this verse 19. It is the divine law preserved in *the "ark of the testimony"* in the most holy place of the tabernacle and the Hebrew " *temple* ". The ark owes its prestige and its very high sanctity only to the fact that it contains the tablets of the law engraved by the finger of God himself, in person, in the presence of Moses, his faithful servant. The Bible allows us to understand what provokes the terror of the rebels at the time of the return of Jesus Christ. For this is what verses 1 to 6 of Psalm 50 declare:

*“ A Psalm of Asaph. God, God, YaHWéH, speaks, and summons the earth, from the rising of the sun to the setting of the sun. From Zion, the perfection of beauty, God shines forth. Our God comes, he will not remain silent; **before him is a consuming fire, and around him a violent storm** . He cries to the heavens above, and to the earth, **to judge his people** : Gather my saints to me, who have made a covenant with me by sacrifice! - And **the heavens will declare his righteousness**, for God is judge .*

In a context of terror, the rebels will see the text of the fourth of God's Ten Commandments displayed in the sky in letters of fire. And by this divine action, they will know that God condemns them to the first and the " *second death* ."

This last verse of the theme of the " *seventh trumpet* " reveals and confirms the importance that God gives to his law, which is contested by rebellious false Christianity. Divine law has been belittled under the pretext of an alleged opposition between law and grace. This error results from a misreading of the words spoken by the apostle Paul in his letters. Therefore, I will here dispel any doubt by providing clear and simple explanations. In Rom. 6, Paul contrasts those who are " *under the law* " with those who are " *under grace* ," solely because of the context of his time when the new covenant is beginning. By the formula " *under the law* ," he refers to the Jews of the old covenant who reject the new covenant based on the perfect righteousness of Jesus Christ. And he refers to the elect who enter into this new covenant by the formula " *with the law* ." For this is the benefit that grace brings, in the name of which Jesus Christ, in the Holy Spirit, helps his elect and teaches them to love and obey the holy divine law. By obeying him, he is then " *with the law* " and being " *under grace* ", he is not " *under the*

law " either. I recall again that Paul says of the divine law that it is " *holy and that the commandment is just and good* "; which I share with him in Jesus Christ. While Paul castigates sin, seeking to convince his readers that they must no longer sin being in Christ, modern rebels use his texts to contradict him by making Jesus Christ, whom they claim, a " ***minister of sin*** " established by Rome on March 7, 321. While Paul declared in Gal. 2:17: " *But if we seek to be justified by Christ, if we ourselves also are found sinners, is Christ a minister of sin? **Far from it** ! »* Let us note the importance of precision, " **far from it** ", which condemns the religious conception of the false, rebellious modern Christian faith, and this since March 7, 321, the date when the Roman " *sin* " entered the Western and Eastern Christian faith by the authority of a pagan Roman emperor, Constantine ^L.

In this context of the " *seventh trumpet* " the first six thousand years set aside by God for his selection of earthly elect, in his overall seven thousand year project, come to an end. The seventh millennium, or " *thousand years* " of Rev. 20, then opens, devoted to the heavenly judgment of the rebels by the elect redeemed by Jesus Christ, the theme of Rev. 4.

Revelation 12 : The Great Central Plan

**The Woman – The Roman Aggressor – The Woman in the Desert –
 Parenthesis: A Fight in Heaven – The Woman in the Desert – The
 Reformation – Atheism-
 The Adventist Remnant**

The victorious woman, bride of Christ, the Lamb of God

Verse 1: “ *A great sign appeared in heaven: a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars.* ”

Here again, several themes follow one another in several paintings or scenes. The first painting illustrates the Chosen Assembly that will benefit from the victory of Jesus Christ, its only Head, according to Eph. 5:23. Under the symbol of a " *woman* ," the " *Bride* " of Christ is enveloped in the " *sun of righteousness* " prophesied in Mal. 4:2. In double application, " *the moon* ," symbol of darkness, is " *under her feet* ." These enemies are historically and chronologically, the Jews of the old covenant, and the fallen Christians, Catholics, Orthodox, Protestants, and Adventists, of the new. On her head, " *a crown of twelve stars* " symbolizes her victory in the covenant of God, the 7, with man, the 5, meaning the number 12.

The persecuted woman before the final victory

Verse 2: “ *She was with child and cried out, laboring and in the pains of childbirth.* ”

In verse 2, the “ *pains of childbirth* ” refer to the earthly persecution that preceded the time of heavenly glory. This image was used by Jesus in John 16:21-22: “ *A woman in childbirth has sorrow because her hour has come; but when she has given birth, she remembers no more the pain, for joy that a man has been born into the world.* ” So you also now have sorrow; but I will see you again, and your heart will rejoice, and your joy no one will take from you .

The Pagan Persecutor of Women: Rome, the Great Imperial City

Verse 3: “ *And another sign appeared in heaven: and behold, a great red dragon, having seven heads and ten horns, and on his heads seven crowns.* ”

Verse 3 identifies its persecutor: the devil, of course, but he acts through earthly carnal powers that persecute the elect, according to his will. In his action, he uses two successive strategies: that of the " *dragon* " and that of the " *serpent* ." The first, that of the " *dragon* ," is the open attack employed by pagan imperial Rome. We thus find the symbols already seen in Dan. 7:7 where Rome appeared in the form of a fourth monstrous animal with " *ten horns* ." The pagan context is confirmed by the presence of the " *diadems* " which are here placed on the " *seven heads* ," the symbol of the Roman city according to Rev. 17. This precision deserves our full attention, because it indicates to us, each time this image is presented, by the placement of the " *diadems* ," the prophesied historical context.

The Religious Persecutor of Women: Papal Catholic Rome

Verse 4: “ *His tail swept a third of the stars of heaven and threw them to the earth. And the dragon stood before the woman who was about to give birth, for to devour her child when she had given birth.* ”

This verse takes up again, under new symbols, the message of Rev. 11:1 to 3 where papal Rome is authorized by God, under the title of " *rod* ", to " *trample underfoot the holy city for 42 months* ".

In Daniel, the " *ten horns* " of the Roman Empire were to be succeeded by the papal " *little horn* " (from 538 to 1798). This succession is confirmed here in Rev. 12, verse 4.

The term " *tail* " which targets the false " *prophetess Jezebel* " of Rev. 2:20, illustrates this succession of falsely Christian papal religious Rome. The accusation cited in Dan. 8:10 is here renewed. The victims of her ruses and seductions worthy of the " *serpent* " of Genesis, are trampled underfoot under the symbol of " *stars of heaven* " that is, under the title of " *citizens of the kingdom of heaven* " that Jesus attributes to his disciples. " *A third is drawn into her fall* ." The third is not cited for its literal meaning but, as everywhere in prophecy, as a significant part of the total number of Christians tested. The victims can even exceed this proportion of a literal third.

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

In a double application, the prophecy recalls how the devil fought the cause of the Messiah from his birth until his victorious death. But this victory is that of the firstborn after whom all his elect will succeed, to continue the same fight until the final victory is obtained. At that moment, receiving a celestial body, they will share with him his judgment of the wicked and it is there, together, " *they will rule the nations with a rod of iron* " which will give the verdict of the " *torments of the second death* " of the last judgment. The experience of Christ and that of his elect merge into a single common experience, and the image of " *the child caught up to God and to his throne* ", therefore to heaven, is that of the earthly "deliverance" of the elect which will be accomplished in 2030, at the return of the avenging Christ. They will be delivered from the " *pains of childbirth* ". The *child* is the symbol of an authentic, successful and victorious Christian conversion.

Verse 6: " *And the woman fled into the wilderness, where she has a place prepared of God, that they should feed her there one thousand two hundred and sixty days.* "

The persecuted Assembly is peaceful and unarmed, its only weapon being the Bible, the Word of God, the sword of the Spirit, it can only flee before its aggressors. Verse 6 recalls the time of the persecuting papal reign during " *1260 prophetic days*" or, 1260 real years according to the code of Ezek. 4:5-6. This time is for the Christian faith a time of painful trial suggested by the mention of the word " *desert* " where it is "led by God". It thus shares the affliction of the " *two witnesses* " of Rev. 11:3. In Dan. 8:12, this divine sentence was formulated thus: " *the army was delivered with the perpetual because of sin* "; the sin accomplished by abandoning the respect of the Sabbath day of rest since March 7, 321.

Opening the parenthesis: a fight in the sky

Verse 7: " *And there was war in heaven. Michael and his angels fought against the dragon. And the dragon fought and his angels,* "

The announced rapture of the saints deserves an explanation that the Spirit presents to us in a sort of parenthesis. It will be made possible because of Jesus Christ's victory over sin and death. This victory was confirmed after his

resurrection, but the Spirit reveals to us here the consequences it had for the inhabitants of heaven who had been in contact with demons and Satan himself until that moment.

Very important : this heavenly conflict, invisible to human eyes, sheds light on the meaning of the enigmatic words spoken by Jesus when he was on earth. In John 14:1-3, Jesus said: " *Let not your hearts be troubled. Believe in God, and believe in me. In my Father's house are many mansions. If it were not so, I would have told you. I go to prepare a place for you . And if I go and prepare a place for you , I will come again and receive you to myself, that where I am, there you may be also.* " The meaning given to the " preparation " of this " place " will appear in the verse that comes next.

Verse 8: " *But they prevailed not, neither was their place found any more in heaven.* "

This heavenly war has nothing in common with our earthly wars; it does not immediately cause deaths, and the two opposing camps are not equal. The great creator God who presents himself in the humble and fraternal aspect of the archangel " *Michael* " is still the almighty God before whom all his creatures should bow down and obey. Satan and his demons are among those rebellious creatures, who obey only under duress, and finally, they cannot resist and are forced to obey, when the great God drives them out of heaven by his omnipotence. During his earthly ministry, Jesus was feared by the evil angels who obeyed him and testified that he was indeed the " *Son of God* " of the divine plan, by designating him thus.

In this verse the Spirit specifies: " *their place was no longer found in heaven .* " This " *place* " occupied by the celestial rebels in the kingdom of God had to be freed so that this celestial kingdom could be " *purified* " and " *prepared* " to receive Christ's elect on the day of his last battle against the earthly rebels at his coming in glory. It is then that, taking his elect with him, " they will always be with him, wherever he is, " that is, in the purified heaven thus " *prepared* " to receive them. The portion of the earth will then be the desolation of the type prophesied by the word " *abyss* " since Gen. 1:2. In the light of this battle, the divine saving project is illuminated and each key word of his plan reveals its meaning. This is the case with these verses quoted in Heb. 9:23: " *It was therefore necessary, since the images things in heaven had to be purified with this way, that the heavenly things themselves might be purified with more excellent sacrifices than these. » Thus, the necessary " more excellent sacrifice " was that of the voluntary death of the Messiah named Jesus, offered to atone for the sins of his elect, but above all, to obtain for his creatures and for himself the legitimate legal right to condemn to death the celestial and earthly rebels. It is in this way that the " *heavenly sanctuary* of God was " *purified* ", first and then, at the return of the victorious Christ, it will be the turn of the earth which he designates as his " *footstool* " but not as his " *sanctuary* " in Isa. 66:1-2: " *Thus says the Lord: The heaven is my throne, and the earth is my footstool . What house can you build for me, or what place can you make me to dwell in? All these things have been made by my hand, and all of them have come into being, says YaHWéH. This is whom I will look upon: on the one who is humble and contrite in spirit, on the one who**

fears my word. ”; or, according to Ezek.9:4, on “ *those who sigh and cry because of the abominations* ” committed.

Verse 9: “ *And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceives the whole world: he was cast out into the earth, and his angels were cast out with him.* ”

The heavenly beings were the first to benefit from the spiritual cleansing undertaken by the victorious Christ. He expelled the devil and his angelic demons from heaven, who were “ *cast down* ” to earth for two thousand years. The devil thus knows *the “time”* remaining for him personally and his demons to act against the chosen saints and divine truth.

Note : Jesus not only revealed the character of God to humanity, he also introduced them to this formidable character, the devil, about whom the old covenant said little, leaving him almost ignorant. Since Jesus' victory over the devil, the fight between the two camps has intensified due to the very confinement of the demons who now live invisibly among men on earth and in our entire terrestrial dimension, which includes the planets and stars in the sky. These are the only extraterrestrials in our terrestrial dimension.

I must here recall that the correct understanding of the overall saving project of the program conceived by God is an exclusive privilege reserved for his elect. For, false faith is recognized by the fact that it is always mistaken in its interpretations of his project. This has been demonstrated since the Jews who gave the Messiah prophesied in the Holy Scriptures the role of bringing a carnal deliverance, while God had only planned a spiritual deliverance; that of sin. Likewise, today, the false Christian faith awaits with the return of Jesus Christ, the establishment of his kingdom and his power on earth; things that God has not put in his program as his prophetic Revelation teaches us. On the contrary, his glorious coming will mark the end of their life which has remained the bearer of their sins and all their guilt towards him.

The chosen one of Christ knows that free life began in heaven and that after the earthly interlude made necessary for the perfect demonstration of his love and justice, the Creator God will prolong the life of his creatures who remained faithful in heaven and on earth, eternally in his celestial form. The celestial and earthly rebels will then have been judged, destroyed and annihilated.

The kingdom of heaven is liberated

Verse 10: “ *And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.* ”

This “ *Now* ” targets the date of April 7, the 30th, the first day of the week following Wednesday, April 3, in which, accepting the cross, Jesus defeated the devil, sin, and death. On that first day of the week, he declared to Mary: “ *Do not touch me; I have not yet ascended to my Father.* ” His victory still had to be made official in heaven, and from then on, in his divine omnipotence, under his rediscovered angelic name “ *Michael* , ” he drove the devil and his demons from heaven. It is important to note the quote “ *the accuser of our brothers, who*

accused them before our God day and night ." It reveals to us the immense universal brotherhood of God's camp, which shares its rejection of the rebel camp with the elect of the earth. Who are these " *brothers* "? Those in heaven and those on earth, like Job, who is partially delivered to the devil to prove to him that his " accusations " are unfounded.

Verse 11: " *And they overcame him by the blood of the Lamb and by the word of their testimony, and they did not love their lives unto the death. "*

The pattern spoken of in this verse is found in the message of the " *Smyrna* " era, and this message indicates the standard of faith required by Jesus Christ for all prophesied ages until His glorious return.

The victory of " *Michael* ," the heavenly divine name of our Savior Jesus Christ, justifies his solemn declarations made in Matt. 28:18-20: " *Jesus came and said to them, ' All authority in heaven and on earth has been given to me . Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe everything I have commanded you. And, lo, I am with you always, even to the end of the age.* '"

Thus, at the foundation of his first covenant, God revealed to Moses the history of the origins of our earthly dimension, but it is only to us who are living in the last days of humanity that he reveals the understanding of his global saving plan, by closing the parenthesis of the experience of earthly sin which will have lasted in the end, six thousand years. We therefore share with God the expectation of an eternal reunion of all his faithful heavenly and earthly elect. It is therefore a privilege of the elect to turn our attention in turn to heaven and its inhabitants. For for their part, they have not ceased to be interested in the fate of the elect and our earthly history, from Creation to the end of the world, as it is written in 1 Cor. 4:9: " *For it seems to me that God has made us apostles last, condemned to death in a way, since we have been made a spectacle to the world, to angels and to men.* "

The land situation is worsening

Verse 12: " *Therefore rejoice, you heavens, and you who dwell in them. Woe to the earth and to the sea! For the devil is come down to you, having great wrath, because he knows that he has a short time.* "

The " *inhabitants of heaven* " were the first to " *rejoice* " in Christ's victory. But the counterpart of this joy is the intensification of " *woe* " for the "inhabitants of *the earth* ." For the devil knows that he is condemned to death on reprieve, and that he has " *little time* " to act against his plan of salvation. The actions carried out for 2000 years by the demonic camp confined to the earth are all revealed by Jesus Christ in his Revelation or Apocalypse. This is the subject of this work that I am writing for you. And since 2018, the elect of Jesus Christ have shared this knowledge of the end of the time reserved for the devil for his work of seduction; it will end in the spring of 2030 with the glorious return of their divine Master. The parenthesis of this theme closes with verse 12.

Closing the parenthesis of the fight in the sky

Resumption of the theme of the woman being led in the desert

Verse 13: “ *When the dragon saw that he was cast to the earth, he persecuted the woman who had given birth to the male child.* ”

This parenthesis allows the Spirit to return to the theme of the papal reign of verse 6. The term " *dragon* " in this verse still refers to the devil, Satan, himself. But his fight against " *the woman* " is carried out by Roman action, successively imperial, then papal.

Verse 14: “ *And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.* ”

In this verse 14, he resumes the message by indicating the duration of the papal reign in the form of "three and a half years," " *a time, times, and half a time* ," already used in Dan. 7:25. In this repetition, new details will be revealed in chronological sequence of events. One detail must be noted: " *the dragon* " of verse 4 is replaced by the " *serpent* " in the same way that the " *dragon* " of verse 3 is replaced by the " *tail* ." The terms " *serpent and tail* " reveal to us a change of active tactics that God, the " *great eagle* ," inspires in the devil and his demons. After the open aggression of the " *dragon* " succeeds the cunning and religious lie of the " *serpent* ," which is fulfilled by the papal reign of 1260 prophesied years. The mention of the " *serpent* " allows God to suggest to us a comparison with the circumstances of original sin. Just as Eve was seduced by " *the serpent* " through which the devil expressed himself; " *the woman* ," " *the bride* " of Christ, is subjected to the test of the lying words that the devil presents to her through " *the mouth* " of his agents of papal Roman Catholicism.

Verse 15: “ *And the serpent cast out of his mouth water like a flood after the woman, that he might cause her to be carried away of the flood.* ”

Verse 15 illustrates the Catholic persecution to which the infidel Christian faith is subjected; like "the waters of a river " which " *drags away* " everything within its reach. The Roman Catholic papal " *mouth* " has launched its Catholic, fanatical and cruel leagues against their religious opponents. The perfect accomplishment of this action is the creation of the corps of "dragons" by Louis XIV advised by Bishop Le Tellier. This military body, created to pursue peaceful Protestant resistance , had the goal of " *dragging away* " all the weak and meek elect of Christ into his dogmas, forcing them to choose between converting to Catholicism or being led into captivity or to death after horrible abuse and torture.

Verse 16: “ *And the earth helped the woman, and the earth opened her mouth and swallowed up the river which the dragon cast out of his mouth.* ”

The Spirit offers us two overlapping interpretations for this single verse. Note that " *the woman* " and " *the earth* " are here two distinct entities , and that " *the earth* " can symbolize the Protestant faith or the literal earth, the soil of our planet. This will give this verse two interpretations which follow one another chronologically in divine Revelation.

1st message: the false bestial Protestantism : In chronological order, first, " *the woman* " corresponds to the pictorial description of the peaceful Protestants of the Reformation whose official " ^{mouth} " (that of Martin Luther in 1517) denounced Catholic sins; which justified their name: "Protestant" or, those

who protest against Catholic religious injustice that sins against God and kills his true servants. Another hypocritical component of Protestantism symbolized by the word " *earth* " also opened its " *mouth* " to denounce the Catholic faith, but it took up arms and its violent blows " *swallowed up* " a significant part of the fighters of the Catholic leagues. The word " *earth* " here symbolizes the famous "Huguenots", Protestant fighters of the Cévennes, and those of the military strongholds like La Rochelle during the "wars of religions" in which God was neither served nor honored by the two opposing groups of fighters.

2nd message: the avenging sword of French national atheism . In second reading, and in chronological order, this verse 16 reveals how the French Revolution will completely engulf the papal aggression of the Catholic monarchies. This is the main message of this verse. ^{And} it is the one that God gives to the role of the " *4th trumpet* " of Rev. 8:12, and " *beast that ascends from the bottomless pit* " of Rev. 11:7, in analogy with Lev. 26:25, it comes, says God, like " *a sword, to avenge my covenant* " betrayed by the rebellious Catholic sinners. This image is based on the punishment of the rebel " *Korah* " in Num. 16:32: " *The earth opened its mouth , and swallowed them up, them and their houses, with all the people of Korah and all their goods .* " In perfect harmony with divine Revelation and historical fulfillment, this comparative image recalls the rejection of divine law by the rebels in both situations.

Dragon 's Last Enemy : The Adventist Remnant of Women

Verse 17: " *And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.* "

Passing over in silence the 150 years of activity of Protestants struck by the divine curse, the theme of the " *5th trumpet* ", the Spirit evokes the last earthly battle of the devil and his heavenly and earthly minions, and he shows us the targets of their common hatred. These last targets will be the Elect, the last descendants and heirs of the Adventist pioneers of 1873 to whom this last test was announced according to Rev. 3:10 . Pioneers whose mission they will complete, bearing their same divine blessing. They will have to firmly and faithfully support the work that Jesus entrusted to them: refusing to honor in any way " *the mark of the beast* " that is, the Roman Sunday, by keeping, faithfully and whatever the price, the practice of the Sabbath rest, during Saturday, the true seventh day of the week, of the time organized and established by the great and all-powerful creator God. This is the truth that appears in this description of the " *remnant of the woman's seed* " in this verse: " *those who keep the commandments of God ,* " the ten and not the nine; " *and who hold fast the testimony of Jesus ,* " because they do not let anyone take it away from them; neither " *dragons ,* " nor " *serpents .* " And this " *testimony of Jesus* " is the most precious thing in existence, since, according to Rev. 19:10, " *the testimony of Jesus is the spirit of prophecy .* " It is this prophetic testimony that makes it " *impossible for the devil to seduce the very elect* " of Christ, the God of truth, as Matt. 24:24 teaches: " *For there will arise false Christs and false prophets, and will show great signs and wonders, so as to seduce, if possible , the very elect .* "

A victory of Satan almost... complete

Verse 18: “ *And he stood upon the sand of the sea.* ”

This last verse shows us a triumphant devil who has succeeded in dragging into his fall and mortal condemnation **all the Christian religious institutions** that he dominates and holds under his authority. In Isa. 10:22, God declares: " *Though your people Israel be as the sand of the sea, only a remnant will return; destruction is determined, it will overflow with justice.* " Thus, according to this prophecy, at the end of the world, only dissenting Adventists, constituting " *the remnant of the woman* ," " *the Chosen One, the Bride of Christ* ," and the spiritual " *Israel* " of God, escape this satanic domination. I remind you that under the name "Adventist," the Spirit defines the standard of faith for the salvation of the last chosen ones since 1843; in 2020, it is a religious behavior, but no longer an institution that God judged, condemned, and rejected (" *vomited* ") in 1994.

Revelation 13 : The False Brothers of the Christian Religion

The Beast from the Sea – The Beast from the Land

The number 13 represents for superstitious idolaters a lucky charm or an unlucky charm depending on the opinions of each person and the country. Here, in his glorious Revelation, God reveals to us his own code of numbers, based on the numbers 1 to 7 and their different combinations. The number 13 is obtained by the addition of the number "6" - the number of the angel Satan - and the number "7", the number of God and therefore of the legitimate religion given back to the Creator God in Jesus Christ. We will thus find in this chapter the "false brothers of the Christian religion" but true mortal enemies of the true elect. This " *tare* " hides among the " *good grain* " under deceptive religious appearances that this chapter unmasks.

The first beast : which rises from the sea

The First Battle of the Dragon-Serpent

Verse 1: “ *And I saw a beast rising out of the sea, having **ten horns and seven heads** , and **on his horns ten crowns** , and **on his heads names of blasphemy** .”*

As we saw in the study of Rev. 10, we find in this chapter the two so-called Christian “ *beasts* ” of our era. The first, “ *which rises from the sea* ,” as in Dan. 7:2, concerns the Catholic faith and its persecutory reign of “ *42 prophetic months* ,” or 1260 real years. Taking up the symbols of the empires which precede it in Dan. 7, we find the reign of the “ *little horn* ” which was to appear after the “ *ten horns* ” received their kingdoms according to Dan. 7:24. The “ *diadems* ” placed on the “ *ten horns* ” show that it is this historical context which is targeted. Here, papal Rome is symbolized by “ *seven heads* ” which particularly characterize it in a double sense. The more literal is that of “ *seven hills* ” on which Rome is built according to Rev. 17:9. The other, more spiritual, takes priority; The expression “ *seven heads* ” designates the sanctification of the magistracy: “ *seven* ” being the number of sanctification, and “ *heads* ” designating the magistrate or the elder in Isa. 9:14. This superior magistracy is attributable to papal Rome because it presents itself in the form of an independent state, both civil and religious, whose head is the pope. The Spirit specifies: “ *and on his heads names of blasphemy* .” The word “ *blasphemy* ” is in the singular and we must translate by: “ *names of lies* ,” according to the meaning of the word “ *blasphemy* .” Jesus Christ imputes “ *lies* ” to the Roman papal regime. He therefore attributes to it the title of “ *father of lies* ” by which he designated the devil, Satan himself in John 8:44: “ ***You are of your father the devil* , and the desires of your father you want to do. He was a murderer from the beginning, and does not abide in the truth, because there is no truth in him. When he speaks a lie, he speaks of his own; ***for he is a liar and the father of lies*** .**

Verse 2: “ *The beast which I saw was like **a leopard** , and his feet were like **a bear** ’s feet , and his mouth like the mouth of a **lion** . And the dragon gave him his power, and his throne, and great authority. ”*

The “ *fourth beast* ” of Dan. 7:7, called “ *terrible, dreadful, and exceedingly strong* ,” receives a more precise description here. In fact, it alone presents the criteria of the three empires that preceded it since the Chaldean Empire. It possesses the agility of the “ *leopard* ,” the crushing power of the “ *bear* ,” and the cruel carnivorous strength of the “ *lion* .” In Rev. 12:3, “ *the dragon* ” of verse 3, where “ *diadems* ” were on the “ *seven heads* ,” represented Rome in its pagan imperial phase, persecuting the first Christians. Thus, just as the “ *little horn* ” of Dan. 7:8-24 succeeds that of Dan. 8:9, here, the papacy receives its power from the Roman Empire; which history confirms by the imperial decree due to Justinian I ⁱⁿ 533 (writing) and 538 (application). But, be careful! The “ *dragon* ” also refers to “ *the devil* ” in Rev. 12:9, which means that the papacy receives its power, “ *its strength, its throne and its great authority* ”

from the devil himself. We can understand why God makes both entities " *fathers of lies* " in the previous verse.

Note : On the military level, papal Rome retains the strength and power of its imperial form, because the European royal armies serve it and satisfy its decisions. As Dan. 8:23 to 25 teaches, its strength rests on " *the success of its wiles* " which consist in claiming to represent God on earth, and as such, to be able to open or close the access to eternal life proposed in the Gospel of Christ: " *At the end of their dominion, when sinners are consumed, there will arise a king impudent and crafty . His power will increase, but not by his own power ; he will make incredible devastations, he will succeed in his enterprises , he will destroy the powerful and the people of the saints. Because of his prosperity and the success of his wiles , he will have arrogance in his heart, he will destroy many men who lived peacefully, and he will rise up against the prince of princes; but it will be broken, without the effort of any hand .* "

At the end of the 1260s, the atheism of the French Revolution put an end to its despotic power established since 538 .

Verse 3: " *And I saw one of his heads as it were wounded to death; and his deadly wound was healed. And all the world wondered after the beast. "*

Never repentant throughout its history, it was by force that the papal magistracy was to renounce its persecutory power. This was to be accomplished from 1792 when the monarchy, its armed support, was overthrown and decapitated by French atheism. As announced in Rev. 2:22, this atheistic " *great tribulation* " wanted to annihilate the Roman religious power of " *the woman Jezebel* " and its targets were " *those who commit adultery with her* "; monarchs, monarchists and Catholic priests. This is how she was to be " *as if mortally wounded* ". But for opportunistic reasons, Emperor Napoleon I ^{would} reinstate her in 1801 in the name of his Concordat. She would never persecute directly again. But its seductive power will continue for multitudes of Catholic believers who will all believe its lies and its claims until the glorious return of Jesus Christ: " *And the whole earth was in admiration after the beast ."* " *The whole earth followed the beast ,* " and this word *earth* , in a double sense, concerns the planet, but also the reformed Protestant faith which came out of it. The ecumenical alliance (= terrestrial, in Greek) made since then confirms this announcement. If the Spirit had wanted to express this message in clear language, we would read: " the entire Protestant religion followed the intolerant Catholic religion ." This statement will be confirmed by the study of the second " *beast* " which this time " *rises from the earth* " in verse 11 of this chapter 13.

Verse 4: " *And they worshipped the dragon, because he had given power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? and who is able to make war with him? "*

Designating both imperial Rome and Satan, according to Rev. 12:9, *the dragon*, therefore *the devil* himself, is *worshipped* by those who honor the papal regime; this by implication and in all ignorance, since it is he who " *gave his power to the beast .* " Thus, the papal " *success of the enterprise* " prophesied in Dan. 8:24 is confirmed by history. It reigns above kings by its religious power, in

an absolute manner, long uncontested. It allocates lands and honors with titles those who serve it to reward them, as we can read in Dan. 11:39: " *It is with the foreign god that he will act against the fortified places; and he will fill with honor those who acknowledge him, he will make them rule over many, **he will distribute lands to them as a reward**.*" This was literally accomplished in a well-known manner when Pope Alexander VI Borgia (a notorious assassin) divided the earth in 1494 and assigned the eastern tip of Brazil and India to Portugal, and all the rest of the newly discovered lands to Spain. The Spirit insists. **The elect of Jesus Christ must be fully convinced that the Catholic faith is diabolical, and that all his aggressive or humanistic actions are directed by Satan, the adversary of God and the elect.** This insistence is justified since he prophesies in Dan. 8:25, " *the success of his enterprises and the success of his wiles .*" His religious authority, recognized by kings, the powerful, and the Christian peoples of Europe, gives him a prestige based on trust, and therefore in reality extremely fragile. But when God and the devil join forces for punitive action, the crowds, the human masses of peoples docilely follow the false path traced and, above all, imposed. On earth, power calls for power, because people like to feel powerful, and in this area, the papal regime, which claims to represent God, is a master of the genre. As in Rev. 6, the theme poses a question: " *Who is like the beast, and who can fight against it?* " Chapters 11 and 12 gave the answer: God in Christ, who in 1793 would arouse the French revolutionary atheism that would engulf it in a bloodbath. But until the appearance of this " *avenging sword* " (role attributed to the 4th ^{punishment} in Lev. 26:25), armed Protestants were already fighting it, without being able to defeat it. Men, Protestants, French and German, and Anglicans, all as tough as it, would fight it from the 16th ^{century onward}, returning its deadly blows, because their faith was, above all, political.

Verse 5: " *And there was given to him a mouth speaking great things and blasphemies; and authority was given to him to continue forty-two months.* "

These words are identical to those we read in Dan. 7:8 concerning the Roman papal " *little horn* " that rises after the " *ten horns* " of the European kingdoms. Here we find his " *arrogance* " but here the Spirit adds to him " *blasphemies* " that is, false pretensions and religious lies on which " *his success* " was built. God confirms his reign of " *1260* " real years presented in the biblical prophetic form " *forty-two months* ", according to the code " *one day for a year* " of Ezek. 4:5-6.

Verse 6: " *And she opened her mouth in **blasphemy against God** , to blaspheme his name, and his tabernacle, and them that dwell in heaven.* "

I must here draw attention to the common meaning that humanity gives to the word " *blasphemy* ," that is, insult. This conception is misleading because, designating lies, " *blasphemies* " do not at all take the form of insult, and as for those that God imputes to papal Rome, they have on the contrary the appearance of a false and deceptive sanctity.

The papal mouth " *utters **blasphemies against God*** "; which confirms its identity in Dan. 11:36 where we can read: " *The king will do what he wishes; he will exalt himself and magnify himself above all gods, **and will speak incredible things against the God of gods** ; he will prosper until the wrath is accomplished,*

for what is determined will be accomplished. " The Spirit imputes to the papal regime lies, or " *blasphemies* ", which characterize all its religious doctrines; " *against God, to blaspheme his name* ", it takes the name of God in vain, distorts his character, imputing to him his diabolical murderous actions; " *his tabernacle* ", that is, his spiritual sanctuary which is his Assembly, his Chosen One; " *and those who dwell in heaven* ", because it presents heaven and its inhabitants in its own mendacious way, evoking in its dogmas the celestial hells, a legacy of the Greeks who placed them under the earth, paradise and purgatory. " *The inhabitants of heaven* ", pure and holy, suffer and are indignant at the fact that the model of wickedness and cruelty inspired in men by the earthly demonic camp is unjustly attributed to them.

Verse 7: " *And it was given unto him to make war with the saints, and to overcome them. And authority was given unto him over every tribe, and people, and tongue, and nation.* "

This verse confirms the message of Dan. 7:21: " *I saw the same horn making war with the saints, and prevailing against them.* " European and world Christianity is indeed the target, since the Roman Catholic faith was imposed on all European peoples, composed, in fact, of " *tribes, peoples, languages, and nations* " civilly independent. Its " *authority over every tribe, people, tongue, and nation* " confirms its image of " *the harlot Babylon the great* ", of Rev. 17:1 which presents it " *sitting upon many waters* "; " *waters* " which symbolize " *peoples, multitudes, nations, and languages* " according to Rev. 17:15. It is interesting to note the absence of the word " *tribe* " in this chapter 17. The reason is the final context of the targeted era which concerns Europe and Western Christianity in which the tribal form was replaced by the various national forms.

On the other hand, in the context of the beginning of the establishment of the papal regime, the European populations are organized essentially into " *tribes* " like Roman Gaul, disunited and divided by different " *languages* " and dialects. Chronologically, Europe was populated by " *tribes* ", then by " *peoples* " subject to kings, and lastly, with the 18th^{century}, by republican " *nations* ", like the United States of North America which constitute its important outgrowth. The constitution of the " *peoples* " is due to the submission to the Roman papal regime, because it is this which recognizes and makes the authority of the kings of Christian Europe, since Clovis I^{king} of the Franks.

Verse 8: " *And all who dwell on the earth will worship him, whose names have not been written in the book of life of the Lamb slain from the foundation of the world.* "

In the end times, where the symbol " *earth* " designates the Protestant faith, this message takes on a precise meaning: all Protestants will worship the Catholic faith; all, except the elect to whom the Spirit subtly gives this definition: " *those whose names have ~~not been written~~ from the foundation of the world in the book of life of the Lamb who was slain.* " And I remind you here, his elect are the " *citizens of the kingdom of heaven* " as opposed to the rebels who are, themselves, the " *inhabitants of the earth.* " The facts testify to the truth of this prophetic announcement formulated by the Spirit of God. For since the beginning of the Reformation, except for the case of Peter Waldo in 1170, Protestants have

worshipped the Catholic faith by honoring its "Sunday" inherited from the pagan emperor Constantine I ^{since} March 7, 321. This accusation prepares the theme of the second " *beast* " presented in verse 11.

Verse 9: " *If anyone has ears, let him hear!* "

He who has the " *ear* " of discernment opened by God will understand the message proposed by the Spirit.

Announcement of the punishment carried out by the avenging sword of French national atheism

Verse 10: " *He who leads into captivity will go into captivity; he who kills with the sword must be killed with the sword. Here is the patience and faith of the saints.* "

Jesus Christ recalls the peaceful docility that he demands of his chosen ones in all times. Like the first martyrs, the chosen ones of the cruel papal reign must accept the fate that God has prepared for them. But he announces what will be his justice that will punish in due time the religious exactions of kings and popes as well as their clergy. Having " *led* " the chosen ones into captivity, they will themselves go to the prisons of the French revolutionaries. And having " *killed with the sword* " the chosen ones whom Jesus loved, they will themselves be killed by *the vengeful "sword"* of God whose role will be fulfilled by the guillotine of the same French revolutionaries. It is through the French Revolution that God will respond to the desire for **vengeance** expressed by the blood of the martyrs in Rev. 6:10: " *And they cried with a loud voice, saying, How long, O Lord, holy and true, until you judge and avenge **our** blood on those who dwell on the earth?* " And the revolutionary guillotine will " *strike with death the children* " of the Catholic monarchy and the Roman papal clergy, as announced in Rev. 2:22. But among its victims will also be found hypocritical Protestants who confused faith with civil political opinions and defended, " *sword* " in hand, their personal opinions and their religious and material heritage. This behavior was that of John Calvin and his sinister and bloody collaborators in Geneva. Evoking the actions accomplished in 1793 and 1794, the prophecy brings us into the context of the long religious peace established for the "150" years prophesied by the prophetic " *five months* " of Rev. 9:5-10. But after 1994, the end of this duration, from 1995, the right " *to kill* " for religious reasons was reestablished. The potential enemy then clearly becomes the Islamic religion until its warlike extension which will lead to the "Third World War" between 2021 and 2029. Shortly before the return of Christ expected for the spring of 2030, the second " *beast* " presented in this chapter 13 will appear.

The second beast: which comes up from the earth

The Last Battle of the *Lamb-Dragon*

Verse 11: " *And I saw another beast coming up out of the earth, and he had two horns like a lamb, and he spoke like a dragon.* "

The key to identifying the word " *earth* " is found in Gen. 1:9-10: " *And God said, Let the waters under the heavens be gathered together unto one place, and let the dry land appear. And it was so. And God called the dry land Earth,*

and the gathering together of the waters he called Seas. And God saw that it was good. "

Thus, just as *the dry "earth "* came out of the *" sea "* on the second day of the earthly creation, this second *" beast "* came out of the first. This first *" beast "* designates the Catholic religion, the second, coming out of it, concerns the Protestant religion, that is, the Reformed Church. This surprising revelation should no longer surprise us, however, since the studies of the preceding chapters have revealed to us, in a complementary manner, the spiritual status that God gives in his divine judgment to this Protestant religion which, after the period called *" Thyatira "*, does not consent to complete the Reformation undertaken. Yet this completion was required by the decree of Dan.8:14, to which it owes the message of God of Rev.3:1: *" You pass for being alive; and you are dead "*. This spiritual death throws it into the hands of the devil who prepares it by his inspiration for his *" battle of Armageddon "*, of Rev.16:16, of the last hour of earthly sin. It is in the hour of this last test of faith, prophesied in the message addressed to its Adventist servants of the *Philadelphia era* , that it will take intolerant initiatives which will make it the *" beast that rises from the earth "*. It has *" two horns "* that the coming verse 12 will justify and identify. For united in the ecumenical alliance, the Protestant and Catholic religions are united in their fight against the day of rest sanctified by God on the authentic seventh day of the week; the Saturday or Sabbath of the Jews, but also, of Adam, Noah, Moses, and Jesus Christ who did not question it during his ministry and his teaching on earth because the accusations of transgression of the Sabbath brought against Jesus by the rebellious Jews were unfounded and unjustified. By intentionally performing miracles on the Sabbath, his motivation aimed to redefine the real divine conception of the Sabbath rest. These two religions, which claim salvation obtained by *" the lamb who takes away the sins of the world ,"* well deserve, for their descriptive criteria, the image of a *" lamb who speaks like the dragon ."* For, advocating intolerance towards Sabbath-keepers, whom they will go so far as to condemn to death, it is indeed open war, the strategy of the *" dragon ,"* which reappears.

Verse 12: *" And he exercised all the power of the first beast before him, and caused the earth and those who dwell therein to worship the first beast, whose deadly wound was healed. "*

We are witnessing a kind of relay, the Catholic faith no longer dominates, but its former authority is given to the Protestant religion. This is because this Protestant religion is officially that of the most powerful country on earth: the United States of North America or USA The fusion of European and American Protestant religions has already been achieved, even including the Seventh-day Adventist institution, since 1995. The new *" Babels "* of the earth are forced into religious mixing as they are built by welcoming immigrants of various religious denominations. If men find these things normal, because of their superficial spirit and their religious disinterest, for his part, the Creator God who does not change, does not change his mind either, and he punishes this disobedience which ignores his historical lessons testified in the Bible. By defending in turn the Roman Sunday of the first day, a day of rest established by Constantine I ' the second

Protestant "beast" "makes the first Catholic beast worship" which has recognized its official religious status and given it its misleading name "Sunday." The Spirit recalls that this last alliance between Protestants and Catholics was made possible because "the mortal wound" inflicted by the "beast that ascends from the abyss" has been "healed." He recalls this because the second beast will not have this chance to be healed. It will be destroyed by the glorious advent of Jesus Christ.

Verse 13: "He performed great signs, so that he made fire come down from heaven on the earth in the sight of men."

Since its victory against Japan in 1945, Protestant America has become the world's leading nuclear power. Its very high technology is constantly imitated but never equaled; it is always one step ahead of its competitors or adversaries. This primacy will be confirmed in the context of the "Third World War" where, according to Dan. 11:44, it will destroy its enemy, Russia, the country of the "king of the north" in this prophecy. Its prestige will then be immense, and the survivors of the conflict, stunned and admiring, will entrust their lives to it and recognize its authority over all human life. "The fire from heaven" belonged only to God, but since 1945, America has possessed and mastered it. It owes its victory and all its current prestige to it, which will grow even more with its victory in the coming nuclear war.

Verse 14: "And he deceives those who dwell on the earth by the means of those miracles which he had power to do in the sight of the beast, saying to those who dwell on the earth that they should make an image to the beast which had the wound by a sword, and did live."

The technical "wonders" performed are innumerable. The "inhabitants of the earth" have become addicted to all these inventions that absorb their lives and thoughts. As long as America does not ask them to deprive themselves of these gadgets that occupy their souls, like drug addicts, the "inhabitants of the earth" are ready to legitimize religious intolerance towards a "very small group," the "remnant of the woman" of Rev. 12:17. "...making an image to the beast" consists of copying the actions of the Catholic religion and reproducing them under Protestant authority. This return to hardness of mind will be based on two actions. The "survivors" will have survived horrific wars, and God will strike them continuously and gradually with the "seven last plagues of his wrath," described in Rev. 16.

The Sunday death decree

Verse 15: "And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed."

The devil's plan, inspired by God, will take shape and be accomplished. The Spirit reveals the form of the extreme measure that will be taken during the sixth of the "seven last plagues." By an official decree accepted by all the surviving rebels on earth, it will be decided that on a date between the beginning of spring and April 3, 2030, the last Seventh-day Sabbath-keeping Adventists will be killed. Logically, this date marks the year of the glorious return of Jesus Christ.

The spring of this year 2030 is necessarily the moment when he intervenes to prevent the rebels' dire plan from being accomplished against his elect, whom he comes to save by " *shortening the days* " of their " *great tribulation* " (Matt. 24:22).

Verse 16: " *And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads,* "

The measure adopted divides the survivors of the time into two camps. The rebels identify themselves by " *a mark* " of human authority which designates the Catholic "Sunday", the ancient "day of the unconquered sun" imposed by one of his worshippers, the Roman Emperor Constantine I ' since March 7, 321. The " *mark* " is received " *on the hand* ", because it constitutes a human "work" that Jesus judges and condemns. It is also received " *on the forehead* " which symbolizes the personal will of every human creature whose responsibility is thus totally engaged under the just judgment of the Creator God. To authenticate by the Bible this interpretation of the symbolism of the " *hand* " and the " *forehead* ", there is this verse from Deut. 6:8, where God says about his commandments: " *You shall bind them as a sign on your hands , and they shall be as frontlets between your eyes.* "

Previous reprisals

Verse 17: " *and that no one might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.* "

Behind this word " *person* " is the camp of Adventist saints who remained faithful to the Sabbath sanctified by God. For refusing to honor " *the mark* ," Sunday, of the rest of the first pagan day, they are put aside . Initially, they are victims of a "boycott" well known in American measures against opponents who resist them. To have the right to trade, it is necessary to honor " *the mark* ," Sunday, which concerns Protestants, " *the name of the beast* ," "the vicar of the Son of God," which concerns Catholics, or " *the number of his name* ," that is, the number 666.

Verse 18: " *Here is wisdom. Let him who has understanding count the number of the beast. For it is the number of a man, and his number is Six hundred sixty-six.* "

Human wisdom is not enough to understand the message of the Spirit of God. It is necessary to inherit it from him, as in the case of Solomon whose wisdom surpassed that of all men and made his reputation throughout the known earth. Before the adoption of Arabic numerals, among the Hebrews, the Greeks, and the Romans, the letters of their alphabet also had the value of a number, so that the addition of the values of the letters that make up a word determines its number. This is obtained by a "calculation" as the verse specifies. "... *the number of his name* " is " *666* ", that is, the *number* obtained by the addition of the numerical value of the Roman letters contained in his Latin name "VICARIVS FILII DEI"; something demonstrated in the study of chapter 10. This name constitutes in itself the biggest " *blasphemy* " or " *lie* " of his claims, because in no way did Jesus give himself a "substitute", meaning the word "vicar".

Revelation 14 : The Time of Seventh-day Adventism

The messages of the three angels – the harvest – the vintage

This is a chapter that targets the time between 1843 and 2030.

In 1843, the particular use of the prophecy of Dan. 8:14 led the "Adventists" to await the return of Jesus Christ set for the spring of that date. This was the beginning of a succession of tests of faith where interest in the spirit of the prophecy, or " *the testimony of Jesus* " according to Rev. 19:10, would be demonstrated individually by Christians who claimed the salvation of Jesus Christ under multiple religious labels. The demonstrated " **works** " alone allowed for selection or not. These works can be summarized in two possible choices: acceptance or rejection of the light received and its divine requirements.

In 1844, after a new expectation set for the fall of 1844, Jesus will lead his chosen elect toward a mission of completing the work of the Reformation which begins with the restoration of the practice of the Sabbath sanctified by God since the creation of the world. This is the most important subject of " *holiness* " which is " *justified* " from 1844, the date when this transgression is recalled to the knowledge of his servants. This translation of Dan. 8:14, translated until my ministry by: " *two thousand three hundred evening and morning and the*

sanctuary will be cleansed ", is authentically, in accordance with the original Hebrew text: " *two thousand three hundred evening and morning and holiness will be justified* ". Everyone can discover that the transgression of the divine Sabbath since 321, is accompanied by many other abandonments of doctrinal truths established by God in the time of the apostles. After 1260 years of false successor reigns destroying the faith, popery left in Protestant doctrine many lies unbearable for the God of truth. This is why, in this chapter 14, the Spirit presents three main themes which are, successively: the Adventist mission or message of the " *three angels* "; " *the harvest* " of the end of the world, the sorting and rapture of the elect; " *the vintage* " of the grapes of wrath, the final punishment of the false shepherds, false religious teachers of Christianity.

Taught since 1844 to protect the elect from divine wrath, the final test is reserved for the very end of the time given to humanity to position itself between the revealed divine will and the rebellious human demand fallen into the most total apostasy. But, the choice made has consequences for all those who die since 1844. Only the enlightened and faithful elect " *die in the Lord* " according to the teaching of verse 13 where they are declared " *blessed* " that is, beneficiaries of the grace of Christ, with all his blessing already confirmed in the message addressed to the angel of " *Philadelphia* " which concerns them, because it is not enough to be baptized "Adventist" to be considered, by God, as an elect.

While the details of the abandonments remain to be discovered, the essential points are underlined and summarized by the Spirit in the form of the "messages of the three angels" of verses 7 to 11. These messages are linked by a succession of consequences.

I recall here, after the note on the cover on page 2 of this work, these three messages highlight three messages already revealed in symbolic images in the book of Daniel in Dan.7 and 8. Their reminder, in this chapter 14 of Revelation, underlines and confirms the extreme importance that God gives them.

The redeemed Adventists victorious

Verse 1: " *I looked, and behold, the Lamb stood on Mount Zion, and with him one hundred and forty-four thousand [people], having his name and his Father's name written on their foreheads.* "

" *Mount Zion* " refers to the place in Israel where Jerusalem was built. It symbolizes the hope of salvation and the form that this salvation will take at the end of the trials of earthly and heavenly faith. This project will be fully accomplished at the renewal of all things, concerning *earth and heaven*, according to Rev. 21:1. The " *144,000 [people]* " symbolize Christ's elect selected between 1843 and 2030, that is, Adventist Christians tested, tried, and approved by Jesus Christ, whose judgment applies collectively and individually. The collective judgment judges the institution, and the individual judgment concerns each creature. The " *144,000 [people]* " represent the elect selected by Jesus Christ from among the followers of the Adventist faith. This number is strictly symbolic, and the actual number of the selected elect is a secret known and kept by God. The reason for their selection can be understood from the definition of the proposed image. " *On their foreheads* ," symbolizing their will and their thought, " *the name of the Lamb* ," Jesus, and " *that of his Father* ," the God revealed in the

old covenant, are inscribed. This means that they have found and reproduced the image of God that the Creator God had given to the first man before sin, when he formed him and gave him life; and this image is that of his character. They constitute the fruit that God wanted to obtain by redeeming in Jesus Christ the sins of his faithful elect alone. It appears that on the foreheads of the selected elect, either, in their minds, their thoughts and their will are found, the seal of God of Rev. 7:3, or, the Sabbath of the fourth commandment of the Decalogue and the inseparable character of the Lamb Jesus Christ and that of his revelation in the old covenant as Father, or, God the Creator. Thus, the true Christian faith does not oppose the religious norms attached to the Son and the Father as the followers of Roman Sunday claim, if not in words, at least in action.

Verse 2: “ *And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder; and the voice which I heard was as of harpers playing their harps.* ”

The contradictory characters evoked in this verse are in reality complementary. The “ *much waters* ” symbolize multitudes of living creatures which, in expressing themselves, take on the appearance of a “ *great thunder* .” In contrast, through the image of the “ *harp* ,” God reveals the perfect harmony that unites his victorious creatures.

Verse 3: “ *And they sang a new song before the throne, and before the four living creatures and the elders. And no one could learn the song except the one hundred and forty-four thousand, who had been redeemed from the earth.* ”

God confirms and underlines here the very high sanctification of the “Adventist” faith established since 1843-44. His elect are distinguished from the other symbolized groups: “ *the throne, the four living creatures and the elders* ”; the latter designating all those redeemed by the experience lived on earth. But the divine Revelation called Apocalypse targets only the two thousand years of the Christian faith that the decree of Dan.8:14 separates into two successive phases. Until 1843-44, the elect are symbolized by 12 “ *elders* ” out of the “ 24 ” cited in Rev.4:4. The other 12 “ *elders* ” are the Adventist “ *12 tribes* ” “ *sealed* ” in Rev.7:3 to 8 from 1843-44.

Verse 4: “ *These are they who were not defiled with women, for they are virgins; and they follow the Lamb wherever he goes. These were redeemed from among men, being the firstfruits to God and to the Lamb.* ”

The words of this verse apply only in a spiritual sense; the word “ *women* ” designates Christian churches that have fallen into apostasy since their origin, such as the Roman Catholic faith, or since 1843-44, for the Protestant faith, and since 1994, for the Adventist institutional faith. The “ *defilement* ” referred to targets the sin that results from the transgression of divine law and whose “ *wages is death* ,” according to Rom. 6:23. It is to tear them away from the practice of sin that Jesus Christ sanctified, that is, set apart, the symbolic “ *144,000 [people]* .” Their “ *virginity* ” is also spiritual and it designates them as “pure” beings whose righteousness has been made white by the blood shed by Jesus Christ in their favor. Heirs of sin and its defilement, like all the descendants of Adam and Eve, their faith recognized by Jesus Christ has perfectly “purified” them. But for this faith to be truly recognized by Jesus Christ, this purification must be real and

concretized in their "works." This therefore implies the abandonment of sins inherited from false Christian or Jewish religions, or more broadly, monotheistic ones. And in his prophetic revelation, God particularly targets the fact of not respecting the order of time that he established from the first week of his creation of the earth and his celestial system.

Behind the image of "*singing a new song*" lies a specific experience lived only by the sealed "*144,000*." After "*the song of Moses*" which celebrated the glorious exodus from Egypt, symbol of sin, "*the song*" of the "*144,000*" elect celebrates their liberation from sin because they obeyed the decree of Dan. 8:14 and collaborated in their sanctification willed, and even required, by God since 1843-44. On that date, a heavenly vision recalled the purification of sins accomplished on the cross of Golgotha by the death of Jesus Christ. This message constituted both a rebuke and a teaching that God presented to a type of Protestant believer who was heir to the Roman Sunday and some of its other lying sins. In the typology of Hebrew rites, this "*purification of sins*" was a religious festival in autumn during which the blood of the slain goat was brought to the Most Holy Place on the mercy seat placed in this inaccessible and forbidden place during the rest of the year. The blood of this goat, a symbolic image of sin, prophesied the blood of Jesus Christ who himself became the bearer of the sins of his elect in order to atone in their place the punishment they deserve; Jesus himself was made sin. In this ceremony, the goat represents sin and not Christ who bears it. It is to this physical displacement of the high priest who passes from the authorized holy place to the most holy place forbidden the rest of the year that this verse alludes by saying: "*they follow the lamb wherever he goes*." By recalling this scene in the vision of October 23, 1844, the Spirit of Christ reminded his elect, unconscious heirs of doctrinal falsehoods, the prohibition to sin. Thus, from 1844, the practiced **voluntary sin of origin**, which is the case of Roman Sunday, makes the relationship with God impossible, and the abandoned sin allows the prolongation of this relationship which leads the chosen one concerned to the fullness of his sanctification by the reception, the understanding and the putting into action of the revealed divine truth.

Being considered "*firstfruits for God and for the Lamb*," they constitute the best that God found in his selection of earthly elect. In the Hebrew rites, "*the firstfruits*" were declared "*holy*." Offerings of these animal or vegetable firstfruits were reserved for God to honor him and to mark human gratitude for his goodness and generosity. Another reason, in fact, for the "*holy firstfruits*," is their reception of the divine light revealed to them in its entirety because they are living in the time of the end when the revealed light reaches its apogee, its spiritual zenith.

Verse 5: "*And in their mouth was found no guile, for they are blameless.*"

The truly chosen one, the one born of the truth through the new birth, can only hate the "*lie*," in which he finds no pleasure. The lie is detestable because it only brings harmful consequences and makes good people suffer. Whoever believes the "*lie*" then knows the pain of disappointment, the bitterness of being deceived. No one chosen by Christ can rejoice in seducing and deceiving his fellow human beings. On the contrary, the truth reassures; it positively builds

relationships with true brothers and sisters, but above all, with the Creator and Redeemer God of our salvation, who claims and exalts his name as " *God of truth* ." Thus, no longer practicing doctrinal sin, by obeying revealed truth, the chosen one is judged " *blameless* " by the God of truth himself.

First Angel's Message

Verse 6: " *And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.* "

" *Another angel* " or another messenger proclaims a full divine light symbolized by " *the middle of heaven* " or the zenith of the sun. This light is related to " *the Gospel* " or " *the good news* " of salvation brought by Jesus Christ. It is called " *eternal* " because its message is authentic and knows no variation over time. In this way, God certifies it as conforming to that which was taught to the apostles of Jesus Christ. This return to the truth comes from 1843 after the numerous distortions inherited from the Roman Catholic faith. The proclamation is universal in analogy with the message presented in Daniel 12:12 which reveals the divine blessing of the Adventist work. " *The everlasting Gospel* " is evoked here in the aspect of the true fruit of faith, following the divine requirement revealed by the decree of Daniel 8:14. Interest in the prophetic word is a legitimate fruit of the standard of " *the everlasting gospel* ."

Verse 7: " *And he said with a loud voice, Fear God, and give glory to him; for the hour of his judgment has come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.* "

In verse 7, the first angel denounces the transgression of the Sabbath, which glorifies, in the divine decalogue, the glory of the Creator God. He thus demands its restoration from October 1844, but attributes its transgression to the Protestants, since the spring of 1843.

Second Angel's Message

Verse 8: " *And another angel followed, saying, Babylon is fallen, is fallen that great, because she made all nations drink of the wine of the wrath of her fornication!* "

In verse 8, the second angel reveals the enormous guilt of the papal Roman Catholic Church, which seduced and deceived men by renaming the pagan "day of the sun" of Constantine I "day of the Lord," a translation of the Latin montage that is at the origin of his "Sunday": dies dominica. Repeated twice, the expression, " *She is fallen, she is fallen, Babylon the Great* ," confirms that for her and those who inherit her, the time of divine patience has definitively ended. Individually, conversion remains possible, but at the cost of producing fruits, that is, " **works** " of repentance, only.

Reminder: " *she fell* " means: she is taken and defeated by the God of **truth** like a city falls into the hands of its enemy. He raises and illuminates after 1843, between 1844 and 1873, for his faithful Seventh-day Adventist servants, the " *mystery* " which characterizes her in Rev. 17:5. The seduction of her **lies** loses its effectiveness.

In verse 8, the judgment passed in the previous messages is confirmed, with a terrible warning. The conscious and **voluntary choice** of the day of rest established by Constantine Iⁱⁿ 321, since 1844, makes the rebels who justify it, passive of the divine condemnation of the *torments of the second death* of the last judgment. To mask his accusation against Sunday, God hides it under the name of infamous " *mark* " which opposes his own divine " *seal* ". This sign of a human authority, which calls into question his order of time, constitutes an enormous outrage worthy of being punished by Him. And the announced punishment will, indeed, be terrible: " *he will be tormented with fire and brimstone* " which will annihilate the rebels, but only at the time of the last judgment.

Third Angel's Message

Verse 9: " *And another, a third angel, followed them, saying with a loud voice, If anyone worships (bows down to) the beast and his image, and receives his mark on his forehead, or on his hand,* "

The complementary and successive nature of this third message with the two preceding ones is specified by the formula " *followed them* ". The " *loud voice* " confirms the very high divine authority of the one who proclaims it.

The threat is addressed to the human rebels who support and approve the regime of the " *beast that comes up from the earth* " and who adopt and honor, by their obedience, on Sunday, the " *mark* " of his authority, cited in Rev. 13:16, that is, currently, the entire Christian population.

The direct opposition of this " *mark* " to the " *seal of God* ", that is, from the first day of Sunday to the seventh day of Sabbath, is confirmed by the fact that both are received " **on the forehead** ", the seat of the will, according to Rev. 7:3 and 13:16. Let us note that the " *seal of God* " of Rev. 7:3 becomes in Rev. 14:1: " *the name of the Lamb and that of his Father* ". The reception " **on the hand** " is clarified by these verses from Deut. 6:4 to 9:

" *Hear, O Israel! Yahweh our God is one Yahweh . You shall love Yahweh your God with all your heart, with all your soul, and with all your might . And these commandments, which I command you today, shall be on your heart . You shall teach them diligently to your children and talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise up. You shall bind them **as a sign on your hands** , and they shall be **as frontlets between your eyes** . You shall write them on the doorposts of your house and on your gates.* " The " *hand* " refers to action, to practice, and the " *forehead* " refers to the will of thought. In this verse, the Spirit says, " ***You shall love Yahweh your God with all your heart, with all your soul, and with all your might*** "; what Jesus cites in Matt. 22:37 and which he presents as the " *first and greatest commandment* ". The elect who bear the " *seal of God* " must therefore meet these three criteria: " *Love God with all their heart* "; honor by practicing the Sabbath rest of his sanctified seventh day; and have " *the name of the Lamb* " Jesus Christ " *and that of his Father* " YaHWÉH in their mind. By specifying " *and the name of his Father* ", the Spirit confirms the necessity of obeying the ten

commandments of God and the precepts and ordinances that promote the holiness of the elect in the old covenant. Already in his time, the apostle John confirmed these things by saying in 1 John 5:3-4:

“ For this is the love of God, that we keep his commandments. And his commandments are not burdensome, because everything born of God overcomes the world; and this is the victory that overcomes the world, our faith. ”

Verse 10: *“ He himself will drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation, and he will be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb. ”*

God's wrath will be amply justified because those who receive the " *mark of the beast* " honor human sin while claiming the righteousness of Jesus Christ. In Rev. 6:15-17, the Spirit pictured the consequences of their final confrontation with the destructive righteous wrath of Jesus Christ.

Extremely important note : To better understand this divine anger, we must realize why contempt for the holy Sabbath arouses so much of God's anger. There are venial sins, but the Bible warns us against the sin against the Holy Spirit, specifying that there is no longer a sacrifice to obtain divine forgiveness. At the time of the apostles, the only example given to us of this type of sin is the rejection of Christ by a Christian who has converted. But this is only one example, because in reality blasphemy against the Holy Spirit consists of denying and refusing a testimony given by the Spirit of God. To convince and teach human beings, the Spirit inspired the holy scriptures of the Bible. Therefore, anyone who disputes the testimony given by the Spirit in the Bible already commits blasphemy against the Spirit of God. Can God do better, to make his will known, than to lead those who are called to the Bible and its writings? Can he express his will, his thought and his sovereign judgment more clearly? In the 16th century, this contempt for the Bible against which it waged war marked the definitive end of God's patience with the Roman Catholic religion; the end of his patience with a doctrine that he never recognized. Then, in 1843, contempt for the prophetic word marked the end of receiving the Protestant faith in all its multiple forms, heirs of the Roman Sunday, that is, of " *the mark of the beast* ." And finally, in its turn, Adventism committed blasphemy against the Holy Spirit by rejecting the ultimate prophetic revelation that Jesus presented to it through his humble servant whom I embody; blasphemy that has been confirmed and amplified by their alliance with Sunday observers since 1995. Blasphemy against the Spirit receives each time from God the just response it deserves; a just sentence of condemnation to the first and the " *second death* " confirmed in this verse 10.

Verse 11: *“ And the smoke of their torment ascends up for ever and ever; and they have no rest day or night, who worship the beast and his image, and whoever receives the mark of his name. ”*

The " *smoke* " will only be at the time of the last judgment, the hour when the fallen rebels will be " *tormented in fire and brimstone* " in the " *lake of fire* " of Rev. 19:20 and 20:14; this, at the end of the seventh millennium. But already before this terrible moment, the hour of the glorious return of Jesus Christ will confirm their final fate. The message of this verse evokes the subject of " *rest* ."

For their part, the elect are attentive to the time of rest sanctified by God, but the fallen, on the contrary, do not have the same concern, because they do not give divine declarations the importance and seriousness they deserve. This is why, in response to their contempt, at the hour of their final punishment, God will grant them no rest to soften their suffering.

Verse 12: “ *Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.* ”

The words “ *perseverance or patience* ” characterize the true saints of the divine Messiah Jesus from 1843-44 until his return in glory. In this verse, “ *the name of the Father* ” of verse 1 becomes “ *the commandments of God* ,” and “ *the name of the Lamb* ” is replaced by “ *the faith of Jesus* .” *The order of priorities is also changed. In this verse, the Spirit lists “ the commandments of God ” first , and “ the faith of Jesus ” second ; this is historically and in terms of value the order approved by God in his plan of salvation. Verse 1 gave priority to “the name of the Lamb ” to connect the “ 144,000 ” elect to the Christian faith.*

Verse 13: “ *And I heard a voice from heaven saying, Write: Blessed are the dead who die in the Lord from now on. Yea, says the Spirit, that they may rest from their labors, for their works do follow them.* ”

The phrase “ *from now on* ” deserves a detailed explanation because it is so important. For it refers to the dates in the spring of 1843 and the autumn of 1844, when, respectively, the decree of Daniel 8:14 came into effect and the two Adventist trials organized by William Miller ended.

Over time, official institutional Adventism lost sight of the implications of this formula “ *from now on* .” Only the founding pioneers of the Adventist faith understood the consequences of God's requirement of the Sabbath as early as 1843. To adopt this seventh-day practice, they were led to realize that the Sunday practiced until then was cursed by God. After them, inherited Adventism became traditional and formalistic, and for the vast majority of followers and teachers, Sunday and the Sabbath were unfairly placed on a level of equality. This loss of the sense of the sacred and true holiness resulted in a lack of interest in the prophetic word and the third Adventist message that I delivered between 1983 and 1994. Since this contempt manifested in Adventism in France, the worldwide Adventist institution entered into an alliance with the ecumenical clan in 1995, to its greatest curse. The threat of the “ *torments* ” of verse 10 concerns it in turn, by the suggestion of the expression “ *he will also drink* ”; since 1994, institutional Adventism, after the Protestant faith, judged and condemned since 1843.

As this verse suggests, the decree of Daniel 8:14 causes the separation of Protestant Christians of 1843 into two camps, including the Adventist group, beneficiary of the beatitude pronounced: “ *Blessed are the dead who die in the Lord from now on!* ” It goes without saying that Jesus announcing in “ *Laodicea* ” that he was going to “ *vomit* ” it, the Adventist institution, official messenger of Christ in 1991, the date of the official rejection of the light, called “ *naked* ” can no longer benefit from this beatitude.

Harvest time

Verse 14: “*And I looked, and behold, a white cloud, and upon the cloud sat one like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.*”

This description evokes Jesus Christ at the time of his glorious return. The " *white cloud* " recalls the conditions of his departure and his ascension to heaven experienced two thousand years earlier. The " *white cloud* " denotes his purity, his " *golden crown* " symbolizes his victorious faith, and the " *sharp sickle* " images the " *sharp word* " of God in Hebrews 4:12, implemented by " *his hand* ."

Verse 15: “*And another angel came out of the temple, crying with a loud voice to him who sat on the cloud, Thrust in your sickle and reap; for the time has come for you to reap, for the harvest of the earth is ripe.*”

Under the aspect of " *the harvest* ", as in his parable, Jesus reminds us that in this, the time would come to definitively separate " *the good grain from the chaff* ". Through his Revelation, he makes us discover this subject which separates the two camps: the Sabbath of the elect and the Sunday of the fallen, because behind this religious name hides the adoration and the authority of a pagan solar divinity. And despite the evolutions of human time, God continues to look at it for what it really is for him. The different opinions of men do not influence his judgment; in his order of time, the first day is profane, it can in no case take on divine holiness. This is attached exclusively to the seventh day sanctified in his order of time engraved from the beginning of perpetual terrestrial time; this for a duration of 6000 solar years.

Verse 16: “*And he who sat on the cloud thrust in his sickle on the earth, and the earth was reaped.*”

The Spirit confirms the future fulfillment of " *the harvest of the earth* ." Christ the Savior and Avenger will see to it and accomplish it in accordance with his announcement made in parable to his apostles in Matthew 13:30-43. The " *harvest* " primarily concerns the rapture to heaven of the chosen saints who remained faithful to the Creator God.

The time of harvest (and revenge)

Verse 17: “*And another angel came out of the temple which is in heaven, he also having a sharp sickle.*”

If the previous " *angel* " had a mission favorable to the elect, on the contrary, this " *other angel* " has a punitive mission directed against the fallen rebels. This second " *sickle* " also symbolizes the " *sharp word of God* " put into action by his will, but not by his hand since, unlike the harvest, for the vintage, the expression " *in his hand* " is absent. The punitive action will therefore be entrusted to agents executing the divine will; in fact, the victims of his seductions.

Verse 18: “*And another angel came out from the altar, which had power over fire, and spake with a loud voice unto him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth: for the grapes of the earth are ripe.*”

Then comes, after the rapture of the elect to heaven, the moment of " *the vintage* ." In Isa. 63:1 to 6, the Spirit develops the action targeted by this symbolic term. In the Bible, the juice of the red grape is compared to human blood. Its use

by Jesus, in the Holy Supper, confirms this idea. But " *the vintage* " is linked to " *the wrath of God* " and it will concern those who have worked unworthily in the guise of his servants, because the blood voluntarily shed by Christ did not deserve their many betrayals. For Jesus can feel betrayed by those who distort his saving plan to the point of justifying the sin for which he gave his life and endured suffering so that its practice would cease. The willful transgressors of his law therefore have an account to render to him. In their blind madness, they will go so far as to want to kill his true elect, in order to eradicate from the earth the practice of the seventh-day Sabbath, sanctified and required by God since 1843-44. The elect did not have God's authorization to use force against their religious enemies; God had reserved this action exclusively for himself. " *Vengeance is mine, retribution is mine,* " he declared to his elect, and the time has come to carry out this vengeance.

In this chapter 14, verses 17 to 20 evoke this theme of the " *vintage* ." The sinful grapes are declared ripe because they have fully demonstrated by their works their true nature. Their blood will flow like the juice of grapes in a vat when they are trampled by the feet of the grape pickers.

Verse 19: " *And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God.* "

The action is confirmed by this announcement revealed by this scene. God prophesies with certainty the punishment of Catholic and Protestant arrogance. They will suffer the consequences of God's wrath, imaged by the vat in which the harvested grapes are crushed by the feet of the crushers.

Verse 20: " *And the winepress was trodden without the city, and blood came out of the winepress, even to the horses' bridles, by the space of a thousand and six hundred stades.* "

Isa.63:3 specifies: " *I trod the winepress alone; no man was with me...* ". The vintage fulfills the punishment of Babylon the Great City in Rev.16:19. It has filled the cup of divine wrath that it must now drink to the dregs. " *The winepress was trodden outside the city* " that is, without the presence of the elect already taken to heaven. In Jerusalem, the executions of those condemned to death were carried out outside the walls of the holy city so as not to defile it. This was the case for the crucifixion of Jesus Christ who recalls, by this message, the price to be paid for those who underestimated his own death. The time has come for his enemies to shed their blood in turn to atone for their many sins. " *And blood came out of the winepress even to the horses' bridles* ." The targets of the wrath are Christian religious teachers, and God designates them by the image of the " *bit* " that riders put " *in the horses' mouths* " to guide them. This image is proposed in James 3:3, whose theme is precisely: religious teachers. James specifies from the beginning of chapter 3: " *My brethren, let not many of you become teachers, for you know that we will be judged more strictly* ." The action of the " *vintage* " justifies this wise warning. By specifying " *even to the horses' bridles* ," the Spirit suggests that the winepress concerns, first of all, the Roman Catholic clergy of " *Babylon the Great* ," but that it extends to the Protestant teachers who, since 1843, have been making a "destructive" use of the Holy Bible, according to the Spirit's accusation in Rev. 9:11. Here we find the application of the warning given in Rev.

14:10: " He himself shall drink of the wine of the wrath of God, poured out without mixture into the cup of his indignation... ".

For the message " over a distance of one thousand six hundred stades ," in continuity with the previous message, the punishment extends to the reformed faith since the 16th^{century} , to which the number 1600 alludes. This is the time when Martin Luther made official the accusation against the Catholic faith in 1517. But it is also in this 16th^{century} that the Protestant doctrines of the " false Christs " and false Christians were formed , who legitimized the violence and the sword forbidden by Jesus Christ. The Apocalypse offers its own keys to interpretation, and this 16th^{century} is designated in Rev. 2:18 to 29 under the symbolic name of the era " Thyatira ." The word " stadium " reveals their religious activity, their participation in the race, the prize at stake being the crown of victory promised to the winner. This is Paul's teaching in 1 Cor. 9:24: " Do you not know that those who run in the race all run, but one receives the prize? Run in such a way that you may win it ." The prize of the heavenly calling is therefore not won in just any way; faithfulness and perseverance in obedience is the only way to win in the fight of faith. He confirms in Phil. 3:14 saying: " I press toward the goal to win the prize of the heavenly calling of God in Christ Jesus ." At the time of the " vintage " these words of Jesus will be verified: " For many are called, but few are chosen (Mat. 22:14)."

Revelation 15: The End of Probation

Before the "*harvest and vintage*" are accomplished, comes the dreaded moment of the end of probation. The moment when human choices are set in stone, with no possibility of reversing these choices. At that moment, the offer of salvation in Christ ends. This is the theme of this very short chapter 15 of the Apocalypse of Jesus Christ. The end of probation comes after the first six "*trumpets*" of chapters 8 and 9, and before "*the seven last plagues of God*" of chapter 16. It goes without saying that it follows the final choice of the path that God gives man to take. Under the authoritarian aegis of "*the beast that comes up from the earth*" of Rev. 13:11 to 18, the last two paths lead, one, to the Saturday or sanctified Sabbath of God, the other, to the Sunday, of Roman papal authority. Never have the choices between life and good, death and evil, been so clear. Who does man fear more? God or man? Such is the given of the situation. But I can also say: Who does man love more? God or man? The elect will answer in both cases: God, knowing through his prophetic revelation the details of the end of his plan. Eternal life will then be very close, within their grasp.

Verse 1: "*And I saw another sign in heaven, great and marvelous: seven angels having the seven last plagues, for in them is completed the wrath of God.*"

This verse presents the "*seven last plagues*" that will strike false believers for their choice of the Roman Sunday. The theme of this chapter, the end of probation, opens the time of the "*seven last plagues of God's wrath*."

Verse 2: "*And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over the number of his name, stand on the sea of glass, having the harps of God.*"

In order to encourage his servants, his chosen ones, the Lord then presents a scene that evokes their imminent victory by various images taken from other passages of prophecy. "*On the sea of glass, mingled with fire, they stand,*" for they have gone through a test of faith in which they were persecuted (*melee of fire*) and have emerged victorious. The "*sea of glass*" designates the purity of the chosen people, as in Rev. 4:1.

Verse 3: "*And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are Your works, Lord God Almighty! Just and true are Your ways, King of the nations!*"

"*The Song of Moses*" celebrated Israel's glorious exodus from Egypt, the land and typical symbol of sin. The entry into earthly Canaan that followed 40 years later prefigured the entry of the last chosen into the heavenly Canaan. In turn, after giving his life to atone for the sins of the elect, Jesus, "*the Lamb*," ascended into heaven, in his glory and heavenly divine power. The last faithful witnesses of Jesus, all Adventists in faith and work, in turn experience the ascension to heaven when Jesus returns to save them. Exalting his "*great and marvelous works*," the elect give glory to the Creator God who embodied his values in Jesus Christ: his perfect "*righteousness*" and his "*truth*." The

evocation of the word " *true* " links the context of the action to the end of the " *Laodicean* " era in which he presented himself as " *the Amen and the True One* ." It is then the time of " *deliverance* " which marks the end of the time of " *the woman's giving birth* " of Rev. 12:2. " *The child* " is brought into the world in the form of the purity of the heavenly character revealed in and by Jesus Christ. The elect can praise God for his " *all-powerful* " state because it is to this divine power that they owe their salvation and deliverance. Having gathered and selected his redeemed from among all the earthly nations, Jesus Christ is truly the " *King of the nations* ." Those who opposed him and his elect are no more.

Verse 4: " *Who will not fear, O Lord, and glorify your name? For you alone are holy. And all nations will come and worship before you, because your judgments have been revealed.* "

In plain language, this means: Who would refuse to fear you, Creator God, and dare to deprive you of your rightful glory by refusing to honor your holy seventh-day Sabbath? For **you alone are holy**, and you alone have sanctified your seventh day and those to whom you gave it, as a sign of their approval and belonging to your holiness. Indeed, in speaking of " *his fear* ," the Spirit is alluding to the message of the first " *angel* " of Rev. 14:7: " *Fear God and give glory to him, for the hour of his judgment has come; and worship (bow down to) him who made heaven and earth and the sea and the springs of water* ." In God's plan, the destroyed rebellious nations will be resurrected for a double purpose: to humble themselves before God and give him glory, and to undergo his just last punishment which will annihilate them definitively, in " *the lake of fire and brimstone* " of the last judgment, announced in the message of the " *third angel* " of Rev. 14:10. Before these things are accomplished, the elect will have to go through the time of divine judgments which will be manifested by the action of the " *seven plagues* " announced in the first verse.

Verse 5: " *After this I looked, and, behold, the temple of the tabernacle of testimony in heaven was opened.* "

This opening of the heavenly " *temple* " signals the cessation of the intercession of Jesus Christ, because the time of the call of salvation ends. " *The testimony* " designates the ten commandments of God which were placed in the holy ark. Thus, from this moment, the separation between the elect and the lost is definitive. On earth, the rebels have just decided, by a decree of law, the obligation of respecting the weekly rest of the first day established civilly and confirmed religiously, successively, by the Roman emperors, Constantine I^r and Justinian I^{who} made Vigilius I^{the} first pope, temporal head of the universal Christian faith, that is, Catholic, in 538. The last decree of death was prophesied in Rev. 13:15 to 17 and placed under the dominant action of the American Protestant faith supported by the European Catholic faith.

Verse 6: " *And the seven angels who had the seven plagues came out of the temple, clothed in pure and white linen, and girded with golden belts around their chests.* "

In the symbolism of prophecy, the " *seven angels* " represent Jesus Christ alone or " *seven angels* " faithful to his camp like him. " *The fine linen, pure and bright* " represents " *the righteous deeds of the saints* " in Rev. 19:8. The " *golden* "

girdle around the breast ," therefore at the level of the heart, evokes the love of truth already cited in the image of Christ presented in Rev. 1:13. The God of truth is preparing to chastise the camp of lies. By this reminder, the Spirit suggests "*the great calamity*" whose form was revealed by his face compared to "*the sun when it shines in its strength* ." The time of the final confrontation between Jesus Christ and the rebel pagan sun worshippers has arrived.

Verse 7: "*And one of the four beasts gave to the seven angels seven golden bowls full of the wrath of God, who lives forever and ever.*"

Jesus himself was the model depicted by the "*four living creatures*" of Rev. 4. He is also "*the God who lives forever and ever*" made "*angry* ." His divinity thus assigns him all the roles: Creator, Redeemer, Intercessor, and permanently, Judge. Then, putting an end to his intercession, he becomes the God of justice who strikes and punishes with death his rebellious opponents, because they have filled "*the cup*" of his just "*anger* ." "*The cup*" is now full, and this anger will take the form of the "*seven last*" punishments in which divine mercy will no longer have its place.

Verse 8: "*And the temple was filled with smoke from the glory of God and from his power; and no one was able to enter the temple until the seven plagues of the seven angels were fulfilled.*"

To illustrate this theme of the cessation of grace, the Spirit presents in this verse the image of a "*temple filled with smoke because of*" the presence "*of God*" and he specifies: "*and no one could enter the temple until the seven plagues of the seven angels were completed.*" God thus warns his elect that they will remain on earth during the time of the "*seven last plagues*" of his wrath. The last elect will relive the experience of the Hebrews at the time of the "*ten plagues*" which struck rebellious Egypt. The *plagues* are not for them, but for the rebels, targets of divine wrath. But the imminence of their entry into the "*temple*" is thus confirmed, the possibility will be given, as soon as the "*seven last plagues*" end.

Revelation 16 : The Seven Last Plagues **of the wrath of God**

Chapter 16 presents the pouring out of these “ seven last plagues ” by which “ *the wrath of God* ” is expressed.

The study of the entire chapter will confirm this, but it must be noted that the targets of “ *the wrath of God* ” will be identical to those who were struck by the punishments of the first six “ *trumpets* .” The Spirit thus reveals that the punishments of the “ seven last plagues ” and those of the “ seven trumpets ” punish the same sin: the transgression of the Sabbath rest of the “ *seventh day*.” *sanctified* ” by God from the foundation of the world.

I am opening a parenthesis here, belatedly. Note the difference that characterizes the divine “ *trumpets* ” and “ *plagues or plagues* .” The “ *trumpets* ” are all human killings put into action by men but ordered by God, the fifth being of a spiritual nature. The “ *plagues* ” are unpleasant actions imposed directly by God through the natural means of his living creation. Revelation 16 presents us with the “ seven last plagues ,” which subtly suggests that they were preceded by other “ *plagues* ” suffered by men before the end of the time of grace, which spiritually separates “ *the time of the end* ” cited in Dan. 11:40 into two parts. In the first, this end is that of the time of the nations, and in the second, that of the time of the universal world government organized under the tutelage and initiative of the USA. In this update, carried out on Sabbath December 18, 2021, I can confirm this explanation, since since the beginning of 2020, the whole of humanity has been struck by economic ruin because of a contagious virus, the Coronavirus Covid-19, which first appeared in China. In a context of globalist exchanges and knowledge, mentally amplifying its real effects, panicked, the leaders of the peoples have stopped dead, the development and continuous growth of the entire Western European and American economy. Considered, unfairly, as a pandemic, the West, which thought it would one day conquer death, is dismayed and helpless. In panic, the godless have given themselves body and soul to the new religion which replaces it: the all-powerful medical science. And the country of crooks, the richest on earth, took advantage of the opportunity to make men captive and slaves to their diagnoses, their vaccines, their remedies, and their corporate decisions. At the same time, we hear directives in France, to say the least paradoxical, which I summarize as follows: “it is advisable to ventilate apartments and to wear the protective mask for hours behind which the wearer suffocates.” Highlights the “common sense” of the young rulers of France and other imitating countries. It is interesting to note that the country leading this destructive behavior was first Israel; the first country cursed by God in religious history. Wearing a mask, initially prohibited when it was not available, was then made mandatory to protect against a disease that affects the respiratory system. God's curse bears unexpected fruits , but destructively very effective. I am

convinced that between 2021 and the beginning of the " *sixth trumpet* ", the Third World War, other " *plagues of God* " will strike guilty humanity in various places on earth, and particularly in the ruined West; "plagues" such as " *famine* " and other real universal pandemics, already known as the plague and cholera. God claims this type of punishment in Ezek. 14:21: *"Yes, thus says the Lord YaHweh: Although I send against Jerusalem my four terrible punishments, the sword, the famine, the wild beasts and the pestilence, to exterminate from it man and beast,* ". Note that this list is not exhaustive, because in modern times, divine punishments take multiple forms: Cancer, AIDS, Chikungunya, Alzheimer's ... etc ... I also note the appearance of a fear due to global warming. Masses of humanity are terrified and panicked at the thought of melting ice and the floods that could result. Yet another fruit of the divine curse that strikes human minds and builds walls of separation and hatred. I close this parenthesis to resume the study in this context of the aftermath of the end of grace that characterizes the " *seven last plagues of God's wrath* ."

Another reason justifies the choice of targets. The " *seven last plagues* " accomplish the destruction of creation at the end of the world. For God, the Creator, the time has come for the destruction of his work. So he follows the process of creation, but instead of creating, he destroys. With " *the seventh last plague* ," human life on earth will be extinguished, leaving behind the earth once again an " *abyss* " in a chaotic state, with its only inhabitant, Satan, the author of sin; the desolate earth will be his prison for " *a thousand years* " until the last judgment when, along with all the other rebels, he will be annihilated according to Rev. 20.

Verse 1: " *And I heard a loud voice out of the temple saying to the seven angels, Go your ways and pour out the seven bowls of the wrath of God upon the earth.* "

This " *loud voice from the temple* " is that of the Creator God frustrated in his most legitimate right. As Creator God, his authority has a supreme character and it is neither just nor wise to challenge his desire to be worshipped and glorified by the observance of the day of rest which he has " *sanctified* " for this purpose. In his great and divine wisdom, God has ensured that whoever challenges his rights and authority will ignore his most important secrets before expiating in the " *second death* " the price of his outrages against Almighty God.

Verse 2: " *The first went and poured out his bowl on the earth. And there fell a sore and grievous sore on the men who had the mark of the beast and on those who worshipped his image.* "

As the dominant power and leading authority of the last rebellion, the priority target in this context is " *the land* " symbol of the fallen Protestant faith.

The first plague is " *a malignant ulcer* " that causes physical suffering to the bodies of the rebels who have chosen to obey the day of rest imposed by men. The targets are the Catholics and Protestants who survived the nuclear conflict and who, with this choice of the first day, Roman Sunday, have " *the mark of the beast* ."

Verse 3: “ *The second man poured out his bowl into the sea, and it became blood, like blood from a dead man; and every living creature died, everything in the sea.* ”

The " *second* " strikes " *the sea* " which he transforms into " *blood* ", as he did for the Egyptian Nile at the time of Moses; " *the sea* ", symbol of Roman Catholicism, which targets the Mediterranean Sea. At this moment, God annihilates all animal life in " *the sea* ". He starts the process of creation in reverse, in the end, " *the earth* " will become " *formless and void* " again; it will return to its original " *abyss* " state .

Verse 4: “ *The third poured out his bowl on the rivers and springs of water, and they became blood.* ”

The " *third* " strikes the fresh " *water* " of the " *rivers and springs of water* ," which suddenly become, in turn, " *blood* ." No more water to quench thirst. The punishment is harsh and deserved because they were preparing to shed the "blood" of the elect. This punishment was the first that God inflicted by the staff of Moses on the Egyptians, "drinkers of the *blood* " of the Hebrews who were treated like animals in the harsh slavery where many died.

Verse 5: “ *And I heard the angel of the waters say, You are righteous, you who are, and who were; you are holy, because you have executed this judgment.* ”

Already note in this verse the terms " *just* " and " *holy* " which confirm my correct translation of the text of the decree of Dan. 8:14: " *2300 evening and morning and holiness will be justified* "; " *holiness* " encompassing all that God holds holy. In this final context, the attack on his " *sanctified* " Sabbath deserves in all justice the judgment of God who changes the " *water* " to be drunk into " *blood* ". The word " *waters* " symbolically and doubly designates human masses and religious teaching. Perverted by papal Rome, in Rev. 8:11, both have been changed into " *wormwood* ". By saying " *you are just... because you have exercised this judgment* " the angel justifies the measure required by the true perfect justice that only God can accomplish. Subtly, and very precisely, the Spirit makes disappear from the name of God, the form " *and who comes* ", because he has come; and his appearance opens a permanent present for him and his redeemed, without forgetting the worlds that remained pure and the holy angels who remained faithful to him.

Verse 6: “ *For they have shed the blood of saints and prophets, and you have given them blood to drink; they are worthy.* ”

Since the rebels were ready to kill the elect, who owed their salvation only to Jesus' intervention, God also imputed to them the crimes they were about to commit. For the same reasons, they were treated like the Egyptians of the Exodus. This is the second time God said: " *They are worthy* ." In this final phase, we find as the aggressor of the Adventist elect the messenger of Sardis to whom Jesus had said: " *You are considered alive, and you are dead* ." But at the same time, he said of the elect of 1843-1844: " *They will walk with me, in white garments, because they are worthy* ." Thus, to each one the dignity that is due to him according to the

works of his faith: " *white garments* " for the faithful elect, " *blood* " to drink for the unfaithful fallen rebels.

Verse 7: " *And I heard another angel out of the altar saying, Even so, Lord God Almighty, true and righteous are thy judgments.* "

This voice coming from the "altar ," symbol of the cross, is that of the crucified Christ, who has particular reasons to approve of this judgment. For those whom he is punishing at this moment have dared to claim his salvation, while justifying a heinous sin, by preferring to obey a man's commandment; this in spite of the warnings of the Holy Scriptures: in Isa.29:13 " *The Lord said: When this people draws near to me, they honor me with their mouth and with their lips, but their heart is far from me, and their fear of me is **only a precept of human tradition** .* " Mat.15:19: " *But in vain do they worship me , teaching **for doctrines the commandments of men.*** "

Verse 8: " *The fourth man poured out his bowl on the sun, and it was given to him to scorch men with fire.* "

The fourth acts " *on the sun* " and makes it heat up more than usual. The flesh of the rebels is " *burned* " by this intense heat. After having punished the transgression of " *holiness* ", God will now punish the idolatry of the "day of the sun" inherited from Constantine I. "The *sun* " that many unknowingly honor today begins to " *burn* " the skin of the rebels. God turns the idol against the idolaters. This is the culmination of the " *great calamity* " announced in Rev. 1. The moment when the one who commands the " *sun* " uses it to punish his worshippers.

Verse 9: " *And men were scorched with great heat, and they blasphemed the name of God who has authority over these plagues, and they did not repent to give him glory.* "

In the level of hardening they have reached, the rebels do not repent of their sin and do not humble themselves before God, but they insult him by " *blaspheming* " his " *name* ." This was already in their nature, a habitual behavior, which is found among superficial believers; they do not seek to know his truth and interpret his contemptuous silence to their advantage. And when difficulties arise, they curse his " *name* ." The inability to " *repent* " confirms the context of the " *survivors* " of the " *sixth trumpet* " of Rev. 9:20-21. The rebellious unbelievers are religious people or not who do not believe in the Almighty Creator God. Their eyes have been a death trap for them.

Verse 10: " *The fifth king poured out his bowl on the throne of the beast. And darkness covered his kingdom, and people bit their tongues for pain.* "

The " *fifth* " specifically targets " *the throne of the beast* ," that is, the region of Rome where the Vatican is located, a small religious state of papism where St. Peter's Basilica stands. However, as we have seen, the true " *throne* " of the pope is located in ancient Rome, on Mount Caelia in the mother church of all the churches in the world, the Basilica of St. John Lateran. God plunges it into an inky " *darkness* " that places any seeing person in the situation of a blind person. The effect is terribly painful, but for this starting point of the religious lie

presented as the light of the one God and in the name of Jesus Christ, it is entirely deserved and justified. " *Repentance* " is no longer possible, but God underlines the hardening of the minds of his living targets.

Verse 11: " *And they blasphemed the God of heaven because of their pains and their sores, and they did not repent of their deeds.* "

This verse helps us understand that the plagues keep on coming and never stop. But by emphasizing the absence of " *repentance* " and the continuance of " *blasphemies* ," the Spirit helps us understand that the anger and wickedness of the rebels only increases. It is God's goal that pushes them to the limit, so that they decree the death of the elect.

Verse 12: " *The sixth poured out his bowl on the great river Euphrates, and its waters were dried up, so that the way might be prepared for the kings who came from the east.* "

The " *sixth* " targets Europe, designated by the symbolic name of the " *River Euphrates* ," which thus designates, in light of the image of Rev. 17:1-15, the peoples worshipping " *the prostitute Babylon the Great* ," Catholic papal Rome. The " *drying up of its water* " could suggest the annihilation of its population, which is, moreover, imminent, but it is still too early for this to be the case. In fact, the thing is a historical reminder, since it was by the partial drying up of the " *River Euphrates* " that the Mede king Darius seized the Chaldean " *Babylon* ." The message of the Spirit is therefore the announcement of the imminent complete defeat of the Roman Catholic " *Babylon* ," which still retains supporters and defenders, but for a short time. " *Babylon the Great* " will this time truly " *fall* ," defeated by Almighty God Jesus Christ.

The consultation of the three unclean spirits

Verse 13: " *And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.* "

Verses 13 to 16 illustrate the preparations for the " *battle of Armageddon* ," which symbolizes the decision to put to death the recalcitrant Sabbath-keepers who are unwaveringly faithful to the Creator God. Originally, through spiritism, the devil, simulating the person of Jesus Christ, appears to convince the rebels that their choice of Sunday is justified. He therefore encourages them to take the lives of the faithful resisters who honor the Sabbath. The diabolical trio thus brings together in the same battle the devil, the Catholic faith, and the Protestant faith, that is, " *the dragon, the beast, and the false prophet* ." Here the " *battle* " mentioned in Rev. 9:7-9 is fulfilled. The mention of " *mouths* " confirms the verbal exchanges of the consultations that lead to the decree of the killing of the true elect; something they ignore or completely dispute. " *Frogs* " are undoubtedly, for God, animals classified as impure, but in this message, the Spirit alludes to the great leaps that this animal is capable of making. Between the European " *beast* " and the American "false prophet" there is the wide Atlantic Ocean and the meeting of the two involves making great leaps. Among the English and the Americans, the French are caricatured as "frogs" and "frog

eaters." The impure is a specialty of France, whose moral values have collapsed over time, since its Revolution of 1789 when it placed liberty above all else . The impure spirit that animates the trio is that of liberty which wants "neither God nor Master." They have all resisted the divine will and its authority, and are therefore united on this subject. They come together because they are alike.

Verse 14: “ *For they are spirits of demons, working signs, which go out unto the kings of the earth, to gather them to the battle of that great day of God Almighty.* ”

Since the curse of the decree of Dan. 8:14, demonic spirits have manifested themselves with great success in England and the USA. Spiritualism was the fashion of the moment, and people became accustomed to this type of relationship with invisible, but active, spirits. In the Protestant faith, very numerous religious groups maintain relationships with demons, believing they have a relationship with Jesus and his angels. Demons have great ease in deceiving Christians rejected by God, and they will still be able to easily convince them to gather together to kill, to the last man, devout Christians and Jews who observe the Sabbath. This extreme measure, which threatens both groups with death, will unite them in the blessing of Jesus Christ. For God, this gathering is intended to *gather the rebels " for the battle of the great day of Almighty God ."* This gathering aims to give the rebels an intention to kill that will make them themselves worthy of suffering death at the hands of those who have been seduced and deceived by their religious lies. The main reason for the battle was, precisely, the choice of the day of rest, and subtly, the Spirit points out that the proposed days are not equal. For the one concerning the sanctified Sabbath is nothing less in its nature than " *the great day of Almighty God .*" The days are not equal, and neither are the opposing forces. Just as he expelled the devil and his demons from heaven, Jesus Christ, as the mighty " *Michael ,*" will impose his victory on his enemies.

Verse 15: “ *Behold, I come as a thief. Blessed is he who watches and keeps his garments, lest he walk naked and they see his shame.* ”

The camp that fights against the observers of the divine Sabbath is that of the false unfaithful Christians, including those of Protestantism, to whom Jesus said in Rev. 3:3: " *Remember therefore how you have received and heard, and keep and repent. If you do not watch, I will come as a thief, and you will not know what hour I will come upon you .*" On the other hand, the Spirit declares to the Adventist elect who benefit from his full prophetic light in the final era of " *Laodicea* ": " *Blessed is he who watches and keeps his garments ,*" and alluding to the Adventist institution vomited out since 1994, he also says: " *so that he does not walk naked and their shame is not seen!* " Declared and remaining “naked,” at the return of Christ, she will be in the camp of shame and rejection, in accordance with 2 Cor. 5:2-3: “ *Therefore we groan in this tent, longing to be clothed with our heavenly dwelling, if indeed we shall be found clothed and not naked.*”

Verse 16: “ *They gathered them together to the place called in Hebrew Armageddon.* ”

The "gathering" in question does not concern a geographical location, for it is a spiritual "gathering" which brings together in its deadly project the camp of

God's enemies. Moreover, the word "har" means mountain and it so happens that there is indeed a valley of Megiddo in Israel but no mountain of that name.

The name " *Armageddon* " means "precious mountain," a name that designates, for Jesus Christ, his Assembly, his Chosen One who gathers all his elect. And verse 14 has revealed to us almost clearly what the " *Armageddon* " battle consists of; for the rebels, the target is the divine Sabbath and its observers; but for God, the target is the enemies of his faithful elect.

This "precious mountain" designates, at the same time, the "mountain of Sinai" from which God proclaimed his law to Israel for the first time after the exodus from Egypt. For the target of the rebels is indeed, at the same time, the sanctified seventh-day Sabbath of his fourth commandment and its faithful observers. For God, the "precious" character of this "mountain" is beyond dispute, for it has no equal in all of human history. To protect it against human idolatry, God has left men ignorant of its true location. Falsely located in the south of the Egyptian peninsula in tradition, it is in truth to the northeast of " *Midian* ," where " *Jethro* ," the father of " *Sephora* ," the wife of Moses, lived, that is to say, in the north of present-day Saudi Arabia. Its inhabitants give the real Mount Sinai the name "al Lawz," which means "the Law"; a justified name that testifies in favor of the biblical story written by Moses. But it is not in this geographical " *place* " that the rebels will confront the glorious and divine victorious Christ. For this word " *place* " is misleading and in reality takes on a universal aspect, since the elect are, at this moment, still scattered throughout the earth. The living elect and those who have been resurrected will be "gathered" by the good angels of Jesus Christ to join Jesus on the clouds of heaven.

Verse 17: " *The seventh poured out his bowl into the air. And there came a loud voice out of the temple, from the throne, saying, 'It is done!'* " "

Under the sign of the " *seventh plague poured out into the air* ," before the rebels carry out their criminal plan, Jesus Christ, the true one, appears all-powerful and glorious, in an inimitable celestial glory, accompanied by myriads of angels. **We find ourselves again at the moment of the " *seventh trumpet* "** where, according to Rev. 11:15, Jesus Christ, the Almighty God, takes away the kingdom of the world from the devil. In Eph. 2:2, Paul designates Satan by the title of " *prince of the power of the air* ." " *The air* " is the element shared by all earthly humanity over which he rules until the glorious return of Jesus Christ. The moment of his glorious coming is when his divine power takes away from the devil this domination and power over human beings and puts an end to it.

Realize the patience of God who has been waiting for 6,000 years for the moment when he will say: " *It is done!* " and then understand the value he gives to the "sanctified seventh day" which prophesies the coming of this moment when the freedom left to his unfaithful creatures will cease. The rebellious creatures will cease to frustrate him, to irritate him, to despise him, and to dishonor him because they will be destroyed. In Dan. 12:1 the Spirit prophesied this glorious advent which he attributes to " *Michael* ", the heavenly angelic name of Jesus Christ: " *At that time Michael will stand up , the great Prince who stands for the children of your people; and there will be a time of trouble, such as has not been since there was a nation even to that same time. At that time, your people will be delivered,*

every one who is found written in the book ." God does not make it easy to understand his saving plan because the Bible does not mention the name "Jesus" to designate the Messiah and it gives him symbolic names that reveal his hidden divinity: " **Emmanuel** " (God with us) Isa.7:14: " *Therefore the Lord himself will give you a sign: Behold, a virgin will conceive and bear a son, and will call his name **Emmanuel** "*; " **Everlasting Father** " in Isa.9:5: " *For unto us a child is born, unto us a son is given: and the government will be upon his shoulder; and his name will be called Wonderful, Counselor, The mighty God, **The everlasting Father** , The Prince of Peace ."*

Verse 18: " *And there were flashes of lightning, voices, and thunderings, and a great earthquake, such as had not been since men were upon the earth, so great an earthquake. "*

Here we find the phrase of the key reference verse of Rev. 4:5 renewed in Rev. 8:5. God has come out of his invisibility, unfaithful and unbelieving believers, but also faithful Adventist elect, can see the Creator God Jesus Christ in the glory of his return. Rev. 6 and 7 have revealed to us the opposing behaviors of the two camps in this terrible and glorious context.

And undergoing a powerful earthquake, they witness, terrified, the first resurrection reserved for Christ's elect, according to Rev. 20:5, and their rapture into heaven where they join Jesus. Things happen as they were announced in 1 Thes. 4:15 to 17: " *For this we say to you by the word of the Lord : we who are alive and remain until the coming of the Lord will not precede those who have fallen asleep. For the Lord himself will descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God. And the dead in Christ will rise first. Then we who are alive and remain will be caught up together with them in the clouds to meet the Lord in the air , and so we will always be with the Lord ."* I take advantage of this verse to highlight the apostolic conception of the state of the " dead ": " *we the living, who remain until the coming of the Lord, **will not precede those who are dead** ."* Paul and his contemporaries did not think, like false Christians today, that the " dead " elect were in the presence of Christ, for his reflection shows that, on the contrary, everyone thought that the " living " elect would enter heaven before the " dead " .

Verse 19: " *And the great city was divided into three parts, and the cities of the nations fell. And great Babylon came in remembrance before God to give her the cup of the wine of the fierceness of his wrath. "*

The " *three parts* " concern " *the dragon, the beast, and the false prophet* " gathered in verse 13 of this chapter. A second interpretation is based on this text from Zec. 11:8: " *I will destroy the three shepherds in one month; my soul was impatient for them, and their soul also loathed me ."* In this case, the " *three shepherds* " represent the three components of the people of Israel: the king, the clergy, and the prophets. Taking into account the final context, in which the Protestant and Catholic faiths are allied and unified, " *the three parts* " are identified by: " *the dragon* " = the devil; " *the beast* " = the seduced Catholic and Protestant peoples; " *the false prophet* " = the Catholic and Protestant clergy.

In the defeated camp, the good understanding ceases, " *the great city was divided into three parts* "; among the deceived and seduced victims, the camps of

the beast and the false prophet, hatred and resentment inspire vengeance against the deceitful seducers responsible for their loss of salvation. It is then that the theme of the " *vintage* " is fulfilled by a bloody settling of accounts whose main targets are, logically and justly, the religious teachers. This warning from Jac. 3:1 then takes on its full meaning: " *My brethren, let not many of you become teachers, for you know that we will be judged more severely .* " In this time of " *plagues* ," this action is evoked by this quote: " *And God remembered Babylon the Great to give her the cup of the wine of his fierce anger .* " Rev. 18 will be entirely dedicated to the evocation of this punishment of the impious religious.

Verse 20: " *And all the islands fled away, and the mountains were not found.* "

This verse summarizes the change of the earth which, subjected to enormous shocks, takes on an aspect of universal chaos, already " *formless* " and soon " *empty* " or " *desolate* ". It is the result, the consequence, of " *sin desolator* " denounced in Daniel 8:13 and whose final punishment is prophesied in Dan.9:27.

Verse 21: " *And a great hailstone, the weight of which was a talent , fell upon men from heaven: and men blasphemed God because of the plague of the hail, because the plague was very great.* "

Their sinister task accomplished, the inhabitants of the earth will, in turn, be annihilated by a plague from which it will be impossible for them to escape: hailstones *will* fall upon them. The Spirit imputes to them the weight of " *one talent* ," or 44.8 kg. But this word " *talent* " is more of a spiritual response based on "the parable of the *talents* ." In this way, it imputes to the fallen the role of those who have not made the " *talent* ," or the gifts, that God gave them in the parable, bear fruit. And this bad behavior ends up costing them their lives, the first, and the second, which was only accessible to the truly chosen. Until their last breath of life, they continue to " *blaspheme* " (insult) the " *God* " of heaven who punishes them.

"The parable of the *talents* " will then have been literally fulfilled. God will give to each one, according to the testimony of the works of his faith; to the unfaithful Christians, he will give death and will be as harsh and cruel as they thought and judged him. And to the faithful elect, he will give eternal life according to the faith they had placed in his love and perfect faithfulness magnified in Jesus Christ for them; all this according to the principle cited by Jesus in Matthew 8:13: " *Let it be done to you according to your faith .* "

After this last plague, the earth becomes desolate, deprived of all forms of human life. It thus regains the characteristic " *abyss* " of Gen. 1:2.

Chapter 17: The prostitute is unmasked and identified

Verse 1: “ *Then one of the seven angels who had the seven bowls came and talked with me, saying, ‘Come, I will show you the judgment of the great whore who sits on many waters. ’*”

From this first verse, the Spirit indicates the purpose of this chapter 17: the “ judgment ” of the “ *great prostitute* ” which is “ *sitting upon many waters* ” or, which rules, according to verse 15, “ *peoples, multitudes, nations and languages* ” which, under the symbol “ *Euphrates* ”, already designated Europe and its planetary extensions of the Christian religion in the “ *sixth trumpet* ” of Rev. 9:14: the USA, South America, Africa and Australia. The work of judgment is linked to the context of the “ *seven last plagues* ”, or “ *seven bowls* ” poured out by the “ *seven angels* ” in the preceding chapter 16.

This meaning of the number 17 as a “ judgment ” is confirmed by Daniel 4:17: “ *This sentence is a decree of those who watch , a resolution is an order of the saints, so that the living may know that the Most High rules in the kingdom of men , and gives it to whomever he pleases , and sets up over it the basest of men .* ”

The “ *judgment* ” in question is that which Almighty God bears, to whom every creature in heaven and on earth has and will have to answer; this shows how important this chapter is. We saw in the message of the 3rd ^{angel} in chapter 14 that this identification results in eternal life or death. The context of this “ *judgment* ” is therefore that of the “ *beast that comes up from the earth* ” in chapter 13.

Despite historical and prophetic warnings, in turn, the Protestant faith in 1843, and the official Adventist faith in 1994, were judged by God unworthy of the salvation offered by Jesus Christ. In confirmation of this judgment, they both entered into the ecumenical alliance proposed by the Roman Catholic faith, even though the pioneers of both groups had denounced its diabolical nature. To avoid this fault, the chosen one must imperatively be convinced of the identity of the principal enemy of Jesus Christ: Rome, throughout its pagan and papal history. The guilt of the Protestant and Adventist religions is all the greater because the pioneers of both denounced and taught this diabolical nature of Roman Catholicism. This reversal of both constitutes an act of betrayal towards Jesus Christ, the only Savior and great Judge. How did this become possible? Both religions have only given importance to earthly peace and good understanding between men; also, since the Catholic faith no longer persecutes, it becomes for them, frequentable or even better, associatable to the point of pacting and making an alliance with it. The opinion and the just judgment of God revealed are thus despised and trampled underfoot. The error was to believe that God essentially seeks peace between men, because in truth, he condemns the wrongs that are done to his person, to his law, and to his principles of good revealed in his ordinances. The fact is all the more serious since Jesus expressed himself very clearly on the subject by saying in Mat. 10:34 to 36: “ *Do not think that I came to bring peace on earth; I did not come to bring peace, but a sword. For I came to set a man at odds against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law; and a man's enemies will be those of his own household .* ” For its part, official Adventism did not listen to the Spirit of God who, by restoring the seventh-day Sabbath between 1843 and 1873, showed it the

Roman Sunday that it calls the " *mark of the beast* " since its establishment on March 7, 321. The mission of institutional Adventism failed because, as time went on, its judgment on the Roman Sunday became friendly and brotherly, unlike that of God, which remains invariably the same ; the Christian Sunday inherited from solar paganism constitutes the main cause of its anger. The only judgment that matters is God's, and His prophetic revelation is intended to involve us in His judgment. As a result, peace must not mask the legitimate irritation of the living God. And we must judge as He judges and identify civil or religious regimes according to His divine gaze. As a result of this approach, we see " *the beast* " and its actions, even in times of deceptive peace.

Verse 2: " *With her the kings of the earth committed fornication, and the inhabitants of the earth were made drunk with the wine of her fornication.* "

In this verse, a connection is made with the actions of the " *woman Jezebel* " accused by Jesus Christ of making her servants drink spiritual " *wine of fornication (or debauchery)* " in Rev. 2:20; things confirmed in Rev. 18:3. These actions also connect " *the harlot* " with the " *wormwood star* " of Rev. 8:10-11; wormwood being her poisonous wine to which the Spirit compares her Roman Catholic religious teaching.

In this verse, God's reproach against the Catholic religion is justified even in our time of peace because the fault reproached attacks his divine authority. The writings of the Holy Bible, which constitute his " *two witnesses* ," testify against the mendacious religious teaching of this Roman religion. But it is true that its false teaching will have the worst of consequences for its seduced victims: eternal death; which will justify their vengeful action of the " *vintage* " of Rev. 14:18 to 20.

Verse 3: " *He carried me away in the spirit into the wilderness. And I saw a woman sitting on a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns.* "

" *... in a desert* ," symbolizing the test of faith but also the "arid" spiritual climate of the context of our " *end time* (Dan. 11:40)," this time, the last test of faith in earthly history, the Spirit images the spiritual situation prevailing in this final context. " *The woman rules over a scarlet beast* ." In this image, Rome rules over the " *beast that rises from the earth* ," which designates the Protestant USA at the time when they are " *worshipping the mark of the beast* " by Catholics by imposing their day of rest inherited from Emperor Constantine I. ^{In} this final context, there are no more diadems, neither on the " *seven heads* " of religious Rome, nor on the " *ten horns* ," symbols, in this case, of the civil dominators of the European and global Christian peoples that it manipulates. But this entire association is the color of sin: " *scarlet* ."

In Rev. 13:3 we read: " *And I saw one of his heads as if it were mortally wounded; and his mortal wound was healed. And all the world wondered after the beast* ." We know that this healing is due to the Concordat of Napoleon I. ^{From} this moment on, Roman Catholic papism no longer persecutes, however, let us note the importance, God continues to call it " *the beast* ": " *And all the earth wondered after the beast* ." This confirms the explanation given above. The enemy of God remains his enemy because his sins against his law do not cease, in

times of peace as in times of war. And the enemy of God is therefore also that of his faithful elect in times of peace or war.

Verse 4: “ *The woman was arrayed in purple and scarlet, and adorned with gold, precious stones, and pearls. She had a golden cup in her hand full of abominations and the filthiness of her prostitution.* ”

Here again, the description presented targets doctrinal spiritual faults. God condemns her religious rites; her masses and her odious eucharists and, first of all, her taste for luxury and riches which lead her to the compromises desired by kings, nobles and all the rich of the earth. The “ *prostitute* ” must satisfy her “clients” or her lovers.

scarlet ” color has its origin in the “ *prostitute* ” herself: “ *purple and scarlet* .” The term “ *woman* ” designates a “ *church* ,” a religious assembly, according to Eph. 5:23, but also, “ *the great city which has the kingdom over the kings of the earth* ,” as verse 18 of this chapter 17 teaches. In summary, we can recognize the colors of the uniforms of “the cardinals and bishops” of the Roman Vatican. God puts Catholic masses into imagery, with the use of the “ *golden* ” chalice in which an alcoholic wine is supposed to represent the blood of Jesus Christ. But what does the Lord think about it? He tells us: instead of her redeeming blood, he sees only the “ *abominations and the impurities of her prostitution* .” In Dan. 11:38, “ *gold* ” was cited as the adornment of her churches that the Spirit imputes to the “ *god of fortresses* .”

Verse 5: “ *And upon her forehead was a name written, Mystery: Babylon the great, the mother of harlots and of the abominations of the earth.* ”

The “ *mystery* ” cited in this verse is a “ *mystery* ” only for those whom the Spirit of Jesus Christ does not enlighten; they are also, alas, the most numerous. For, “ *the success and the success of the wiles* ” of the papal regime announced since Dan.8:24-25 will be confirmed until the hour of its judgment, at the end of the world. For God, it is the “ *mystery of iniquity* ” which was announced and already implemented by the devil at the time of the apostles, according to 2 Thes.2:7: “ *For the mystery of iniquity is already at work; only he who still holds it must be taken away* .” The “ *mystery* ” is linked to the name “ *Babylon* ” itself, which is logical, since the ancient city of this name is no more. But Peter already gave this name, spiritually, to Rome, in 1 Pet.5:13 and unfortunately for the deceived crowds, only the elect are attentive to this precision offered by the Bible. Beware of the double meaning of the word “ *earth* ” which also designates here, the Protestant obedience, because as much as the Catholic faith is unified, the Protestant faith is multiple, to be designated as “ *prostitutes* ”, daughters of their Catholic “ *mother* ”. The daughters share the “ *abominations* ” of their “ *mother* ”. And the main of these “ *abominations* ” is Sunday, “ *the mark* ” of its religious authority which is attached to it.

The literal meaning of the word “ *earth* ” is also justified because Catholic religious intolerance is the instigator of the great international religious aggressions. It defiled and made the Christian faith hated by inciting kings to convert the peoples of the earth to its obedience. But after losing its power, its “ *abominations* ” continued, blessing those whom God curses and cursing those

whom he blesses. Its pagan nature is revealed when it calls "brother" the Muslims whose religion presents Jesus Christ as one of the least prophets.

Verse 6: “ *And I saw the woman drunk with the blood of the saints, and with the blood of the martyrs of Jesus. And when I saw her, I marveled with great admiration.* ”

This verse takes up a quote from Dan. 7:21, specifying here that " *the saints* " that it fights and dominates are indeed the " *witnesses of Jesus* ." This greatly illuminates the mystery of " *Babylon the Great* ." The Roman religion drinks " *the blood* " of the elect to the point of drunkenness. Who would suspect a Christian church, like the papal Rome of modern times, of being this " *prostitute* " made " *drunk with the blood shed by the witnesses of Jesus* "? The elect, but only them. For, through prophecy, the Spirit has made known to them the murderous designs of their enemy. This return to its wicked and cruel nature will be the visible consequence of the end of the time of grace. But this wickedness will above all, even more astonishingly, be the nature of the dominant Protestant faith of this time of the end of the world. The Spirit cites separately " *the saints* " and " *the witnesses of Jesus* ." The first " *saints* " suffered republican and imperial pagan Roman persecutions; " *the witnesses of Jesus* ," for their part, were struck by imperial and papal pagan Rome. For the prostitute is a city: Rome; " *the great city which has reigned over the kings of the earth* " since its arrival in Israel, in Judea in -63, according to Dan. 8:9: " *the most beautiful of countries* ." The history of salvation will end with a test of faith in which " *the witnesses of Jesus* " will appear and act to justify this expression; they will thus give God a good reason to intervene to save them from programmed death. In his time, John had good reason to be astonished by the " *mystery* " concerning the city of Rome. He only knew it in its harsh and merciless pagan imperial aspect which had sent him to detention on the island of Patmos. Religious symbols like the " *golden cup* " held by the " *prostitute* " could therefore rightly surprise him.

Verse 7: “ *And the angel said to me, Why do you marvel? I will tell you the mystery of the woman and of the beast that carries her, which has the seven heads and ten horns.* ”

The " *mystery* " is not meant to last forever, and from verse 7 onwards, the Spirit will give details which will allow John and us to lift the " *mystery* " and clearly identify the city of Rome and its role in the image of verse 3, the symbols of which are, once again, cited.

" *Woman* " refers to the religious nature of papal Rome, its claim to be " *the bride of the Lamb* ," Jesus Christ. But God denies this claim by calling her " *prostitute* ."

" *The beast that carries it* " represents the regimes and peoples that recognize and legitimize its religious pretensions. Their historical origin is the " *ten horns* " of the kingdoms formed in Europe after they were freed from the domination of imperial Rome in accordance with the image given in Dan. 7:24. They succeed the imperial Rome of the " *fourth beast* ." And these territories concerned remain the same until the end. Borders move, regimes change, passing from monarchy to republics, but the norm of false Roman papal Christianity unites them for the worse. During the 20th^{century} , this union under Roman aegis

was concretized by the European Union enacted on the "Treaties of Rome" of March 25, 1957 and 2004.

Verse 8: " *The beast that you saw was, and is not. **It is about to ascend out of the bottomless pit** and go into destruction. And those who dwell on the earth will wonder, whose names have not been written in the book of life from the foundation of the world, when they see the beast; for it was, and is not, and is yet to come. "*

" *The beast that you saw was, and is not. "* Translation: Christian religious intolerance was since 538, and is no more, since 1798. The Spirit suggests the duration prophesied in different forms for the intolerant papal reign since Dan. 7:25: " *a time, times, and half a time; 42 months; 1260 days. "* Although his intolerance was ended by the action of " *the beast that ascends from the bottomless pit* ," which refers to the French Revolution and its national atheism in Rev. 11:7, here the term " *bottomless pit* " is presented as an activity linked to the devil, the " *Destroyer* ," who destroys lives and dehumanizes the planet Earth, and whom Rev. 9:11 calls " *the angel of the bottomless pit* ." Rev. 20:1 will give the explanation: the " *devil* " will be bound for " *a thousand years* " on the dehumanized earth called " *bottomless pit* ." By imputing its origins to it in " *the abyss* ", God reveals that this city has **never** had any relationship with him; whether during its pagan domination, which is very logical, but also throughout its papal religious activity, contrary to what multitudes of deceived human beings believe **for their loss**, since they will share with it, its final " *perdition* " revealed here. Having despised the prophetic word, the victims of the seductions of Rome, will be astonished because religious intolerance will " ***reappear*** " in this final context announced and revealed. God thus recalls that he knows the names of the elect, since " *the foundation of the world* ". Their " *names* " were written in " *the book of life of the Lamb* " Jesus Christ. And to save them, he opened their intelligence to the mysteries of his biblical prophecies.

I propose here a second analysis of this verse concerning the word " *abyss* ." In this reflection, I take into account the final context targeted by the Spirit according to his description of the " *scarlet beast* " in verse 3. As we have seen, the absence of the " *diadems* " on the " *ten horns* " and the " *seven heads* " places it in " *the time of the end* "; that of our time. I have long considered that the notion " *beast* " could only concern an intolerant and despotic action, and which consequently could only be attributed to the intolerant regime of the very last days marked by the last test of universal faith. But in fact, at the end of this winter of 2020 in divine time, another idea is inspired in me. The " *beast* " is in fact constantly killing human souls, and the victims of its exacerbated and outrageous humanist teachings are far more numerous than those caused by its intolerance. Where does this new, seductive and deceptive humanist behavior come from? It is the fruit of the free-thinking legacy of the revolutionary philosophers whom God targets in Rev. 11:7 under the name of the " *beast that ascends from the bottomless pit* ." The " *scarlet* " color attached to the " *beast* " of our time, in verse 3 of this chapter, denounces the sin engendered by the excess of freedom that man has granted himself. Who does it represent? The dominant Western powers of Christian origin whose religious foundations are inherited from European

Catholicism: the USA and Europe, entirely seduced by the Catholic religion. The " *beast* " that God shows us is the final result of the actions prophesied in the message of the " *fifth trumpet* ." The Protestant faith, seduced by the Catholic faith made peaceful, unites Protestantism and Catholicism cursed by God, joined by official institutional Adventism in 1994, for " *the preparation for the battle* " of Rev. 9:7-9, " *of Armageddon* ", according to Rev. 16:16, which they will together, after the " *sixth trumpet* ", lead against the last faithful servants of God, who keep and practice his Sabbath; the rest of the seventh day ordered by the fourth of his ten commandments. In the time of peace, their speeches exalt brotherly love and freedom of conscience. But this outrageous and mendacious freedom made libertarian leads to the " *second death* " the multitudes who populate the Western world; which is characterized, in part, by atheism, in part, by indifference, and in a smaller part, by religious commitments rendered worthless, because they are condemned by God, because of their lying religious teachings. In this way, this humanist " *beast* " has indeed taken its origins in " *the abyss* " as the Spirit reveals in this verse, in the sense that the Christian religion has become the image and application of the humanist thought of philosophers, Greek, French or foreign revolutionaries. **Like the kiss of Judas for Jesus, The false, seductive humanist love of peacetime kills more than the sword .** The " *beast* " of our peacetime also inherits the " *darkness* " character that the word " *abyss* " gives it in Gen. 1:2: " The earth was without form and void, and **darkness** was over the face of the deep , and the Spirit of God was hovering over the face of the waters ." And this " *darkness* " character of societies of Christian origin is itself paradoxically inherited from the " **enlightenment** ," the name given to French revolutionary freethinkers.

By offering this synthesis, the Spirit achieves his goal, which is to reveal to his faithful servants his judgment on our Western world and the reproaches he addresses to it. He thus denounces its many sins and its betrayals towards Jesus Christ, the only Savior whom their actions dishonor.

Verse 9: " *Here is the mind that hath wisdom: the seven heads are seven mountains, on which the woman sitteth.* "

This verse confirms the expression by which Rome was long designated: " Rome, the city of seven hills ." I found this appellation cited in an old school geographical atlas from the year 1958. But the thing is not contestable; the " *seven mountains* " called "hills" still remain today bearing the names: Capitol, Palatine, Caelian, Aventine, Viminal, Esquiline, and Quirinal. In its pagan phase, these hills "high places" all bore temples dedicated to the deified idols condemned by God. And to honor " *the god of fortresses* ", the Catholic faith in turn erected its basilica, on the Caelian designating "heaven" according to Rome. On the Capitol, the "head", rises the City Hall, the civil aspect of the magistracy. Let us specify that the ally of the last days, America, also dominates from a "Capitol" located in Washington. Here again, the symbol "head" is justified by this high magistracy which will replace Rome, and dominate, in turn, the inhabitants of the earth, " *in its presence* " according to Rev. 13:12.

Verse 10: " *And there are seven kings: five have fallen, one is, the other has not yet come; and when he comes, he must remain a short time.* "

In this verse, by the expression " *seven kings* ", the Spirit attributes to Rome " *seven* " regimes of government which are successively, for the first six: the monarchy from -753 until -510; the Republic, the Consulate, the Dictatorship, the Triumvirate, the Empire since Octavian, Caesar Augustus under whom Jesus was born, and the Tetrarchy (4 associated emperors) in seventh position between 284 and 324, which confirms the precision " *it must last a short time* "; in fact 30 years. The new emperor Constantine I ^{will} quickly leave Rome and settle in the East in Byzantium (Constantinople renamed Istanbul by the Turks). But from 476, the western empire of Rome breaks up and the " *ten horns* " of Daniel and Revelation take their independence by forming the kingdoms of Western Europe. Since 476, Rome has remained under the occupation of the Ostrogothic barbarians, from whom it was delivered in 538 by General Belisarius, sent with his armies by Emperor Justinian, who resided in the East in Constantinople.

Verse 11: " *And the beast that was, and is not, is himself an eighth king, and is of the seven, and goeth into perdition.* "

The "eighth king" is the papal religious governance established in 538 by the favorable imperial decree of Emperor Justinian I. ^{He} thus responded to a request from his wife Theodora, a former "prostitute," who intervened on behalf of Vigilius, one of his friends. As verse 11 specifies, the papal regime appears at the time of the "seven" governances cited while constituting a new, unprecedented form that Daniel indicated as being a " *different* " king. What pre-exists at the time of the "seven" previous kings is the title of the Roman religious leader already attributed to his emperors and since its origins: "Pontifex Maximus," a Latin expression translated as "Supreme Pontiff," which is also, since 538, the official title of the Roman Catholic Pope. The Roman regime that exists at the time when John receives the vision is the Empire, that is, the sixth Roman governance; and in his time, the title of "sovereign pontiff" is borne by the emperor himself.

The return of Rome to the historical scene is due to the Frankish king, Clovis I ' "converted" to the false Christian faith of the time, in 496; that is to say, to Roman Catholicism which had obeyed Constantine I ^{and} which had already been struck by God's curse since March 7, 321. After the imperial domination, Rome was invaded and dominated by foreign peoples arriving in massive migrations. The incomprehension of different languages and cultures is at the root of the troubles and internal struggles which destroyed Roman unity and strength. This action is applied by God in our days in Europe to weaken it and deliver it to its enemies. The curse of the experience of the "Tower of Babel" thus retains through the centuries and millennia all its effects and its effectiveness in leading humanity into misfortune. As for Rome, lastly, it came under the domination of the Arian Ostrogoths, who were doctrinally opposed to the Roman Catholic faith supported by the Byzantine emperors. It had to be freed from this domination so that the establishment of the Roman papal regime in 538 could be made possible on its soil. To accomplish this, according to Dan. 7:8-20, " *three horns were brought low* " before papism (*the little horn*); are concerned peoples hostile to the Roman Catholicism of the Bishops of Rome, successively, in 476, the Heruli, in 534, the Vandals, and on July 10, 538, "by a snowstorm", freed from the occupation of the Ostrogoths by the general Belisarius sent by Justinian I ' Rome could enter into its

exclusive, domineering and intolerant papal regime, instituted by this emperor, at the request of the scheming Vigilius, the first reigning pope. From that moment, Rome became again " *the great city which has the kingdom over the kings of the earth* ", of verse 18, which goes to " *perdition* ", as the Spirit specifies, here, a second time, after verse 8.

Popery, therefore, does not date back to Saint Peter as he claims, but to the decree of Justinian I ' the Byzantine emperor, who gave it his title and religious authority. Thus, Sunday was ordered by the Roman emperor Constantine I ^{on} March 7, 321, and the popery that justifies it was installed by the Byzantine emperor Justinian I ⁱⁿ the year 538; two dates with the most terrible consequences for all humanity. It was also in 538 that the Bishop of Rome took the title of Pope for the first time.

Verse 12: " *The ten horns which you saw are ten kings, who have received no kingdom as yet, but receive authority as kings for one hour with the beast.* "

Here, unlike Dan. 7:24, the message targets a very short time located at the end of the " *time of the end* ."

As in the time of Daniel, in the time of John, the " *ten horns* " of the Roman Empire had not yet gained or regained their independence. But, the context targeted in this chapter 17 being that of the end of the world, it is the role that the " *ten horns* " hold in this precise context that is evoked by the Spirit, as the verses that follow will confirm. *The prophesied "hour"* designates the time of the last test of faith announced, in Rev. 3:10, to the faithful pioneers of Seventh-day Adventism of 1873. The message was for us, their heirs, the faithful of the Adventist light given by Jesus Christ, to his elect, in 2020.

According to the prophetic code given to the prophet Ezekiel (Ezek.4:5-6), a prophetic " *day* " is worth a real " *year* ", and therefore, a prophetic " *hour* " is worth 15 real days. The great insistence of the message of the Spirit which will cite three times the expression " *in a single hour* " in chapter 18, leads me to deduce that this " *hour* " targets the time between the beginning of the 6th of the " *seven last plagues* " and the return in glory of our divine Lord Jesus who returns in the glory of the Archangel " *Michael* " to snatch his elect from the programmed death. This " *hour* " is therefore the one that lasts the " *Armageddon fight* ".

Verse 1 :3 " *These have one mind, and shall give their power and authority unto the beast.* "

Targeting the time of this final trial, the Spirit says of the " *ten horns* ": " *They have one mind, and they give their power and authority to the beast.* " This common purpose is to ensure that all survivors of the third nuclear world war observe Sunday rest. The ruin has greatly reduced the military power of the ancient European nations. But the victors of the conflict, the American Protestants, obtain from the survivors a total surrender of their sovereignty. The motive is diabolical, but the fallen are unaware of it, and their spirits, delivered to Satan, can only accomplish his will.

It is only from the coalition of the " *dragon* ", the " *beast* " and the " *false prophet* ", that the " *ten horns* " abandon their authority to the " *beast* ". And this renunciation is caused by the intensity of the sufferings that the plagues of God make them undergo. Between the proclamation of the decree of death and its

application, a period of 15 days is given to the Sabbath observers to adopt " *the mark of the beast* ", his Roman "Sunday" defiled by the pagan solar cult. The return of Jesus Christ being planned for the spring preceding April 3, 2030, unless there is an error in the interpretation of the term " *hour* ", the decree of death should be promulgated for this date or a date located between it and the spring day of 2030 of our current usual calendar.

To fully understand what the situation will be like in the final days, consider the following facts. The end of the time of grace is identifiable only by the elect, who link it to the promulgation of the Sunday law; more precisely, after it. For the ragtag group of unbelieving and rebellious peoples still alive, the promulgation of the Sunday law appears only as a measure of general interest without consequences for them. And it is only after having suffered the first five plagues that their vengeful anger leads them to fully approve the decision to " *kill* " those who are presented to them as those responsible for their heavenly punishment.

Verse 14: " *These will make war with the Lamb, and the Lamb will overcome them, because he is Lord of lords and King of kings. And those with him who are called, chosen, and faithful will also overcome them.* "

" *They will make war with the Lamb, and the Lamb will overcome them ...* ", because he is the almighty God whom no power can resist. " *The King of kings and Lord of lords* " will impose his divine force on the most powerful kings and lords of the earth. And the elect who have understood this will overcome with him. The Spirit here recalls the three criteria required by God from those he saves and who have embarked on the path of salvation which begins for them with the spiritual status of " *called* " and which is then transformed, when this is the case, into the status of " *chosen* ", by " *fidelity* " shown to the Creator God and all his biblical light. The battle in question is the battle of " *Armageddon* ", of Rev. 16:16; " *the hour* " when the " *fidelity* " of the " *chosen* " " *called* " is put to the test. In Rev. 9:7-9, the Spirit revealed the preparation of the Protestant faith for this spiritual " *warfare* ." Condemned to die because of their faithfulness to the Sabbath, the elect testify to the trust placed in the promises prophesied by God, and this testimony given to him gives him the " *glory* " that he demands in the first angel's message of Rev. 14:7. The defenders and supporters of the obligatory Sunday will find, in this experience, the death that they are preparing to give to the elect of Jesus Christ. I remind here, to those who are skeptical and doubt that God gives so much importance to days of rest, that our humanity has lost its eternity because of the importance he had given to "two trees" of the earthly garden. " *Armageddon* " is based on the same principle; instead of the "two trees," we have today "the day of the knowledge of good and evil," Sunday, and "the day of sanctified life," the Sabbath or Saturday.

Verse 15: " *And he said to me, The waters which you saw, where the whore sits, are peoples, multitudes, nations, and tongues.* "

Verse 15 gives us the key that allows us to attribute to the " *waters* " on which " *the prostitute sits* " the identity of the European peoples called "Christian," but above all, falsely and deceptively "Christian." Europe has the characteristic of bringing together peoples who speak different " *languages* ,"

which weakens the unions and alliances established. But in recent times, the English language serves as a bridge and promotes international exchanges; the widespread education of human beings reduces the effectiveness of the weapon of divine curse and opposes the design of its Creator. His response will therefore be more terrible: death by war and, in the end, by the brilliance of his glorious advent.

Verse 16: “ *The ten horns which you saw and the beast will hate the harlot, strip her naked, eat her flesh, and consume her with fire.* ”

Verse 16 announces the program of the coming chapter 18. It confirms the reversal of the “ *ten horns and the beast* ” who, after having supported and approved it, end up destroying “ *the prostitute* .” I recall here that “ *the beast* ” is the regime of the association of civil and religious powers and that it designates in this context, the power of the officially Protestant American people and the Catholic and Protestant European peoples, while “ *the prostitute* ” designates the clergy, that is, the teaching authorities of the Catholic religious power: the monks, the priests, the bishops, the cardinals and the Pope. Thus, in the reversal, the Catholic European peoples and the Protestant American people, that is, the two victims of the Roman lie, rise up against the clergy of papal Roman Catholicism. And they will “ *consume it by fire* ” when, through his glorious intervention, Jesus will tear down its deceptive, diabolical seductive mask. The “ *ten horns* ” will “ *strip her and make her naked* ” because she lived in luxury, she will be stripped, and because she clothed herself in an appearance of holiness, she will appear “ *naked* ” that is, in spiritual shame, without any heavenly justice to clothe her. The precision, “ *they will eat her flesh* ,” expresses the bloody ferocity of her punishment. This verse confirms the theme of the “ *vintage* ” of Rev. 14:18 to 20: Woe to the grapes of wrath!

Verse 17: “ *For God hath put in their hearts to fulfil his will, and to agree, and to give their kingdom unto the beast, until the words of God shall be fulfilled.* ”

Verse 17, under the number of judgment, reveals to us an important thought of the heavenly God that men are wrong to despise or to treat with indifference. God insists here, so that his elect are convinced, that he is the only Master of the “terrible game” that will be put in place at the appointed time. The program was not designed by the devil, but by God himself. Everything that he announced in his great and sublime Revelation concerning Daniel and Revelation has either already been accomplished or remains to be accomplished. And because “ *the end of a thing is better than its beginning* ” according to Ecc. 7:8, God targets for us this last test of faithfulness that will separate us from false Christians and make us worthy of entering his heavenly eternity after the nuclear destruction of the Third World War. We therefore have only to wait with confidence since everything that will be organized on earth is a “ *design* ” conceived by God himself. And if God is for us, who will be against us, except those whose murderous “ *designs* ” will turn against them?

What does the precision “ *until the words of God are fulfilled* ” mean? The Spirit refers to the final fate reserved for the papal “ *little horn* ” as already prophesied, in Dan. 7:11: “ *I looked then because of the arrogant words which the*

horn spoke; and while I looked, it was killed, and its body was destroyed, given to the fire to be burned"; in Dan. 7:26: " Then the judgment will come, and their dominion will be taken away, and it will be destroyed and annihilated forever "; and Dan. 8:25: " Because of his prosperity and the success of his wiles, he will be arrogant in his heart, and he will destroy many who lived peacefully, and he will exalt himself against the Prince of princes; but he will be broken without the effort of hands ." The rest of the " words of God " concerning the end of Rome will be presented in Rev. 18, 19 and 20.

Verse 18: " *And the woman whom you saw is that great city, which reigns over the kings of the earth.* "

Verse 18 offers us the most convincing proof that " *the great city* " is indeed Rome. Let us realize that the angel is addressing John personally. So, by saying to him, " *And the woman whom **you** saw is that great city which reigns over the kings of the earth* ," John is led to understand that the angel is speaking of Rome, "the city of seven hills," which, in his time, dominated in an imperial manner the various kingdoms of its immense colonial empire. In its imperial guise, it already has " *the kingdom over the kings of the earth* " and will retain it under its papal rule.

In this chapter 17, you can see that God has concentrated his revelations allowing us to identify with certainty the " *prostitute* ", his enemy of the Christian "great tragedy". He thus gives the number 17 an authentic meaning of his judgment. It is this observation that led me to value the anniversary of the 17th^{centenary} of the establishment of sin, which constitutes the adoption of the day of the sun of March 7, 321 (official date but 320 for God) that we have experienced in this year 2020, now past. We can see that God has indeed marked it with a curse unprecedented in the history of the Christian era (Covid-19) which caused a global economic collapse more disastrous than the Second World War. The other curses of divine righteous judgment come next, we will discover them, day after day.

Revelation 18: The prostitute receives her punishment

After revealing the details that allow the identification of the prostitute, chapter 18 will lead us into the very particular context of the end of the " *battle of Armageddon* ." Words reveal its content: " *the hour of the punishment of Babylon the great, the mother of the prostitutes of the earth* "; the hour of the bloody " *vintage* ."

Verse 1: " *After these things I saw another angel come down from heaven, having great authority; and the earth was lightened with his glory.* "

The angel bearing great authority is on God's side, in fact, God himself. Michael, chief of the angels, is another name that Jesus Christ carried to heaven before his earthly ministry. It was under this name, and by the authority granted to him by the holy angels, that he expelled the devil and his demons from heaven, after his victory on the cross. It is therefore under these two names that he returns to earth, in the glory of the Father, to withdraw his precious elect; precious

because they are faithful and because this faithfulness, put to the test, has been demonstrated. It is in this context that he comes to honor with his faithfulness those who have wisely obeyed by giving him the " *glory* " that he has demanded since 1844 according to Rev. 14:7. By keeping the Sabbath, his elect glorified him in the title of Creator God, which he alone legitimately possesses since his creation of heavenly and earthly lives.

Verse 2: " *And he cried with a loud voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.* "

" *She Babylon the great is fallen, is fallen!* We find the quotation from Rev. 14:8 in this verse 2, but this time it is not spoken prophetically, but because the evidence of her fall is given to the human survivors of this final moment of her deceptive and seductive activity. The mask of holiness of Roman papal Babylon also falls. She is in fact " *a habitation of demons, a hold of every foul spirit, a cage of every unclean and hateful bird* ." The mention of "the *bird* " reminds us that behind the earthly actions are the heavenly inspirations of the evil angels of the camp of Satan, their leader, and first rebel of the divine creation.

Verse 3: " *Because all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth have waxed rich through the abundance of her delicacies.* "

"... *because all nations have drunk of the wine of the wrath of her fornication...* " Religious aggression emerged at the instigation of the Roman Catholic papal power, which, claiming to be in the service of Jesus Christ, displayed utter contempt for the lessons of behavior he taught his disciples and apostles on earth. Jesus full of meekness, the popes full of fury; Jesus, the model of humility, the popes, models of vanity and pride, Jesus living in material poverty, the popes living in luxury and riches. Jesus saved lives, the popes unjustly and needlessly caused countless multitudes of human lives to die. This Roman Catholic papal Christianity, therefore, bore no resemblance to the faith modeled by Jesus. In Daniel, God prophesied " *the success of his wiles* ," but why was this success achieved? The answer is simple: because God gave it to him. For we must remember that it was under the title of punishment of " *the second trumpet* " of Rev. 8:8, that he raised up this cruel and harsh regime to punish the transgression of the Sabbath abandoned since March 7, 321. In a comparative study with the plagues which were going to strike Israel for its infidelity to the commandments of God, in Lev. 26:19, God said: " *I will break the pride of your power, I will make your heaven like iron , and your land like brass .* " In the new covenant, the papal regime was raised up to fulfill these same curses. In his plan, God is at once Victim, Judge and Executioner to satisfy the demands of his law of love and his perfect justice. The transgression of the Sabbath has cost humanity dearly since 321, which has paid its tribute in useless wars and massacres, and in devastating deadly epidemics created by the creator God. In this verse, " *impurity* " (or " *debauchery* ") is spiritual, and it qualifies an unworthy religious behavior. The " *wine* " symbolizes his teaching which distills, in the name of Christ,

diabolical " *fury* " and hatred among all the peoples who have become, because of it, victims of aggression or aggressors.

The guilt of Catholic teaching should not hide the guilt of all humanity, which, in its almost totality, does not share the values exalted by Jesus Christ. If the kings of the earth drank " *the wine of fornication* " (*debauchery*) of " *Babylon* ", it is because, as a " *prostitute* ", her only concern was to please the customers; it is the rule, the customer must be satisfied otherwise he does not return. And Catholicism has exalted to the highest level greed, even to the point of crime, and the love of riches and luxurious life. As Jesus taught, birds of a feather flock together. Wicked and proud men would have been lost in any case with it or without it. Reminder: wickedness entered human life through Cain, the murderer of his brother Abel from the beginning of earthly history. " *The merchants of the earth became rich by the power of its luxury* ." This explains the success of the Roman Catholic papal regime. Land merchants believe only in money; they are not religious fanatics, but if religion enriches them, it becomes an acceptable, even desirable, partner. The final context of the theme leads me to identify primarily American Protestant merchants, since land spiritually designates the Protestant faith. Since the 16th^{century}, North America, essentially Protestant in its origins, has welcomed Hispanic Catholics, and since then, the Catholic faith has been as represented as the Protestant faith. For this country, where only "business" matters, religious differences no longer matter. Won over by the pleasure of enriching themselves, encouraged by the Geneva reformer, John Calvin, Protestant merchants find in the Catholic faith a means of enriching themselves that the original Protestant norm did not offer. Protestant churches are empty with bare walls, while Catholic churches are overloaded with relics made of precious materials, gold, silver, ivory, all materials that this theme lists in verse 12. The riches of Catholic worship are therefore, for the Lord God, the explanation for the weakening of the American Protestant faith. The Dollar, the new Mammon, has come to replace God in hearts, and the subject of doctrines has lost all interest. The opposition exists but only in political form.

Verse 4: " *And I heard another voice from heaven saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.* "

Verse 4 evokes the moment of the final separation: " *Come out of her, my people* "; it is the hour when the elect will be caught up to heaven, to meet Jesus. What this verse illustrates is the moment of the " *harvest* ," the theme of Rev. 14:14 to 16. They are caught up because, as the verse specifies, they must not "have part" in the "plagues" that will strike papal Rome and its clergy. But, the text specifies that to be among the elect caught up, one must not have " *participated in her sins* ." And since the principal sin is the Sunday rest, the " *mark of the beast* " honored by Catholics and Protestants in the final test of faith, believers in these two main religious groups cannot participate in the rapture of the elect. **The need to "Come out of Babylon" is constant**, however in this verse the Spirit is targeting the moment when the last opportunity to obey this command of God arises because the proclamation of the Sunday law marks the end of the time of probation. This proclamation promotes the awareness of all

survivors of the " *sixth trumpet* " (Third World War) which makes their choice responsible under the watchful eye of the creator God.

Verse 5: “ *For her sins have reached unto heaven, and God hath remembered her iniquities.* ”

In his words, the Spirit suggests the image of the "Tower of Babel," whose name is rooted in that of "Babylon." Since 321 and 538, Rome, " *the great city* " where the " *prostitute* " has had her " *throne* ," her "holy" papal seat since 538, has multiplied its sins against God. From heaven, it has kept count and recorded its accumulated sins for 1,709 years (since 321). With his glorious return, Jesus has unmasked the papal regime, and for Rome and its false holiness, it is time to pay for their crimes.

Verse 6: “ *Pay back as she paid, and give her double according to her works. In the cup where she has poured, give her double.* ”

Following the progression of the themes of Rev. 14, after *the harvest* comes *the vintage* . And it is to the most wicked of the Catholic and Protestant victims of the lies of Catholicism that God addresses his words: " *Pay her back as she has paid, and give her double according to her works* ." We remember from history that her works were the pyres and tortures of her inquisitorial tribunals. It is therefore this type of fate that Catholic religious teachers will suffer double, if possible. The same message is repeated in the form: " *In the cup where she poured, pour her double* ." The image of the drinking cup was used by Jesus, to designate the torture that his body would undergo, until the final agony on a cross, already erected by Rome, at the foot of Mount Golgotha. In this way, Jesus reminds us that the Catholic faith has shown an odious contempt for the suffering he has agreed to endure, so it is now his turn to experience it. An old proverb will take on its full value at this moment: never do to others what you would not like to be done to you. In this action, God fulfills the law of retaliation: an eye for an eye, a tooth for a tooth; a perfectly just law whose individual use he reserved for himself. But at the collective level, its application was authorized to human beings, who nevertheless condemned it, thinking they could be more just and good than God. The consequence is disastrous: evil and its rebellious spirit have worsened and dominated Western peoples of Christian origin.

In Rev. 17:5, " *Babylon the great* ," " *the harlot* ," " *had a golden cup full of her abominations* ." This clarification targets her religious activity and her particular use of the cup of the Eucharist. Her disrespect for this sacred rite taught and sanctified by Jesus Christ earns her an equally special punishment. The God of love gives way to the God of justice, and the thought of his judgment is clearly revealed to men.

Verse 7: “ *As much as she has glorified herself and lived luxuriously, so much torment and sorrow give her. For she says in her heart, ‘I sit a queen, I am no widow, and I shall see no sorrow.’* ”

In verse 7, the Spirit highlights the opposition between life and death. Life untouched by the misery of death is cheerful, carefree, frivolous, in search of new pleasures. Papal Roman "Babylon" sought the wealth that buys a luxurious life. And to obtain it from the powerful and from kings, it used and still uses the name of Jesus Christ to sell the forgiveness of sins as "indulgences." This is a detail that

weighs very heavily in the balance of God's judgment, which it must now atone for psychologically and physically. The reproach of this wealth and luxury rests on the fact that Jesus and his apostles lived poorly, content with the bare necessities. " *Torment* " and " *mourning* " thus replace the " *wealth and luxury* " of the papal Roman Catholic clergy.

During her deceptive activity, Babylon says in her heart, " *I sit as a queen* ," which confirms " *her royalty over the kings of the earth* " of Rev. 17:18. And according to Rev. 2:7 and 20, her " *throne* " is in the Vatican (vaticinate = prophesy), in Rome. " *I am no widow* "; her husband, Christ, whose bride she claims to be, is alive. " *And I shall see no mourning* ." Outside the Church there is no salvation, she says to all her opponents. She has repeated it so many times that she has finally come to believe it. And she is truly convinced that her reign will last forever. Since she has resided there, has not Rome been given the name "eternal city"? Moreover, being supported by the Western powers of the earth, she had good reason to believe herself humanly untouchable and invulnerable. Nor did she fear the power of God since she claimed to serve and represent him on earth.

Verse 8: " *Therefore her plagues will come in one day, death, and mourning, and famine; and she will be consumed with fire. For the Lord God is mighty, who has judged her.* "

This verse puts an end to all his illusions: " *therefore, in one day* "; the day when Jesus returns in glory, " *his plagues will come* " that is, the punishment by God will come; " *death, mourning, and famine* " in fact, it is in the reverse order that things are accomplished. We do not die of hunger in a single day, so, first, spiritual " *famine* " is the loss of the bread of life which is the basis of the Christian religious faith. Then " *mourning* " is worn to mark the death of people who are close to us, with whom we share family feelings. And finally, " *death* " strikes the guilty sinner, since " *the wages of sin is death* ", according to Rom. 6:23. " *And it will be consumed by fire* ", in accordance with the prophetic announcements repeated in Daniel and Revelation. **She herself has caused so many creatures to be burned at the stake, unjustly, that it is in perfect divine justice that she herself should perish in the fire.** " *For the Lord is mighty, who has judged her* "; during her seductive activity, the Catholic faith has worshipped Mary, the mother of Jesus, who appeared only in the form of the little child she held in her arms. This aspect seduced human minds prone to sentimentality. A woman, better, a mother, how reassuring religion became! But it is the hour of truth, and Christ who judges her has just appeared in the glory of Almighty God; and this divine power of Jesus Christ, who has unmasked her, destroys her, delivering her to the vengeful anger of her deceived victims.

Verse 9: " *And all the kings of the earth, who have committed fornication and lived luxuriously with her, will weep and wail over her, when they see the smoke of her burning.* "

This verse reveals the behavior of the " *kings of the earth who have committed fornication and lived luxuriously with her* ." This includes kings, presidents, dictators, all the leaders of nations who have fostered the success and activity of the Catholic faith, and who, in the final trial, approved the decision to

kill Sabbath-keepers. They "will weep and wail over her, when they see the smoke of her burning ." Clearly, the kings of the earth see the situation slipping away from them. They no longer rule anyone and only observe the burning of Rome lit by the deceived victims, the executing instruments of divine vengeance. Their weeping and lamentation are justified by the fact that the worldly values, which led them to the highest power, are suddenly collapsing.

Verse 10: “ *Standing afar off for fear of her torment, they will say, ‘Alas! Alas! the great city, Babylon, the mighty city! In one hour is your judgment come!’* ”

The "eternal city" dies, it burns, and *the kings of the earth* keep their distance from Rome. They now fear having to share its fate. What is happening constitutes, **for them** , an enormous *misfortune* : " *Woe! Woe! The great city, Babylon* ," *woe* is repeated twice as, " *she is fallen, she is fallen, Babylon the great* ." " *The mighty city!* "; so powerful that she ruled the world by her influence over the leaders of the Christian nations; it is precisely because of this connection condemned by God, that King Louis XVI and his Austrian wife Marie-Antoinette went to the guillotine, along with their supporters, victims of the " *great tribulation* ," as the Spirit had announced, in Rev. 2:22-23. " *In one hour is your judgment come!* "; the return of Jesus comes to mark the time of the end of the world. The last trial marked the symbolic “ *one hour* ” prophesied in Rev. 3:10, but it will be enough for Jesus Christ to appear, for the whole current situation to be reversed, and this time, “ *one hour* ” in the literal sense will be enough to bring about this astonishing change.

Verse 11: “ *And the merchants of the earth weep and mourn over her, because no one buys their cargo any more,* ”

The Spirit this time targets " *the merchants of the earth* ," particularly aiming at the American mercantile spirit adopted by the survivors throughout the earth, as discussed in the study of chapter 17 above. They, too, " *weep and mourn over her, because no one buys their cargo any more ;*" This verse underlines the guilt of the Protestants' affection for the Catholic faith, for which they *mourn* , thus testifying to their personal attachment to *it* out of economic interest. Whereas, in absolute contrast, the work of reform was raised up by God to denounce the Roman Catholic papal guilt and restore the truths understood; which was done in their time by the true reformers such as Peter Waldo, John Wycliffe, and Martin Luther. The merchants, too, see with sadness the values they cherish crumbling before their eyes, since they live only for the pleasure of enriching themselves through their commercial activities; doing business sums up the joys of their existence.

Verse 12: “ *cargo of gold, silver, precious stones, pearls, fine linen, purple, silk, scarlet, all kinds of sweet wood, all kinds of ivory, all kinds of very costly wood, brass, iron, and marble,* ”

Before listing the various materials that are the basis of the Roman Catholic idolatrous religion, I recall here this particular point of the true faith taught by Jesus Christ. He had declared to the Samaritan woman: " *Woman,*" *Jesus said to her, "believe me, the hour is coming when you will worship the Father neither on this mountain nor in Jerusalem. You worship what you do not*

know; we worship what we know, *for salvation is of the Jews* . But the hour is coming, and now is, when the true worshippers will worship the Father in spirit and truth; for the Father seeks such to worship him. God is a Spirit, and those who worship him *must worship him in spirit and truth* . (John 4:21-23)." Thus, true faith does not need any material or material, because it is based solely on a state of mind. And as a result, this true faith is of little interest to the greedy and thieving world, because it enriches no one, except spiritually, the elect. The elect worship God in spirit, therefore in their thoughts, but also in truth , which means that their thoughts must be built on the standard indicated by God. Everything that is not in this standard is a form of idolatrous paganism where the true God is served as an idol. During its conquests, Republican Rome adopted the religions of the conquered countries. And a large part of its religious dogmas were of Greek origin, the first great civilization of antiquity. In our era, in the papal form, we find all this heritage joined to the new "Christian" "saints" beginning with the 12 apostles of the Lord. But, having gone so far as to suppress the second commandment of God which condemns this idolatrous practice, the Catholic faith perpetuates the worship of images carved, painted, or appearing in demonic visions. It is therefore in the rites of his cults that we find these carved idols which require materials to take shape; materials of which God himself presents the list: "... ; ... *cargo of gold, silver, precious stones, pearls, fine linen, purple, silk, scarlet, all kinds of sweet wood, all kinds of ivory articles, all kinds of very precious wood, brass, iron and marble, ...* ". " *Gold, silver, precious stones, and costly articles* " " *pay homage to the god of fortresses* " of the papal king of Dan. 11:38. Then, " *purple and scarlet* " clothe *the prostitute Babylon the Great* in Rev. 17:4; " *gold, precious stones and pearls* " are her *adornments* ; " *fine linen* " refers to her claim to holiness, according to Rev. 19:8: " *For the fine linen is the righteous works of the saints* ." The other materials cited are those from which she makes her carved idols. These luxury materials express the high level of devotion of the Catholic idol worshipper.

Verse 13: " *cinnamon, spices, ointments, myrrh, frankincense, wine, oil, fine flour, wheat, oxen, sheep, horses, chariots, and the bodies and souls of men.* "

The " *perfumes, of myrrh, frankincense, wine, and oil,* " cited suggest her religious rites. The other things are nutrients and goods that allude to the reign of Solomon, the son of David, builder of the first temple built for God, according to 1 Kings 4:20-28. In this way, the Spirit denounces her illegitimate attempt to reproduce the construction of the " *temple of God* " which she " *blasphemes* " in Rev. 13:6 and " *overturns* " in Dan. 8:11. The final precision of the verse, concerning " *the bodies and souls of men* ," denounces her collaboration with the monarchs with whom she shares, illegally, temporal power. In the name of Christ, she has religiously justified abominable actions, such as slavery, torture, and the killing of God's creatures; something that God reserves for himself in the religious domain; to the point that he sums up his actions in these terms: " *the blood of all those who have been slaughtered on earth was found in her* ", in verse 18 of this chapter 18. By citing " *the souls of men* ", God imputes to him the loss of the " *souls* " delivered to the devil by his activity and his false religious pretensions.

Reminder : In the Bible and divine thought, the word " *soul* " designates a person in all its aspects, its physical body and its mental or psychic thought, its intellect and its feelings. The theory that presents *the "soul"* as an element of life, which detaches itself from the body at death and survives it, is purely of pagan Greek origin. In the old covenant, God identifies the "soul with the blood" of his human or animal creatures: Lev. 17:14: " ***For the life of all flesh is its blood, which is in it. Therefore I said to the children of Israel: You shall not eat the blood of any flesh; for the life of all flesh is its blood : whoever eats it shall be cut off.*** " He thus takes the opposite view of future Greek theories and prepares a biblical counter to the philosophical thoughts that will be born among pagan peoples. Human and animal life is based on the functioning of blood. Spilled, or soiled by suffocation, the blood no longer supplies oxygen to the elements of the physical body, including the brain , the support of thought. And if the latter is not oxygenated, the principle of thought stops and nothing remains alive after this ultimate stage; except the memory of the composition of the dead " *soul* " in the eternal thought of God with a view to its future "resurrection", when he will "resurrect" it or, when he will "raise it again", as the case may be, for eternal life or for the definitive destruction of the " *second death* ".

Verse 14: " *The fruits that your soul craved are gone from you; and all things that are dainty and beautiful are lost from you, and you will not find them again.* "

In confirmation of what was explained in the previous verse, the Spirit imputes the " *desires* " of papal Rome to its " *soul* ," its seductive and deceptive personality. Heir to Greek philosophies, the Catholic faith was the first to pose the question of the attribution of the soul to animals and men discovered on the new lands. In fact, the question has its answer; it rests on the choice of the right auxiliary verb: man does not **have** a soul, because he **is** a soul.

The Spirit summarizes the consequences of true death that he established and revealed in Ecc. 9:5-6-10. These details will not be repeated in the writings of the new covenant. We therefore see the importance of studying the entire Bible. Destroyed, " *Babylon* " will have " *lost* " forever " *the fruits that her soul desired* " and " *all the delicate and beautiful things* " that she appreciated and sought. But the Spirit also specifies: " *for you* "; because the elect, unlike her, will be able to prolong, eternally, the appreciation of the wonders that God will offer them to share.

Verse 15: " *The merchants of these things, who were made rich by her, will stand afar off for fear of her torment; they will weep and mourn,* "

In verses 15-19, the Spirit targets " *the merchants who have become rich through her* ." Repeats reveal an emphasis on the phrase " *in one hour* ," repeated three times in this chapter, as does the cry " *Woe! Woe!* " The number 3 symbolizes perfection. God therefore insists, to affirm the irrevocable nature of the prophetic announcement; this punishment will be accomplished in all its divine perfection. The cry, " *Woe! Woe!* ", launched by the merchants, echoes the warning cry launched by his elect in Rev. 14:8: " *Babylon the Great is fallen! is fallen* ." These merchants witness her destruction from afar, " *in fear of her torment* ." And they are right to fear this fruit of the righteous wrath of the living

God, for by regretting its destruction, they place themselves in its camp, and will in turn be destroyed by the murderous human wrath of the inconsolable victims of religious deception. This verse makes us aware of the enormous responsibility of commercial interests in the success achieved by the Roman Catholic Church. The " *merchants* " supported the prostitute and her worst cruel and despotic decisions, solely out of an appetite for financial and material enrichment. They turned a blind eye to all her highly abominable exactions and deserve to share her final fate. A historical example concerns the Parisians who sided with the Catholic faith against the Reformed faith from the beginning of the Reformation in the time of King Francis I^{and} after him.

Verse 16: " *And they shall say, Alas! Alas! The great city, that was clothed in fine linen, purple, and scarlet, and decked with gold, precious stones, and pearls! In one hour so much riches is destroyed!* "

This verse confirms the target; " *Babylon the great, clothed in fine linen, purple, and scarlet* "; the colors of the kings' cloaks, since it was in this capacity that the mocking Roman soldiers covered Jesus' shoulders with a " *purple* " cloak. They could not imagine the meaning that God gave to their action: as an expiatory victim, Jesus became the bearer of the sins of his elect designated by these colors, *crimson, or purple* , according to Isa.1:18. " *One hour* " will be enough to destroy Rome, its pope, and its clergy, after the glorious return of Jesus Christ who comes to prevent the death of his elect. In this final test, their fidelity will make all the difference, so we can understand why God particularly insists on strengthening their faith and the absolute trust they must accustom themselves to placing in him. For a long time, man could only be convinced that such destruction " *in a single hour* " was a miracle and therefore a direct intervention of God, as with Sodom and Gomorrah. In our time when man has mastered nuclear fire, the thing is less surprising.

Verse 17: " *And all the pilots, all who sail to that place, the mariners, and all who trade the sea, stood afar off,* "

This verse specifically targets " *those who exploit the sea, the pilots, the sailors who sail to this place, all kept their distance* ." It was by taking advantage of the kings' desire to enrich themselves that the papal church enriched itself. It supported and justified the conquest of lands unknown to men until the time of their discovery, when its Catholic servants carried out horrible massacres of populations in the name of Jesus Christ. This was primarily the case in South America and the bloody expeditions led by General Cortés. The gold wrested from these territories returned to Europe to enrich the Catholic kings and the complicit papacy. Moreover, the emphasis on the marine aspect recalls that it was as the regime of the " *beast that rises from the sea* " that its link with " *the sailors* " was strengthened for their common enrichment.

Verse 18: " *And when they saw the smoke of her burning, they cried out, saying, What city was like unto this great city?* "

" *What city was like the great city?* " the sailors shouted upon seeing " *the smoke of its burning* ." The answer was simple and quick: none. For no city had concentrated so much power, civil as an imperial city, then religious since 538. Catholicism has spread to every land on the planet except Russia, where the

Eastern Orthodox faith rejected it. After welcoming it, China also fought and persecuted it. But it still dominates the entire West and its offshoots in America, Africa, and Australia. It is the world's leading religious tourist site, attracting visitors from all over the world. Some come to see "ancient ruins," others go there to see the place where the Pope and his cardinals reside.

Verse 1: 9: “ *They threw dust on their heads, wept and mourned, and cried out, saying, ‘Alas! Alas! That great city, in which all who had ships on the sea had become rich through her wealth, has been destroyed in one hour!’* ”

This is the third repetition where all the previous expressions are gathered, as well as the precision " *in a single hour, it was destroyed .* " " *The great city where all those who have ships on the sea have become rich by its opulence .* " The accusation becomes very clear, it is indeed through the opulence of the papal regime that the shipowners have enriched themselves by bringing to Rome the riches of the world. Rome derives its enrichment from its sharing of the goods of its opponents killed by its perpetual ally, the civil monarchical power, its armed wing. As a historical example, we have the death of the "Templars," whose goods were shared between the crown of Philip the Fair and the Roman Catholic clergy. Later, this will be the case for the "Protestants."

Verse 20: “ *Rejoice over her, O heavens! And you saints, apostles, and prophets, rejoice too! For God has avenged you in judging her.* ”

The Spirit invites the inhabitants of heaven and the true saints, the apostles and prophets, of the earth, to rejoice at the destruction of Roman Babylon. The joy will therefore be commensurate with the pains and sufferings that she has made or wanted to make the servants of the God of truth endure, as regards the last elect faithful to the sanctified Sabbath.

Verse 21: “ *Then a mighty angel took up a stone like a great millstone and threw it into the sea, saying, ‘Thus with violence shall Babylon, that great city, be thrown down, and shall be found no more.* ”

The comparison of Rome with a " *stone* " suggests three ideas. First, Popery competes with Jesus Christ, who is himself symbolized by a " *stone* " in Dan. 2:34: " *You watched until a stone was cut out without hands, and struck the image on its feet of iron and clay, and brake them in pieces.* " Other verses in the Bible also attribute this symbol of " *stone* " to it in Zec. 4:7; " *chief cornerstone* " in Psa. 118:22; Matt. 21:42; and Acts 4:11: " ***Jesus is the stone which was rejected by you builders , but which is become the chief cornerstone .*** " The second idea is the allusion to the papal claim to succeed the apostle " *Peter* "; the principal cause of " *the success of his undertakings and the success of his wiles ,* " things denounced by God in Dan. 8:25. This is all the more true since the Apostle Peter was never the head of the Christian Church, as this title belongs to Jesus Christ himself. The papal " *trick* " is therefore also a " *lie* ." The third suggestion concerns the name of the papal religious stronghold, his prestigious basilica called "Saint Peter of Rome," whose very expensive construction led to the adoption of the sale of "indulgences," which unmasked him in the eyes of the reforming monk Martin Luther. This explanation remains closely related to the second idea. The Vatican site served as a cemetery, but the presumed tomb of Peter the Apostle of

the Lord was in reality that of "Simon Peter the Magician," a worshipper and priest of the serpent god named Aesculapius.

Returning to our time, the Spirit prophesies against Roman " *Babylon* ." He compares its future destruction to the image of a " *great millstone* " of " *stone* " that an " *angel casts into the sea* ." With this illustration, he brings against Rome an accusation identified in Matthew 18:6: " *But whoever causes one of these little ones who believe in me to stumble, it would be better for him if a millstone were hanged around his neck and he were drowned in the depth of the sea* ." And in his case, it did not stumble just one of these little ones who believe in him, but multitudes. One thing remains certain: once " *destroyed, it will never be found again* ." It will never harm anyone again.

Verse 22: " *And the sound of harpists, musicians, flute players, and trumpeters shall no more be heard in you; no one who practices any craft shall be found in you; the sound of a millstone shall no more be heard in you.* "

The Spirit then evokes the musical sounds that expressed the carefreeness and rejoicing of the inhabitants of Rome. Once destroyed, they will no longer be heard there. In a spiritual sense, it alludes to the messengers of God whose words were heard with the same effect as the musical sounds of the " *flute or trumpet players* "; an image given in parable in Matt. 11:17. It also evokes the " *noises* " made by craftsmen overloaded with work orders, because from an ancient city came only " *noises* " of professional activities among which, " *the noise of the millstone* " which turned to grind the grain of cereals, or to sharpen cutting instruments such as the sickle and the scythe, knives and swords; this, already in ancient Chaldean Babylon, according to Jer. 25:10.

Verse 23: " *The light of the lamp shall not shine in you, neither shall the voice of the bridegroom and of the bride be heard in you; for your merchants were the great men of the earth, and all nations were deceived by your enchantments.* "

" *The light of the lamp shall shine no more in you.* " In spiritual language, the Spirit warns Rome that the light of the Bible will no longer come to offer it the chance to be enlightened in order to know the truth according to God. The images of Jer. 25:10 are repeated, but " *the songs of the bridegroom and the bride* " here become " *the voice of the bridegroom and the bride, which shall no longer be heard in you* ." Spiritually, these are the voices of the calls made by Christ and his Chosen Assembly to lost souls so that they may be converted and saved. This possibility will be gone forever, after its destruction. " *For your merchants were the great ones of the earth* ." It was through its seduction of the great ones of the earth that Rome was able to extend its Catholic religion to many peoples of the earth. It used them as representatives of its religious commerce. And the result is that " *all nations have been deceived by your enchantments* ." Here, God describes Catholic Masses as " *enchantments* " that characterize the pagan cults of diabolical sorcerers and witches. It is true that by using formalistic, repetitive formulas and vain repetitions, the Catholic religion leaves little room for the Creator God to express himself. He does not even attempt to do so, because he attributes to him a " *foreign god* " in Dan. 11:39 and has never recognized her as a

servant; the "vicar of the Son of God," the Pope's title, is therefore not his vicar. The following verse will give the reason for this.

Verse 24: “ *And because in her was found the blood of prophets and saints and of all who were slain on earth.* ”

"... *and because the blood of prophets and saints was found in her* ": Hard, inflexible, insensitive, and cruel throughout its history, Rome has carved out a path through the blood of its victims. This was true for pagan Rome, but also for papal Rome, which had its opponents killed by kings, the enlightened servants of God who dared to denounce its diabolical nature. Some were protected by God, such as Waldo, Wycliffe, and Luther; others were not, and they ended their lives as martyrs to the faith, on pyres, blocks, pillories, or gallows. The prophetic prospect of seeing its action definitively cease can only rejoice the inhabitants of heaven and the true saints of earth. "... *and of all those who have been slaughtered on earth* ": Whoever makes this judgment knows what he is talking about, for he has followed the actions of Rome since its founding in 747 BC. The global situation of the last days is the latest fruit borne by the conquering and dominating West over the other peoples of the earth. Monarchical and then republican Rome devoured the peoples of the earth it subjugated. The model of this society remained that of 2,000 years of true and false Christianity. After pagan Rome, papal Rome destroyed the image of Christ's peace and took away from humanity the model that would have brought happiness to the peoples. By justifying the slaughter of the true lambs, disciples of Jesus Christ, it paved the way for religious clashes that are leading humanity to a terrifying, genocidal third world war. It is not without reason that the norm of slaughter is publicly displayed by armed Islamic groups. This hatred of Islam is a belated response to the wars of the Crusades launched by Urban II from Clermont-Ferrand on November 27, 1095.

Revelation 19 : The Battle Armageddon of Jesus Christ

Verse 1: “ *After this I heard a loud voice of a great multitude in heaven saying, ‘Hallelujah! Salvation, and glory, and power, belong to our God.’ ”*

Continuing from the previous chapter 18, the redeemed and saved elect find themselves in heaven, bearing the " *new name* " that designates their new heavenly nature. Joy and gladness reign and the faithful heavenly angels exalt the saving God. This " *crowd* " *Great multitude* " differs from the " *crowd which no man could number* " mentioned in Rev. 7:9. It represents a gathering of God's holy heavenly angels who exalt his " *glory* " because in verse 4, the earthly elect symbolized by the " *24 elders* " will respond and confirm their adherence to the words spoken, saying: " *Amen!* " Which means: Truly!

The order of the terms " *salvation, glory, power* " has its logic. " *Salvation* " was given to the earthly elect and to the holy angels who gave " *glory* " to the Creator God who, to save them, called upon his divine " *power* " to destroy common enemies.

Verse 2: “ *Because true and righteous are his judgments; for he has judged the great whore who corrupted the earth with her fornication, and has avenged the blood of his servants at her hand.* ”

The elect, who shared a thirst for truth and true justice, are now fully satisfied and fulfilled. In its blind folly, humanity, cut off from God, thought it could bring happiness to the last peoples by softening the standard of its justice; only evil profited from this choice and, like gangrene, it invaded the entire body of humanity. The good and merciful God shows in his judgment of " *Babylon the Great* " that he who inflicts death must suffer death. It is not an act of wickedness, but an action of justice. Thus, when it no longer knows how to punish the guilty, justice becomes injustice.

Verse 3: “ *And they said a second time, Alleluia! ...and the smoke thereof ascendeth up for ever and ever.* ”

The image is misleading, because " *the smoke* " from the fire that destroys Rome will disappear after its destruction. The " *ages of ages* " designates the principle of eternity, which concerns only the victors of the universal celestial and terrestrial trials. In this expression, the word " *smoke* " suggests destruction, and the expression " *ages of ages* " gives it an eternal effect, that is, a definitive destruction; it will never rise again. In fact, at worst, " *the smoke* " may rise in the minds of the living as a memory of a glorious divine action accomplished by God against Rome, the bloody enemy.

Verse 4: “ *And the twenty-four elders and the four living creatures fell down and worshipped God who sat on the throne, saying, Amen! Alleluia!* ”

Truly! Praise be to Yahweh! ... say together the redeemed of the earth and the worlds that have remained pure. The worship of God is marked by prostration; a legitimate form reserved exclusively for Him.

Verse 5: “ *And a voice came from the throne, saying, Praise our God, all you his servants, you who fear him, both small and great!* ”

This voice is that of " *Michael* ," Jesus Christ, the two heavenly and earthly expressions under which God reveals himself to his creatures. Jesus says: " *you who feared him* ," thus recalling the " *fear* " of God required in the first angel's message of Rev. 14:7. The " *fear of God* " only summarizes the intelligent attitude of a creature toward its Creator who has the power of life and death over it. As the Bible teaches in 1 John 4:17-18: " *perfect love casts out fear* ": " *Just as he is, so are we in this world. In this, love is perfected in us, so that we may have confidence in the day of judgment. There is no fear in love, but perfect love casts out fear; for fear involves punishment, and he who fears is not perfected in love* ." Thus, the more the chosen one loves God, the more he obeys him, and the less reason he has to fear him. Chosen ones are selected by God from among the lowly, like the apostles and humble disciples, but also from among the great, like the great King Nebuchadnezzar. This king of kings of his time is a perfect example of how, however great he may be among men, a king is but a weak creature before the Almighty Creator God.

Verse 6: “ *And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia! For the Lord our God Almighty reigns.* ”

This verse brings together expressions already seen. The " *great multitude* " compared to the " *noise of many waters* " is represented by its Creator in Rev. 1:15. The " *voices* " that speak are so " *many* " that they can only be compared to the rumblings, the " *noise of thunder* ." " *Hallelujah! For the Lord our God Almighty reigns.* " This message marked the action of the " *seventh trumpet* " in Rev. 11:17: " *saying: We give you thanks, Lord God Almighty, who are, and who were, for you have taken your great power and have reigned* ."

Verse 7: “ *Let us be glad and rejoice, and give honor to him; for the marriage of the Lamb has come, and his wife has made herself ready.* ”

The " *rejoicing* " and " *gladness* " are fully justified, because the time of " *battle* " is over. In the heavenly " *glory* ," the " *bride* ," the Assembly of the redeemed elect of the earth has joined her " *Bridegroom* ," Christ, the living God " *Michael* ," YaHweh. In the presence of all their heavenly friends, the redeemed and Jesus Christ will celebrate the " *wedding* " feast that unites them. " *The bride has prepared herself* " by restoring all the divine truths that the Catholic faith has made disappear in its version of the Christian faith. The " *preparation* " has been long, built on 17 centuries of religious history, but especially since 1843, the date of the beginning of the divine requirement of the various restorations that have become indispensable, that is, all the truths not restored by the persecuted Protestant reformers. The completion of this preparation was carried out by the last dissident Seventh-day Adventists who remained in the approval of God and the light that Jesus gave them until the end and already until the beginning of 2021 when I am writing this version of his lights.

Verse 8: “ *And to her was granted that she should be arrayed in fine linen, clean and white. For the fine linen is the righteous deeds of saints.* ”

" *The fine linen* " refers to " *the righteous works of the* " true last " *saints* ." These " *works* " that God calls " *righteous* " are the fruit of divine revelations brought successively since 1843 and 1994. This work is the latest fruit that reveals the divine inspirations given since 2018 to those he loves and blesses and " *prepares* " for the " *wedding* " mentioned in this verse. If God blesses the " *righteous works* " of his true " *saints* ," on the contrary, he cursed and fought, until he destroyed it, the camp of false saints whose " *works* " were "unrighteous."

Verse 9: " *And the angel said to me, Write: Blessed are those who are called to the marriage supper of the Lamb! And he said to me, These are the true words of God.* "

This beatitude is awarded to the saints redeemed by the blood of Jesus Christ, whose pioneers were concerned by that of Dan.12:12 (*Blessed are those who wait until 1335 days*) of the pioneers who will precisely be symbolized by the " *144,000* " or $12 \times 12 \times 1000$ of Rev.7. Entering heaven for eternity is indeed a reason for great happiness that will make divinely " *happy* " those who will have this chance. Luck is not the only factor in benefiting from this privilege, but the offer of salvation is offered to us by God as a "second chance" after the inheritance and condemnation of original sin. The promise of salvation and future heavenly joys is certified as being that of God's oral commitment worthy of our faith because he permanently keeps his commitments. The trials of the last days will require certainties in which doubt will no longer have a place. The elect will have to rely on faith built on the revealed promises of God because what is written is first spoken. This is why the Bible, the Holy Scriptures, is called: the Word of God.

Verse 10: " *And I fell down at his feet to worship him. But he said to me, 'See that you do it not! I am your fellow servant, and of your brothers who have the testimony of Jesus. Worship God. For the testimony of Jesus is the spirit of prophecy.* '"

God exploits John's error to reveal to us his condemnation of the Catholic faith, which teaches its members this type of creature worship. But he also targets the Protestant faith, which also commits this error by honoring the pagan "day of the sun" inherited from Rome. The angel who speaks to him is undoubtedly "Gabriel," the one in charge of a divine mission close to God who has already appeared to Daniel and Mary, the "surrogate" mother of Jesus. As high-ranking as he may be, "Gabriel" bears witness to the same humility as Jesus. He claims only the title of " *fellow servant* " of John until the last dissident Adventist elect of the end time. Since 1843, the elect have with them " *the testimony of Jesus* ," which, according to this verse, designates "the spirit of prophecy." Some Adventists, to their own detriment, have limited this " *spirit of prophecy* " to the work accomplished by Ellen G. White, the Lord's messenger, between 1843 and 1915. They have thus themselves set a limit to the light given by Jesus. However, the " *spirit of prophecy* " is a permanent gift that results from a genuine relationship between Jesus and his disciples and which rests above all on his decision to entrust a mission to a servant whom he chooses with all the authority of his divinity. This work testifies to this: *the "spirit of prophecy"* is still very active and can continue until the end of the world.

Verse 11: “ *Then I saw heaven opened, and behold, a white horse. And he who sat on him was called Faithful and True, and in righteousness he judges and makes war.* ”

In this scene, the Spirit takes us back to earth, before the final victory and destruction of “ *Babylon the Great* .” The Spirit illustrates the moment when, upon his return, the glorious Christ confronts the earthly rebels. In the glorified Jesus Christ, God emerges from his invisibility: “ *heaven is opened* .” He appears in the image of the “ *first seal* ” of Rev. 6:2, as a rider, that is, a Leader, who has set out “ *conquering and to conquer* ” mounted on a “ *white horse* ,” an image of his camp marked by purity and holiness. The name “ *faithful and true* ” that he gives himself in this scene places the action in the continuation of the last time prophesied by the name “ *Laodicea* ” in Rev. 3:14. This name means “judged people,” which is confirmed here by the precision: “ *He judges* .” By specifying that he “ *fights with justice* ,” the Spirit evokes the moment of the “ *fight of Armageddon* ” of Rev. 16:16, in which he fights against the camp of injustice led by the devil and unified by the honor given to the “day of the sun” inherited from Constantine I^{and} the Roman Catholic popes.

Verse 12: “ *His eyes were like a flame of fire; and on his head were many crowns; and he had a name written, that no one knew but himself.* ”

Knowing the context of the scene, we can understand that “ *his eyes* ” compared to a “ *flame of fire* ” look at the targets of his anger, the unified rebels “ *prepared for battle* ” since Rev. 9:7-9, that is, since 1843. The meaning of “ *many diadems* ” worn on “ *his head* ” will be given in verse 16 of this chapter: he is the “ *King of kings and Lord of lords* .” His “ *written name that no one knows except himself* ” designates his eternal divine nature.

Verse 13: “ *And he was clothed with a garment dipped in blood. His name is called The Word of God.* ”

This “ *garment dipped in blood* ” designates two things. The first is his righteousness, which he obtained by shedding his own “ *blood* ” for the redemption of his elect. But this sacrifice, voluntarily made by him to save his elect, requires the death of their aggressors and persecutors. His “ *garment* ” will again be covered with “ *blood* ,” but this time it will be that of his enemies “ *trodden in the winepress of the grapes of the wrath of God* ” according to Isaiah 63 and Rev. 14:17-20. This name “ *the Word of God* ” reveals the vital importance of Jesus' earthly ministry and his revelations given successively on earth and from heaven after his resurrection. Our Savior was God himself hidden in an earthly appearance. His ongoing teaching received by his elect will make all the difference between the saved camp and the lost camp.

Verse 14: “ *The armies in heaven followed him on white horses, clothed in fine linen, white and clean.* ”

The image is glorious, the “ *white* ” of purity characterizes the holiness of God's camp and his multitudes of faithful angels. The “ *fine linen* ” reveals their “ *righteous* ” and pure works.

Verse 15: “ *And out of his mouth went a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.* ”

The " *Word of God* " referred to the Bible, his holy " *word* " which gathered his teachings that guided the chosen ones in his divine truth. On the day of his return, the " *Word of God* " comes like a " *sharp sword* " to give death to his rebellious, disputing, and argumentative enemies, ready to shed the blood of his last chosen ones. The destruction of his enemies illuminates the expression " *he will rule them with a rod of iron* " which also designates the work of judgment carried out by the chosen ones who will overcome according to Rev. 2:27. The plan of divine vengeance called " *vintage* " in Rev. 14:17 to 20 is again confirmed here. This theme is developed in Isa. 63 where the Spirit specifies that God acts alone without any man with him. The reason is that the chosen ones already led to heaven do not witness the drama that strikes the rebels.

Verse 16: " *And he had on his vesture and on his thigh a name written: King of kings and Lord of lords.* "

The " *garment* " refers to the works of a living being and " *his thigh* " suggests his strength and power, because an important detail is that he appears as a rider, and to stand on a horse, the muscles of the " *thighs* ," the largest in man, are put to the test and make the action possible or not. His image as a rider was significant in the past since this was the appearance that warrior fighters took. Today, we are left with the symbolism of this image which tells us that the rider is a teacher who dominates a group of human beings symbolized by the mounted " *horse* ." The one that Jesus rides concerns his chosen ones currently scattered throughout the earth. His name " *King of kings and Lord of lords* " constitutes the subject of true consolation for his beloved elect subjected to the unjust dictate of the kings and lords of the earth. This subject deserves clarification. The model of earthly kingship was not designed on the principles approved by God. Indeed, God granted Israel, **according to its request** , to be ruled on earth by a king, I quote, "like the other nations" pagans that existed at that time. God only responded to the request of their wicked hearts. For on earth, the best of kings is only an "abominable" being who " *reaps where he has not sown* " and he who knows God does not wait to be overthrown by his people to reform himself. The model presented by Jesus condemns the model transmitted on earth from generation to generation by stupid, ignorant and wicked peoples. In God's heavenly world, the leader is the servant of his people, and he derives all his glory from it. The key to perfect happiness is there, because no living being suffers because of his fellow man. In his glorious return, Jesus comes to destroy the wicked kings and lords, and their wickedness, which they attribute to him by claiming that their reign is a divine right. Jesus will teach them that this is not the case; not only to them, but also to the masses of humanity who justify their injustice. This is the explanation of "the parable of the talents" which is then fulfilled and applied.

After the confrontation

Verse 17: " *And I saw an angel standing in the sun. And he cried with a loud voice, saying to all the birds that fly in the midst of heaven, Come, gather yourselves together unto the great supper of God.* "

Jesus Christ " *Michael* " comes in the image of the sun, symbol of divine light, to fight the false Christians worshipping the sun god who justifies the

change of the day of rest made by the emperor Constantine I. ^{In} their confrontation with Christ God, they will discover that the living God is more formidable than their sun god. With a loud voice, Jesus Christ summons a gathering of carnivorous birds.

Note : I must again point out here that the rebels do not consciously and voluntarily wish to worship the solar deity, but they underestimate the fact that for God, the first day they honor for their weekly rest retains the stain of its past pagan usage. Likewise, their choice reveals a great contempt for the order of time that he established from the beginning of his creation of the earth. God counts the days marked by the rotation of the earth on its axis. In his interventions for his people Israel, he recalled the order of the week by indicating, by naming it, the seventh day called "Sabbath." Many believe they can be justified by God because of their sincerity. Neither sincerity nor conviction have any value for those who dispute the truth clearly expressed by God. His truth is the only standard that allows reconciliation through faith in the voluntary sacrifice of Jesus Christ. Personal opinions are not heard or recognized by the Creator God, the Bible confirms this principle with this verse from Isaiah 8:20: " *To the law and to the testimony! If they do not speak like this, there will be no dawn for the people .* "

Two " *feasts* " are prepared by God: the " *marriage feast of the Lamb* " whose guests are the chosen ones themselves individually, since, collectively, they represent " *the Bride* ." The second " *feast* " is of the macabre type and the beneficiaries of it are only " *birds* " of prey, vultures, condors, kites, and other species of the genus.

Verse 18: " *That I may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, and small and great.* "

After the destruction of all humanity, there will be no one left to put the bodies under the earth and according to Jer. 16:4, " *they will be spread out like dung on the earth .* " Let us find the entire verse which teaches us the fate that God reserves for those he curses: " *They will die consumed by disease; they will not be given tears or burial; they will be like dung on the earth; they will perish by the sword and by famine; and their dead bodies will be food for the birds of the air and the beasts of the earth .* " According to the enumeration presented by the Spirit in this verse 18, no man escapes death. I recall that the " *horses* " symbolize the peoples led by their civil and religious leaders according to Jac. 3:3: " *If we put the bit in the horses' mouths so that they obey us, we also direct their whole body.* "

Verse 19: " *And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.* "

We have seen that the " *battle of Armageddon* " was spiritual and that on earth, its aspect consisted of decreeing the death of all the last true slaves of Jesus Christ. This decision was made before the return of Jesus Christ and the rebels were sure of their choice. But at the time of its entry into force, the heavens opened revealing the divine avenging Christ and his angelic armies. From then on, there was no longer any possible combat. No one can fight God when he appears

and the result is that which Rev. 6:15 to 17 revealed to us: " *The kings of the earth, the great men, the captains of the army, the rich, the powerful, every bondman and every free man, hid themselves in the caves and in the rocks of the mountains. And they said to the mountains and rocks, Fall on us, and hide us from the face of him who sits on the throne, and from the wrath of the Lamb. for the great day of his wrath has come, and who shall be able to stand?* » To the last question, the answer is: the elect who were about to be killed by the rebels; elect sanctified by their fidelity to the holy Sabbath which prophesied the victory of Jesus over all his enemies and those of his redeemed.

Verse 20: " *And the beast was taken, and with him the false prophet who worked signs before him, with which he deceived those who had received the mark of the beast and those who had worshipped his image. Both of them were thrown alive into the lake of fire burning with sulfur.* "

Attention! The Spirit reveals to us the final fate of the Last Judgment as God prepares it for " *the beast and the false prophet* ," namely the Catholic faith and the Protestant faith joined by the false Adventists since 1994. For " *the lake burning with fire and sulfur* " will cover the earth only at the end of the seventh millennium to destroy and annihilate sinners, definitively, after the Last Judgment. This verse reveals to us the marvelous meaning of the perfect justice of our Creator God. It establishes the difference between the truly responsible and the deceived but guilty victims because they are responsible for their choice. The religious dominators are " *thrown alive into the lake of fire* " because, according to Rev. 14:9, they have incited the men and women of the earth to honor " *the mark of the beast* " whose punishment was announced.

Verse 21: " *And the remnant were killed with the sword of him that sat upon the horse, which proceeded out of his mouth: and all the fowls were filled with their flesh.* "

These " *others* " are non-Christian or non-believing humans who followed the international movement and obeyed the general order without personal involvement in the action carried out by the Christian religious rebels. Not being covered by the righteousness of the blood shed by Jesus Christ, they do not survive the return of Christ but are nevertheless killed by his word symbolized by " *the sword that came out of his mouth* ." These fallen beings, eyewitnesses of the appearance of the true God, will come to the Last Judgment but they will not undergo the suffering of the prolonged death in the "lake of fire " reserved for the great religious culprits active in the rebellion. After being confronted with the glory of the great Creator God, the Great Judge, they will be suddenly annihilated.

Revelation 20: **the thousand years of the seventh millennium** **and the last judgment**

The Devil's Punishment

Verse 1: “ *And I saw an angel come down from heaven, having in his hand the key to the bottomless pit and a great chain.* ”

" *An angel* " or messenger of God " *descends from heaven* " to the earth, which, deprived of all forms of terrestrial life, human and animal, here takes up its name " *abyss* " which designates it in Gen. 1:2. " *The key* " opens or closes access to this desolate land. And " *the great chain* " held in " *his hand* " suggests that a living being will be chained to the desolate land which will become his prison.

Verse 2: “ *He seized the dragon, that old serpent, who is the Devil and Satan, and bound him for a thousand years.* ”

The expressions that designate " *Satan* ," the rebellious angel, in Rev. 12:9 are here again quoted. They remind us of his very high responsibility in the sufferings engendered by his rebellious character; sufferings and physical and moral pains imposed on human beings by the dominators subjected to his inspirations and influences because they were as wicked as he was. As a " *dragon* " he ruled pagan imperial Rome, and as a " *serpent* ," papal Christian Rome, but unmasked at the time of the Reformation, he behaved again as a " *dragon* " served by the armed Catholic and Protestant leagues and the "dragonnades" of Louis XIV. From the camp of the demonic angels, " *Satan* " is the only survivor, awaiting his expiatory death at the Last Judgment, he will remain alive for another " *thousand years* " isolated, without any contact with any creature, on the earth which has become a formless and empty desert prison, populated only by decomposing corpses and the bones of men and animals.

The angel of the abyss on the desolate earth: the Destroyer of Rev. 9:11 .

Verse 3: “ *And he cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be ended: and after that he must be loosed a little season.* ”

The image given is precise, Satan is placed on the desolate earth under a cover that prevents him from accessing heaven; so that he finds himself subject to the limitations of the human norm whose loss he caused or encouraged. The other living beings, celestial angels and men who have become angels in their turn are above him, that is, in heaven to which he no longer has access since the victory of Jesus Christ over sin and death. But his situation has worsened because he no longer has any company, neither angel nor man. In heaven are " *the nations* " that this verse cites without the mention "of the earth." This is for the reason that the redeemed of these nations are all in heaven in the kingdom of God. The role of the " *chain* " is thus revealed; it forces him to remain alone and isolated on earth. In God's program, the devil will remain imprisoned for " *a thousand years* ," at the end of which he will be freed, having access to and contact with the wicked dead resurrected in a second resurrection, for the " *second death* " of the final judgment, on the earth, which will then be, momentarily, repopulated. He will again subjugate the condemned rebellious nations in a vain attempt to fight against the redeemed holy angels and Jesus Christ the great Judge.

The redeemed judge the wicked

Verse 4: “ *And I saw thrones, and to them that sat on them was given authority to judge. And I saw the souls of them that were beheaded for the testimony of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or upon their hands. And they lived, and reigned with Christ a thousand years .*”

" *Those who sit on thrones* " have the royal " *power* " " *to judge* ." This is an important key to understanding the meaning God gives to the word " *king* ." Now, in his kingdom, in Jesus Christ " *Michael* ," God shares his judgment with all his human creatures redeemed from the earth. The judgment of the wicked on earth and in heaven will be collective and shared with God. This is the only aspect of the kingship of the redeemed elect. Dominion is not reserved for one category of the elect, but for all, and the Spirit reminds us that in the time that has passed on earth, there were first terrible murderous persecutions that he evokes by quoting: " *the souls of those who had been beheaded because of the testimony of Jesus and because of the word of God* "; Paul was one of them. The Spirit thus evokes the Christian victims of Roman paganism and the intolerant Roman papal faith active between the year 30 and 1843. Then he targets the last elect threatened with death by the " *beast that rises from the earth* " of Rev. 13:11-15, in the last hour of earthly time; during the year 2029 until the first day of spring which precedes Passover in the year 2030.

In accordance with the announcement of the " *seventh trumpet* " in Rev. 11:18, " *the time has come to judge the dead* ," and this is the purpose of the time of the " *thousand years* " mentioned in this verse 4. This will be the occupation of the redeemed who have entered into God's celestial eternity. They will have to " *judge* " wicked men and the fallen celestial angels. Paul declares in 1 Cor. 6:3: " *Do you not know that we shall judge angels? How much more shall we judge the things of this life?* "

The Second Resurrection for Fallen Rebels

Verse 5: " *The rest of the dead did not come to life until the thousand years were finished. This is the first resurrection.* "

Beware of the trap! The sentence " *The rest of the dead did not come back to life until the thousand years were finished* " constitutes a parenthesis and the expression which follows it " *This is the first resurrection* ", concerns the first dead in Christ resurrected at the beginning of the " *thousand years* " cited. The parenthesis evokes without naming it the announcement of a second " *resurrection* " reserved for the wicked dead who will be resurrected at the end of the " *thousand years* " for the last judgment and the mortal punishment of " *the lake of fire and brimstone* "; which accomplishes the " *second death* ".

Verse 6: “ *Blessed and holy is he who has part in the first resurrection! Over such the second death has no power, but they will be priests of God and of Christ, and will reign with him a thousand years.* ”

This verse sums up very simply the revealed righteous judgment of God. Beatitude is addressed to the true elect who participate at the beginning of the " *thousand years* " in the " *resurrection of the dead in Christ* ." They will not come into judgment but will themselves be the judges in the judgment organized by

God, in heaven, for " *a thousand years* ." The announced " *reign* " of " *a thousand years* " is only a " *reign* " of judging activity and is limited to these " *a thousand years* ." Having entered eternity, the elect do not have to fear or suffer " *the second death* ," because on the contrary, it is they who will inflict it on the judged wicked dead. And we know that these are the greatest and most wicked, cruel, and murderous religious culprits. The elected judges will have to determine the length of the time of suffering that each of the judged beings must individually experience, in the process of their destruction by " *the second death* ," which has nothing in common with the current first earthly death. For it is the Creator God who gives fire the form of its destructive action. Fire has no effect against celestial bodies and terrestrial bodies protected by God, as the experience of Daniel's three companions in Daniel 3 proves. For the Last Judgment, the resurrection body will react differently from the current terrestrial body. In Mark 9:48, Jesus reveals its particularity, saying: " *where their worm does not die, and the fire is not quenched* ." Just as the coils of an earthworm's body remain individually animated, the bodies of the damned will possess life down to their last atom. The speed of their consumption will therefore depend on the length of the time of suffering decided by the holy judges and Jesus Christ.

The final confrontation

Verse 7: " *And when the thousand years are ended, Satan shall be loosed out of his prison.* "

At the end of the "thousand years," he will briefly find company again. This is the time of the second " *resurrection* " reserved for earthly rebels.

Verse 8: " *And he shall go out to deceive the nations which are in the **four quarters** of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.* "

This company is that of the " *nations* " resurrected on the whole earth as indicated by the formula of the " ***four corners*** " of the *earth* " or four cardinal points which give the action a universal character. Such a gathering has nothing comparable, except at the level of war strategy a resemblance to the conflict of the Third World War of the " *sixth trumpet* " of Rev. 9:13. It is this comparison which leads God to give to the assembled of the last judgment the names "Gog and Magog" originally cited in Ezek. 38:2, and before that in Gen. 10:2 where "Magog" is the second son of Japheth; but a small detail reveals the comparative aspect only of this evocation, because in Ezekiel, Magog is the land of Gog, and it designates Russia which will put into action, during the third world war, the largest number of soldiers in all of human war history; which justifies its enormous expansion and its rapid conquest of the lands of the western European continent.

The Spirit compares them to the " *sand of the sea* ," thus emphasizing the importance of the number of victims of the Last Judgment. It is also an allusion to their submission to the devil and his human agents revealed in Rev. 12:18 or 13:1 (depending on the biblical version): speaking of the " *dragon* ," we read: " *And he stood upon the sand of the sea.* "

An incorrigible rebel, Satan begins to hope that he can defeat God's army and he seduces the other condemned men into engaging in combat against God and his chosen ones.

Verse 9: " *And they went up on the face of the earth, and surrounded the camp of the saints and the beloved city. But fire came down from heaven and devoured them.* " But a conquest of territory no longer means anything when one cannot seize the adversary because he has become untouchable; like Daniel's companions, neither fire nor anything else can harm them. And on the contrary, " *fire from heaven* " strikes them even in " *the camp of the saints* " on which it has no effect. But this fire " *devours* " the enemies of God and his elect. In Zechariah 14, the Spirit prophesies the two wars separated by the " *thousand years* ." The one that precedes and is fulfilled by the "sixth trumpet" is presented in verses 1 to 3, the rest concerns the second war conducted at the hour of the last judgment, and after it, the universal order established on the new earth. In verse 4, the prophecy speaks of the descent to earth of Christ and his elect in these terms: " *And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east: and the Mount of Olives shall be split in two, east and west, and there shall be a very great valley: half of the mountain shall move toward the north, and half of it toward the south.* " The camp of the saints of the Last Judgment is thus identified and located. Let us note that it is only at the end of the heavenly " *thousand years* " that the " *feet* " of Jesus " *will stand* " on earth, " *upon the Mount of Olives, which is before Jerusalem on the east* ." Misinterpreted, this verse has given rise to the erroneous belief in the earthly reign of Jesus Christ during the "millennium."

Verse 10: " *And the devil who deceived them was thrown into the lake of fire and sulfur, where the beast and the false prophet are. And they will be tormented day and night for ever and ever.* "

The time has come to implement the judgment of religious rebels revealed in Rev. 19:20. In accordance with the announcement of this verse, " *the devil, the beast, and the false prophet* " are together " *cast alive into the lake of fire and sulfur* " which results from the action of the " *fire from heaven* " to which is added the molten underground magma released by the fractures of the crust of the earth's crust over the entire surface of the planet. The earth then takes on the appearance of the "sun" whose "fire" devours the flesh of the rebels, themselves being worshippers (unconscious but guilty) of the sun created by God. It is in this action that the terrestrial and celestial culprits suffer the " *torments* " of the " *second death* " prophesied since Rev. 9:5-6. The support given unjustly to the false day of rest has caused this terrible end. For fortunately for the condemned, however long it may be, the " *second death* " also has an end. And the expression " *forever and ever* " does not apply to the " *torments* " themselves but to the destructive consequences of the " *fire* " which causes them, for these are the consequences which will be definitive and eternal.

The principles of the Last Judgment

Verse 11: " *And I saw a great white throne and him who sat on it. From his presence the earth and the heaven fled away, and no place was found for them ."*

" *White* " with perfect purity, his " *great throne* " is the image of the perfectly pure and holy character of the God creator of all life and things. His perfection cannot tolerate the presence of " *the earth* " in its devastated and consumed aspect that the last judgment gave it. Moreover, the wicked of all origins having been destroyed, the time of symbols is over and the celestial universe and its billions of stars no longer have any reason to exist; " *the sky* " of our terrestrial dimension and all that it contains are therefore eliminated, disappeared into nothingness. The time has come for eternal life in an eternal day.

Verse 12: " *And I saw the dead, small and great, standing before the throne. And the books were opened. And another book was opened, which is the book of life. And the dead were judged out of those things which were written in the books, according to their works.* "

These guilty " *dead* " were resurrected for the final judgment. Since God makes no exception, his just judgment affects the " *great* " and the " *small* ," the rich and the poor, and imposes on them the same fate, death, for the first time in their lives, an equal fate.

These following verses provide details on the action of the Last Judgment. Already prophesied in Dan. 7:10, the " *books* " of the angels' testimonies were " *opened* " and these invisible witnesses noted the faults and crimes committed by the condemned and after the judgment of each case by the elect and Jesus Christ, a final, definitive and irrevocable verdict was unanimously adopted. At the time of the Last Judgment, the pronounced verdict will be executed.

Verse 13: " *The sea gave up the dead who were in it, and death and Hades delivered up the dead who were in them; and they were judged every man according to their works.* "

The principle defined in this verse applies to both resurrections. The " *dead* " disappear into the " *sea* " or onto the "earth"; these are the two possibilities that are designated in this verse. Let us note the form " *abode of the dead* " by which the entity "earth" is evoked. For indeed, this name is justified, God having declared to sinful man: " *You are dust and to dust you shall return* " in Gen. 3:19. The " *abode of the dead* " is therefore the " *dust* " of the "earth". Death has sometimes consumed by fire human beings who have therefore not " *returned to dust* " according to the normal burial rite. This is why, not excluding this case, the Spirit specifies that " *death* ", itself, will return those it has struck in whatever form; including the disintegration caused by nuclear fire which leaves no trace of a completely disintegrated human body.

Verse 14: " *And death and Hades were cast into the lake of fire. This is the second death, the lake of fire.* "

" *Death* " was a principle opposed in absolute terms to that of life and its purpose was to eliminate creatures whose life experience was judged and condemned by God. Life has no other purpose than to present God with a new candidate for his selection of eternal friends. This selection having taken place, and the wicked having been destroyed, " *death* " and "the earth" " *the abode of the dead* " no longer have any reason to exist. The destructive principles of these two things are themselves destroyed by God. After " *the lake of fire* ", place is made for life and the divine light which enlightens his creatures.

Verse 15: “ *And whoever was not found written in the book of life was thrown into the lake of fire.* ”

This verse confirms that God has truly placed before man only two paths, two choices, two fates, two destinies (Deu. 30:19). The names of the elect have been known by God since the foundation of the world, or even further back, since the planning of his project to provide himself with free and independent creatures. This choice would cost him terrible suffering in a body of flesh, but his desire for love being greater than his fear, he launched his project and knew in advance the detailed fulfillment of our history of heavenly life and earthly life. He knew that his first creature would one day become his mortal enemy. But despite this knowledge, he gave him every chance to renounce his project. He knew the thing was impossible, but he let it happen. He thus knew the names of the elect, their actions, the testimony of their entire lives, and guided and led them to him, each in his own time and era. Only one thing is impossible for God: surprise.

He also knew the names of the multitudes of indifferent, rebellious, idolatrous human creatures that the process of human reproduction has created. The difference in God's judgment revealed in Rev. 19:19-20 applies to all of His creatures. Some of them less guilty will be killed by " *the word of God* " without experiencing " *the torments of the fire of the second death* " which are intended exclusively for the guilty Christian and Jewish religious people. But the second " *resurrection* " concerns all of His human creatures born on earth and angelic creatures created in heaven, for God declared in Rom. 14:11: " *For it is written: As I live, says the Lord, every knee shall bow to Me, and every tongue shall confess to God.* "

Apocalypse 21: The glorified New Jerusalem symbolized

Verse 1: “ *Then I saw a new heaven and a new earth; for the first heaven and the first earth had passed away, and the sea was no more.* ”

The Spirit shares with us the feelings inspired by the establishment of the new multidimensional order after the end of the 7th ^{millennium}. From that moment on, time will no longer be counted, all that lives enters into endless eternity. Everything is new or more precisely renewed. " *Heaven and earth* " of the era of sin have disappeared, and the " *sea* ," symbol of " *death* ," is no more. As

Creator, God has changed the appearance of the planet Earth, making disappear everything that represented a risk, a danger, for its inhabitants; therefore no more oceans, no more mountains with steep rocky peaks. It has become a great garden like the first " *Eden* " where all is glory and peace; which will be confirmed in Rev. 22.

Verse 2: " *And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.* "

This new re-creation will welcome the assembly of the redeemed elect saints of the earth, called in this verse " *holy city* ," as in Rev. 11:2, " *New Jerusalem* ," the " *bride* " of Jesus Christ, her " *husband* ." She " *comes down from heaven* ," from the kingdom of God, which she entered at the glorious return of her Savior. She then descended to earth for the first time at the end of the " *thousand years* " of heavenly judgment for the final judgment. After which, having ascended back to heaven, she waited until the " *new heaven and the new earth* " were ready to receive her. Note that the word " *heaven* " is singular, because it evokes perfect unity, in opposition to the plural, " *heavens* ," which suggested in Gen. 1:1, the division of the celestial beings into two opposing camps.

Verse 3: " *And I heard a loud voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them.* "

The " *new earth* " welcomes a distinguished guest, since " *God himself* ," abandoning his former heavenly throne, comes to install his new throne on earth where he has conquered the devil, sin, and death. " *The tabernacle of God* " designates the heavenly body of the God Jesus Christ " *Michael* " (= who is like God). But it is also the symbol of the Assembly of the elect over which the Spirit of Jesus Christ reigns. " *Tabernacle, temple, synagogue, church* ," all these terms are symbols of the redeemed people of saints before being buildings constructed by man; each of them marks a stage in the advancement of the divine project. And first, " *the tabernacle* " designates the exodus from Egypt of the Hebrews guided and led into the desert by God, visibly manifested by the cloud that descended like a pillar on the sacred tent. He was then already " *with men* ," which justifies the use of this term in this verse. Then the " *temple* " marks the permanent construction of the " *tabernacle* "; a work ordered and carried out under King Solomon. In Hebrew, exclusively, the word " *synagogue* " means: assembly. In Rev. 2:9 and 3:9, the Spirit of Christ designates the rebellious Jewish nation by the expression " *synagogue of Satan* ". The last word " *church* " designates the assembly in Greek (*ecclesia*); the language of the diffusion of the Christian teaching of the Bible. Jesus compared " *his body* " to the " *temple* " of " *Jerusalem* ", and according to Eph. 5:23, the Assembly, his " *Church* ", is " *his body* ": " *for the husband is the head of the wife, as Christ is the head of the church, which is his body, of which he is the Savior* ". We remember the sadness felt by the apostles of Jesus when he left them to ascend to heaven. This time, " *my husband will dwell with me* " can say the Chosen One in her installation on the " *new earth* ". It is in this context that the messages of the twelve names of the " *twelve tribes* " of Rev. 7 can express the unmixed joy and happiness of their victory.

Verse 4: “ *He will wipe away every tear from their eyes, and death will be no more, neither will there be mourning nor crying nor pain anymore, for the former things have passed away.* ”

The connection with Rev. 7:17 is confirmed by finding here the divine promise with which Rev. 7 ends: “ *He will wipe away every tear from their eyes.* ” The remedy for tears is joy and gladness. We are talking about the time when God's promises will be kept and fulfilled. Look carefully at this wonderful future, because before us is the time programmed for “ *death, mourning, crying, pains* ” which will no longer be, only, at the renewal of all things by our sublime and wonderful creator God. I specify that these terrible things will disappear only after the last judgment which will be accomplished at the end of the “thousand years.” For the elect, but only them, the effects of evil will cease at the glorious return of the Lord God Almighty.

Verse 5: “ *And he that sat upon the throne said, Behold, I make all things new. And he said, Write: for these sayings are faithful and true.* ”

The Creator God, in person, commits himself with promise, and he attests to this prophetic word: “ *Behold, I make all things new.* ” There is no point in looking for an image in our earthly reality to try to get an idea of what God is preparing, because what is new cannot be described. And until now, God has only reminded us of the painful things of our time by telling us that they will no longer be in the “ *new earth and the new heaven* ,” which thus retain all their mystery and surprises. The angel adds to this declaration: “ *for these words are faithful and true.* ” The call of grace launched by God in Jesus Christ requires unshakeable faith to obtain the reward of divine promises. It is a difficult path that runs counter to the norms of the world. It demands a great spirit of sacrifice, of self-denial, in the humility of a slave submitted to his Master. God's efforts to strengthen our confidence are therefore well justified: “certainty in revealed and expressed truth” is the standard of true faith.

Verse 6: “ *And he said to me, ‘It is done! I am the Alpha and the Omega, the beginning and the end. To him who is thirsty I will give to drink freely from the spring of the water of life.’* ”

The Creator God Jesus Christ creates “ *everything new.* ” “ *It is done!* ”; Psa. 33:9: “ *For he spoke, and it was done; he commanded, and it stood.* ” His creative word was fulfilled as soon as the words came out of his mouth. Since the year 30, behind us, the program of the Christian era revealed in Daniel and Revelation has been fulfilled down to its smallest details. God invites us to look again into the future that he has prepared for his elect ; the things announced will be fulfilled in the same way, with complete certainty. Jesus tells us as in Rev. 1:8: “ *I am the Alpha and the Omega, the beginning and the end.* ” The idea of “ *beginning* and end ” only makes sense in our experience of earthly sin, which will be fully completed at the “ *end* ” of the seventh millennium after the destruction of sinners and death. To the sons of God scattered across a mercantile land, Jesus offers, “ *freely* ,” “ *from the spring of the water of life.* ” He himself is “ *the spring* ” of this “ *water of life* ,” which symbolizes eternal life. God's gift is free; this precision condemns the sale of Roman Catholic “indulgences,” which designated a pardon obtained for money from the papacy.

Verse 7: “ *He who overcomes will inherit all things; I will be his God, and he will be my son .* ”

God's elect are co-heirs with Jesus Christ. First, by his own " victory ," Jesus " *inherited* " a royal glory recognized by all his heavenly creatures. After him, his elect, also " *victors* ," but by his " *victory* ," " *will inherit these new things* " specially created by God for them. Jesus confirmed his divinity to the apostle Philip in John 14:9: " *Jesus said to him, Have I been with you so long, and yet you have not known me, Philip? He who has seen me has seen the Father; how do you say, 'Show us the Father?'* " The man Messiah presented himself as the " *eternal Father* ," thus confirming the announcement prophesied in Isa. 9:6 (or 5) concerning him. Jesus Christ is therefore for his elect, both their brother and their Father. And they themselves are his brothers and his sons. But the call is individual, so the Spirit says, as at the end of the 7 epochs of the theme of the "Letters": " *to him who overcomes* ," " *he will be my son .* " Victory over sin is required to benefit from the status of " *son* " of the living God.

Verse 8: “ *But the fearful, and unbelieving, and the abominable, and murderers, and sexually immoral, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burns with fire and brimstone: which is the second death.* ”

These criteria of human character are found throughout pagan humanity, however, the Spirit here targets the fruits of the false Christian religion; the condemnation of the Jewish religion being clearly expressed and revealed by Jesus in Rev. 2:9 and 3:9.

According to Rev. 19:20, " *... the lake burning with fire and brimstone* " will be, at the last judgment, the portion reserved for the " *beast and the false prophet* ": the Catholic faith and the Protestant faith. The false Christian religion is no different from the false Jewish religion. Its priority values are the opposite of those of God. Thus, while the Pharisee Jews reproached Jesus' disciples for not washing their hands before eating (Matt. 15:2), Jesus had never reproached them and then said, in Matt. 15:17 to 20: " *Do you not understand that whatever enters into the mouth goes into the stomach and is thrown into the secret places? But what comes out of the mouth comes from the heart, and this defiles a person. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, slander .* " *These are the things which defile a man; but to eat with unwashed hands does not defile a man.* ". Similarly, the false Christian religion masks its sins against the Spirit by castigating the sins of the flesh first. Jesus gave his opinion by telling the Jews in Matthew 21:3: " *the tax collectors and the prostitutes will go into the kingdom of heaven before you* "; obviously, on condition that everyone repents and converts to God and his purity. It is false religion that Jesus calls " *blind guides* " that he reproaches in Matthew 23:24, for " *straining out the gnat and swallowing the camel* ", or for " *seeing the speck in your neighbor's eye without seeing the log that is in your own* " according to Luke 6:42 and Matthew 7:3 to 5.

There is little hope for anyone who identifies with all of these personality traits Jesus lists. If even one character fits your nature, you will have to fight

against it and overcome your flaw. The first battle of faith is against oneself; and this is the most difficult adversity to overcome.

In this enumeration, privileging their spiritual meaning, Jesus Christ, the great divine judge, cites the faults attributed to the false Christian faith of the type of papal Roman Catholicism. By targeting "the cowards," he designates those who refuse to win in their fight of faith, because his promises are all reserved " *to him who wins* ." Now, there is no victory possible for the one who refuses to fight. The " *faithful witness* " must be courageous; exit the coward. " *Without faith it is impossible to please God* " (Heb. 11:6); exit, " *the unbeliever* ." And faith that is not in conformity with the faith of Jesus given as a model to be imitated, is only unbelief. " *Abominations* " are abhorrent to God and they remain the fruits of the pagans; exit, " *the abominable* ." This is a crime attributed to " *Babylon the great, the mother of harlots and of the abominations of the earth* " according to Rev. 17:4-5. " *Murderers* " transgress the sixth commandment; exit, " *the murderer* ." Murder is attributed to the Catholic faith and to the Protestant faith of the " *hypocrites* " according to Dan. 11:34. The " *fornicators* " can change their ways and overcome their evil, otherwise; exit, " *the fornicator* ." But the spiritual " *fornication* " attributed to the Catholic faith compared to a " *prostitute* " completely closes the door to heaven to it. Moreover, God condemns in it " *fornication* " which leads to spiritual " *adultery* ": commerce with the devil. " *Magicians* " are Catholic priests and Protestants who are adept at demonic spiritualism; exit, " *the magician* "; this action is attributed to " *Babylon the great* " in Rev. 18:23. " *Idolaters* " also refers to the Catholic faith, its carved idols as objects of worship and prayer; exit, " *the idolater* ." And finally, Jesus cites " *the liars* " whose spiritual father is " *the devil, a liar and murderer from the beginning and the father of lies* " according to John 8:44; exit, " *the liar* ."

Verse 9: " *Then one of the seven angels who had the seven bowls full of the seven last plagues came and talked with me, saying, 'Come, I will show you the bride, the Lamb's wife.'* "

In this verse, the Spirit addresses a message of encouragement to the elect who will victoriously pass through the tragic and terrible time of the divine " *seven last plagues* ." Their reward will be to see (" *I will show you* ") the glory reserved for the victorious elect who constitute and represent, in this last historical phase of the earth of sin, " *the bride, the wife of the Lamb* ," Jesus Christ.

The " *seven angels who had the seven bowls full of the seven last plagues* " targeted human beings who met the criteria of the false Christian religion cited in the previous verse. These " *seven last plagues* " were the portion that God would soon give to the fallen camp. He will now show us, in symbolic images, the portion that will return to the victorious redeemed elect. In a symbolism revealing the feelings that God has for them, the angel will show the elect whose assembly collectively constitutes " *the bride of the Lamb* ." By specifying, " *the Lamb's wife* ," the Spirit confirms the teaching given in Ephesians 5:22 to 32. The apostle Paul describes an ideal husband and wife relationship that, alas, will only find its fulfillment in the relationship of the Chosen One with Christ. And we must learn to reread the story of Genesis, in the light of this lesson given by the Spirit of the living God, creator of all life, and brilliant inventor of its perfect values. The word

" woman " links the "bride ," the " Chosen One " of Christ to the image of the " woman " presented in Revelation 12.

The general description of the glorified Chosen One

Verse 10: " *And he carried me away in the spirit to a great and high mountain, and showed me the holy city, Jerusalem, coming down out of heaven from God, having the glory of God.* "

In spirit, John is transported to the moment when Jesus Christ and his elect descend from heaven after the heavenly judgment of the " *thousand years* " of the seventh millennium. In Rev. 14:1, the " *144,000* " " *sealed* " Adventists of the Christian spiritual " *twelve tribes* " were shown on " *Mount Zion* ." After the " *thousand years* ," the prophesied thing is fulfilled in the reality of the " *new earth* ." Since the return of Jesus Christ, the elect have received from God a glorified celestial body made eternal. They thus reflect " *the glory of God* ." This transformation is foretold by the apostle Paul in 1 Cor. 15:40-44: " *There are also heavenly bodies and bodies terrestrial. But the glory of the heavenly bodies is one, and that of the terrestrial bodies another. The glory of the sun is one, and the glory of the moon another, and the glory of the stars another; for one star differs from another star in glory.*" So it is with the resurrection of the dead. The body is sown in corruption; it is raised in incorruption; it is sown in contempt, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. If there is a natural body, there is also a spiritual body .

Verse 11: " *And his brightness was like a most precious stone, like a jasper stone, clear as crystal.* "

Cited in the previous verse, " *the glory of God* " which characterizes it is confirmed since the " *jasper stone* " also designates the aspect of " *He who sits on the throne* " in Rev. 4:3. Between the two verses, we note a difference since in Rev. 4, for the context of the judgment, this " *jasper stone* " which symbolizes God also has the aspect of a " *sardius* ". Here, the problem of sin having been resolved, the Chosen One presents herself in an aspect of perfect purity " *transparent as crystal* ".

Verse 12: " *And it had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, the names of the twelve tribes of the children of Israel.* "

The image proposed by the Spirit of Jesus Christ is based on the symbolism of the " **temple spiritual** " **holy** " mentioned in Eph. 2:20 to 22: " *You are built on the foundation of the apostles and prophets, Jesus Christ himself being the cornerstone. In him all the building, fitly framed together, grows into a **holy temple** in the Lord. In him you are also being built together for a dwelling place of God in the Spirit.* " But this definition only concerned the Chosen One of the apostolic era. The " *high wall* " depicts the evolution of the Christian faith from the year 30 to the year 1843; let us note that until this date, the standard of truth understood and taught by the apostles remained unchanged. This is why the change of the day of rest established in 321 **breaks** the holy covenant made with God by the blood of Jesus Christ. Concerning the true recipients of the Revelation of this prophecy, the symbols that image the Adventist faith, set apart by God since 1843, are imaged by " *twelve doors* ," " *open* " before the elect of "

Philadelphia " (Rev. 3:7) and " *shut* " before the fallen " *living dead* " of " *Sardis* " (Rev. 3:1). They " *bear the names of the 12 tribes sealed with the seal of God* " in Rev. 7.

Verse 13: " *on the east three gates, on the north three gates, on the south three gates, and on the west three gates.* "

This orientation of the " *doors* " to the four cardinal points illustrates its universal character; which condemns and makes illegitimate the religion which claims to be universal, translated by the Greek root "katholikos" or "catholic". Thus, since 1843, for God, Adventism is the only Christian religion to which he has entrusted his " *eternal Gospel* " (Rev. 14:6) for a universal mission of teaching the populations of the earth. Apart from the truth which he reveals to his spiritual Chosen One until the end of the world, there is no salvation. Adventism was born in the form of a religious revival movement motivated by the announcement of the return of Jesus Christ expected, for the first time, for the spring of 1843; and it must retain this character until the true final return of Jesus Christ scheduled for the spring of 2030. Because a "movement" is an activity in constant evolution, otherwise it is no longer a "movement", but a "blocked institution" and dead, which privileges tradition and religious formalism; that is, everything that God hates and condemns; and has already condemned in the rebellious Jews, the first unbelievers.

The detailed description in chronological order

The basics of the Christian faith

Verse 14: " *The wall of the city had twelve foundations, and on them the twelve names of the twelve apostles of the Lamb.* "

This verse illustrates the apostolic Christian faith which, as we have seen, covers the period of time between 30 and 1843, and whose teaching was distorted by Rome in 321 and 538. The " *high wall* " is formed by the centuries-old assembly of " *living stones* " according to 1 Pet. 2:4-5: " *Come to him, a living stone* , rejected by men, but chosen and precious in the sight of God; and you yourselves, like living stones , are being built up into a spiritual house, a holy priesthood , to offer up spiritual sacrifices acceptable to God through Jesus Christ ."

Verse 15: " *The one who spoke to me had a golden reed for a measure, to measure the city, its gates and its wall.* "

Here, as in Rev. 11:1, it is a question of " *measuring* " or, of passing judgment, on the value of the glorified Chosen One, on the Adventist era (*the 12 gates*), and on the apostolic faith (*the foundation and the wall*). If the " *reed* " of Rev. 11:1 was " *like a rod* ", an instrument of punishment, the absolute opposite, that of this verse is a " *golden reed* "; " *gold* " being the symbol of " *faith purified by testing* ", according to 1 Pet. 1:7: " *so that the trial of your faith, being more precious than gold that perishes (though it is tested by fire), may result in praise and glory and honor at the revelation of Jesus Christ* ". Faith is therefore the standard of God's judgment.

Verse 16: “ *The city was shaped like a square, and its length was equal to its width. He measured the city with the reed, and found it to be twelve thousand stades; its length, its width, and its height were equal.* ”

The " *square* " is superficially the perfect ideal form. It is originally found in the aspect of the "holy of holies" or "most holy place" of the tabernacle built at the time of Moses. The shape of the " *square* " is proof of an intelligent implication, nature does not present any perfect " *square* ". The intelligence of God appears in the dimensions of the Hebrew sanctuary which was formed by an alignment of three " *squares* ". Two were used for the " *holy place* " and the third, for the " *holy of holies* " or " *most holy place* ", which was exclusively reserved for the presence of God and consequently, separated by " *a veil* ", image of the sin that Jesus will atone for in his hour. These proportions of three thirds were in the image of the 6000 or three times 2000 years devoted to the selection of the elect in the saving project conceived by God. At the end of this selection, the chosen ones are thus imaged by the " *square* " of the " *most holy place* " which prophesied the culmination of the project of salvation; this spiritual place becoming accessible because of the reconciliation brought about by the covenant in Christ. And the spiritual " *square* " of the temple described thus received its foundation on April 3, 30, when salvation began with the voluntary atoning death of our Redeemer Jesus Christ. The image of the " *square* " is not enough to perfect this definition of true perfection whose symbolic number is "three." Also, it is that of a "cube" which is presented to us. Having the same measure, in " *length, width, and height* ," we have this time, the symbol "three" of the perfect "cubic" perfection, of the assembly of the elect redeemed by Jesus Christ. In 2030, the construction of " *the square city* , (and even cubic: " *its height* "), *its foundation and its twelve gates* " will be completed. By attributing to it a cubic form, the Spirit prohibits the literal interpretation of "city" that multitudes give it.

The measured number, " *12,000 stades* ," has the same meaning as the " *12,000 sealed* " of Rev. 7. As a reminder: $5 + 7 \times 1000$, i.e., man (5) + God (7) x in multitude (1000). The word " *stadiums* " suggests their participation in the race whose goal is to " *win the prize of the heavenly calling* " according to Paul's teaching, in Phil. 3:14: " *I press toward the goal, to win the prize of the heavenly calling of God in Christ Jesus.* "; and in 1 Cor. 9:24: " *Do you not know that those who run in the **stadium** all run, but one receives the prize? Run in such a way as to win it.* " The victorious Chosen ran and they won the prize awarded by God in Jesus Christ.

Verse 17: “ *And he measured the wall, and found it to be one hundred and forty-four cubits, according to the measure of a man, which was the measure of an angel.* ”

Behind the " *cubits* ", deceptive measures, God reveals to us his judgment and he reveals to us that only men symbolized by the number "5" who have made an alliance with God whose number is "7" enter into the composition of the Chosen One. The total of these two numbers gives "12" which, "squared", gives the number "144". The precision " *measure of man* " confirms the judgment of " *men* " chosen redeemed by the blood shed by Jesus Christ. The number "12" is thus present in all phases of the project of the holy alliance concluded with God:

12 Hebrew patriarchs, 12 apostles of Jesus Christ, and 12 tribes to illustrate the Adventist faith established since 1843-1844.

Verse 18: “ *The wall was built of jasper, and the city was pure gold, like clear glass.* ”

Through these symbols, God reveals his appreciation of the faith demonstrated by his chosen elect until 1843. They often had little light, but their witness to God compensated and filled him with love. *The "pure gold and pure glass "* of this verse illustrate the purity of their souls. They often gave up their lives in the name of the trust they placed in the promises of God revealed by Jesus Christ. The trust placed in him will not be disappointed; he will welcome them himself at “ *the first resurrection* ,” that of the truly “ *dead in Christ* ,” in the spring of 2030.

The apostolic foundation

Verse 19: “ *The foundations of the wall of the city were adorned with every kind of precious stone: the first foundation was jasper, the second sapphire, the third chalcedony, and the fourth emerald,* ”

Verse 20: “ *The fifth of sardonyx, the sixth of sardius, the seventh of chrysolite, the eighth of beryl, the ninth of topaz, the tenth of chrysoprase, the eleventh of jacinth, the twelfth of amethyst.* ”

God knows the thoughts of human beings and what they feel when they admire the beauty of precious stones when they are cut or polished. To acquire these things, some spend fortunes to the point of ruining themselves, so great is their affection for them. In the same way, God will use this human feeling to express the feelings he has for his beloved and blessed chosen ones.

These different “ *precious stones* ” teach us that the elect are not identical clones, because each person has their own personality, on the physical level, obviously, but especially on the spiritual level, at the level of their character. The example given by the “ *twelve apostles* ” of Jesus confirms this thought. Between John and Peter, what a difference! However, Jesus loved them both with and for their difference. The true richness of the life created by God lies in these diversities of personality which all knew how to give him first place in their hearts and their whole souls.

Adventism

Verse 21: “ *The twelve gates were twelve pearls; each gate was of a single pearl. The street of the city was pure gold, like transparent glass.* ”

Since 1843, the selected elect have not shown a faith superior to that of those who preceded them in the judgment of the Savior Judge. The symbol of “ *one pearl* ” is due to the access of blessed Adventism to the full understanding of the plan of divine salvation. For God, since 1843, the selected Adventist elect have shown themselves worthy to receive all his light. But this being delivered in constant increase, only the last dissenting Adventists receive the last perfect form of prophetic explanations. What I mean is that the last selected Adventist will not be of greater value than the other redeemed of apostolic times. The “ *pearl* ”

signals the culmination of the saving plan set in motion by God. It reveals a specific experience which consisted in restoring all the doctrinal truths distorted and attacked by the papal Roman Catholic faith and the Protestant faith fallen into apostasy. And finally, it reveals to us the immense importance that God gives to the implementation of the decree of Daniel 8:14 in the spring of 1843: " *Until two thousand three hundred evening and morning, and holiness will be justified .* " " *The pearl* " is the image of this " *justified holiness* " which, unlike other precious stones, must not be cut to reveal its beauty. In this final context, the assembly of the sanctified elect appears harmonious, " *blameless* " according to Rev. 14:5, giving God all the glory he deserves. The prophetic Sabbath and the seventh millennium prophesied by him come together and are fulfilled in all the perfection of the saving project conceived by the great creator God. His " *pearl of great price* " of Matt. 13:45-46 expresses all the splendor that he wanted to give it.

The Great Changes of the New Jerusalem

The Spirit specifies: " *the street of the city was of pure gold, like transparent glass.* " By citing this " *street of pure gold* " or pure faith, he suggests a comparison with that of Paris which bears the image of sin by receiving the names " *Sodom and Egypt* " in Rev. 11:8.

Verse 22: " *I saw no temple therein; for the Lord God Almighty is its temple, and the Lamb.* "

The time of symbols is over, the elect have entered into the true accomplishment of the divine saving project. As we conceive it today on earth, " *the temple* " of the gathering will no longer have any use. The entry into eternity and reality will render useless " *the shadows* " that prophesied them according to Col. 2:16-17: " *Let no one therefore judge you in meat or drink, or in respect of an holyday, or of the new moon, or of the sabbaths: these are a shadow of things to come, but the body is in Christ .* " Attention! In this verse, the formula " *of the sabbaths* " refers to " *the sabbaths* " occasioned by religious festivals and not " *the weekly sabbath* " established and sanctified by God on the seventh day since the creation of the world. Just as the first coming of Christ made useless the festive rites which prophesied him in the old covenant, the entry into eternity will make the earthly symbols obsolete and will allow the elect to see, hear and follow the Lamb, that is, Jesus Christ, the true holy divine " *temple* " which will be, eternally, the visible expression of the creative Spirit.

Verse 23: " *And the city had no need of the sun or of the moon to shine in it; for the glory of God gave it light, and the Lamb was its lamp.* "

In divine eternity, the elect live in a permanent light without a light source like our current sun, whose existence is justified only by the alternation of " *day and night* "; " *night or darkness* " justified because of sin. Once sin is resolved and gone, there is only room for " *the light* " that God declared " *good* " in Gen. 1:4.

The Spirit of God remains invisible, and Jesus Christ is the aspect in which his creatures can see him. It is in this capacity that he is presented as " *the torch* " of the invisible God.

But the spiritual interpretation reveals a great change. Having entered heaven, the elect will be directly taught by Jesus, they will then no longer need the

" *sun* ," symbol of the new covenant, nor the " *moon* ," symbol of the old Jewish covenant; both being, according to Rev. 11:3, in Scripture, the biblical " *two witnesses* " of God, useful to enlighten men in their discovery and understanding of his saving plan. In short, the elect will no longer need the Holy Bible.

Verse 24: " *The nations will walk in its light, and the kings of the earth will bring their glory into it.* "

" *nations* " concerned are the " *nations* " that are celestial or have become celestial. The " *new earth* " having also become the new kingdom of God, it is there that every living creature can find the creator God. " *The kings of the earth* " who constitute the elect will " *bring the glory* " of their purity of soul into this eternal life established on the " *new earth* ." This expression " *kings of the earth* ," which most often pejoratively targets rebellious earthly authorities, subtly designates the elect in Rev. 4:4 and 20:4 where they are presented " *seated* " on " *thrones* ." Similarly, we read in Rev. 5:10: " *You have made them a kingdom and priests to our God, and they will reign on the earth.* "

Verse 25: " *Its gates will not be shut by day, for there will be no night there.* "

The message highlights the disappearance of current insecurity. Peace and security will be perfect in the light of an eternal, endless day. In the history of life, the image of darkness was created on earth only because of the battle that would pit divine " *light* " against the " *darkness* " of the devil's camp.

Verse 26: " *The glory and honor of the nations will be brought into it.* "

For 6,000 years, peoples organized themselves into tribes, peoples, and nations. During the Christian era, in the West, peoples transformed their kingdoms into nations, and the chosen Christians were selected from among them because of the " *glory and honor* " they gave to God in Jesus Christ.

Verse 27: " *Nothing defiling will enter it, nor anyone who practices abomination or lies, but only those who are written in the Lamb's book of life.* "

God confirms that salvation is the object of a great demand on his part. Only perfectly pure souls, testifying to love for divine truth, can be selected to obtain eternal life. Once again, the Spirit renews his rejection of the " *defiled* " which designates the fallen Protestant faith in the message of " *Sardis* " in Rev. 3:4, and the Catholic faith whose follower " *dedicates himself to abomination and lies* " religious and civil. For, those who do not belong to God allow themselves to be manipulated by the devil and his demons.

Once again, the Spirit reminds us, surprises are reserved for men because God, since the foundation of the world, has known the names of his elect because they are " *written in his book of life* ." And by specifying " in the **Lamb's book of life** ," God excludes all non-Christian religions from his plan of salvation . Having revealed in his Apocalypse the exclusion of false Christian religions, the path of salvation appears as " *strait and narrow* " as Jesus declared in Matthew 7:13-14: " *Enter by the narrow gate. For wide is the gate and broad is the way that leads to destruction, and many there are who go in by it. But **narrow** is the gate and **narrow** is the way that leads to life, and few there are who find it.* "

Revelation 22 : The Endless Day of Eternity

The perfection of the earthly time of divine selection was completed with Rev. 21:7 x 3. The number 22 paradoxically marks the beginning of a story, although in this book it constitutes its epilogue. This renewal, which concerns "*everything*" according to God, is linked to the "*new earth and the new heaven*," both eternal.

Verse 1: "*And he showed me a clear river of water of life, clear as crystal, proceeding from the throne of God and of the Lamb.*"

In this sublime, life-giving image of freshness, the Spirit reminds us that the assembly of the elect that has become eternal, imaged by the "*river of water of life*," is a creation, a work of God spiritually recreated in Christ whose visible presence is suggested by his "*throne*"; and this, by means of the sacrifice of *the "lamb"*, Jesus Christ; eternity being the fruit of the new birth that this sacrifice produced in the elect.

"*The river*" is a flow of fresh water at a strong rate. It represents life, which, like it, is in constant activity. Fresh water makes up 75% of our human earthly body; this shows how indispensable fresh water is to it, and this is the reason why God compares his word, just as indispensable for obtaining eternal life, to "*a spring of the waters of life*" according to Rev. 7:17, being himself this "*spring of living water*" according to Jer. 2:13. In his Revelation, we saw in Rev. 17:15 that the "*waters*" symbolize "*peoples*"; here, the "*river*" is a symbol of the redeemed elect who have become eternal.

Verse 2: “ *In the midst of the street of it, and on either side of the river, was the tree of life, bearing twelve fruits, yielding its fruit every month, and the leaves of it were for the healing of the nations.* ”

In this second image, Jesus Christ, *the "tree of life,"* is found " *in the midst* " of his assembly of elect gathered around him in the " *square* " of the gathering. He is " *in the midst* " of them but also on their sides, represented by the " *two banks of the river* ." For the divine Spirit of Jesus Christ is omnipresent; present everywhere and in everyone. The fruit of this " *tree* " is " *life* ," which is renewed, constantly, since " *its fruit* " is obtained in each of the " *12 months* " of our earthly year. This is another beautiful image of eternal life and a reminder that it is maintained eternal by the will of God.

Jesus often compared man to fruit " *trees* " that " *are judged by their fruits* ." He attributed to himself, from the beginning in Gen. 2:9, the symbolic image of a " *tree of life* ." Now, trees have for " *clothing* ," the adornment of their " *leaves* ." For Jesus, his " *clothing* " symbolizes his righteous works and therefore his redemption of the sins of his elect who owe him their salvation. Thus, just as the " *leaves* " of " *trees* " cure illnesses, the righteous works accomplished by Jesus Christ " *cure* " the deadly disease of original sin inherited by the elect since Adam and Eve who had used tree " *leaves* " to cover their physical and spiritual nakedness discovered by the experience of sin.

Verse 3: “ *There will be no more curse. The throne of God and of the Lamb will be in it; his servants will serve him and see his face.* ”

From this verse on, the Spirit speaks in the future tense, giving his message the meaning of encouragement for the elect who will still have to fight evil and its consequences until the return of Christ and their removal from the earth of sin.

It was the " *anathema* ," the curse of the sin committed by Eve and Adam, that made God invisible to human eyes. The creation of the Israel of the old covenant had changed nothing, for sin still made God invisible. He still had to hide under the appearance of a cloud by day becoming blazing by night. The most holy place of the sanctuary was reserved exclusively for him, under penalty of death for an offender. But these earthly conditions are no more. On the new earth, God is visible to all his servants; what their service will be still remains a mystery, but they will have contact with him as the apostles rubbed shoulders with Jesus Christ and conversed with him; face to face.

Verse 4: “ *and his name will be on their foreheads.* ”

The name of God constitutes the true " *seal of the living God* ." The Sabbath rest is only its outward "sign." For the " *name* " of God designates his character, which he symbolizes by the faces of the " *four animals* ": " *the lion, the calf, the man, and the eagle* ," which perfectly illustrate the harmonious contrasts of God's character: royal and strong, yet ready for sacrifice, human in appearance, yet heavenly in nature. The words of Jesus have been fulfilled; those who are of a like mind flock together. Also, those who share divine values have been selected by God for eternal life and are gathered to him. The " *forehead* " houses man's brain, the driving center of his thought and personality. And this animated brain studies, reflects on, and approves or rejects the standard of truth that God presents to him for his salvation. The minds of the elect loved the demonstration of love

organized by God in Jesus Christ and they fought, according to the established rules, to overcome evil with his help, in order to obtain the right to live with him.

Ultimately, all who share the character of God revealed by Jesus Christ find themselves with Him to serve Him eternally. The presence of God's " *name* " " *written on their foreheads* " explains their victory; and this, particularly, in the last Adventist test of faith in which men had the choice of inscribing on " *their foreheads* " " *the name of God* " or that of the rebellious " *beast* . "

Verse 5: " *And there will be no more night, and they will have no need of lamp or light, for the Lord God will give them light. And they will reign forever and ever.* " "

According to Gen. 1:5, behind the word " *night* " stands the word " *darkness* ," a symbol of sin and evil. The " *lamp* " refers to the Bible, the holy written word of God that reveals the standard of " *his light* ," that of good and right. It will no longer be useful; the elect will have direct access to its divine inspiration, but it currently retains, on the earth of sin, its indispensable " *illuminating* " role, which alone leads to eternal life.

Verse 6: " *And he said to me, These sayings are faithful and true; and the Lord, the God of the holy prophets, sent his angel to show his servants the things which must quickly take place .* "

For the second time, we find this divine affirmation: " *These words are faithful and true* ." God strives to convince the reader of the prophecy, for his eternal life is at stake in his choices. Faced with these divine affirmations, human beings are conditioned by the five senses given to them by their Creator. The temptations are multiple and effective in turning them away from spirituality. God's insistence is therefore fully justified. The danger to souls is real and omnipresent.

It is appropriate to update our reading of this verse, which presents a rare literal character in this prophecy. There is no symbol in this verse, but the affirmation that God is the inspirer of the prophets who wrote the books of the Bible and that in his final revelation, he sent "Gabriel" to John, so that he could reveal to him in images what, in 2020, will happen " promptly ", or has already been accomplished, in very large part. But between 2020 and 2030, the most terrible of times will have to be crossed; dreadful times marked by death, nuclear destruction, and the terrible " *seven last plagues of the wrath of God* "; man and nature will suffer terribly to the point of disappearing.

Verse 7: " *And behold, I come quickly . Blessed is he who keeps the words of the prophecy of this book!* " "

The return of Jesus is announced for the spring of 2030. Blessedness is for us, to the extent that we " *keep* ", until the end , " *the words of the prophecy of this book* " Revelation.

The adverb " *promptly* " defines the sudden appearance of Christ at the time of his return, because time flows regularly without speeding up or slowing down. Since Daniel 8:19, God reminds us: " *there is a time appointed for the end* ": " *Then he said to me, I will tell you what will happen in the latter part of the wrath, for the time appointed for the end* ." It can only occur at the end of the

6,000 years programmed by God for his selection of the elect, that is, the first day of spring preceding April 3, 2030.

Verse 8: “ *I, John, heard and saw these things. And when I had heard and seen, I fell down to ~~worship and worship before the angel who showed me these things.~~* ”

For the second time, the Spirit comes to address his warning to us. In the original Greek texts, the verb "proskunéo" is translated as "to bow down before." The verb "to worship" is a legacy of the Latin version called "Vulgate." This mistranslation seemingly paved the way for the abandonment of physical prostration in the religious practice of apostate Christianity, to the point of praying "standing," because of another mistranslation of the Greek verb "istemi" in Mark 11:25. In the text, its form "stékété" has the meaning of "to remain firm or persevere," but the Oltramare translation, taken up in the L.Segond version, translated it as "stasis," which literally means "standing." A mistranslation of the Bible thus deceptively legitimizes an unworthy, arrogant, and outrageous attitude toward the great Creator God, the Almighty, on the part of people who are losing the sense of what is truly sacred . And it is not the only one... This is why our attitude towards biblical translations must be suspicious and cautious, especially since in Rev. 9:11, God reveals the "destructive" use (*Abaddon-Apollyon*), of the Bible written " *in Hebrew and Greek* ." The truth is found only in the original texts, preserved in Hebrew but disappeared and replaced by the Greek writings of the new covenant. And there, it must be recognized, the "standing" prayer appeared among Protestant believers, targeted by the divine words of the " *5th trumpet* . For, paradoxically, kneeling prayer has lasted longer among Catholics, but this should not be surprising, because it is in this Catholic religion that the devil leads his followers and victims to prostrate themselves before the carved images forbidden by the second of God's ten commandments; a commandment that Catholics ignore, since in the Roman version, it is removed and replaced.

Verse 9: “ *But he said to me, ‘See that you do it not! I am your fellow servant, and of your brothers the prophets, and of those who keep the words of this book. ~~Worship~~ God, bow down.* ”

The fault committed by John is proposed by God as a warning addressed to his chosen ones: "beware of falling into idolatry!" which constitutes the principal fault of the Christian religions rejected by God in Jesus Christ. He organizes this scene in the same way that he organized his last lesson by ordering his apostles to take up their weapons for the hour of his arrest. When the time came, he forbade them to use them. The lesson was given and it said: " *Beware of doing it* ." In this verse, John receives the explanation: " *I am your fellow servant* ." The " *angels* ," including " *Gabriel* ," are, like men, creatures of the creator God who forbade in the second of his ten commandments to bow down before his creatures, before carved images, or painted images; all the forms that the idol can take. We can thus learn a lesson from this verse by noting the opposing behaviors of the angels. Here Gabriel, the most worthy celestial creature after Michael, forbids prostration before him. On the other hand, Satan, in his seductive apparitions, in the guise of the "Virgin," demands that monuments and places of worship be erected to worship and serve her... the luminous mask of darkness falls.

The angel further specifies "*and that of your brothers, the prophets and of those who keep the words of this book* ." Between this sentence and that of Rev. 1:3 we note the difference due to the time elapsed between the beginning of the era of decryption, 1980, and that of the current version of 2020. Between these two dates, "*the one who reads* " shared the decrypted light with other children of God and they in turn entered into the work of the "*prophets* ." This multiplication allows even more others called to access election by hearing the revealed truth, and by putting it into concrete practice.

Verse 10: "*And he said unto me, Seal not the words of the prophecy of this book: for the time is at hand.* "

The message is misleading because it is addressed to John, whom God has transported to our final time from the beginning of the book, according to Rev. 1:10. Also, we must understand that the command not to seal the words of the book is directly addressed to me at the time when the book is completely unsealed; it then becomes the "*little open book* " of Rev. 10:5. And when it is "*opened* " with God's help and authorization, there is no longer any question of closing it with "seals." And this, "*for the time is near* "; in the spring of 2021, there are 9 years left before the glorious return of the Lord God Jesus Christ.

However, the first opening of the "*little book* " began after the decree of Dan. 8:14, that is, after 1843 and 1844; for the important understanding of the subject of the last trial of Adventist faith is due to the revelations given directly by Jesus Christ himself, or by his angel, to our sister Ellen G. White, during her ministry.

Verse 11: "*He who is unjust, let him be unjust still; and he who is filthy, let him be filthy still; and he who is righteous, let him be righteous still; and he who is holy, let him be holy still.* "

At first reading, this verse confirms the implementation of the decree of Dan. 8:14. The separation of the Adventists selected by God between 1843 and 1844 confirms the message of "*Sardis* " where we find the Protestants "*alive* " but "*dead* " and "*defiled* " spiritually, and the Adventist pioneers "*worthy of whiteness* " called in this verse "*righteousness and sanctification* ". But the opening of the "*little book* " is progressive like "*the path of the righteous that goes on increasing like the light of day, from the dawn to its zenith* ". And the pioneer Adventists were unaware that a test of faith would riddle them between 1991 and 1994 as the study of the "*5th trumpet* " revealed to us. Suddenly other readings of this verse become possible.

The sealing time is about to end since we read in Rev. 7:3: "*Do not harm the earth, nor the sea, nor the trees, until we have sealed the servants of our God in their foreheads.* " Where should we place the authorization to harm the earth, the sea, and the trees? Two possibilities exist. Before the "*sixth trumpet* " or before the "*seven last plagues* "? The "*sixth trumpet* " constituting a sixth warning punishment given by God to earthly sinners, it seems logical to me in this case, to retain the second possibility. Because the "*seven last plagues of the wrath of God* " have as their target, the Protestant "*earth* " and the Catholic "*sea* ." Let us consider that the destructions accomplished by the "*sixth trumpet* " do not

prevent, but promote the conversion of the elect called redeemed by the blood of Jesus Christ.

It is therefore, after the " *sixth trumpet* " and just before the " *seven last plagues* ", and at the time of the stopping of the sealing which marks the end of the time of collective and individual grace that we can still place the words of this verse: " *He who is unjust, let him be unjust still, and he who is filthy, let him be filthy still; and he who is righteous, let him be righteous still, and he who is holy, let him be holy still.* " Everyone will be able to see here the way in which the Spirit comes to confirm in this verse the good translation that I presented for the fundamental "Adventist" verse that is Daniel 8:14: "... *holiness will be justified* ." The words " *righteousness* and *holy* " are strongly supported and therefore confirmed by God. This message therefore anticipates the time of the end of the time of grace, but another explanation is the following. Reaching the end of the book, the Spirit targets the time when the fully deciphered book becomes the " *little open book* " and from that moment on, its acceptance or refusal will make the difference between " *the one who is righteous and the one who is defiled* " and our Lord invites " *the saint to sanctify himself again* ." I recall again that " *defilement* " was attributed to Protestantism in the message of " *Sardis* ." The Spirit targets with his words this Protestantism and institutional Adventism which has shared its curse since 1994, the date when it joined it by entering the ecumenical alliance. The acceptance of the deciphered message of this book will therefore " *once again* ", but the last, *make the difference between the one who serves God and the one who does not serve him* " according to Mal. 3:18.

So I summarize the lessons of this verse. First, it confirms the Adventist separation from Protestantism between 1843 and 1844. In the second reading, it applies against official Adventism, which returned to the Protestant and ecumenical alliance after 1994. And I propose a third reading that will apply to the end of probation in 2029 before the return of Jesus Christ, set for the beginning of spring, which comes before April 3, Passover 2030.

After these explanations, we are left to understand that the cause of the fall of institutional Adventism, which led it to be " *vomited* " by Jesus Christ in his message to Laodicea, is less the refusal to believe in his return for 1994, than the refusal to take into account the contribution of light that came to illuminate the true translation of Daniel 8:14; a light demonstrated in an incontestable manner by the original Hebrew biblical text itself. This sin could only be condemned by the God of justice who does not hold the guilty innocent.

Verse 12: " *Behold, I come quickly, and my reward is with me, to give every man according as his work shall be.* "

In 9 years, Jesus will return in indescribable divine glory. In Rev. 16-20, God revealed to us the nature of the portion of his retribution reserved for sinful Catholic, Protestant, and unjust and intolerant Adventist rebels. He also presented to us the portion reserved for his faithful Adventist elect who honor his prophetic word and his holy seventh-day Sabbath, in Rev. 7:14, 21, and 22. " *The retribution* " will " *render to each according to his work* ," which leaves little room for the guilty to justify themselves in the eyes of Christ. Words of self-

justification become useless because it will then be too late to transform the errors of past choices.

Verse 13: “ *I am the Alpha and the Omega, the first and the last, the beginning and the end.* ”

What has a beginning also has an end. This principle applies to the duration of the earthly time planned by God for his selection of the elect. Between the alpha and the omega, 6,000 years will have passed. In the year 30, on April 3, the voluntary atoning death of Jesus Christ will also have marked the alpha time of the 2,000-year Christian covenant; the spring of 2030 will powerfully ring in its omega time.

But the alpha is also 1844 with its omega 1994. And finally, the alpha is for me and the last chosen ones, 1995 with its omega, 2030.

Verse 14: “ *Blessed are those who keep his commandments (and not ~~wash their robes~~), that they may have right to the tree of life, and may enter in through the gates into the city !* ”

The second form of the “ *great tribulation* ” is before us, with its corollary of deaths in multitudes. Therefore, it becomes urgent to obtain the protection and help of God through Jesus Christ. As the image suggests, the sinner must “ *keep his commandments* ” »; **those of God and those of Jesus, “ *the Lamb of God* ,” which means that he must renounce all forms that sin can take.** The veiled translation of this verse preserved in our current Bibles is due to Roman Catholicism directed from the Vatican. The other manuscripts, the oldest, and therefore more faithful, propose: “ *Blessed are those who keep his commandments .* ” And since sin is the transgression of the law, the message is distorted and replaces the necessary and vital obedience with the simple claim of Christian belonging. Who benefits from the crime? Those who will fight the Sabbath until the glorious return of Jesus Christ. The true message is summarized thus: “Blessed is he who obeys his Creator.” This message only repeats the one cited in Revelation 12:17 and 14:12, namely: “ *those who keep the commandments of God and the faith of Jesus .* ” These are the recipients of the last message addressed by Jesus. The judge of the result is Jesus Christ himself, and his demands are commensurate with the sufferings he endured in his martyrdom. The reward of the chosen ones will be very great; they will obtain immortality, and will enter into eternal life through the Adventist way symbolized by the “ *twelve gates* ” of the symbolic “ *new Jerusalem* .”

Verse 15: “ *Out with the dogs, the sorcerers, the sexually immoral, the murderers, the idolaters, and whoever loves and practices lies! ”* ”

Who are those whom Jesus calls thus? This hidden accusation concerns the entire Christian faith that has apostatized; the Catholic faith, the multifaceted Protestant faith including the Adventist faith that entered into his alliance since 1994; the Adventist faith so richly blessed by him at the beginning of its existence, and even more so with regard to its last representatives forced into dissent. The “ *dogs* ” are the pagans but also, and above all, those who claim to be his brothers **and betray him** . This term “ *dogs* ” is paradoxically for contemporary Western humans that of the animal held as a symbol of fidelity, but for Orientals the very image of execration. And here, Jesus contests even their

human nature and considers them to be indelicate animals. The other terms confirm this judgment. Jesus confirms the words spoken in Rev. 21:8 and here, the addition of the term " *dogs* " expresses his personal judgment. After the sublime demonstration of love he gave to men, nothing is more terrible than to be betrayed by those who claim to be his and his sacrifice.

Jesus then calls them " *magicians* " because of their dealings with evil angels, spiritualism, which first seduced the Catholic faith with the apparitions of the "Virgin Mary," something biblically impossible. But the miracles performed by demons are similar to those performed by Pharaoh's " *magicians* " before Moses and Aaron.

By calling them " *immodest* ," Jesus condemns the liberation of morals, but above all the unnatural religious alliances made by Protestant churches with the Catholic faith, denounced by God's prophets as the servant of the devil. They reproduce, "as daughters," the " *immodestness* " of their " *harlot mother Babylon the Great* ," denounced in Rev. 17:5.

The apostates are also " *murderers* " who will prepare to kill Jesus' chosen ones if he does not intervene to prevent them by his glorious coming.

They are " *idolaters* " because they give more importance to material life than to spiritual life. They remain indifferent when God offers them his light, which they brazenly reject by demonizing his true messengers.

And to conclude this verse, he specifies: " *and whoever loves and practices lies!* " In doing so, he denounces those whose nature is attached to lies, to the point that they are totally insensitive to the truth. It has been said that tastes and colors are not debatable; the same is true of the love of truth or lies. But for his eternity, God selects, exclusively, among his creatures that human reproduction arouses, those who have this love of truth.

The final outcome of God's plan of salvation is terrible. Cast out, one after the other, are the hardened, unrepentant antediluvian sinners, the unbelieving Jewish old covenant, the abominable papal Roman Catholic faith, the idolatrous Orthodox faith, the Calvinist Protestant faith, and lastly, the institutional Adventist faith, the final victim of the spirit of tradition that all the preceding ones have equally favored.

The "Adventist" message had fatal consequences, first, for the Jews, who fell by their refusal to believe in **the first coming** of the Messiah announced in Dan. 9:24 to 27. Second, the Christians cast out by Jesus who all share the guilt of showing disinterest in the latest "Adventist" message which announces **his second coming** . **Their lack of love for its truth is fatal to them. In 2020, these major official religions all share this terrible message that Jesus addressed in 1843 to the Protestantism of the " Sardis " era in Rev. 3:1: " You are said to be alive, and you are dead ."**

Verse 16: " *I, Jesus, have sent my angel to testify to you these things in the churches. I am the root and offspring of David, the bright and morning star.* "

Jesus sent his angel Gabriel to John, and through John to us, his faithful servants of the last days. For it is only today that this fully deciphered message allows us to understand the messages he addresses to his servants and disciples of the seven eras or seven Assemblies. Jesus removes the doubt about his symbolic

evocation of Rev. 5: " *the root and descendants of David* ." He adds: " *the bright and morning star* ." This star is the sun, but he identifies with it only as a symbol. For, unconsciously, sincere beings who love Jesus Christ for his sacrifice honor our sun, this star deified by the pagans. If many are not aware of it, multitudes, even those enlightened on the subject, are not ready or able to understand the gravity of this pagan idolatrous action. Man must forget himself, to put himself in the place of God, who feels things very differently because his mind has followed the actions of men for almost 6,000 years already. He identifies each action for what it really represents; this is not the case for men whose short lives are concerned above all with satisfying their desires, primarily carnal and earthly, but it is also the case for those who are spiritual and very religious and who remain blocked by respect for the traditions of the fathers.

At the end of the message of *Thyatira* , the Spirit said to " *the one who overcomes* ": " *And I will give him the morning star* ." Here Jesus presents himself as " *the morning star* ." The overcomer will therefore obtain Jesus and with him all the light of life which has its source in him. The reminder of this term suggests all the attention of the true last "Adventists" on these verses of 1 Pet. 2:19-20-21: " *And we have the prophetic word made more sure, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: knowing this first, that no prophecy of Scripture is of any private interpretation, for prophecy never came by the will of man, but holy men of God spoke as they were carried along by the Holy Spirit.* " It could not be better said. After hearing these words, the chosen one transforms them into works taken into account by Jesus Christ.

Verse 17: " *And the Spirit and the bride say, Come. And let him who hears say, Come. And let him who is thirsty come. Whoever will, let him take the water of life freely.* "

From the beginning of his earthly ministry, Jesus has issued this call: " *Come* ." But by using the image of " *thirst* ," he knows that those who are not " *thirsty* " will not come to drink. His call will be heard only by those who are " *thirsty* " for this eternal life that his perfect justice offers us by his grace alone, as a second chance. Jesus alone paid the price; he therefore offers it " *freely* ." No Catholic or divine "indulgence" can obtain it for money. This universal call prepares a gathering of the elect from all nations and all origins. The call " *Come* " becomes the key to this gathering of the elect that the test of faith of the last days will create. But they will experience the test scattered across the earth and will not be reunited until Jesus Christ returns in his glory to remove them from the land of sin.

Verse 18: " *I testify to everyone who hears the words of the prophecy of this book: If anyone adds to these things, God will add to him the plagues that are written in this book.* "

Revelation is not an ordinary biblical book. It is a literary work divinely coded in biblical language that can be recognized by those who search the entire Bible from beginning to end. Expressions become familiar with repeated readings. And "biblical concordances" allow us to find similar expressions. But precisely

because its code is so precise, translators and transcribers are warned: " *If anyone adds anything to it, God will bring on him the plagues described in this book .*"

Verse 19: " *And if anyone takes away from the words of the book of this prophecy, God will take away his part from the tree of life and from the holy city, which are written in this book.* "

For the same reasons, God threatens anyone who " *takes away anything from the words of the book of this prophecy .*" Anyone who takes this risk is also warned: " *God will take away his part from the tree of life and from the holy city, which are described in this book .*" The changes noted will therefore have terrible consequences for those who commit them.

I draw your attention to this lesson. If the alteration of this incomprehensible coded book is punished by Jesus Christ in these two rigorous ways, what will happen to the one who rejects its perfectly comprehensible decoded message ?

God has good reason to present this warning clearly, because this Revelation, whose words are chosen by him, is of the same value as the text of his "ten commandments" "engraved by his finger on tablets of stone." Now, in Dan. 7:25, he prophesied that his royal " *law* " *would be " changed "* as well as the " *times* ." The action was accomplished, as we have seen, by the Roman authority successively imperial in 321, then papal, in 538. This action which he judged " *arrogant* " will be punished by death, and God exhorts us not to repeat, towards prophecy, this type of fault which he firmly condemns.

God's work remains his work regardless of the time in which it is carried out. The deciphering of his prophecy is impossible without his direction. This means that the deciphered work is of the same value as the encrypted one. Therefore, realize that this work, where God's thought is revealed in plain language, is of a very high " *holiness* ." It constitutes the ultimate " *testimony of Jesus* " that God addresses to his last dissident Seventh-day Adventist servants; and at the same time, with the practice of the true Saturday Sabbath, it is in 2021, the last " *justified holiness* " scheduled since the entry into force of the decree of Dan. 8:14 in 1843.

Verse 20: " *He who testifies to these things says, 'Yes, I come quickly .' Amen! Come, Lord Jesus!* "

Because it contains the last words that Jesus Christ addressed to his disciples, this book of Revelation is of a very high holiness. In it, we find the equivalent of the tablets of the law, engraved with the finger of God and given to Moses. Jesus attests; who will dare to contest this divine attestation? Everything is said, everything is revealed, he has nothing more to say except: " *Yes, I am coming quickly .*" A simple " *Yes* " which engages his whole divine person, is to say if his imminent coming is certain because he renews his promise: " *I am coming quickly "; a " promptly » dated which takes on its full meaning: in the spring of 2030. And he confirms his declaration by saying " *Amen* "; which means: "Truly".*

Who then says, " *Come, Lord Jesus* " ? According to verse 17 of this chapter, it is " *the Spirit and the bride* ."

Verse 21: " *The grace of the Lord Jesus be with all the saints!* "

This last verse of Revelation closes the book by evoking " *the grace of the Lord Jesus* ." This is a theme that was often opposed to the law in the early Christian assembly. At that time, grace was opposed to the law by those who refused Christ's offer. The Jews' inheritance of the law meant that they saw divine justice only through it. Jesus did not want to free them from obedience to the law, but he came to " *fulfill* " what animal sacrifices had prophesied until him. This is why he said in Matthew 5:17: " *Do not think that I have come to abolish the law or the prophets; I have not come to abolish, but to fulfill* ."

The most astonishing thing is to hear Christians contrast the law with grace. For, as the apostle Paul explains, grace is intended to help man fulfill the law, to the point that Jesus declares in John 15:5: " *I am the vine, you are the branches. He who abides in me and I in him bears much fruit, for without me you can do nothing* ." What "doings " is he talking about and what " *fruit* " is he referring to? The observance of the law, which his grace makes possible through his help in the Holy Spirit.

It would have been desirable and salutary that " *the grace of the Lord Jesus had been* ," and that it could have acted, " *in all* "; but this distorted verse only expresses an unrealizable wish. Let us all wish that they would be very numerous; as numerous as possible; our admirable God, Creator and Savior deserves it; he is supremely worthy of it. By specifying " *with all the saints* ," the original text removes all ambiguity; the grace of the Lord can only benefit them exclusively, those " *whom he sanctifies by his truth* " (John 17:17). And to those who think they will attain eternal life by taking the path claimed by Jesus Christ, I remind you that between " *way* " and " *life* ," there is the inescapable " *truth* ," according to John 14:6. With all due respect to the rebels who claim the blessing of this verse, since 1843, the grace of the Lord benefits only those whom he sanctifies by the restoration of his rest on the holy Sabbath on Saturday. It is this action which, associated with the testimony of love for his " *truth* ", makes the elect the saints worthy of the grace in question. Therefore, grace cannot be dedicated to "all". Beware, therefore, of misleading bad translations of the Bible, which lead to a terrible final disillusionment for those who, to their misfortune, rely on them!

The divine Revelation presented in this work has confirmed the lessons prophesied in the Genesis account, the vital importance of which we have been able to note. At the end of this work, it seems useful to me to recall these main lessons. This is justified, and I would like to point out that in our contemporary world, the Christian faith is massively presented in a distorted form due to the cultic heritage of Roman Catholicism. The truth demanded by God has remained in the simple and logical state understood by the first apostles of Jesus Christ, but this simplicity, often ignored, becomes complex for the uninitiated due to its minority nature. Indeed, to identify the last saints of Jesus Christ of the last days and the spiritual structure of the Apocalypse, the decree of Daniel 8:14 is essential. But to identify this decree, the study of the entire book of Daniel and the deciphering of its prophecies are also essential. These things understood, the Apocalypse reveals its secrets to us. These necessary studies explain the difficulty encountered when trying to convince the incredulous man of our time in the West, and particularly in France.

Jesus said that no one can come to him except the Father who leads him, and he also said, concerning his elect, that they must be born of water and the Spirit. These two teachings signify in a complementary way that God knows the spiritual nature of his elect among all his creatures. Consequently, each of them will react according to this nature which is specific to it; thus, someone who has prejudices in favor of the Sabbath already practiced by the Jews will accept without too much difficulty the prophetic revelations which show it to be required by God since 1843. Conversely, someone who has unfavorable prejudices about it will reject all the biblical arguments presented and will find good reasons to justify his refusal. Understanding this principle protects us from any disillusionment about those to whom we present the truth of Christ. By revealing the truth of God's thought, prophecy gives all its power to the " *everlasting Gospel* " which the disciples of Jesus must " *teach to the nations until the end of the world* ."

The " beasts " of the Apocalypse

Chronologically and successively the enemies of God and his chosen ones appeared in the image of " *beasts* ".

The first designates imperial Rome, represented by the " *dragon with ten horns and seven heads wearing diadems* " in Rev. 12:3; " *the Nicolaitans* " in Rev. 2:6; " *the devil* " in Rev. 2:10.

The second concerns papal Catholic Rome, imaged by " *the beast that rises out of the sea, with ten horns and diadems and seven heads* " of Rev. 13:1; " *the throne of Satan* " in Rev. 2:13; " *the woman Jezebel* " in Rev. 2:20; " *the moon dyed with blood* " in Rev. 6:12; " *the smitten third of the moon* " of the " *fourth trumpet* " in Rev. 8:12; " *the sea* " in Rev. 10:2; " *the reed like a rod* " in Rev. 11:1; " *the tail* " of the " *dragon* " in Rev. 12:4; " *the serpent* " in Rev. 12:14; and " *dragon* " of verses 13, 16 and 17; " *Babylon the great* " in Rev. 14:8 and 17:5.

The third targets French revolutionary atheism, imaged by the " *beast that rises from the bottomless pit* " in Rev. 11:7; the " *great tribulation* " in Rev. 2:22; the " *fourth trumpet* " in Rev. 8:12; " *the mouth that swallows up the river* " which symbolizes the Catholic people, in Rev. 12:16. This concerns the first form of the " *second woe* " cited in Rev. 11:14. Its second form will be accomplished by the " *sixth trumpet* " of Rev. 9:13, that is, according to Rev. 8:13 under the title of " *second woe* ", between March 7, 2021 and 2029, under the real aspect of a Third World War ending in nuclear war. The human genocide that depopulates the earth (*the bottomless pit*) is the link established between " *the fourth and the sixth trumpet* ". Details of the development of this war are revealed in Dan. 11:40-45.

The fourth " *beast* " refers to the Protestant faith and the Catholic faith, its ally, in the final test of faith in earthly history. It " *rises from the earth* " in Rev. 13:11; which means that it itself came out of the Catholic faith symbolized by " *the sea* ." The Reformation era overwhelmingly established a Protestant religion, with multiple aspects, marked by apostasy, testifying in the works of John Calvin to a warlike, harsh, cruel, and persecutory character. The entry into force of the decree of Dan. 8:14 condemned it globally from the spring of 1843.

The institutional Adventist faith, which emerged alive from the Protestant faith test of 1843-1844, has fallen back and returned to the status of the Protestant

faith and its divine curse since the autumn of 1994; this is because of the official rejection of the divine prophetic light revealed in this work since 1991. This spiritual death of the institutional form is prophesied in Rev. 3:16: "*I will vomit you out of my mouth .*"

The final fulfillments of prophecy are before us, and everyone's faith will be tested. The Lord Jesus Christ will recognize, among all human beings, those who belong to him, that is, those who welcome his vital revelations, the fruit of divine love, with joy and grateful fidelity.

At the time of the last choice, the elect will be distinguished by the fact that they will know why the fallen fall, divine Revelation will thus make the difference between the saved and the lost to whom, from the apostolic era "*Ephesus*", in Rev. 2:5, God said: "*remember therefore from where you have fallen*"; and in 1843, in the "*Sardis*" era, he also said to the Protestants, in Rev. 3:3: "*remember how you have received and heard; and keep and repent*"; this up to the Adventists fallen since 1994, who although Sabbath-keepers, receive from Jesus, this message of Rev. 3:19: "*As many as I love, I rebuke and chasten; therefore be zealous and repent .*"

In preparing this prophetic Revelation, the Creator God, encountered in the person of Jesus Christ, set himself the goal of enabling his chosen ones to clearly identify their enemies; the thing is done and God's goal is achieved. Thus spiritually enriched, his Chosen One becomes "*the Bride prepared for the Marriage Supper of the Lamb .*" He "*clothed her in fine white linen, which is the righteous deeds of the saints*" in Rev. 19:7. You who have read the contents of this work, if you are lucky and blessed to be among their number, "*prepare yourself to meet your God*" (Amos 4:12), in his truth!

While the deciphering of the mysterious prophecies of Daniel and Revelation is fully accomplished and the time of Christ's true return is now known to us, this question of Jesus Christ quoted in Luke 18:8 leaves a somewhat distressing doubt hanging: "*I tell you, he will avenge them speedily. **But when the Son of Man comes, will he find faith on the earth?***" For the abundance of intellectual knowledge of the truth cannot compensate for the weakness of the quality of this faith. The humanity that will be confronted with the return of Jesus Christ has developed in a climate favorable to all forms of strongly encouraged selfishness. Individual success has become the goal to be achieved at any price, even by crushing one's neighbor, and this during a long period of world peace lasting more than 70 years. When we know that the values of heaven proposed by Jesus Christ are in absolute opposition to this standard of our time, his question appears tragically justified, because it can concern people who believed themselves to be "chosen", but will remain unfortunately only "called"; because Jesus will not have found in them the quality of faith required to be worthy of his grace.

The letter kills but the Spirit gives life

This final chapter completes the deciphering of the Revelation. Indeed, I have just presented the biblical codes that allow us to identify the symbols that God uses in his prophecies, but while their purpose is to reveal his requirement for the return of the Sabbath since 1843-1844, the word Sabbath does not appear once in these prophetic texts of Daniel or Revelation. It is always suggested but not clearly cited. The reason for not naming it clearly is that the practice of the Sabbath is a basic normality of the apostolic Christian faith, because everyone can see that the subject of the Sabbath was never a subject of controversy between the Jews and the first apostles, disciples of Jesus Christ. However, the devil did not cease to attack it, first by inciting the Jews to "defile" it, then secondly the Christians, by making them totally "ignore" it. To achieve this result, he inspired false translations of the original texts that mentioned him. Also, this presentation of divine truth would not be complete without the denunciation of these odious misdeeds, whose victims are, first, God in Jesus Christ, then those to whom his atoning death could have offered eternal life.

a single verse in the writings of the old and new covenants, that is, the entire Bible, which teaches a change in the status of the Sabbath from the fourth of His Ten Commandments; moreover, sanctified by God, from the beginning of His creation of our earthly world.

Since the Protestant apostasy due to the implementation of the decree of Daniel 8:14, in the spring of 1843 until today, reading the Bible kills. I specify, it is not the Bible which kills voluntarily, it is the use which is made of it from errors of translation which appear in the translated versions of the original texts " *Hebrew and Greek* "; but it is above all also a problem due to bad interpretations. God himself confirms the thing, in image, in Rev. 9:11: " *They had over them as king the angel of the abyss, named in Hebrew Abaddon, and in Greek Apollyon* " I recall here the hidden message in this verse: " *Abbadon and Apollyon* " mean, " *in Hebrew and Greek* ": Destroyer. " *The angel of the bottomless pit* " destroys faith by using the biblical " *two witnesses* " of Rev. 11:3.

Also, since 1843, false believers have made two errors in their reading of the historical testimony of the Bible. The first is to have given more importance to the birth of Jesus Christ than to his death and the second reinforces this error, by giving more importance to his resurrection than to his death. This double error

testifies against them, because the demonstration of God's love for his creatures rests, essentially, on his voluntary decision to give, in Christ, his life for the redemption of his elect. Giving priority to the resurrection of Jesus consists in distorting God's saving plan, and this carries for the guilty the consequence of cutting themselves off from him and breaking his holy, just and good covenant. The victory of Christ rests on his acceptance of death, his resurrection is only the happy and just consequence of his divine perfection.

Colossians 2:16-17: “ *Therefore let no one judge you in meat or drink, or in respect of an holyday or a new moon or a sabbath day. These are a shadow of things to come, but the body is of Christ.* ”

This verse is often used to justify the cessation of the practice of the weekly " *Sabbath* ." Two reasons condemn this choice. The first is that the expression " *of the Sabbaths* " designates " *the Sabbaths* " occasioned by the annual religious " *festivals* " ordained by God in Leviticus 23. These are moving " *Sabbaths* " which are placed at the beginning and sometimes at the end of the time of the religious " *festivals* ." They are evoked by the expression " *you shall do no servile work on that day* ." Their only connection with *the weekly "Sabbath* " is their name " *Sabbath* ," which means "to cease, to rest," and which appears for the first time in Gen. 2:2: " *God rested* ." It should also be noted that the word " *Sabbath* " cited in the Hebrew text of the fourth commandment does not appear in the L.Segond translation, which designates it only under the name " *day of rest* " or " *seventh day* ." However, it takes its root from the verb cited in Gen. 2:2: " *rest* " or " *the Sabbath* " which is clearly named in the JNDarby version of the Bible.

The second reason is this: Paul said of " *the feasts and the Sabbaths* " that they are " *shadows of things to come* ," that is, things that prophesy a reality that was or will come. Assuming that the " *seventh-day Sabbath* " is concerned in this verse, it remains a " *shadow to come* " until the arrival of the seventh millennium that he prophesies. The death of Jesus Christ revealed the meaning of the " *seventh-day Sabbath* ," which prophesies, because of his victory over sin and death, the heavenly " *thousand years* " during which his elect will judge the fallen earthly and heavenly dead.

In this verse, " *the feasts, the new moons* " and their " *sabbaths* " were linked to the existence of the national form of Israel of the old covenant. By establishing, through his death, the new covenant, Jesus Christ rendered these prophetic things useless; they were to cease and disappear like a " *shadow* " fading before the reality of his accomplished earthly ministry. Whereas the weekly "sabbath" awaits the coming of the seventh millennium to meet its prophesied reality and lose its usefulness.

Paul also cites " *eating and drinking* ." As a faithful servant, he knows that God has spoken about these things in Leviticus 11 and Deuteronomy 14, where he prescribes which clean foods are permitted and which impure foods are forbidden. Paul's words are not intended to challenge these divine ordinances, but only the human opinions (*which no one...*) expressed on this subject, which he will develop in Romans 14 and 1 Cor. 8, where his thoughts appear more clearly. The subject concerns food sacrificed to idols and false deities. He reminds the elect,

who form God's spiritual Israel, of their duties towards him, saying in 1 Cor. 10:31: " *Whether you eat, or drink, or whatever you do, do all to the glory of God* ." Is God glorified by those who ignore and despise his revealed ordinances on these subjects?

It is James, the brother of Jesus, who speaks on behalf of the apostles **about circumcision** , in Acts 15:19-20-21: " *Therefore I urge not to trouble those from among the Gentiles who are turning to God, but to write to them that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood. For Moses from ancient times has in every city those who preach him, being read in the synagogues every Sabbath* ."

Often used to justify the freedom of converted pagans from the Sabbath, these verses constitute, on the contrary, the best proof of its practice encouraged and taught by the apostles. Indeed, James considers that it is not useful to impose circumcision on them and he summarizes the essential principles because the in-depth religious teaching will be presented to them when they go " *every Sabbath* " to the Jewish synagogues of their localities.

Another pretext used to justify the cessation of the clean and unclean classification of foods: the vision given to Peter in Acts 10. His explanation is developed in Acts 11 where he identifies the "unclean animals" of the vision with the pagan "men" who came to ask him to go to the Roman centurion "Cornelius." In this vision, God images the unclean nature of the pagans who do not serve him and serve false deities. However, the death and resurrection of Jesus Christ brings a great change for them, because the door of grace is opened to them through faith in the atoning sacrifice of Jesus Christ. It is through this vision that God teaches Peter this newness. Consequently, the clean and unclean classification established by God, in Leviticus 11, remains and continues until the end of the world. Except that, since 1843, with the decree of Dan.8:14, the feeding of human beings takes up the standard of the original " *sanctification* " established and ordered in Gen.1:29: " *And God said: Behold, I have given you every plant yielding seed, which is upon the face of all the earth, and every tree in which is the fruit of a tree yielding seed; it shall be for food for you* ."

Jesus gave his life in physical and mental torture to save his chosen ones. Do not doubt the very high level of holiness that this passionate death demands in return from the one he saves. Truly!

The earthly time of Jesus Christ

The pearl of the Sabbath of March 20, 2021

From the beginning of my ministry, I was convinced, and I sang it, that "Jesus was born in the spring." On this Sabbath of March 20, 2021, the spring equinox occurred at 10:37 a.m. at the beginning of a devotional meeting. The Spirit then led me to seek evidence for what had until then been a simple conviction of faith. A Jewish calendar allowed us to place the time of the spring equinox of the year—6 before our official Christian dating of the birth of our Savior—on the "Sabbath" of March 21.

Why the year –6?

Because our official dating of the birth of Jesus Christ was built on two errors. It was only in the 6th^{century} AD that the Catholic monk Dionysius the Small set about establishing a calendar. In the absence of biblical or historical precision, he placed this birth on the date of King Herod's death, which he placed in 753 AD after the founding of Rome. Since then, historians have confirmed a 4-year error in his calculation; which places Herod's death in 749 AD after the founding of Rome. But Jesus was born before Herod's death, and Matthew 2:16 provides us with a clarification that puts Jesus' age at " *two years* " at the time of the "massacre of the innocents" ordered by the angry King Herod, because he was suffering and felt the death that would tear him away from the joys of power approaching. The detail is important, because the text specifies, " *two years, according to the date which he had carefully inquired of the Magi .* " Added to the four years of the previous error, the year -6, or 747 from the founding of Rome, is biblically established.

The spring equinox of the year – 6

Falling on a Sabbath, in this year – 6, the Bible teaches us that an angel appeared to " *shepherds who were watching over their flocks* ". The Sabbath prohibits trade but not the guarding and care given to animals; Jesus confirmed this by saying: " *Which of you, if he has a sheep that falls into a pit, does not come and rescue it, even on the Sabbath day? ?* ». Thus, by an angel, the birth of the " *Good Shepherd* ", savior and guide of the human sheep was announced, first, to the human shepherds, guardians and protectors of the animal sheep. The angel specified: " *... for to you is born today in the city of David a savior, who is Christ, the Lord* ". This " *today* " was therefore the Sabbath day and since the announcement was made at night, the birth of Jesus is between 6 p.m., the beginning of the Sabbath, and the nighttime hour of the annunciation made by the angel to the shepherds. We must now establish the precise time when, in the time dial of Israel, the spring equinox of the year – 6 was fulfilled. But this is not yet possible because we have no information about this time.

The birth of Jesus on the Sabbath makes God's saving plan clear and perfectly logical. Jesus declared himself to be the " *Son of Man* , " " *the Lord of*

the Sabbath ." For the Sabbath is temporary and its usefulness extends until the day of his second coming, this time powerful and glorious. Jesus gives the Sabbath its full meaning since he prophesies the rest of the seventh millennium won for his chosen ones alone by his victory over sin and death.

To mark his entry into adulthood, at the age of "twelve," Jesus intervenes spiritually with the religious people whom he questions about the Messiah announced in the Holy Scriptures. Separated from his parents who are looking for him for three days, he testifies to his divine independence and his awareness of his mission in favor of earthly humans.

Then comes the time of his active and official earthly ministry. The teachings of Daniel 9:27 present it in the form of a " *covenant* " of " *a week* " which symbolizes seven years between autumn 26 and autumn 33. Between these two autumns, in a central position, is spring and the Passover feast of the year 30 where, at 3 p.m., "in the middle of the week" of Easter, on Wednesday, April 3, 30, Jesus Christ made " *the animal sacrifice and offering* " of the Hebrew rite cease, by offering his life to atone for the sins of his chosen ones alone. On the day of his death, Jesus was 35 years and 13 days old. Dying victorious over sin and death, Jesus could give his spirit to God, saying: " *It is finished* ." His victory over death was then confirmed by his resurrection. He thus accompanied and instructed his apostles and disciples until, before their eyes, he ascended into heaven before the feast of Pentecost, according to the testimony given in Acts 1:1 to 11. But the angels on this occasion prepared the announcement of his glorious return, saying: " *Men of Galilee, why are you standing here looking up into heaven? This same Jesus , who was taken up from you into heaven, will come in the same way as you saw him go into heaven* "At Pentecost, he began his heavenly ministry as the "Holy Spirit," which enables him to act until the end of the world, at the same time, in the spirit of each of his elect scattered throughout the earth. It is then that his name prophesied in Isa.7:14, 8:8 and Matt.1:23, " *Emmanuel* " which means, "God with us", takes on, even more, its true meaning.

The details provided in this document constitute rewards that Jesus gives to his chosen ones as a sign of appreciation for their demonstration of faith. This is how the date of his death allows us to know and share with him the date of his final glorious return, which he has programmed for the first day of spring in the year 2030; that is, 2000 years after the spring of his crucifixion on April 3, 30.

Holiness and sanctification

Holiness and sanctification are inseparable and conditions of the salvation offered by God in Jesus Christ. Paul reminds us of this in Hebrews 12:14: “ *Follow peace with all people, and holiness, without which no one will see the Lord .*”

This divine concept of " **sanctification** " must be perfectly understood because it concerns "all that belongs to God" and like all owners, he does not allow himself to be dispossessed without consequences for those who dare to do so. Now, it is useless to inventory and establish the list of things that belong to him; Creator of life and all that it contains, everything belongs to him. He therefore has the right of life and death over all his living creatures. However, leaving to all, the right to live with him or to die without him, his elect join him by a free and voluntary choice to belong to him eternally. This reconciliation with him makes his elect his property. Those whom he welcomes and recognizes enter into his concept of **sanctification** which already concerned all the laws to which life on earth is subject. Sanctification therefore consists of agreeing to submit to the physical and moral laws established, and therefore approved, by God. It is in this double capacity that the Sabbath and the Ten Commandments concretely express this divine sanctification, the transgression of which will require the death of the Messiah Jesus.

This concept of sanctification is so fundamental that God saw fit to define it from the beginning of the Bible in Gen. 2:3, by sanctifying the seventh day. It is therefore not surprising that this number seven becomes his "royal seal" throughout the Bible and more particularly in Rev. 7:2: " *And I saw another angel ascending from the east , having **the seal of the living God** . And he cried with a loud voice to the four angels to whom it was given to hurt the earth and the sea, and said : "* Those who have ears to hear the suggestion of the subtle Spirit of God will have noticed that this " **seal of the living God** " is cited in this chapter "7" of Revelation.

On this Passover and Sabbath of April 3, 2021, the anniversary of the death of our Savior Jesus Christ, the Spirit of God directed my thoughts to the Hebrew sanctuary of Moses and the Temple built by King Solomon in Jerusalem. I noted a detail there that strongly confirms the interpretation I have given of this sanctuary; namely, a prophetic role in the great saving project prepared for the elect redeemed by God.

Since 1948, still carrying the divine curse due to their refusal to recognize Jesus Christ as the "Messiah" sent by God, the Jews have regained their national land. Since then, one idea, one thought has obsessed them: to rebuild the Temple of Jerusalem. Alas for them, this will never happen, because God has a good reason to prevent it; his role was completed by the death and resurrection of Jesus Christ. The holiness of the temple found its complete fulfillment in the soul of the "Messiah," in his flesh and spirit, perfect and without any stain. Jesus revealed

this lesson by saying in John 2:14, speaking of his body: " *Destroy this temple, and in three days I will raise it up .* "

The end of the Temple's usefulness was confirmed by God in several ways. First, he had it destroyed in 70 AD by the Roman troops of Titus, in accordance with the announcement prophesied in Daniel 9:26. Then, having driven out the Jews, he handed over the Temple site to the religion of Islam, which built two mosques there: the oldest, "Al-Aqsa," and the Dome of the Rock. Israel therefore has neither the possibility nor the authorization from God to rebuild its Temple. Because this reconstruction would distort its prophesied plan of salvation.

The validity of the temple in Jerusalem was engraved in the form of its construction. But to see this more clearly, we must first examine the revealed details of this religious building, bearer of holiness. Let us note that the temple was to be built by King David, who expressed the desire for it and had chosen Jerusalem to host it; God agreed. To do this, he had embellished and fortified this ancient city called "Jebus" in the time of Abraham. Thus, between David and "the son of David," the "Messiah," a "thousand years" passed. But God did not allow him to do so, and he made known to him the reason: he had become a man of blood by having his faithful servant "Uriah the Hittite" killed in order to take his wife, "Bathsheba," who later became the mother of King Solomon. Thus David bore the price of his fault, punished by the death of his first son, born of Bathsheba, then, having made without God's order the census of his people, he was punished and God offered him to choose his punishment between three choices. According to 2 Sam.24:15, he chose the mortality of the epidemic plague which in three days caused 70,000 victims to die.

In 1 Kings 6, we find a description of the temple built by Solomon. He calls it "the house of Yahweh." This term "house" suggests a place of family gathering. The built house prophesies the family of the redeeming creator God. It consists of two contiguous elements: the sanctuary and the temple.

On earth, religious rites are performed in the area authorized for humans. Solomon calls it the temple. Extending from the most holy place, which he calls the sanctuary, and from which it is separated only by a veil, the temple room is forty cubits long, or twice as large as the sanctuary. The temple thus covers two-thirds of the entire house.

Although built later in the time of Moses, the Jewish covenant is entirely placed under the aegis of the covenant concluded between God and Abraham at the beginning of the third millennium since Adam. The "Messiah will present himself to the Jewish people at the beginning of the fifth millennium, that is, 2000 years later. Now, the time given by God to the earth for his selection of elect is 6000 years. We thus find for time, the proportion $\frac{2}{3} + \frac{1}{3}$ of the house of YaHWéH. And in this comparison, the $\frac{2}{3}$ of the covenant of Abraham correspond to the $\frac{2}{3}$ of the house of YaHWéH which ends on the separating veil. This veil plays a principal role since it marks the passage from the terrestrial to the celestial; this knowing that this change marks the completion of the prophetic role of the terrestrial temple. These notions give to the separating veil the meaning of the sin which separates the perfect celestial God from the imperfect and sinful

terrestrial man since Adam and Eve. The separating veil has a dual character, for it must conform to the heavenly perfection and earthly imperfection of the two joined pieces. It is then that the role of the Messiah appears because he perfectly embodies this characteristic. In his divine perfection, Jesus Christ became sin by carrying those of his elect in their place to atone for them and pay the mortal price.

This analysis leads us to see in the sanctuary the image of a prophetic succession of the great spiritual phases marked every 2000 years: 1st ^{sacrifice} offered by Adam – Sacrifice offered by Abraham at Mount Moriah, future Golgotha – Sacrifice of Christ at the foot of Mount Golgotha – Sacrifice of the last elect prevented by the glorious return of the savior Jesus Christ in Michael.

For God, for whom according to 2 Peter 3:8, "*one day is like a thousand years, and a thousand years like one day*" (see also Psalm 90:4), the earthly program is built on the image of the week in a succession of: 2 days + 2 days + 2 days. And behind this succession opens an eternal "*seventh day*."

The contents of the two rooms of the holy house are extremely revealing.

The sanctuary or most holy place

The two cherubs with outstretched wings

The sanctuary called the Most Holy Place measures 20 cubits in length by 20 cubits in width. It is a perfect square. And its height is also 20 cubits; which makes it a cube; the triplicate image of perfection ($= 3 : L = W = H$); this is like the description of the "*new Jerusalem which comes down out of heaven from God*" in Rev. 20. This Most Holy Place is forbidden by God to man under penalty of death. The reason is simple and logical; this place can only accommodate God because it symbolizes heaven and images the celestial character of God. In his thought is his plan of salvation in which all the symbolic elements which are installed in this sanctuary play their role. Reality is in God in the celestial dimension, and on earth, he gives by symbols the illustration of this reality. I thus come to the subject of this specific discovery of this Passover 2021. We read in 1 Kings 6:23 to 27: "*He made in the sanctuary two cherubim of wild olive wood, ten cubits high. Each of the two wings of one of the cherubim was five cubits, so that from the tip of one of its wings to the tip of the other was ten cubits. The second cherub also was ten cubits. The measure and shape were the same for both cherubim. The height of each of the two cherubim was ten cubits. Solomon placed the cherubim in the middle of the house, inside. Their wings were spread out: the wing of the first reached to one of the walls, and the wing of the second reached to the other wall; and their other wings met at the ends in the middle of the house.*"

These cherubim did not exist in the tabernacle of Moses, but by placing them in the temple of Solomon, God clarifies the meaning of this most holy place. In the sense of its width, the room is crossed by the two pairs of wings of the two cherubim, thus giving it a celestial standard, effectively inaccessible to the human being who lives only on earth. I take this opportunity here to denounce and reestablish a truth concerning these cherubim to whom, in a mystical pagan delirium, painters as famous as "Michelangelo" gave the appearance of winged

babies playing instruments or shooting arrows from a bow. There are no babies in heaven. And for God, according to Psa.51:5 or 7: " *Behold, I was brought forth in iniquity, and in sin did my mother conceive me* ," and Rom.3:23: " *For all have sinned and fall short of the glory of God* ," there is no such thing as an innocent or pure baby, because since Adam, man is born a sinner by inheritance. The heavenly angels were all created in the state of young men, as was Adam on earth. They do not age and remain perpetually the same. Old age is a uniquely earthly characteristic, a consequence of sin and death, its final wages, according to Rom.6:23.

The Ark of the Holy Covenant

1 Kings 8:9: " *There was nothing in the ark except the two tablets of stone* , which Moses put there at Horeb, when the LORD made a covenant with the children of Israel, when they came out of the land of Egypt ."

In the sanctuary or most holy place are two enormous cherubim with outstretched wings, symbols of the active heavenly character, but also and above all, **the Ark of the Covenant**, which is placed **in the center** of the room between the two large cherubim. For it is to shelter it that the house is built. In the order in which God presents to Moses the religious things that he will have to carry out, the first is the Ark of the Covenant. But this container is less precious than its contents: the two tablets of stone on which God engraved with his finger his ultra-holy law of the Ten Commandments. It is the reflection of his thought, his standard, his unchangeable character. In a separate study (2018-2030, the ultimate Adventist expectation), I have already demonstrated its prophetic character for the Christian era. In the sanctuary, we read the secret thought of God. We find there the elements that favor and make communion with him possible. Suffice it to say that the sinner who remains a willful transgressor of His Ten Commandments is deceiving himself if he believes he can claim salvation. The relationship rests solely on faith placed in the symbolized realities found in this Most Holy Place. In Ten Commandments, God summarizes His prescribed standard of life for human beings formed in His image; which means that God Himself honors and puts His commandments into practice. The life given to man rests on the observance of these commandments. And their transgression gives rise to sin punished by the death of the guilty party. And since Adam and Eve, disobedience has placed all of humanity under this mortal condition. Death has thus fallen upon humans like a disease with no cure.

The Mercy Seat

In the sanctuary, above the mercy seat, a symbolic image of the altar on which the Lamb of God will be sacrificed, two other smaller angels look down on the altar and their wings meet in the middle. In this image, God shows the interest that the faithful angels give to the plan of salvation which is based on the atoning death of Jesus Christ. For, Jesus, came down from heaven to take on the appearance of a human baby. The one who gave his life on the cross of Golgotha was first their heavenly friend "Michael", leader of the angels and visible

heavenly expression of the God the Creator Spirit and the angels rightly call themselves "*fellow servants*" of his elect.

In the Most Holy Place, the ark covered by the mercy seat is placed under the wings of the two greater and lesser cherubim. In this image, we find the illustration of this verse from Mal. 4:2: "*But for you who fear my name, **the Sun of righteousness will arise with healing in his wings**; you will go out and leap like calves from the stall.*" The mercy seat, a symbol prefiguring the cross on which Jesus was crucified, will indeed bring healing from the deadly disease of sin. Jesus died to deliver from sin and he rose again to deliver his elect from the wicked hands of unrepentant and rebellious sinners. Transgression of the law contained in the ark brought death to all earthly human creatures. And for the elect selected by God in Christ, for them alone, the mercy seat placed above the ark containing the transgressed law has brought about the triumph of eternal life into which they will enter at the hour of the first resurrection; that of the saints redeemed by the blood shed by Jesus Christ on this mercy seat. Their healing from death will then be complete. According to Mal. 4:2, the cherubim are the image of the heavenly Spirit God that Rev. 4 designates by the symbol of the "*four living creatures*." For the healing attached to the mercy seat is indeed placed under the two central wings of the two large cherubim.

Just as in the annual Hebrew rite of the "Day of Atonement," the animal blood of the goat was sprinkled on the front and on the mercy seat, toward the East, it was necessary that the blood of Jesus Christ also actually flow onto this same mercy seat. To this end, God did not call upon the service of a human priest. He had foreseen and organized everything in advance, by having the ark and the holy things transported, in the time of the prophet Jeremiah, from the Most Holy Place and the Holy Place into a cave located underground at the foot of Mount Golgotha, under a rocky floor, six meters deep, just below the 50 cm cubic cavity, dug on the surface in the rock, in which the Roman soldiers erected the cross on which Jesus was crucified. Through a long and deep fault created by the earthquake mentioned in the Bible, his blood literally flowed onto the left side of the mercy seat, that is, onto the right side of the crucified Christ. So, it is not without reason that Matt.27:51 testifies to these things: "*And behold, the veil of the temple was rent in two from the top to the bottom, and the earth did quake, and **the rocks were split**, ...*". In 1982, a scientific examination revealed that the dried blood collected by Ron Wyatt was abnormally composed of 23 X chromosomes and a single Y chromosome. The divine creator wanted to leave behind him, a proof of his divine nature which is added to his holy shroud on which the image of his face and his body appear in negative. Thus, the transgressed law contained in the ark obtained its complete reparation by receiving on its altar the truly pure blood of our Savior Jesus Christ from all sin. For in revealing these things to Ron Wyatt, God did not seek to satisfy human curiosity, but he wanted to reinforce the doctrine of the sanctification of his divinity in Jesus Christ. Because having blood different from other humans, it gives a reason to believe in his perfect and pure nature, exempt from all forms of sin. He thus confirms that he came to incarnate a new or "*last Adam*" as Paul says in 1 Cor. 15:45, for although seen, heard and put to death in a body of flesh

similar to ours, he was without any genetic link with the human species. Such attention to detail in the accomplishment of his saving plan reveals the importance that God gives to the symbols of his teaching. And we understand better why Moses was punished for having distorted this divine saving plan by having struck the rock of Horeb twice. The second time, according to the order given by God, he was only to speak to it to obtain water.

The rod of Moses, the manna, the scroll of Moses

Num.17:10: "Then *YaHWéH* said to Moses: *Bring back Aaron's rod before the testimony* , to be kept as a sign for the children of disobedience, that you may cause their murmurings to cease from before me, so that they do not die ."

Exo.16:33-34: " And Moses said to Aaron, Take a pot, and put an omer full of manna therein, and lay it up **before** *YaHweh*, to be kept for your generations. As *YaHweh* had commanded Moses, so Aaron laid it up **before the testimony** , to be kept ."

Deut. 31:26: " Take this book of the law, and put it **beside the ark** of the covenant of *YaHWéH*, your God, and it will be there as a witness against you ."

Based on these verses, let us forgive the apostle Paul for his error in placing these elements in the ark and not beside or in front of it, in Heb. 9:3-4: " *Behind the second veil was the part of the tabernacle called the Holy of Holies , ~~containing the golden altar of incense~~, and the ark of the covenant overlaid all over with gold. And before the ark was ~~a~~ golden pot containing the manna, Aaron's rod which budded, and the tablets of the covenant .*" Likewise, the altar of incense was not in the sanctuary but on the temple side before the veil. But the elements placed beside the ark were there to testify to the miracles performed by God for his Hebrew people who had become Israel, a free and responsible nation.

Beside the ark, the rod of Moses and Aaron demands trust in the true prophets of God. According to Deu.8:3, the manna reminds the elect before Jesus that " *man shall not live by bread and water alone, but by every word that proceeds from the mouth of YaHWéH .*" And this word is also represented in the form of the scroll written by Moses, under the dictation of God. Above the ark , the altar of the mercy seat teaches that without faith in the voluntary sacrifice of the life of Jesus Christ, the link with God is impossible. This set of things constitutes the theological basis of the new covenant enacted on the human blood shed by Jesus Christ. And very logically, the day when, in him, God's plan was achieved and accomplished, the role of the symbols and the feast of "Yom Kippur" or "Day of Atonement" which prophesied it became obsolete and useless. Before reality, the shadows fade. Therefore, the temple, in which the prophetic rites were practiced, was to disappear and never appear again. As Jesus taught, the worshipper of God must worship him " *in spirit and in truth*," having " *free access* " to his heavenly Spirit through the mediation of Jesus Christ. And this worship is not attached to any earthly place, neither in Samaria, nor in Jerusalem, and still less in Rome, Santiago de Compostela, Lourdes, or Mecca.

Although not tied to an earthly place, faith is demonstrated by works that God has prepared in advance for His elect while they live on earth. The

symbolism of the sanctuary ceased at the beginning of the fifth millennium after 4,000 years of sinful time. And if God's plan had been built over 4,000 years, the elect would have entered into God's rest prophesied by the weekly Sabbath. But this was not the case, for since Zechariah, God prophesies two covenants. He elaborates on the second, saying in Zec. 2:11: " *Many nations will join themselves to Yahweh in that day and will be my people; and I will dwell in your midst, and you will know that Yahweh of hosts has sent me to you.*" » The two covenants are represented by " *two olive trees* " in Zec. 4:11 to 14: " *I answered and said to him, What are these two olive trees on the right side of the candlestick and on the left side thereof? **I answered a second time**, and said to him, What are the two olive branches which are by the two golden pipes from which the gold flows? He answered me, Do you not know what they mean? I said, **No, my lord**. And he said, These are the two anointed ones who stand before the Lord of all the earth ."* Reading these verses makes me discover a sublime subtlety of the creator God, the Holy Spirit, inspirer of the biblical word. Zechariah is obliged to ask **twice** what the " *two olive trees* " mean for God to answer him. This is because the project of the divine covenant will experience **two** successive phases but the second phase is taught by the lessons of the first. They are two, but in reality they are only one, because the second is only the culmination of the first. Indeed, what is the old covenant worth without the atoning death of the Messiah Jesus? Nothing, not even the tail of a pear, as the monk Martin Luther would have said. And this is the cause of the tragedy that still affects national Jews today. In these verses God also prophesies their rejection of the new covenant by the answer that Zechariah gives to the question " *Do you not know what these mean? I say: **No, my lord**.*" For indeed, the national Jews will ignore this meaning until the moment of the last test preceding the return of Jesus Christ when they will convert or confirm their rejection at the cost of their existence.

Clearly, the Christian conversion of pagan peoples has proven that the divine plan has indeed been accomplished in the person of Jesus Christ, and this is the only sign that God still offers to national Jews to remain in his holy covenant. Thus confirmed, this second or new covenant was to extend over the last third of the 6,000 years of the time of earthly sin. And it is only by his final glorious return that Jesus Christ will mark the time of the completion of the second covenant; for until this return, the teaching prophesied by the symbols remains useful for understanding the overall plan prepared by God, since we owe him the knowledge of the time of his glorious return: the beginning of spring 2030. Thus, in 1844, by giving the Sabbath to his chosen elect, God relies on the lessons inscribed in the symbolism of the Hebrew sanctuary and the temple of Solomon. He denounces the sin of the Catholic Sunday inherited from the Emperor Constantine since March 7, 321, suggesting the need for a new "purification of the sanctuary" which was truly accomplished once and for all in Jesus Christ crucified and resurrected. God in fact waited until the year 1844 to denounce more clearly his condemnation of "Roman Sunday." For its adoption placed the originally pure Christian faith under the curse of sin which breaks the relationship with God in accordance with the announcement given in Dan. 8:12.

Sanctification therefore necessarily implies respect for the holy Sabbath, itself sanctified by God from the end of the first week of his creation of the earthly system. All the more so since it prophesies the entry of the elect into the rest obtained by the victory of Jesus and is present in the fourth of the ten commandments of God contained in the ark of the testimony in the most holy place, the sanctuary, symbol of the Spirit of the heavenly God thrice holy, holy in the perfection of his three successive roles of Father, Son and Holy Spirit. All the things found there are dear to the heart of God and must be just as dear to the thoughts and hearts of his elect, his children, people of his "household". The selection of the authentic holiness of the elect is thus established and identified.

Unlike the law of Moses, which undergoes adaptations to the advancement of God's plan, what is engraved on stones takes on a perpetual value until the end of the world. And this is the case with his ten commandments, none of which can be modified, much less removed, as papal Rome dared to do with the second of these ten commandments. The diabolical intention to deceive candidates for eternity appears in the addition of a commandment in order to maintain the number of ten. But the divine prohibition against prostrating oneself before creatures, carved images, or representations has indeed been removed. We can regret this type of thing, but it nevertheless allows us to unmask false faith. Those who do not seek to understand and remain superficial logically suffer the consequences of their behavior; they ignore the modalities of their judgment until their condemnation by God.

The temple or holy place

Let us leave the celestial religious aspect seen from heaven to look at it from the perspective that religious holiness gives it on earth. We discover it in the elements placed in the "temple" part of the "house of Yahweh." In the tabernacle of Moses' time, this room was the tent of meeting. There are three of these elements, and they concern the table of showbread, the candlestick with seven conduits and seven lamps, and the altar of incense placed just in front of the veil in the middle of the room. Coming from outside, the table of bread is on the left, to the north, and the candlestick is on the right, to the south. These symbols are those of a reality that takes shape in the lives of the elect redeemed by the blood shed by Jesus Christ. They are perfectly complementary and inseparable.

The golden candlestick with seven lamps

Exo.26:35: “ *You shall set the table outside the veil, and the candlestick opposite the table, on the south side of the tabernacle; and you shall set the table on the north side .”*

In the temple, it is placed on the left, on the south side. The reading of the symbols is done in time, from south to north. The candlestick represents the Spirit and the light of God from the beginning of the old covenant. The holy covenant is already based on the sacrifice of *the paschal "lamb of God "* symbolized and preceded by lambs or young rams offered in sacrifice since Adam. In Rev. 5:6 the symbols of the candlestick are attached to it: “ *seven eyes which are the seven*

spirits of God sent out into all the earth " and "*seven horns "* which attribute to it the sanctification of power.

The lampstand is there to meet the elect's need for light. They obtain it in the name of Jesus Christ in whom is held the sanctification (= 7) of divine light. This sanctification is symbolized by the number "seven" present in biblical revelation since the creation of the seven-day week from the beginning. In Zechariah, the Spirit imputes "*seven eyes "* to the main stone on which Zerubbabel will rebuild Solomon's temple destroyed by the Babylonians. And he says of these "*seven eyes "*: "*These seven are the eyes of YaHWéH, which run to and fro throughout the whole earth. "* In Rev. 5:6, this message is attributed to Jesus Christ, "*the Lamb of God "*: "*And I saw, in the midst of the throne and of the four living creatures and in the midst of the elders, a Lamb standing there as if slain. **It had seven horns and seven eyes, which are the seven Spirits of God sent out into all the earth .***" This verse emphatically affirms the sanctification of the divinity of the Messiah Jesus. The great Creator God sent himself to earth to accomplish his voluntary atoning sacrifice in Jesus. It is to the action of this divine Spirit that I owe the explanations presented in my works. Light is progressive and knowledge increases with time. We owe to him all our understanding of his prophetic words.

The altar of perfumes

By offering his physical body to death, in the perfect norm of his spirit and his whole soul, Jesus Christ brings before God a pleasant odor that the Hebrew rite symbolizes by perfumes. Christ is represented in these perfumes but also in the role of the officiant who offers them.

Just in front of the veil, and facing the Ark of the Testimony and its mercy seat, there is the altar of incense which confers on the officiant, the high priest, his role as intercessor for the faults committed by his elect alone. For Jesus did not take upon himself the sins of the whole world, but only those of his elect to whom he gives signs of his gratitude. On earth, the high priest has only a symbolic prophetic value, because the right of intercession belongs only to Christ the Savior. Intercession is his exclusive right and it has a "*perpetual "* character according to the order of Melchizedek as is further specified in Dan. 8:11-12: "*And he exalted himself even to the captain of the host, and took away from him the continual ~~sacrifice~~, and overthrew the place of his sanctuary. The host was given up with the continual ~~sacrifice~~—because of sin; the horn cast the truth to the ground, and prospered in his endeavors "*; and in Heb. 7:23. The crossed-out words "*~~sacrifice~~*" are not cited in the original Hebrew text. In this verse, God denounces the consequences of Roman papal domination. The Christian's direct relationship with Jesus is diverted to the benefit of the papal leader; God loses his servants who lose their souls. In his divine perfection, only God in Christ can legitimize his intercession, because he offers, as a ransom for those for whom he intercedes, his voluntary compassionate sacrifice which bears a sweet odor to the God judge Love and Justice whom he represents at the same time. His intercession is not automatic, he exercises it or not, according to whether the supplicant deserves it or not. The intercession of Jesus Christ is motivated by his

compassion for the natural fleshly weaknesses of his elect, but no one can deceive him, he judges and fights with justice and righteousness and recognizes his true worshippers and slaves; which are his true disciples. In the ritual, the perfumes symbolize the pleasant odor of Jesus, who can thus offer the prayers of his faithful saints with his personal fragrance pleasing to God. The principle is similar to the seasoning of a dish that is to be consumed. A prophetic image of the victorious Christ, the earthly High Priest becomes obsolete and must disappear, as well as the temple in which he practices his religious rites. The principle of intercession remains after this, because the prayers addressed to God by the saints are presented in the name and by the merits of Jesus Christ, heavenly intercessor and God in fullness at the same time.

The Table of Showbread

In the temple, it is placed on the right, on the north side. The showbread represents the spiritual food that constitutes the life of Jesus Christ, a true heavenly manna given to the elect. There are twelve loaves, just as there are twelve tribes in the divine and human covenant accomplished in Jesus Christ, fully God (= 7) and fully Man (= 5); the number twelve being the number of this covenant between God and man, Jesus Christ is its application and perfect model. It is on him that God builds his covenants on the 12 patriarchs, the 12 apostles of Jesus, the 12 tribes sealed in Rev. 7. In the reading of its orientation to the north of the "temple", this table is on the side of the new covenant and on the side of the great Cherub placed on the left in the sanctuary.

The forecourt

The altar of sacrifices

In Revelation 11:2, the Spirit assigns a special fate to the " court " of the sanctuary: *" But the outer court of the temple, leave it alone outside, and do not measure it; for it has been given to the nations, and the holy city they will trample under foot forty-two months ."* The " courtyard " designates the outer courtyard located before the entrance to the holy place or covered temple. We find there elements of the religious ritual which concern the physical aspect of beings. First, there is the altar of sacrifices on which the sacrificed animals are burned. Since the coming of Jesus Christ who came to accomplish the perfect sacrifice, this ritual has become obsolete and has ended in accordance with the prophecy of Dan. 9:27: *" He will make a firm covenant with many for one week, and for half the week **he will cause sacrifice and oblation to cease** ; the desolator will commit the most abominable things, until destruction and that which has been determined come upon the desolator ."* In Heb. 10:6 to 9, the thing is confirmed: *" **You have not taken pleasure in burnt offerings and sacrifices for sin** . Then I said, "Lo, I come (*In the scroll of the book it is written about me*) To do your will, O God."* After having said first, *"**Sacrifices and offerings, Burnt offerings and sacrifices for sin** (which are offered according to the law), you did not desire nor take pleasure in them,"* he then says, *"Lo, I come to do your will."* Thus he abolishes the first thing to establish the second. By which will we have been sanctified through the offering of the body of Jesus Christ once for all ." It seems that Paul,

the presumed author of this epistle addressed to the "Hebrews," wrote it under the dictation of Jesus Christ; which justifies its immense light and its incomparable precision. Indeed, only Jesus Christ himself could have said to him: "(In the scroll of the book it is written about me) ." But verse 8 of the text of Psalm 40 says: " *with the scroll of the book written for me* ." This modification can therefore be justified by this personal action of Christ with Paul, who remained isolated for three years in Arabia, prepared and instructed directly by the Spirit. And I remind you, this was already the case with the scroll written by Moses who wrote it under the dictation of God.

The sea, a basin of ablutions

The second element of the courtyard is the basin of ablutions, a prefiguration of the baptismal ritual. God gives it the name "sea." In human experience, the sea is synonymous with "death." It engulfed the antediluvians with its flood and caused the death by drowning of all of Pharaoh's cavalry pursuing Moses and his Hebrew people. In baptism, which must be fully immersed, the old sinful man is supposed to die in order to emerge from the water as a new creature, redeemed and regenerated by Jesus Christ, who imputes his perfect righteousness to him. But this is only a theoretical principle, the application of which will depend on the nature of the candidate who presents himself. Does he come, like Jesus, to baptism to do God's will? The answer is individual, and Jesus imputes or does not impute his righteousness, depending on the case. What is certain is that whoever wants to do his will will respect with joy and gratitude the holy divine law, the transgression of which constitutes sin. If he must die in the water of baptism, there is no question of his being reborn in the service of Christ, except accidentally because of the fleshly weakness of the human being.

Thus, washed from his sins and clothed with the imputed righteousness of Jesus Christ, like the priest of the old covenant, the Christian elect can enter the holy place or temple to serve God in Jesus Christ. The path of true divine religion is thus revealed by this pictorial construction because these are only symbols, the reality will appear in the works that the justified elect will bring before men, angels, and the creator God.

God's plan prophesied in images

In his plan, God removed the sin of the elect through the blood of Jesus Christ brought to the mercy seat of the sanctuary or most holy place. Granted permission for exceptional excavations at the site of Mount Golgotha in Jerusalem until 1982, Adventist archaeologist Ron Wyatt revealed that the blood of Jesus actually flowed on the left side of the mercy seat located in an underground cave six meters below the cross of Christ's crucifixion; this took place at the foot of Mount Golgotha. In the priestly rite, the priest placed in the holy place faces the mercy seat and the heavenly things installed in the most holy place, the sanctuary. As a result, what is to the left of man is to the right of God. Similarly, Hebrew writing is done from the right to the left of man, taking the North-South direction, therefore, from the left to the right of God. Thus, the plan of the two covenants is written in the reading of this most holy place, from the right of man to his left;

that is, the opposite for God. The Jews of the old covenant served God under the symbolic image of the cherub located in the sanctuary on their right. During their covenant, the blood of the goat killed on the "Day of Atonement" was brought by sprinkling on the front and on the mercy seat. The sprinkling was done seven times with his finger by the high priest in the direction of the East. It is true that the old covenant was the eastern phase of his saving plan. The sinners to be forgiven were themselves in the East, in Jerusalem. The day Jesus shed his blood, it fell on this same mercy seat, and the new covenant enacted on his blood and his righteousness began under the sign of the second cherub located on the left, on the south side. Thus, seen by God, this progression was made from his left to his "right", the side of his blessing, as it is written in Psalms 110:1: "*Of David. A Psalm. YaHweh's word to my Lord: Sit you at my right hand, until I make your enemies your footstool.*" And confirming Heb.7:17, verses 4 to 7 specify: "*Yahweh has sworn, and he will not repent: You are a priest forever, like Melchizedek. The Lord, at your right hand, crushes kings in the day of his anger. He exercises justice among the nations: everything is full of corpses; he crushes heads throughout the land. He drinks from the torrent while he marches: therefore he lifts up his head.*" Thus, the gentle but just Jesus Christ makes mockers and rebels pay the price for their contempt for the sublime testimony of his compassionate love for his redeemed elect.

So that when entering the court or temple, the Hebrews would present their backs to the "rising sun" worshipped throughout history by pagans in various places on earth, God wanted the sanctuary to be built, along its length, on an East-West axis. In its width, the right wall of the Most Holy Place was therefore located to the "North" and the left wall was on the "South" side.

In Matthew 23:37, Jesus gave himself the image of a "*hen sheltering her chicks under her wings*": "*Jerusalem, Jerusalem, you who kill the prophets and stone those sent to you, how often I would have gathered your children together, as a hen gathers her chickens under her wings, and you would not!*" This is what the outstretched wings of the two cherubim teach for each of the two successive covenants. According to Exodus 19:4, God compares himself to an "*eagle*": "*You have seen what I did to Egypt, and how I bore you on eagles' wings and brought you to myself.*" In Rev. 12:14, he specifies "*great eagle*": "*And to the woman were given two wings of a great eagle, that she might fly into the wilderness, to her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.*" These images illustrate the same reality: God protects those he loves because they love him, in the two successive covenants, before and after Jesus Christ.

Finally, symbolically, the Hebrew temple represented the body of Christ, that of the chosen one and collectively, the Bride of Christ, his Chosen One, the assembly of the elect. For all these reasons, God established sanitary dietary rules so that these various forms of the temple would be sanctified and respected; 1 Cor. 6:19: "*Do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own?*"

Gold, nothing but gold

The importance of this criterion must also be emphasized: all the furniture and utensils, the cherubim and the interior walls themselves are made of gold or covered with beaten gold. The characteristic of gold is its unalterable character; this is the only value that God gives it. It is not surprising that he made gold the symbol of perfect faith, the unique and perfect model of which was Jesus Christ. The interior of the temple and the sanctuary image the interior aspect of the spirit of Jesus Christ inhabited by sanctification, the purity of the Holy Spirit of God; his character was unalterable and this was the cause of his victory over sin and death. The example given by Jesus is presented by God as the model to be imitated by all his elect; it is his requirement, the only condition for becoming individually and collectively compatible with eternal heavenly life, the wages and reward of the victors. The values that were his must become ours, we must resemble him like clones, as it is written in 1 John 2:6: " *He who says he abides in him ought himself also to walk just as he walked .*" The meaning of gold is given to us in 1 Peter 1:7: " *that the trial of your faith, being more precious than gold that perishes, though it is tested by fire, may be found to praise and glory and honor at the revelation of Jesus Christ .*" God tests the faith of his elect. Although unalterable, gold can contain traces of impure materials, and to rid it of these, it must be heated and melted. The dross or impurities then rise to its surface and can be removed. This is the image of the redeemed disciples' experience of earthly life, during which Christ tears away evil and purifies them, subjecting them to various tests. And it is only on the condition of their victory in the trial that, at the end of their life, their eternal fate is decided by the great Judge Jesus Christ. This victory can only be obtained through his support and help, as he declared in John 15:5-6 and 10 to 14: " *I am the vine, you are the branches. He who abides in me and I in him bears much fruit, for without me you can do nothing. If anyone does not abide in me, he is thrown out like a branch and withers; then the branches are gathered and thrown into the fire and burned .*" Obedience to the divine commandments is required: " *If you keep my commandments, you will abide in my love, just as I have kept my Father's commandments and abide in his love.* " Dying for his friends becomes the perfect climax of the standard of his sublimated love: " *This is my commandment: Love one another, as I have loved you. Greater love has no one than this, that a man lay down his life for his friends .*" But this recognition by Jesus is conditional: " ***You are my friends, if you do what I command you .***"

For its part, the seven-lamp candlestick was made of solid gold. It could then only symbolize the perfection of Jesus Christ. The gold then found in the churches of Roman Catholicism is the image of the claim of its false faith. This is why, in contrast, Protestant temples were stripped of all ornaments, humble and austere. In the symbolism of the sanctuary and the temple, the presence of gold proves that the sanctuary can only represent the divine Jesus Christ. But by extension, it is written that he is the Head, the head of the Church which is his body in Eph. 5:23-24: " *For the husband is the head of the wife, as Christ is the head of the church, which is his body, of which he is the Savior. Now just as the church submits to Christ, so also wives should submit to their husbands in everything.* " But then the Spirit clarifies: " *Husbands, love your wives, just as*

*Christ also loved the church and gave himself up for it, that he might sanctify it, having cleansed it with the washing of water by the word , so that he might present it to himself in glory, not having spot or wrinkle or any such thing, but that it should be holy and without blemish ". This, then, is clearly expressed, what the true Christian religion consists of. Its standard is not merely theoretical, but a practice implemented in all its reality. Agreement with the standard of His revealed " word " is required; this implies respect for the commandments and ordinances of God and knowledge of the mysteries revealed in His prophecies in the Bible. This criterion, " *blameless* or *blameless* " of the elect, is recalled and confirmed in Rev. 14:5 where it is imputed to the "Adventist" saints of the true final return of Christ. They are designated by the symbol of the " 144,000 " sealed with the " seal of God " in Rev. 7. Their experience is that of the entire sanctification . This study shows that the tabernacle, the sanctuary, the temple, and all their symbols prophesied God's great saving plan. They found their purpose and fulfillment in the manifestation of the earthly ministry of Jesus Christ revealed to human beings. Thus, the relationship that the elect have with Him is prophetic in nature and character; ignorant man relies on the all-knowing Creator God; who builds his future and reveals it to him.*

The study of the temple built by King Solomon has just shown us that we must not confuse the "temple" part accessible to men with the "sanctuary" reserved exclusively for the heavenly God. As a result of this, the word "sanctuary" used in place of the word "holiness" in Dan.8:14 loses this time all legitimacy , because it concerns a heavenly place where no purification is necessary in 1843. And on the contrary, the word "holiness" concerns the saints who must break with the practice of sin on earth to be sanctified, that is, selected for election by God.

At the death of Jesus Christ, the veil that separated the "temple" from the "sanctuary" was torn by God, but only the prayers of the saints would gain spiritual access to the heavenly sanctuary where Jesus would intercede for them. The temple part was to continue its role as the gathering house of the elect on earth. The same thing happened in 1843, the principle was renewed. The "temple" of the saints remained on earth, and in the "sanctuary," which was uniquely heavenly, Christ's intercession officially resumed on behalf of only the selected Adventist elect. There is therefore no longer a "sanctuary" on earth in the new covenant, where its symbol disappears. There remains only the spiritual "temple" of the redeemed elect.

The only defilements that required cleansing were the sins of men on earth, for none of their sins came to defile heaven. Only the presence of the devil and his rebellious demons could do this, and therefore, victorious, in Michael, Jesus Christ cast them out of heaven and cast them down to the earth of sin where they must remain until their death.

There is one thing left to understand after discussing the symbolism of holiness. As holy as these symbols are, they are only material things. True holiness is in the living, which is why Jesus Christ was more than the temple, which itself existed solely to house the law of God, an image of his character and his justice offended by the earthly sinner. It was solely to serve as a support for

the teaching of his elect that God had these things accomplished by Moses and his workers. It was in order to avoid idolatrous behavior that God authorized a man, his servant, Ron Wyatt, to find and touch the ark of his testimony in 1982. For the "*testimony of Jesus*," which "*is the spirit of prophecy*," is far superior and more useful to him since he came in person to reveal the meaning of the saving plan prepared for his chosen elect on earth. Ron Wyatt was allowed to film the Ten Commandments being taken out of the ark by angels, but he refused to keep the film. These facts prove that God foreknowledge of his refusal, but this choice protects us from the idolatry that such a recording could have produced in some of His more vulnerable elect. This reality has been revealed to us, so that we may keep it in the thoughts of our hearts as a sweet privilege given by our Loving God.

The Separations of Genesis

Now that the study of this book has revealed to us the secrets hidden in the prophecies of Daniel and Revelation, I must now introduce you to the prophecies revealed in the book of Genesis, a word that means "beginning."

Attention!!! The testimony that we are going to pick up in this study of the book of Genesis came directly from the mouth of God who dictated it to his servant Moses. Not believing this account constitutes the greatest outrage that can be made directly to God, an outrage that definitively closes the door of heaven because it reveals the total absence of "*faith, without which it is impossible to please God*," according to Hebrews 11:6.

In the prologue to his Apocalypse, Jesus strongly emphasized this expression: "*I am the Alpha and the Omega, the beginning and the end*," which he quotes again at the end of his Revelation in Rev. 22:13. We have already noted the prophetic character of the book of Genesis, particularly with regard to the seven-day week that prophesies seven thousand years. Here, I approach this book of Genesis from the perspective of the theme of "**separation**," which characterizes it particularly, as we shall see.

Genesis 1

The ^{1st} day

Genesis 1:1: "*In the beginning God created the heavens and the earth*."

As the word "*beginning*" indicates, the "*earth*" was indeed created by God as the center and basis of a new dimension, parallel to the forms of celestial life that preceded it. To use the image of a painter, it is for him to create and implement the realization of a new painting. But let us already note that, from their origin, "*the heavens and the earth*" are **separated**. The "*heavens*" designate the empty, dark and infinite interstellar cosmos; and the "*earth*" then appears in the form of a ball covered by water. The "*earth*" had no pre-existence to the week of creation since it is created at the beginning or "*commencement*" of the creation of this specific terrestrial dimension. It comes out of nothingness and takes form at the order of God to fulfill a role that has become necessary because of the freedom that is at the origin of the sin committed in heaven by his very first creature; The one Isaiah 14:12 calls "*the morning star*" and "*the son of the dawn*" has become Satan since his challenge to God's authority. He has since been the leader of the existing heavenly rebel camp and the earthly camp to come.

Gen. 1:2: "*The earth was without form and void, and darkness was over the face of the deep, and the Spirit of God was hovering over the face of the waters*."

Just as a painter begins by applying the base coat to the canvas, God presents the situation prevailing in the already created celestial life and the earthly life he will create. He thus designates by the word "*darkness*" everything that is not in his approval, which he will call "*light*" in absolute opposition. Let us note

the link that this verse establishes between the word " *darkness* ," always in the plural because its aspects are so multiple, and the word " *abyss* ," which designates the earth bearing no form of life. God used this symbol to designate his enemies: the "godless" revolutionaries and freethinkers in Rev. 11:7 and the rebels of papal Catholicism in Rev. 17:8. But, the rebellious Protestants joined them in 1843, passing in turn under the domination of Satan, " *the angel of the abyss* " of Rev. 9:11; who were joined by unfaithful Adventism in 1995.

In the image given in this verse, we see that " *darkness* " **separates** " *the Spirit of God* " from " *the waters* " which will prophesy in symbol, in Daniel and Revelation, masses of " *peoples, nations and languages* " under the symbols " *sea* " in Dan.7:2-3 and Rev.13:1, and under that of " *rivers* " in Rev.8:10, 9:14, 16:12, 17:1-15. The **separation** will soon be attributed to the original " *sin* " which will be committed by Eve and Adam. As in the image given, God rubs shoulders with the world of darkness attached to the rebellious angels who follow Satan in his choice to challenge God's authority.

Gen. 1:3: " And God said, Let there be light! " *And there was light* .

God sets his standard of " *good* " according to his own sovereign judgment. This option of " *good* " is attached to the word " *light* " because of its glorious aspect, visible to all and by all, because good does not engender the " *shame* " that leads man to hide in order to accomplish his wicked works. This "shame" will be felt by Adam after the sin according to Gen. 3, compared to Gen. 2:25.

Gen. 1:4: " *And God saw that the light was good; and God separated the light from the darkness .* "

This is **the first judgment** expressed by God. It reveals his choice of **good** , evoked by the word " *light* ," and his condemnation of **evil** , designated by the word " *darkness* . "

God reveals to us the purpose of his earthly creation and therefore the final result that his plan will achieve: the definitive **separation** of those who love his " *light* " from those who prefer " *darkness* ." " *Light and darkness* " are the two choices made possible by the principle of freedom that God wanted to give to all his heavenly and earthly creatures. These two opposing camps ultimately have two leaders: Jesus Christ for the " *light* " and Satan for the " *darkness* ." And these two opposing camps, like the two poles of the earth, will also have two different absolute ends; the elect will live eternally in the light of God according to Rev. 21:23; and destroyed by the return of Christ, the rebels will end up in a state of " *dust* " on the desolate earth which has become once again *the "abyss"* of Gen. 1:2. Resurrected for judgment, they will be definitively annihilated, being consumed in the "lake of fire" of the " *second death* " according to Rev. 20:15.

Gen. 1:5: " *And God called the light Day, and the darkness he called Night. And there was evening and there was morning, the first day .* "

This " *first day* " of Creation is dedicated to the definitive separation of the two camps formed by the choices of " *light and darkness* " that will confront each other on earth until the final victory of Jesus Christ and the renewal of earthly creation. The " *first day* " is thus " *marked* " by the authorization that God gives to the rebels to fight him during the "seven thousand" years prophesied by the entire

week. It is thus perfectly suited to become the sign , that is, the " *mark* " of the false divine worship found over the course of six millennia among the pagan peoples or infidel Jews, but particularly in the Christian era, since the adoption of the "day of the Unconquered Sun" as a weekly day of rest imposed by the imperial authority of Constantine I ' on March 7, 321. Thus, since this date, the current "Christian" Sunday has become the " *mark of the beast* " following the religious support given to it by the papal Roman Catholic faith from 538. Clearly, *the "alpha "* of Genesis had much to offer to the faithful servants of Jesus Christ of the " *omega* " time. And it is not over.

The ^{2nd} day

Gen. 1:6: “ *And God said, Let there be a firmament in the midst of the waters, and let it **separate** the waters from the waters .*”

Here again, it is a question of **separation** : " *the waters from the waters .*" The action prophesies the **separation** of God's creatures symbolized by the " *waters .*" This verse confirms the natural **separation** of celestial life from earthly life and in both, the **separation** of the "sons of God" from the "sons of the devil" called nevertheless to coexist together until the judgment marked by the death of Jesus Christ for the evil rebel angels, and until the return in glory of Jesus Christ for the Earthlings. This **separation** will justify the fact that man will be created a little inferior to the celestial angels since the celestial dimension will be inaccessible to him. The history of the earth will be that of a long sorting until its end. Sin has established disorder and God organizes this disorder by selective sorting.

Gen. 1:7: “ *And God made the firmament, and **divided** the waters which were under the firmament from the waters which were above the firmament. And it was so .*”

The image given **separates** the earthly life prophesied by the “ *waters which are beneath* ” from the heavenly life which is “ *above the expanse .*”

Gen. 1:8: “ *And God called the expanse Heaven: and there was evening and there was morning, the second day .*”

This sky, designates the atmospheric layer which, formed from the 2 gases (hydrogen and oxygen) which compose water, surrounds the entire surface of the earth and which is not naturally accessible to man. God links it to the presence of an invisible celestial life which is the case since the devil himself will receive the name of " *prince of the power of the air* " in Eph.2:2: " *... in which in time past you walked according to the course of this world, according to **the prince of the power of the air**, the spirit who now works in the sons of disobedience* "; attitude that he already had in the celestial world.

The ^{3rd} day

Gen. 1:9: “ *And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear. And it was so .*”

Until this moment, " *the waters* " covered the entire earth but they did not yet contain any form of marine animal life that would be created on the 5th^{day} . This precision will give all its authenticity to the action of the flood of Genesis 6 which will be able to spread the form of marine animal life on the submerged earth; which will justify the subsequent finding of marine fossils and shells there.

Gen. 1:10: " *God called the dry land Earth, and the gathering together of the waters he called Seas. And God saw that it was good .* "

This new **separation** is judged " *good* " by God because beyond the oceans and continents, he gives to these two terms " *sea and land* " the role of two symbols which will respectively designate the Catholic Christian Church and the Protestant Christian Church which emerged from the first under the name of Reformed Church. Their **separation** carried out between 1170 and 1843 is therefore judged " *good* " by God. And his encouragement for his faithful servants of the time of the Reformation was revealed in Rev. 2:18 to 29. In these verses, we find this important clarification of verses 24 and 25 which testify to an exceptional provisional situation: " *To you, as many as are in Thyatira, who do not have this doctrine, and who have not known the depths of Satan, as they call them, I say to you: **I put no other burden on you** ; only, what you have, hold on to it until I come .* " Once again, by this grouping, God brings order to the disorder created by rebellious angelic and human spirits. Let us note this other teaching, the " *earth* " will give its name to the entire planet because the " *dry* " is prepared to be the natural environment of the life of man for whom this creation is made by God. The marine surface being four times larger than the surface of the dry land, the planet could have taken the name " *sea* " better deserved but not justified in the divine plan. The words of this "saying": "birds of a feather flock together and birds of a feather flock together," are found in these groupings. Thus, between 1170 and 1843, faithful and peaceful Protestants were saved by the righteousness of Christ which was imputed to them exceptionally without obedience to the Sabbath rest of the true seventh day: Saturday. And it is the demand for this rest that makes the " *earth* " the symbol of a false Christian faith from 1843, according to Dan. 8:14. The proof of this divine judgment appears in Rev. 10:5 since Jesus places " *his feet* " on the " *sea and the land* " to crush them with his anger.

Gen. 1:11: " *And God said, Let the earth bring forth vegetation, plants yielding seed, and fruit trees yielding fruit according to their kinds in which their seed is in itself, upon the earth. And it was so .* "

The priority given by God to the dry land is confirmed: first, it receives the power to " **produce** " " *vegetation, plants yielding seed, fruit trees yielding fruit according to their kinds* "; all things produced first for the needs of man, and secondarily for the terrestrial and celestial animals that will surround him. These productions of the earth will be used by God as symbolic images to reveal his lessons to his servants. Man, like " *the tree* , " will bear fruit, good or bad.

Gen. 1:12: " *And the earth brought forth vegetation, plants yielding seed according to their kinds, and trees yielding fruit in which is their seed according to their kinds: and God saw that it was good.* "

On this third^{day} , no fault taints the work created by God, nature is perfect, that is, judged " *good* ." In perfect atmospheric and terrestrial purity, the earth

multiplies its productions. The fruits are intended for the beings who will live on the earth: men and animals who in turn will produce fruit according to their personality.

Gen. 1:13: “ *And there was evening and there was morning, the third day .*”

The 4th day

Gen. 1:14: “ *And God said, Let there be lights in the firmament of the heavens to **divide** the day from the night: and let them be for signs and seasons, and for days and years .*”

A new **separation** appears: " *day from night .*" Until this fourth day, daylight was not obtained by a celestial body. The separation of day and night already existed in a virtual form created by God. To make his creation independent of his presence, God will create on the fourth day celestial bodies that will allow men to establish calendars based on the position of these bodies in the interstellar cosmos. Thus will appear the signs of the Zodiac, astrology before its time but without the current divination attached to it, that is, astronomy.

Gen. 1:15: “ *And let them be for lights in the firmament of the heaven to give light upon the earth. And it was so .*”

The " *earth* " must be illuminated by " *day* " as by " *night* ", but the " *light* " of " *day* " must surpass that of " *night* " because it is the symbolic image of the God of truth, creator of all that lives. And the succession in the order " *night day* " prophesies his final victory against all his enemies who are also those of his beloved and blessed elect. This role of " *illuminating the earth* " will give these stars a symbolic meaning of the religious action teaching truths or lies presented in the name of the creator God.

Gen. 1:16: “ *And God made the two great lights: the greater light to rule the day, and the lesser light to rule the night: and the stars also .*”

Note this detail: by evoking " *the sun* " and " *the moon* ", " *the two great luminaries* ", God designates the sun by the expression " *the greatest* " while the eclipses prove it, the two solar and lunar disks appear to us under the same size, one covering the other reciprocally. But God who created it knows before man that its small appearance is due to its distance from the earth, the sun being 400 times bigger but 400 times further than the moon. By this precision he confirms and affirms his supreme title of creator God. Moreover, on the spiritual level, he reveals his incomparable "greatness" compared to the smallness of the moon , symbol of night and darkness. The application of these symbolic roles will concern Jesus Christ called " *light* " in John 1:9: " *This light was the true light, which, coming into the world, enlightens every man* ". Let us note that the ancient covenant of the carnal Jewish people, built on a lunar calendar, was placed under the sign of a "dark" era; this until the first and second coming of Christ. Just as the celebration of the "new moon festivals," the moment when the disappearing moon becomes invisible, prophesied the coming of the solar era of Christ, which Mal.

4:2 compares to a " *sun of righteousness* ": " *But for you who fear my name, **the Sun of righteousness** will arise with healing in his wings; you will go out and leap like calves from the stall ,...*". After the ancient Jewish covenant, " *the moon* " became the symbol of the false Christian faith, successively Catholic since 321 and 538, then Protestant since 1843, and... institutional Adventist since 1994.

The verse also evokes " *the stars* ." Their light is weak but they are so numerous that they nevertheless illuminate the sky of the earthly nights. " *The star* " thus becomes the symbol of the religious messengers who remain standing or who fall like the sign of the " *6th seal* " of Apo.6:13 in which the fall of the stars came to prophesy on November 13, 1833 to the elect, the massive fall of Protestantism for the year 1843. This fall concerned in parallel the messengers of Christ recipients of the message of " *Sardis* " to whom Jesus declares: " *you pass for being alive and you are dead* ." This fall is recalled in Apo.9:1: " *The fifth angel sounded his trumpet. And I saw **a star that had fallen from heaven to the earth** . The key to the bottomless pit was given to him .*" Before the fall of the Protestants, Rev. 8:10 and 11 evokes that of Catholicism definitively condemned by God: " *The third angel sounded his trumpet. **And there fell a great star from heaven, burning like a torch** , and it fell on a third of the rivers and on the fountains of waters.* " Verse 11 gives it the name " *Absinthe* ": " ***The name of that star is Absinthe** ; and a third of the waters were turned into **wormwood** , and many men died from the waters, because they were made bitter* ." This is confirmed in Rev. 12:4: " ***His tail swept away a third of the stars of heaven** and threw them to the earth. The dragon stood before the woman who was about to give birth, to devour her child when she had given birth .*" The religious messengers will then be victims of the executions of the French revolutionaries in Rev. 8:12: " *The fourth angel sounded his trumpet. And a third of the sun was smitten, and a third of the moon, **and a third of the stars, so that a third of them was darkened** , and the day did not shine for a third of its length, and the night likewise .*" The targets of the free-thinking revolutionaries hostile to all forms of religion are also, always partially (*a third*), " *the sun* " and the " *moon* ."

In Gen. 15:5, the " *stars* " symbolize the " *seed* " promised to Abraham: " *And he brought him forth, and said, Look now toward heaven, and count the stars, if thou be able to number them. And he said unto him, So shall thy seed be .*" Be careful! The message indicates a large number but says nothing about the quality of the faith of this multitude in whom God will find " *many called, but few chosen* " according to Matt. 22:14. The " *stars* " again symbolize the elect in Dan. 12 :3: " *And they that be wise shall shine as the brightness of the heavens: **and they that turn many to righteousness as the stars** for ever and ever .*"

Gen. 1:17: " *And God set them in the expanse of the heavens to give light upon the earth, "*

Here we see for a spiritual reason God's insistence on this role of the stars: " *to illuminate the earth .*"

Gen. 1:18: " *to rule over the day and over the night, and to **separate** the light from the darkness. And God saw that it was good .*"

Here God confirms the spiritual symbolic role of these stars by linking together " *day and light* " on the one hand, and " *night and darkness* " on the other.

Gen. 1:19: " *And there was evening and there was morning, the fourth day* ."

The earth can now benefit from the sun's light and heat to ensure its fertility and production of plant foods. But the sun's role will only become important after the sin committed by Eve and Adam. Until this tragic moment, life has relied on the miraculous power of God's creative power. Earthly life is organized by God for this time when sin will strike the earth with all its curse.

The 5th day

Gen. 1:20: " *And God said, Let the waters swarm with living creatures, and let birds fly above the earth in the open space of the heavens* ."

On this 5th day , God gives the " *waters* " the power to " *produce in abundance living animals* " so numerous and so varied that modern science has difficulty in counting them all. At the bottom of the abyss in total darkness, we discover an unknown form of life of tiny fluorescent animals that flash, blink and change light intensity and even color. Similarly, the expanse of the sky will receive the animation of the flight of " *birds* ." Here appears the symbol of " *wings* " which allow movement in the air to winged carnal animals. The symbol will be attached to the celestial spirits who do not need it because they are not subject to terrestrial and celestial physical laws. And in the winged species of the earth, God will attribute to himself the image of the " *eagle* " which rises the highest in altitude among all the species of birds and flying animals. The " *eagle* " also becomes the symbol of the empire, of King Nebuchadnezzar in Dan.7:4 and that of Napoleon Iⁱⁿ Rev.8:13: " *I looked, and I heard **an eagle flying in the midst of heaven** , saying with a loud voice, Woe, woe, woe to the inhabitants of the earth, because of the other voices of the trumpet of the three angels who are about to sound!* " The appearance of this imperial regime prophesied the three great " *woes* " which would strike the inhabitants of Western countries under the symbol of the last three " *trumpets* " of Rev. 9 and 11, from 1843, the date when the decree of Dan.8:14 came into force.

Apart from the " *eagle* ", the other " *birds of the sky* " will symbolize the celestial angels, the good and the bad.

Gen. 1:21: " *And God created the great sea creatures and every living creature that moves, which the waters brought forth abundantly, according to their kinds; and every winged bird according to its kinds. And God saw that it was good* ."

God prepares marine life for the condition of sin, the time when the " *bigger fish* " will make the smaller ones their food; this is the programmed destiny and the usefulness of their abundance in each species. The " *winged birds* " will not escape this principle because they too will kill each other for food. But before sin, no marine animal or bird harms another; life animates them all, and they coexist in perfect harmony. This is why God judges the situation " *good* ." The

marine " *animals* " and " *birds* " will play a symbolic role after sin. The deadly combats between the species will then give the " *sea* " the meaning of "death" that God gives it in the ritual of ablutions of the Hebrew priests. The vat used for this purpose will receive the name " *sea* " in memory of the crossing of the "Red Sea," both things being a prefiguration of Christian baptism. Thus, by giving it the name " *beast that rises up out of the sea* " in Rev. 13:1, God identifies the Roman Catholic religion and the monarchy that supports it as a congregation of "dead" people who kill and devour their neighbors like the fish of the " *sea* ." Likewise, eagles, hawks, and falcons will devour pigeons and doves, because of the sin of Eve and Adam and the far greater number of their human descendants until Christ's glorious return.

Gen. 1:22: “ *And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas; and let fowl multiply on the earth .*”

God's blessing is realized through multiplication, in this context of marine animals and birds, but also soon of human beings. The Church of Christ is also called to multiply the number of its followers, but here God's blessing is not enough, because God calls, but he does not force anyone to respond to his offer of salvation.

Gen. 1:23: “ *And there was evening and there was morning, the fifth day .*”

Let us note that marine life is created on the fifth day, thus **separated** from the creation of terrestrial life, because of its spiritual symbolism which concerns the first form of cursed and apostate Christianity; which will represent the Catholic religion of Rome since March 7, 321, date of the adoption of the false pagan day of rest, the first day and "day of the sun", later renamed: Sunday, that is, the Lord's day. This explanation is confirmed by the appearance of Roman Catholicism during the 5th ^{millennium} and that of Protestantism which appears during the 6th ^{millennium} .

The 6th day

Gen. 1:24: “ *And God said, Let the earth bring forth the living creature according to his kind: cattle, and creeping thing, and beast of the earth according to his kind: and it was so .*”

The 6th ^{day} is marked by the creation of terrestrial life which, in turn, after the sea, " **produces** living animals according to their kinds, of cattle, of creeping things, and of beasts of the earth, according to their kinds . " God sets in motion a process of reproduction of all these living creatures . They will spread across the land.

Gen. 1:25: “ *And God made the beasts of the earth according to their kinds, and cattle according to their kinds, and every thing that creepeth upon the earth according to its kinds: and God saw that it was good .*”

This verse confirms the action ordered in the previous one. Let us note this time that God is the creator and director of this terrestrial animal life produced on earth. As with those of the sea, terrestrial animals will live in harmony until the time of human sin. God finds this animal creation " *good* " in which symbolic roles are created and he will use them in his prophetic messages after the

establishment of sin. Among the reptiles, " *the serpent* " will play a principal role as a medium instigating sin used by the devil. After sin, the animals of the earth will destroy each other species against species. And this aggressiveness will justify, in Rev. 13:11, the name " *beast that comes up from the earth* " which designates the Protestant religion in its last status cursed by God in the context of the ultimate test of Adventist faith justified by the true return of Jesus Christ planned for the spring of 2030. However, let us note that Protestantism carries this curse ignored by the multitudes since 1843.

Gen. 1:26: " *And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps upon the earth .*"

By saying " *Let us make* ", God associates with his creative work the faithful angelic world which witnesses his action and surrounds him full of enthusiasm. Under the theme of **separation** , here, grouped in the 6th^{day} , the terrestrial animal creation and that of man which is evoked in this verse 26, number of the name of God, that is, number obtained by the addition of the four Hebrew letters "Yod = 10 +, He = 5 +, Wav = 6 +, He = 5 = 26"; letters which compose his transliterated name "YaHWéH". This choice is all the more justified since, " *made in the image of God* ", " *man* " Adam comes to represent him symbolically in the terrestrial creation as an image of Christ. God gives him his physical and mental aspect, that is the ability to judge between good and evil which will make him responsible. Created on the same day as the animals, " *man* " will receive the choice of his " *likeness* ": God or the animal, that is, " *the beast* ." Now, it is by allowing themselves to be seduced by "an animal," " *the serpent* ," that Eve and Adam will cut themselves off from God and lose their " *likeness* ." By giving man dominion over " *the reptiles that creep on the earth* ," God invites man to dominate "the serpent" and therefore not to let himself be taught by him. Alas for humanity, Eve will be isolated and separated from Adam when she is seduced and made guilty of the sin of disobedience.

God entrusts to man all his earthly creation with the lives it contains and produces in the seas, on the earth and in the sky.

Gen. 1:27: " *So God created man in his own image, in the image of God he created him; male and female he created them .*"

The 6th^{day} lasts like the others, 24 hours and it seems that the creations of man and woman are grouped here for the educational purpose of summarizing their creation. Indeed, Gen. 2 takes up this creation of man by revealing many actions that were probably accomplished over several days. The story of this chapter 1 thus takes on a normative character revealing the symbolic values that God wanted to give to the first six days of the week.

This week is all the more symbolic in that it depicts God's saving plan. "Man" symbolizes and prophesies Christ, and "woman" symbolizes "the Chosen Church" that will be raised up from him. Moreover, before sin, real time has no importance because in the state of perfection, time is not counted, and the countdown of "6,000 years" will begin in the first spring marked by the first human sin. In perfect regularity, 12-hour nights and 12-hour days follow one

another continuously. In this verse, God emphasizes the likeness of man created in conformity with his own image. Adam is not weak; he is full of strength, and he was created capable of resisting the temptations of the devil.

Gen. 1:28: “ *And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth .”*

The message is addressed by God to all humanity, of which Adam and Eve are the original models. Like the animals, they are in turn blessed and encouraged to procreate in order to multiply human beings. Man obtains from God dominion over animal creatures, which means that he must not allow himself to be dominated by them, out of sentimentality and emotional weakness. He must not harm them but live in harmony with them. This, in the context that precedes the curse of sin.

Gen. 1:29: “ *And God said, Behold, I have given you every herb yielding seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; it shall be for you meat .”*

In his plant creation, God reveals all his goodness and generosity by multiplying the number of seeds of each species of plant, fruit trees, cereals, herbs and vegetables. God offers man the model of the perfect diet that promotes good physical and mental health favorable to the whole organism and the human soul, still today as in the time of Adam. This subject has been presented by God since 1843 as a requirement to his elect and it takes on even greater importance in our last days when food is the victim of chemistry, fertilizers, pesticides and others that destroy life instead of promoting it.

Gen. 1:30: “ *And to every beast of the earth, and to every fowl of the air, and to everything that creeps upon the earth, wherein there is life, I have given every green herb for meat. And it was so .”*

This verse presents the key that justifies the possibility of this harmonious life. All living beings are vegans, so they have no reason to harm one another. After sin, animals will most often attack each other for food, and death will then strike them all in one way or another.

Gen. 1:31: “ *And God saw everything that he had made, and behold, it was very good. And there was evening and there was morning, the sixth day .”*

At the end of the 6th^{day}, God is satisfied with his creation which, with the presence of man on earth, is judged this time to be " **very good** ", whereas it was only " *good* " at the end of the 5th^{day}.

God's intention to **separate** the first 6 days of the week from the 7th^{is} demonstrated by their grouping in this chapter 1 of Genesis. In this way, he prepares the structure of the 4th^{commandment} of his divine law, which he will present in their time to the Hebrews delivered from Egyptian slavery. Since Adam, human beings have had 6 days out of 7, each week, to attend to their earthly occupations. For Adam, things started well, but after being created from him, the woman, his " *helper* " given by God, will bring sin into the earthly creation as Gen. 3 will reveal. Out of love for his wife, Adam in turn will eat the forbidden fruit and the entire couple will find themselves struck by the curse of sin. In this action, Adam

prophesies Christ who will come to share and pay in his place the fault of his beloved Chosen Church. His death on the cross, at the foot of Mount Golgotha, will redeem the sin committed and, victorious over sin and death, Jesus Christ will obtain the right to allow his elect to benefit from his perfect justice. He can thus offer them eternal life lost since Adam and Eve. The elect will enter together at the same time into this eternal life at the beginning of the 7th^{millennium}, it is then that the prophetic role of the Sabbath will be fulfilled. You can thus understand why this theme of the rest of the 7th^{day} is presented in chapter 2 of Genesis, **separate** from the first 6 days grouped together in chapter 1.

Genesis 2

The seventh day

Gen. 2:1: “ *Thus the heavens and the earth were finished, and all the host of them .*”

The first six days are separated from the " **seventh** " because God's creative work on the earth and the heavens is coming to an end. This was true for the laying of the foundations of life created in the first week, but even more so for the 7,000 years it also prophesies. The first six days announce that God will work in adversity confronting the devil's camp and his destructive actions for 6,000 years. His work will consist of drawing his elect to himself to select them from among all human beings. He will give them various proofs of his love and will retain those who love and approve of him in all his aspects and all areas. For those who do not do this will join the devil's accursed camp. The " *army* " mentioned designates the living forces of the two camps that will oppose and fight each other on " *the earth* " and in " *the heavens* " where the " *stars of the sky* " symbolize them. And this fight for selection will last 6000 years.

Gen. 2:2: “ *And on the seventh day God ended his work which he had made, and rested on the seventh day from all his work which he had made .*”

At the end of the first week of earthly history, God's rest teaches a first lesson: Adam and Eve have not yet sinned; which explains the possibility for God to experience true rest. God's rest is therefore conditioned by the absence of sin in his creatures.

The second lesson is more subtle and is hidden in the prophetic aspect of this " **seventh day** " which is an image of the " **seventh** " millennium of the great saving project programmed by God.

The entry into the " **seventh** " millennium, called " *a thousand years* " in Rev. 20:4-6-7, will mark the completion of the selection of the elect. And for God and his elect, saved alive or resurrected, but all being glorified, the rest obtained will be the consequence of God's victory in Jesus Christ over all his enemies. In the Hebrew text, the verb " *rested* " is "shavat" from the same root as the word " *sabbath* ."

Gen. 2:3: “ *And God blessed the seventh day, and sanctified it: because that in it he rested from all his work which he had created and made .*”

The word Sabbath is not mentioned, but its image is already found in the **sanctification** of the " *seventh day* ." Understand, then, the cause of this **sanctification** by God. It prophesies the moment when his sacrifice in Jesus Christ will receive its final reward: the happiness of being surrounded by all his elect who have testified in their time to their fidelity in martyrdom, suffering, deprivation, most often, even to death. And at the beginning of the " *seventh* " millennium, they will all be alive and will no longer have to fear death. For God and his faithful camp, can we imagine the cause of a greater " rest " than this? God will no longer see those who love him suffer, he will no longer have to share their suffering; it is this " rest " that he celebrates each " *seventh-day Sabbath* " of our perpetual weeks. This fruit of his final victory will have been obtained by the victory of Jesus Christ over sin and death. In him, on earth and among other humans, he accomplished a work that is barely believable: he took death upon himself to create his chosen people and the Sabbath announced to humanity since Adam that he would conquer sin to offer his righteousness and eternal life to those who love him and serve him faithfully; something that Rev. 6:2 proclaims and confirms: " *I looked, and behold, a white horse. And he who sat on him had a bow, and a crown was given to him, and he went out conquering and to conquer* ."

The entry into the seventh millennium marks the entry of the elect into God's eternity, which is why, in this divine narrative, the seventh day is not closed by the expression " *there was evening, there was morning, it was the... day* ." In his Apocalypse given to John, Christ will evoke this seventh millennium and he will reveal that it will also be composed of " *a thousand years* " according to Rev. 20:2-4, like the first six which preceded it. It will be a time of heavenly judgment during which the elect will have to judge the dead of the cursed camp. The memory of sin will therefore be maintained in these last " *thousand years* " of the great Sabbath prophesied each weekend. Only the last judgment will make it possible to put an end to the thought of sin when, at the end of the seventh millennium, all the fallen will have been destroyed in " *the lake of fire of the second death* ."

God gives explanations about his earthly creation

Warning: Misguided people sow doubt by presenting this part of Genesis 2 as a second testimony that would contradict the account of Genesis 1. These people have not understood the narrative method used by God. In Genesis 1, he presents the entirety of the first six days of his creation. Then, from Gen. 2:4, he returns to provide additional details on certain subjects not explained in Genesis 1.

Gen. 2:4: " *These are the beginnings of the heavens and the earth when they were created* ."

These additional explanations are absolutely necessary because the theme of sin must receive its own explanations. And as we have seen, this theme of sin is omnipresent in the forms that God has given to his earthly and heavenly achievements. The construction of the seven-day week is itself the bearer of many mysteries that only time will reveal to Christ's elect.

Gen. 2:5: “ *When YaHweh God made the earth and the heavens, no shrub of the field was yet in the earth, and no herb of the field had yet sprouted; for YaHweh God had not caused it to rain on the earth, and there was no man to till the ground .*”

Note the appearance of the name " YaHweh " by which God named himself at the request of Moses according to Exodus 3:14-15. Moses wrote this revelation under the dictation of God whom he called " YaHweh ". Divine revelation here takes its historical reference from the exodus from Egypt and the creation of the nation Israel.

Behind these seemingly logical details lie prophesied ideas. God speaks of the growth of plant life, " *shrubs and herbs of the field* ," to which he adds " *rain* " and the presence of " *man* " who will " *cultivate the soil* ." In 1656, after Adam's sin, in Gen. 7:11, " *the rain* " of the " *flood* " will destroy plant life, " *shrubs and herbs of the field* ," as well as " *man* " and his " *crops* " because of the intensification of sin.

Gen. 2:6: “ *But a mist went up from the earth and watered the whole face of the ground .*”

Before destroying either, or before sin, God causes *the earth to be "sprinkled with a mist over all its face* ." The action is gentle and effective, and suited to the sinless, glorious, and perfectly pure life. After sin, heaven will send destructive storms and torrential rains as a sign of its curse.

The formation of man

Gen. 2:7: “ *And Yahweh God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living being .*”

The creation of man is based on a new **separation** : that of the " *dust of the earth* ," a part of which is taken to form a life made in the image of God. In this action, God reveals his plan to obtain and ultimately select elect of earthly origin whom he will make eternal.

When God creates him, man is the object of special attention from his Creator. Note that he " *forms* " him from " *the dust of the earth* " and this single origin prophesies his sin, his death, and his return to the state of " *dust* ." This divine action is comparable to that of a " *potter* " who shapes a " *clay vessel* "; an image that God will claim in Jer. 18:6 and Rom. 9:21 . Moreover, the life of " *man* " will depend on his " *breath* " that God breathes into his " *nostrils* ." It is therefore indeed the pulmonary " *breath* " and not the spirit breath that many think of. All these details are revealed to remind us how fragile the life of man is, dependent on God for its prolongation. It remains the fruit of a permanent miracle because life is found only in God and in him alone. It is by his divine will that " *man became a living being* ." If the life of a good or evil man is prolonged, it is only because God allows it. And when death strikes him, it is still his decision that is at issue.

Before sin, Adam was created perfect and innocent, possessing a powerful vitality and entering into an eternal life, surrounded by eternal things. Only the form of his creation prophesies his terrible destiny.

Gen. 2:8: “ *Then Yahweh God planted a garden eastward in Eden, and there he put the man whom he had formed .*”

A garden is the image of the ideal place for man, who finds there all his nutritive and enchanting visual elements; magnificent flowers that do not fade and never lose their fragrance of pleasant odors multiplied to infinity. This food offered in the garden does not build his life, which is, before sin, not dependent on food. Food is therefore consumed by man for his sole pleasure. The precision "*God planted a garden*" testifies to his love for his creature. He becomes a gardener to offer man this marvelous place to live.

The word Eden means "garden of delights," and taking Israel as the central point of reference, God locates this Eden to the east of Israel. For his "delights," man is placed in this delightful garden by God, his Creator.

Gen.2:9: "*Yahweh And out of the ground God made to grow every tree that is pleasant to the sight and good for food: **the tree of life also in the midst of the garden** , and the tree of the knowledge of good and evil .*"

The character of a garden is the presence of fruit trees that offer the "ready-to-eat" of their fruits with multiple sweet and sugary flavors. They are all there for the sole pleasure of Adam, still alone.

In the garden there are also two trees with diametrically opposed characteristics: *the "tree of life"* which occupies the central place, "*in the middle of the garden* ." In this way, the garden and its luxuriant offerings are entirely connected to it. Near it is *the "tree of the knowledge of good and evil"* . Already in its designation, the word "*evil*" prophesies the access to sin. We can then understand that these two trees are the images of the two camps that will confront each other on the earth of sin: the camp of Jesus Christ, imaged by the "*tree of life*," against the camp of the devil who, as the name of *the "tree"* indicates, has known, or experienced, successively, "*good*" since its creation until the day when "*evil*" made it enter into rebellion against its Creator; what God calls "sinning against him." I remind you that these principles of "*good and evil*" are the two choices or two possible opposite extreme fruits that **the total freedom** of a "*living being*" produces. If the first angel had not done so, other angels would still have rebelled, as earthly experience of human behavior has now already proven.

In all the generous offerings of the garden prepared by God for Adam, there is this tree "*of the knowledge of good and evil*" which is there to test man's fidelity. This term "*knowledge*" must be well understood because for God the verb "*to know*" takes on an extreme meaning of experiencing "*good or evil*" which will rest on acts of obedience or disobedience. The tree of the garden is only the material support of the test of obedience and its fruit transmits evil only because God has given it this role by presenting it as a prohibition. The sin is not in the fruit but in the fact of eating it knowing that God has forbidden it.

Gen. 2:10: "*A river went out of Eden to water the garden, and from there it divided into four streams .*"

A new message of **separation** is presented, just as the river that comes out of Eden divides into "*four branches* ," this image prophesies the birth of humanity whose descendants will spread universally, either to the four cardinal points, or four winds of the heavens, over the whole earth. The "*river*" is the symbol of a people, water being the symbol of human lives. By this division "*into*

four branches ," the river coming out of Eden will spread its water of life over the whole earth and this idea prophesies God's desire to spread his knowledge over its entire surface. His plan will be accomplished according to Gen. 10 by the separation of Noah and his three sons after the end of the flood of waters. These witnesses of the flood will transmit from generation to generation the memory of the terrible divine punishment.

We do not know the visual appearance of the earth before the flood, but before the separation of peoples, the inhabited earth must have appeared as a single continent watered only by this source of water which sprang from the Garden of Eden. The current inland seas did not exist and they are a consequence of the flood which came to cover the whole earth for a year. Until the flood, the entire continent was irrigated by these four rivers and their tributaries distributed fresh water over the entire surface of the dry earth. During the flood, the Strait of Gibraltar and that of the Red Sea collapsed, thus preparing the formation of the Mediterranean Sea and the Red Sea invaded by the saline water of the oceans. Know that on the new earth where God will establish his kingdom, there will be no sea according to Rev. 21:1 as there will be no more death. Division is the consequence of sin, and its most intense form will be punished by the destructive waters of the flood. Reading this message, in its prophetic aspect alone, the "*four branches* " of the river designate four peoples that characterize humanity.

Gen. 2:11: "*The name of the first is Pishon; that is it which compasses the whole land of Havilah, where there is gold .*"

The name of the first river named Pishon or Phison means: abundance of water. The area where the Eden planted by God was located must have been where the present Tigris and Euphrates have their source; for the Euphrates at Mount Ararat and for the Tigris at Taurus. To the east and in the middle of Turkey is still the immense Lake Van which constitutes an enormous reserve of fresh water. With its divine blessing, the abundant water favored the extreme fertility of the garden of God. The land of Havilah renowned for its gold was according to some located in the northeast of present-day Turkey . It stretched to the coast of present-day Georgia. But this interpretation poses a problem because according to Gen. 10:7, "*Havila* " is a "*son of Cush* " , himself "*son of Ham* ," and it refers to Ethiopia located south of Egypt. This leads me to locate this country of "*Havila* " in Ethiopia, or in Yemen, where the mines of gold were located, which the Queen of Sheba offered to King Solomon.

Gen. 2:12: "*The gold of that land is pure; bdellium and onyx stone are also found there .*"

" *Gold* " is the symbol of faith, and God prophesies for Ethiopia a pure faith. It will already be the only country in the world that has preserved the religious heritage of the Queen of Sheba after her stay with King Solomon. Let us also add to its benefit that, in its independence preserved during the centuries of religious darkness that characterized the peoples of "Christian" Western Europe, the Ethiopians kept the Christian faith and practiced the true Sabbath received through the encounter with Solomon. The Apostle Philip baptized the first Ethiopian Christian, as revealed in Acts 8:27 to 39. He was a eunuch minister of Queen Candace, and the entire people received his religious instruction. Another

detail testifies to the blessing of this people: God protected them against their enemies through the warlike action voluntarily undertaken and decided upon by the famous navigator Vasco da Gama.

Confirming the black color of the Ethiopians' skin, " *onyx stone* " is "black" in color and is composed of silicon dioxide; an additional wealth for this country; because its use in the manufacture of transistors makes it particularly appreciated nowadays.

Gen. 2:13: " *The name of the second river is Gihon; the same is it that surrounds the whole land of Cush .* "

Let's forget the "rivers" and put in their place the peoples they symbolize. This second people " *surrounds the land of Cush* , " that is, Ethiopia. The descendants of Shem will develop on the land of Arabia and as far as Persia. It actually surrounds the territory of Ethiopia, it can therefore be symbolized and designated by the name of the " *river* " " *Gihon* ." In our last days, this surrounding is "Muslim," the religion of Arabia and Persia. Thus, the configuration of the beginning of creation is reproduced at the end of time.

Gen. 2:14: " *The name of the third is Hiddekel; that is it which flows east of Assyria. The fourth river is Euphrates .* "

" *Hiddekel* " means the "River Tigris," and the designated people would be India symbolized by the "Bengal Tiger"; Asia and its Eastern civilization falsely designated as "the yellow race" is therefore prophesied and concerned and it is indeed located " *to the east of Assyria* ." In Dan. 12, God used the symbol of this man-eating " *River* " "Tigris" to illustrate the Adventist ordeal accomplished between 1828 and 1873, because of the multitudes of spiritual deaths it caused.

The name " *Euphrates* " means: flowery, fruitful. In the prophecy of Revelation, " *the Euphrates* " symbolizes Western Europe and its outgrowths, the Americas and Australia, which God presents as dominated by the Roman papal religious regime, which he names with its city, " *Babylon the Great* ." This line of Noah will be that of Japheth, which extends to the west towards Greece and Europe, and to the north towards Russia. Europe was the soil where the Christian faith experienced all its good and bad developments after the national fall of Israel; the adjectives "flowery, fruitful" are justified and according to the omen, the sons of Leah, the unloved woman, will be more numerous than those of Rachel, the wife whom Jacob loved.

It is good to find in this message the reminder that despite all their final religious divisions, these four types of earthly civilizations had the same creator God as Father, to justify their existence.

Gen. 2:15: " *The Lord God took the man and put him in the Garden of Eden to work it and keep it .* "

God offers Adam an occupation that consists of " *cultivating and guarding* " the garden. The form of this cultivation is unknown to us, but it was carried out without any fatigue before sin. Likewise, without any form of aggression in all creation, its guarding was simplified to the extreme. Yet this role of guard implied the existence of a danger that would soon take on a real and precise aspect: the diabolical seduction of human thought in this same garden.

Gen. 2:16: “ *And Yahweh God commanded the man, saying, Of every tree of the garden thou mayest freely eat: ”*

Multitudes of fruit trees are freely available to Adam. God provides him with more than just his needs, which consist of satisfying his food desires by varying tastes and aromas. God's offer is pleasing, but it is only the first part of a " *command* " he gives to Adam. The second part of this " *command* " comes later.

Gen. 2:17: “ *But of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die .”*

In God's " *order* ," this part is very serious, because the threat presented will be implacably applied as soon as disobedience, the fruit of sin, is consummated and accomplished. And don't forget, for the project of the universal settlement of sin to be accomplished, Adam will have to fall. To better understand what will happen, let us remember that Adam is still alone when God warns him by presenting his " *order* " not to eat from *the "tree of the knowledge of good and evil,* " that is, not to be nourished by the ideas of the devil. Moreover, in a context of eternal life, God had to explain to him what "to die" means. Because the threat is there, in this " *you will die .* " In short, God offers Adam a forest but forbids him a single tree. And for some people this single prohibition is unbearable; it is then that the tree hides the forest, as the saying teaches. Eating from *the "tree of the knowledge of good and evil "* means feeding on the teachings of the devil, who is already animated by a spirit of rebellion against God and his justice. For *the forbidden "tree "* placed in the garden is an image of his person, just as *the "tree of life "* is an image of the character Jesus Christ.

Gen.2:18: “ *Yahweh God said, It is not good that the man should be alone; I will make him an help meet for him .”*

God created the earth and man to reveal his goodness and the evil of the devil. His saving plan is revealed to us in the things that follow. To understand, know that man plays the role of God himself, who makes him think, act, and speak as he himself thinks, acts, and speaks. This first Adam is a prophetic image of Christ, whom Paul will present as the new Adam.

To reveal the wickedness of the devil and the goodness of God, it is necessary for Adam to sin so that the earth may be dominated by the devil and his wicked works may be universally revealed. The notion of the couple exists only on the earth created for sin, for the duo thus formed is there for a spiritual reason that prophesies the relationship of the divine Christ with his Bride who designates his elect. The Chosen One must know that she is both the victim and the beneficiary of the saving plan projected by God; she is the victim of sin made necessary for God so that he can ultimately condemn the devil, and the beneficiary of his saving grace because, aware of his responsibility for the existence of sin, he will himself pay the price of the atonement of sin in Jesus Christ. Thus, at first, God found loneliness not good and his need for love was so great that he was ready to pay a dear price to obtain it. This companionship, this vis-à-vis, which allows sharing, God calls it " *help* " and man will take up the term when evoking his feminine human counterpart. In fact, help, she will make him fall and draw him into sin through love. But this love of Adam for Eve is in the

image of the love of Christ for his elect found sinners, that is, worthy of eternal death.

Gen. 2:19: “ *And out of the ground the LORD God formed every beast of the field and every fowl of the air, and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof.*”

It is the superior who gives a name to what is inferior to him. God gave himself his name and by giving Adam this right, he thus confirms man's domination over all that lives on earth. In this first form of earthly creation, the species of the animals of the fields and the birds of the air are reduced and God brings them to Adam, just as he will lead them in pairs to Noah before the flood.

Gen. 2:20: “ *And the man gave names to all the cattle, to the birds of the air, and to every beast of the field; but for the man there was not found a helper suitable for him .*” The so-called prehistoric monsters were created after sin to intensify the consequences of the divine curse that would strike the entire earth, including the sea. In the time of innocence, animal life was composed of “ *the cattle* ” useful to man, “ *the birds of the air* ,” and “ *the beasts of the field* ,” more independent. But in this presentation, he has not found a human counterpart because it does not yet exist.

Gen. 2:21: “ *Then Yahweh God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs and closed up the flesh instead of it .*”

The form given to this surgical operation further reveals the salvific project. In Michael, God eliminates himself from heaven, he leaves and separates himself from his good angels, which is the norm of the “ *deep sleep* ” in which Adam is plunged. In Jesus Christ born in the flesh, the divine rib is removed and after his death and resurrection, on his twelve apostles, he creates his “ *helper* ”, from whom he took the carnal aspect and his sins and to whom he gives his “Holy Spirit”. The spiritual significance of this word “ *helper* ” is great because it gives to his Church, his Chosen One, the role of a “ *helper* ” in his realization of the plan of salvation and the global universal settlement of sin and the fate of sinners.

Gen. 2:22: “ *And Yahweh God made a woman from the rib which he had taken from the man, and brought her to the man .*”

Thus, the formation of the woman prophesies that of Christ's Chosen One. For it is by coming in the flesh that God forms his faithful church, victim of its carnal nature. To save the elect from the flesh, God had to take form in the flesh. And also, possessing eternal life in himself, he came to share it with his elect.

Gen. 2:23: “ *And Adam said, This is now bone of my bones and flesh of my flesh: she shall be called Woman, because she was taken out of Man .*”

God came to earth to embrace the earthly norm so that he could say about his Chosen One what Adam said about his feminine counterpart, to whom he gave the name “ *woman* .” This is more obvious in Hebrew because the masculine word for man, “ish,” becomes “isha” for the feminine word for woman. In this action, he confirms his domination over her. But having been taken from him, this “ *woman* ” will become indispensable to him, as if the “ *rib* ” taken from his body wanted to return to him and take its place. In this unique experience, Adam will feel for his wife the feelings that the mother will feel for the child she brings into

the world after carrying him in her womb. And this experience is also lived by God because the living creatures he creates around him are children who come out of him; which makes him as much Mother as Father.

Gen. 2:24: “ *Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh .*”

In this verse, God expresses his plan for his chosen ones, who will often have to break carnal family relationships to bond with the Chosen One blessed by God. And do not forget that, first, in Jesus Christ, Michael left his status as a heavenly Father to come and win the love of his chosen disciples on earth; this to the extent that he renounced using his divine power to fight against sin and the devil. Here, we understand that the themes **of separation** and **communion** are inseparable. On earth, the chosen one must be **separated** carnally from those he loves in order to enter into spiritual **communion** and become "one" with Christ and all his chosen ones, and his good, faithful angels.

The desire of the " *rib* " to return to its original place finds its meaning in the sexual coupling of human beings, an act of flesh and spirit where man and woman physically form one flesh.

Gen. 2:25: “ *The man and his wife were both naked, and were not ashamed .*”

Physical nudity does not bother everyone. There are followers of naturism. And at the beginning of human history, physical nudity did not cause " *shame* ." The appearance of " *shame* " will be the result of sin, as if eating from *the "tree of the knowledge of good and evil "* could open the human mind by making it feel effects hitherto unknown and ignored. In reality, the fruit of the forbidden tree will not be the author of this change, it will only be the means, because the one who changes the values of things and the conscience is God and He alone. It is He who will arouse the feeling of " *shame* " that the sinful couple will feel in their minds about their physical nudity, which will not be responsible; because the fault will be moral and will concern only the disobedience implemented, noted by God.

Summarizing the teaching of Genesis 2, God first presented us with the sanctification of the seventh-day rest or Sabbath, which prophesies the great rest that will be given in the seventh millennium to both God and his faithful elect. But this rest had to be won through the earthly battle that God will wage against sin and the devil, by becoming incarnate in Jesus Christ. Adam's earthly experience illustrated this saving plan conceived by God. In Christ, he became flesh to create his chosen one of flesh who will ultimately receive a heavenly body similar to those of the angels.

Genesis 3

Separation from sin

Gen. 3:1: "Now *the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Hath God said, Ye shall not eat of every tree of the garden?*" "

The poor " *serpent* " had the misfortune of being used as a medium by the most " *cunning* " of the angels created by God. Animals, including reptiles such as the " *serpent* ," did not speak; language was a peculiarity of the image of God given to man. Highlighting the good, the devil makes him speak to the woman at a time when she is separated from her husband. This isolation will be fatal for him because in the presence of Adam, the devil would have had more difficulty leading the human being to disobey God's order.

Jesus Christ revealed the existence of the devil, whom he designates by saying in John 8:44 that he is " *the father of lies and a murderer from the beginning* ." His words aim to shake human certainties, and to the "Yes or No" required by God, he adds the "but" or the "perhaps" which remove the certainties that give strength to the truth. The order given by God was received by Adam who then transmitted it to his wife, but she did not hear the voice of God who gave the order. Also, her doubt rests on her husband, like: "did he understand what God told him?"

Gen. 3:2: " *The woman said to the serpent, We may eat of the fruit of the trees of the garden .*" "

The evidence seems to support the devil's argument; he reasons and speaks intelligently. The " *woman* " makes her first mistake by responding to the speaking " *serpent* ," which is not normal. Initially, she justifies the goodness of God, who has given them the right to eat from all trees except the forbidden one.

Gen. 3: 3: " *But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die .*" "

Adam's transmission of the message of divine command is evident in the phrase " *lest you die* ." These are not the exact words spoken by God, for he said to Adam, " *the day you eat of it, you shall surely die* ." The weakening of God's words will foster the consummation of sin. By justifying her obedience to God for a cause of " *fear* , " the " *woman* " offers the devil the opportunity to confirm this " *fear* , " which, according to him, is not justified.

Gen. 3:4: " *Then the serpent said to the woman, You shall not surely die ;*" "

And the Chief Liar reveals himself in this statement which contradicts the words of God: " *you will not die .*" "

Gen. 3:5: " *But God knows that in the day you eat from it, then your eyes will be opened, and you will be like gods, knowing good and evil .*" "

He must now justify the order given by God, to which he attributes a wicked and selfish thought: God wants to keep you in baseness and inferiority. He selfishly wants to prevent you from becoming like him. He presents the knowledge of good and evil as an advantage that God wants to keep for himself alone. But if there is an advantage in knowing good, where is the advantage in knowing evil? Good and evil are absolute opposites like day and night, light and darkness, and for God, knowledge consists of experiencing or taking action. In reality, God had already given man the **intellectual knowledge** of good and evil by **authorizing** the trees of the garden and by **forbidding** the one that represents

"good and evil"; for he is a symbolic image of the devil who concretely experienced successively " good " then " evil " by rebelling against his Creator.

Gen. 3:6: "*And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and that it was desirable to make one wise, she took of the fruit thereof, and ate: and she gave also to her husband, which was with her: and he ate .*"

The words coming out of the serpent produce their effect, the doubt disappears and the woman is more and more convinced that the serpent has told her the truth. The fruit seems good and visually pleasing to her, but above all, she judges it "*precious for opening the mind .*" The devil obtains the desired result, he has just recruited a follower of his rebellious attitude. And by eating the forbidden fruit, she herself becomes a tree of the knowledge of evil. Filled with love for his wife from whom he is not ready to accept being **separated** , Adam prefers to share her fatal fate because he knows that God will apply his mortal sanction. And by eating in turn of the forbidden fruit, it is the entire couple who will suffer the tyrannical domination of the devil. Nevertheless, paradoxically, this passionate love is in the image of that which Christ will feel for his Chosen One, also agreeing to die for her. Also, God can understand Adam.

Gen. 3:7: "*The eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons .*"

At that moment, when the sin was consummated by the human couple, the countdown of the 6,000 years planned by God began. First, their conscience is transformed by God. The eyes that had been responsible for the desire for the fruit "*pleasant to the sight* " are victims of a new judgment of things. And the advantage hoped for and sought is transformed into a disadvantage, since they feel "*shame* " about their nakedness which until then had posed no problem, either to them or to God. The physical nakedness discovered was only the carnal aspect of the spiritual nakedness in which the disobedient couple found themselves. This spiritual nakedness deprived them of divine justice and the sanction of death entered into them, so that the discovery of their nakedness was the first effect of the death given by God. Thus, death was the consequence of the experienced knowledge of evil; what Paul teaches when he says in Rom. 6:23: "*for the wages of sin is death .*" To cover their nakedness, the rebellious spouses resorted to a human initiative which consisted of "*sewing fig leaves* " to make "*belts* ." This action spiritually images the human attempt at self-justification. The "*belt* " will become the symbol of "*the truth* " in Eph. 6:14. The "*belt* " made of "*fig leaves* " by Adam is therefore in opposition, a symbol of the **lie** behind which the sinner takes shelter to reassure himself.

Gen. 3:8: "*And they heard the voice of YaHweh God walking in the garden in the cool of the day; and Adam and his wife hid themselves from the presence of YaHweh God among the trees of the garden .*"

He who searches the reins and hearts knows what has just happened and what is in accordance with his saving plan. This is only the first step that will offer the devil a domain to reveal his thoughts and his wicked nature. But he must meet man because he has many things to tell him. Now man is in no hurry to meet God, his Father, his Creator, whom he now seeks only to flee, so much does he

fear hearing his reproaches. And where can one hide in this garden from God's gaze? Here again, believing that " *the trees of the garden* " can hide him from his face, testifies to the mental state into which Adam has fallen since he became a sinner.

Gen. 3:9: " *But YaHWéH God called to Adam, and said to him, Where are you?* "

God knows perfectly well where Adam is hiding, but he asks him the question, " *where are you?* " to extend a helping hand and draw him towards confessing his sin.

Gen. 3:10: " *And he said, I heard thy voice in the garden, and I was afraid, because I was naked: and I hid myself.* "

Adam's answer is in itself a confession of his disobedience, and God will exploit his words to obtain His way of presenting the experience of sin.

Gen. 3:11: " *And YaHWéH God said, Who told you that you were naked? Have you eaten from the tree from which I commanded you not to eat?* "

God wants to force Adam to admit his guilt. From one deduction to another, he ends up asking him the question clearly: " *Did you eat from the tree I told you not to eat from?* "

Gen. 3:12: " *And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I ate .* "

Although true, Adam's answer is not glorious. He bears the mark of the devil and no longer knows how to answer yes or no, but like Satan, he answers in a roundabout way so as not to simply admit his own immense guilt. He goes so far as to remind God of his part in the experience, since he gave him his wife, the first culprit, he thinks, before him. The strongest point of the story is that everything is true and God is not unaware of it since sin was necessary in his plan. But where he is mistaken is that by following the example of the woman, he showed his preference for her to the detriment of God, and this was his greatest fault. For from the beginning, God's requirement was to be loved above everything and everyone.

Gen. 3:13: " *And the LORD God said unto the woman, Why have you done this? And the woman said, The serpent beguiled me, and I did eat .* "

The great Judge then turns to the woman accused by the man and here again the woman's response is in accordance with the reality of the facts: " *The serpent seduced me, and I ate .* " She therefore allowed herself to be seduced and that is her mortal sin.

Gen. 3:14: " *And the LORD God said unto the serpent, Because thou hast done this, cursed art thou above all cattle, and above every beast of the field: upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life .* "

This time, God does not ask the " *serpent* " why he did this, because God is aware that he was used as a medium by Satan, the devil. The fate that God gives to the " *serpent* " actually concerns the devil himself. For " *the serpent* " the application was immediate, but for the devil it was only a prophecy that would be fulfilled after the victory of Jesus Christ over sin and death. According to Rev. 12:9, the first form of this application was his expulsion from the kingdom of heaven, along with the evil angels of his camp. They were cast down to the earth,

which they would not leave until their death, and for a thousand years, isolated on the desolate earth, Satan would crawl in the dust that welcomed those who died because of him and the freedom he misused. On the earth cursed by God, they would behave like serpents, both fearful and cautious because they had been defeated by Jesus Christ and fleeing from the man who had become their enemy. They will harm men hidden in the invisibility of their celestial bodies by setting them against each other.

Gen. 3:15: “ *I will put enmity between you and the woman, and between your seed and her seed; it shall bruise your head, and you shall bruise his heel .”*

Applied to the "serpent," this sentence confirms the lived and observed reality. Its application to the devil is more subtle. The enmity between his camp and humanity is confirmed and recognized. " *The seed of the woman who will crush his head* " will be that of Christ and his faithful elect. She will end up annihilating him, but before that, the demons will have had the perpetual possibility of " *bruising the heel* " of " *the woman* ," the Chosen One of Christ himself, first imaged by this " *heel* ." For " *the heel* " is the fulcrum of the human body as " *the cornerstone* " is the stone on which the spiritual temple of God was built.

Gen. 3:16: “ *To the woman he said, I will greatly multiply your pain in childbearing; in pain you will bring forth children, and your desire will be for your husband, and he will rule over you .”*

Before being delivered by her death, the woman will have to " *suffer in her pregnancies* "; she will " *give birth in pain* ," all things literally accomplished and observed. But here again, the prophetic meaning of the image is to be noted. In John 16:21 and Rev. 12 :2 " *the woman in the pains of childbirth* " symbolizes the Church of Christ in the Roman imperial and then papal persecutions of the Christian era.

Gen. 3:17: “ *And unto Adam he said, Because thou hast obeyed the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground because of thee: in sorrow thou shalt eat of it all the days of thy life:”*

Returning to man, God presents him with the true description of his situation, which he had shamefully sought to conceal. His guilt is complete, and Adam will also discover that before delivering him, his death will be preceded by a series of curses that will lead some to prefer death to life. The curse of the soil is a terrible thing, and Adam will learn it by the sweat of his brow.

Gen. 3:18: “ *Thorns and thistles it will produce for you, and you will eat the plants of the field .”*

The easy cultivation of the Garden of Eden is over, replaced by the incessant struggle against couch grass, " *brambles, thorns* " and weeds that multiply in the soil of the earth. All the more so since this curse of the soil will hasten the death of humanity because, with scientific "progress", man of the last days will poison himself by putting chemical poison in the soil of his crops, to eliminate weeds and harmful insects. Abundant and easily accessible food will no longer be available outside the garden from which he will be driven out, along with his wife, preferred to God.

Gen. 3:19: “ *In the sweat of your face you will eat bread, until you return to the ground, from whence you were taken; for dust you are, and to dust you shall return .*”

This fate that falls upon human beings justifies the form in which God revealed his creation and his formation precisely, from " *the dust of the earth* ." Adam learns at his own expense and at ours what death, as evoked by God, consists of. Let us note that the dead man is nothing more than " *dust* " and that outside of this " *dust* " there does not remain a living spirit emerging from this dead body. Eccl. 9 and other quotations confirm this status of the mortal state.

Gen. 3:20: “ *And Adam called his wife’s name Eve: for she was the mother of all living .*”

Here again, Adam marks his domination over " *the woman* " by giving her his name " *Eve* " or "Life"; a name justified as a basic reality of human history. We are all distant descendants, born of Eve, the seduced wife of Adam, through whom the curse of death was transmitted and will be transmitted until the glorious return of Jesus Christ in early spring 2030.

Gen.3:21: “ *Yahweh God made coats of skins for Adam and his wife and clothed them .*

God does not forget that the sin of the earthly spouses was part of his saving plan, which will now take a demonstrated form. After sin, divine forgiveness becomes available in the name of Christ, who will be sacrificed and crucified by the Roman soldiers. In this action, an innocent being, free from all sin, will agree to die to atone , in their place, for the sins of his faithful elect. From the beginning, innocent animals are killed by God so that their " *skins* " can cover the nakedness of Adam and Eve. In this action, he replaces *the "justice"* imagined by human beings with that which his plan of salvation imputes to them by faith. The " *justice* " imagined by man was only a deceptive lie, and in its place, God imputes to them " *a garment* " symbolic of *his* authentic "justice," " *the belt of his truth* ," which is based on the voluntary sacrifice of Christ and the offering of his life for the redemption of those who faithfully love him.

Gen.3:22: “ *Yahweh And God said, Behold, the man has become as one of us, to know good and evil. Now therefore let us forbid him to put forth his hand, and take of the tree of life, and eat, and live for ever .*

In Michael, God addresses his good angels who are witnessing the drama that has just been accomplished on earth. He tells them: " *Behold, the man has become like one of us, to know good and evil .*" The day before his death, Jesus Christ will use the same expression with regard to Judas, the traitor who was to deliver him to the religious Jews and then to the Romans to be crucified, this in John 6:70: " *Jesus answered them, Have not I chosen you, the twelve? And one of you is a devil!* " The " *we* " in this verse becomes " *you* " because of the different context, but God's approach is the same. The expression " *one of us* " refers to Satan who still has free access and free movement in the celestial kingdom of God among all the angels created at the beginning of the earthly creation.

The need to prevent man from eating from *the "tree of life"* was a requirement of the truth to which Jesus came to bear witness, according to his words to the Roman prefect Pontius Pilate. " *The tree of life* " was the image of

Christ the Redeemer, and eating it meant nourishing oneself with his teaching and his entire spiritual personality, that is, taking him as a substitute and personal savior. This was the only condition that could have justified eating this " *tree of life* ." The power of life was not in the tree, but in the one whom the tree symbolized: Christ. Moreover, this tree conditioned eternal life, and after original sin, this eternal life was lost perpetually until God's final return in Christ and Michael. The " *tree of life* " and the other trees could therefore disappear, as well as the garden of God.

Gen.3:23: " *And YaHWéH God sent him out from the garden of Eden, to work the ground from which he was taken .*"

All that remains for the Creator is to expel from the marvelous garden the human couple who, formed from the first Adam (a word that designates the human species: red = bloody), have shown themselves unworthy of it by their disobedience. And outside the garden, the painful life, in a physically and mentally weakened body, will begin for them. The return to an earth that has become hard and rebellious will remind human beings of their " *dust* " origin.

Gen. 3:24: " *So he drove out Adam, and set at the east of the garden of Eden the cherubim, waving a flaming sword, to guard the way to the tree of life .*"

It is no longer Adam who guards the garden, but rather angels who prevent him from entering. The garden will eventually disappear a little before the flood that occurred in 1656 after the sins of Eve and Adam.

In this verse we have a useful clarification for locating the Garden of Eden. The guardian angels are placed " *to the east of the garden* ," which is itself to the west of the place where Adam and Eve retreat. The supposed area presented at the beginning of this chapter is consistent with this clarification: Adam and Eve retreat to the land south of Mount Ararat, and the forbidden garden is located in the area of "abundant waters" in Turkey near Lake Van, to the west of their position.

Genesis 4

Separation by death

This chapter 4 will allow us to better understand why it was necessary for God to offer Satan and his rebellious demons a demonstration laboratory which reveals the extent of their wickedness.

In heaven, wickedness had limits because the celestial beings did not have the power to kill each other; for they were all momentarily immortal. This situation therefore did not allow God to reveal the high level of wickedness and cruelty of which his enemies were capable. The earth was therefore created with the purpose of permitting death in its cruelest forms that the mind of a being like Satan could imagine.

This chapter 4, placed under the symbolic meaning of this number 4 which is universality, will therefore evoke the circumstances of the first deaths of terrestrial humanity; death being its particular and unique universal character among all the creations made by God. After the sin of Adam and Eve, earthly life was " *a spectacle to the world and to the angels* " as said in 1 Cor.4:9, the inspired and faithful witness Paul, ex-Saul of Tarsus, first mandated persecutor of the church of Christ.

Gen. 4:1: " *And Adam knew Eve his wife; and she conceived, and bare Cain: and she said, I have gotten a man with the help of YaHWéH .*"

In this verse, God reveals to us the meaning he gives to the verb " *to know*," and this point is vital in the principle of justification by faith, as it is written in John 17:3: " *And this is life eternal, that they might know you, the only true God, and Jesus Christ, whom you have sent .*" Knowing God means engaging in a loving relationship with him, spiritual in this case, but carnal in the case of Adam and Eve. Following again this pattern of the first couple, a "child" was born from this carnal love; and indeed, a "child" must also be reborn in our spiritual loving relationship with God. This new birth due to the real " *knowledge* " of God is revealed in Rev. 12: 2-5: " *And she was with child, and cried out, in travail and in the pains of childbirth. ... And she brought forth a son, who is to rule all nations with a rod of iron. And her child was caught up to God and to his throne .*" The child born of God must reproduce the character of his Father but this was not the case with the first son born of men.

The name Cain means acquisition. This name foretells him a carnal and earthly destiny, the opposite of the spiritual man that his younger brother Abel will become.

Let us note that at the beginning of human history, the mother who gives birth associates God with this birth because she is aware that the creation of this new life is the consequence of a miracle performed by the great creator God YaHWéH. In our last days this is no longer or rarely the case.

Gen. 4:2: " *And she bare his brother Abel: and Abel was a shepherd, and Cain was a plowman .*"

Abel means breath. More than Cain, the child Abel is presented as a copy of Adam, the first to receive lung breath from God. In fact, through his death, murdered by his brother, he represents the image of Jesus Christ, the true Son of God, savior of the elect whom he will redeem with his blood.

The two brothers' occupations confirm their opposing natures. Like Christ, " *Abel was a shepherd* ," and like the unbeliever of earthly materialism, " *Cain was a plowman* ." These first children of human history announce the destiny prophesied by God. And they provide details of his saving plan.

Gen. 4:3: " *And it came to pass after a while, that Cain brought an offering of the fruit of the ground unto the LORD: "*

Cain knows that God exists and to show him that he wants to honor him, he makes him " *an offering of the fruits of the earth* " - that is, things that his activity has produced. In this role, he takes on the image of the multitude of religious people, Jews, Christians, or Muslims who highlight their good works

without bothering to seek to know and understand what God loves and expects from them. Gifts are only of interest if they are appreciated by the one who receives them.

Gen.4:4: " *And Abel also brought of the firstborn of his flock and of their fat. And the LORD had respect unto Abel and unto his offering; "*

Abel imitates his brother, and because of his profession as a shepherd, he makes an offering to God of " *the firstborn of his flock and their fat .*" This is pleasing to God because he sees in the sacrifice of these " ***firstborn*** " the anticipated and prophesied image of his own sacrifice in Jesus Christ. In Rev. 1:5 we read: "... *and from Jesus Christ, the faithful witness, **the firstborn from the dead** , and the ruler of the kings of the earth! To him who loves us and has washed us from our sins by his own blood, ...*" God sees his saving plan in Abel's offer and cannot but find it pleasing.

Gen. 4:5: " *But he had no regard for Cain and for his offering. Cain was very angry, and his countenance fell. "*

Compared to Abel's offer, it is logical that God would give little consideration to Cain's offer, who, just as logically, could only be disappointed and saddened. " *His countenance fell ,*" but let us note that annoyance led him to " ***become very angry*** ," and this is not normal because this reaction is a fruit of disappointed pride. Irritation and pride would soon produce a more serious fruit: the murder of his brother Abel, the subject of his jealousy.

Gen.4:6: " *And YaHWéH said to Cain: Why are you angry? and why is your countenance fallen? "*

God alone knows the reason for his preference for Abel's offer. Cain can only find God's reaction unfair, but instead of being angry, he should beg God to allow him to understand the reason for this apparently unfair choice. God has full knowledge of Cain's nature, who unconsciously plays for him the role of the wicked servant of Matthew 24:48-49: " *But if a wicked servant says in his heart, 'My lord delays his coming,' **and begins to beat his fellow servants** , and eats and drinks with the drunken,... "* God asks him a question to which he knows the answer perfectly well, but here again, by doing so, he gives Cain an opportunity to share with him the cause of his suffering. These questions will remain unanswered by Cain, so God warns him of the evil that will take hold of him.

Gen. 4:7: " *Surely, if you do well, you will lift up your face; but if you do evil, sin will lie down at the door, and **its desire will be for you ; but you shall rule over it .** "*

After Eve and Adam have eaten and taken the status of the devil by having " *known good and evil ,*" he reappears to push Cain to kill his brother Abel. The two choices, " *good and evil ,*" are before him; " *good* " will lead him to resign himself and accept God's choice even if he does not understand it. But the choice of " *evil* " will make him sin against God, by making him transgress his sixth commandment: " *You shall not murder* "; not, " *you shall not kill* " as the translators have presented it. God's commandment condemns crime, not the killing of guilty criminals, which he made legal by ordering it, and in this case, the coming of Jesus Christ has changed nothing in this just judgment of God.

Note the form in which God speaks of " *sin* " as if he were speaking of a woman, as he said to Eve in Gen. 3:16: " ***Your desire will be for your husband, and he will rule over you.*** " ". For God, the temptation " *to sin* " is similar to that of a woman who wants to seduce her husband and he must not let himself be " ***dominated*** " by her, nor by him. In this way, God has given man the order not to let himself be seduced by " *sin* " represented by the woman.

Gen. 4:8: " *And Cain spake unto his brother Abel: and it came to pass, when they were in the field, that Cain rose up against his brother Abel, and slew him.* " "

Despite this divine warning, Cain's nature will bear fruit. After an exchange of words with Abel, Cain, murderous in spirit from the beginning like his spiritual father, the devil, " *rose upon his brother Abel and killed him* ." This experience prophesies the fate of humanity, where brother will kill brother, often out of secular or religious jealousy, until the end of the world.

Gen. 4:9: " *Then Yahweh said to Cain, Where is your brother Abel? He answered, I do not know; am I my brother's keeper?* " "

As he had said to Adam who was hiding from him " *Where are you?* ", God says to Cain " *Where is your brother Abel?* ", always to give him the opportunity to confess his fault. But stupidly, because he cannot ignore that God knows that he has killed him, he brazenly replies " *I don't know* ", and with incredible arrogance, in turn he asks God a question: " *Am I my brother's keeper?* " "

Gen. 4:10: " *And God said, What have you done? The voice of your brother's blood cries out to me from the ground.* " "

God gives him his answer which means: you are not his keeper because you are his murderer. God knows well what he has done and he presents it to him in an image: " *the voice of your brother's blood cries out to me from the earth* ." This figurative formula which gives to the shed blood a voice that cries out to God will be used in Rev. 6 to evoke in the "5th^{seal}", the cry of the martyrs put to death by the Roman papal persecutions of the Catholic religion: Rev. 6:9-10: " *When he opened the fifth seal, I saw under the altar the souls of those who had been slain because of the word of God and because of the testimony they had held. They cried with a loud voice, saying, 'How long, O Lord, holy and true, until You judge and avenge our blood on those who dwell on the earth?'* " Thus, unjustly shed blood demands vengeance on the guilty. This legitimate vengeance will come, but it is something that God reserves exclusively for Himself. He declares in Deu.32:35: " *Vengeance is mine and recompense when their foot slips. For the day of their calamity is near, and the coming of their calamity will not be long.* " In Isa.61:2, together with " *the year of favor* ", " *the day of vengeance* " is in the program of the Messiah Jesus Christ: "... he has sent me ... to proclaim the year of favor of YaHWéH, and the day of vengeance of our God ; to comfort all who mourn ;" No one could have understood that the " *publication* " of this " *year of favor* " had to be separated from the " *day of vengeance* " by 2,000 years.

Thus, the dead can no longer cry out except in the memory of God whose memory is unlimited.

Cain's crime deserves just punishment.

Gen. 4:11: “ *Now you are cursed from the earth, which has opened its mouth to receive your brother’s blood from your hand .”*

Cain will be cursed from the earth and will not be killed. To justify this divine leniency, it must be admitted that this first crime had no precedent. Cain did not know what it meant to kill, and it was anger that blinded all reasoning mind and led him to fatal brutality. Now that his brother is dead, humanity will no longer be able to say that it did not know what death is. The law established by God in Exodus 21:12 will then take effect: “ *Whoever strikes a man fatally shall be put to death .”*

This verse also presents this expression: “ *the earth that opened its mouth to receive your brother's blood from your hand .”* God personifies the earth by imputing to it a mouth that absorbs the blood shed on it. Then this mouth speaks to it and reminds it of the deadly act that defiled it. This image will be taken up again in Deu.26:10: “ ***The earth opened its mouth , and swallowed them up with Korah, when those who were assembled died, and the fire consumed the two hundred and fifty men: they served as a warning to the people .***” Then it will be in Apo.12:16: “ ***And the earth helped the woman, and the earth opened its mouth and swallowed up the river that the dragon had cast out of his mouth .***” The “ *river* ” symbolizes the French Catholic monarchical leagues whose specially created military corps of “dragons” persecuted faithful Protestants and chased them even into the mountains of the country. This verse has a dual meaning : the Protestant armed resistance, and then the bloody French Revolution. In both cases, the phrase “ *the earth opened its mouth* ” portrays it as receiving the blood of multitudes of people.

Gen. 4:12: “ *When you till the ground, it will no longer yield its bounty to you. You will be a fugitive and a vagabond on the earth. ”*

Cain's punishment is limited to the earth, which he was the first to defile by shedding human blood upon it; that of man, who was originally created in the image of God. Since sin, he retains God's characteristics but no longer possesses his perfect purity. Man's activity consisted mainly of producing food by working the earth. Cain will therefore have to find other means of being fed.

Gen. 4:13: “ *Cain said to YahWéH: My punishment is too great to be borne .”*

Which means: under these conditions, it is better for me to commit suicide.

Gen. 4:14: “ *Behold, you have driven me out this day from the face of the earth; I will be hidden from your presence, a fugitive and a vagabond in the earth, and whoever finds me will kill me .”*

Now he is very talkative and sums up his situation as a death sentence.

Gen. 4:15: “ *Yahweh said to him, 'Whoever kills Cain, vengeance will be taken on him sevenfold.' And Yahweh set a mark on Cain, so that no one who found him would kill him .”*

Determined to spare Cain's life for the reasons already seen, God told him that his death would be paid for, that is, “ *avenged ,” “ seven times over .”* Then he evokes “ *a sign* ” that will protect him. To this extent, God prophesies the symbolic value of the number “seven,” which will designate the Sabbath and the sanctification of rest, which, prophesied at the end of the weeks, will find its full

accomplishment in the seventh millennium of his saving project. The Sabbath will be the sign of belonging to the Creator God in Ezek. 20:14-20. And in Ezek. 9, " *a sign* " is placed on those who belong to God so that they will not be killed at the hour of divine punishment. Finally, to confirm this principle of protected **separation** , in Rev. 7, " *a sign* , " " *the seal of the living God* ," comes to " *seal the foreheads* " of God's servants, and this " *seal and sign* " is his seventh-day Sabbath.

Gen. 4:16: " *Then Cain went out from the presence of YaHWéH, and dwelt in the land of Nod, on the east of Eden .* "

It was already to the east of Eden that Adam and Eve had withdrawn after being expelled from the garden of God. This land receives here the name Nod which means: suffering. Cain's life will thus be marked by mental and physical suffering because being rejected far from the face of God leaves traces even in the hard heart of Cain who had said in verse 13, in fear of him: " *I will be hidden far from your face .* "

Gen. 4:17: " *And Cain knew his wife, and she conceived, and bare Enoch. And he built a city, and called the name of the city Enoch after his son .* "

Cain will become the patriarch of the population of a city to which he gives the name of his first son: Enoch which means: to initiate , to instruct, to exercise, and to begin to use something. This name summarizes everything that these verbs represent and it is well worn because Cain and his descendants inaugurate a type of society without God which will continue until the end of the world.

Gen.4:18: " *Enoch begat Irad, Irad begat Mehujael, Mehujael begat Metuschael, and Metuschael begat Lamech .* »

This short genealogy intentionally focuses on the character named Lamech, whose exact meaning remains unknown, but the word from this root concerns instruction, like the name Enoch, and also a notion of power.

Gen. 4:19: " *Lamech took two wives: the name of the one was Adah, and the name of the other Zillah .* "

In this Lamech we find a first sign of the break with God according to which " *a man will leave his father and mother and be united to his wife, and the two will become one flesh* " (see Gen. 2:24). But in Lamech the man is united to two women and the three will become one flesh. Clearly the separation from God is total.

Gen. 4:20: " *And Adah bare Jabal: and he was the father of them that dwell in tents, and of them that dwell with cattle .* "

Jabal is the patriarch of nomadic shepherds, as some Arab peoples still are today.

Gen. 4:21: " *His brother's name was Jubal: he was the father of all such as play on the harp and flute .* "

Jubal was the patriarch of all musicians who hold an important place in godless civilizations, even today where culture, knowledge and the artist are the foundations of our modern societies.

Gen. 4:22: " *Zillah also bore Tubal-cain, who forged all instruments of bronze and iron. Tubal-cain's sister was Naamah .* "

This verse contradicts the official teachings of historians who assume a Bronze Age before the Iron Age. In truth, according to God, the first humans knew how to forge iron, and perhaps since Adam himself, because the text does not say that Tubal Cain was the father of those who forge iron. But these revealed details are given to us so that we understand that civilization existed from the earliest times. Their godless cultures were no less refined than ours today.

Gen. 4:23: “ *Lamech said to his wives, ‘Adah and Zillah, listen to my voice! You wives of Lamech, listen to my words! I have killed a man for my wounding, and a young man for my hurt. ’*”

Lamech boasts to his two wives that he killed a man, which offends him in God's judgment. But with arrogance and mockery, he adds that he also killed a young man, which aggravates his case in God's judgment and makes him a genuine repeat "murderer."

Gen. 4:24: “ *Cain will be avenged sevenfold, and Lamech seventy-sevenfold. ’*”

He then mocks the leniency God showed Cain. Since after killing a man, Cain's death was to be avenged "seven times," after killing a man and a young man, Lamech will be avenged by God "seventy-seven times." Such abominable words are unimaginable. And God wanted to reveal to humanity that its first representatives from the second generation, that of Cain to the seventh, that of Lamech, had reached the highest level of impiety. And this is his demonstration of the consequence of being separated from him.

Gen. 4:25: " *And Adam knew his wife again; and she bare a son, and called his name Seth: for, said she, God hath appointed me another seed instead of Abel, whom Cain slew .*"

The name Seth, pronounced "cheth" in Hebrew, designates the foundation of the human body. Some translate it as "equivalent or restitution," but I have not been able to find a justification for this proposition in the Hebrew. I therefore retain "the foundation of the body" because Seth will become the root or basic foundation of the faithful lineage that Gen. 6 will designate by the expression " *son of God* ," leaving to the "women," rebellious descendants of the lineage of Cain who seduce them, in opposition, the appellation of " *daughters of men* ."

In Seth, God sows and raises a new " *seed* " in which the seventh descendant, another Enoch, is given as an example in Gen. 5:21 to 24. He had the privilege of entering heaven alive, without passing through death, after 365 years of earthly life lived in fidelity to the creator God. This Enoch lived up to his name well because his "instruction" was to the glory of God unlike his namesake, son of Lamech, son of the line of Cain. And both, Lamech the rebel and Enoch the righteous were the "seventh" descendant of their line.

Gen. 4:26: " *And Seth also had a son, and he called his name Enosh. Then men began to call on the name of YaHweh .*"

Enosh means: man, mortal, wicked. This name is connected to the time when people began to call upon the name of Yahweh. What God wants to tell us by connecting these two things is that the man of the faithful lineage became aware of the wickedness of his nature, which is moreover mortal. And this

awareness led him to seek his Creator in order to honor Him and faithfully worship Him in a way that is pleasing to Him.

Genesis 5

Separation through sanctification

In this chapter 5, God has gathered together the lineage that remained faithful to him. I present to you the detailed study of only the first verses which allow us to understand the reason for this enumeration which covers the time between Adam and the famous Noah.

Gen. 5:1: “ *This is the book of the generations of Adam: When God created man, **in the likeness of God made he him** .”*

This verse sets the standard for the list of names of men cited. Everything rests on this reminder: “ *When God created man, **he made him in the likeness of God** .”* We must therefore understand that to enter this list, man must have retained his “ *likeness of God* .” We can thus understand why names as important as that of Cain do not enter this list. For it is not a question of a physical resemblance but a resemblance of character, and chapter 4 has just shown us that of Cain and his descendants.

Gen. 5:2: “ *Male and female he created them, and blessed them, and called their name Adam, in the day they were created .”*

Here too, the reminder of God's blessing of man and woman means that the names to be cited have been blessed by God. The insistence of their creation by God highlights the importance he gives to being recognized as God the creator who sets apart, sanctifies his servants, by the sign of the Sabbath, the rest observed during the seventh day of all their weeks. Retaining God's blessing with the sanctification of the Sabbath and the likeness of his character are the conditions required by God for the human being to remain worthy of being called “ *man* .” Apart from these fruits, the human being becomes in his judgment an “animal” more developed and educated than the other species.

Gen. 5:3: “ *And Adam lived one hundred and thirty years, and begat a son in his own likeness, after his image; and he called his name Seth .”*

Apparently, two names are missing between Adam and Seth: those of Cain (who is not of the faithful line) and Abel (who died without descendants). The norm of blessed selection is thus demonstrated. The same will be true for all the other names cited.

Gen. 5:4: “ *And the days of Adam after he begat Seth were eight hundred years: and he begat sons and daughters .”*

What we must understand is that Adam “ *begat sons and daughters* ” before and after the birth of “ *Seth* ,” but these did not manifest the faith of the father or that of “Seth.” They joined the “animal men” who were unfaithful and disrespectful toward the living God. Thus, among all those born to him, after the

death of Abel, " *Seth* " was the first to distinguish himself by his faith and faithfulness to the God YaHWéH who created and formed his earthly father. Others after him, who remained anonymous, may have followed his example, but they remain anonymous because the list selected by God is built on the succession of the first faithful men of each of the descendants presented. This explanation makes understandable the already high age, "130 years" for Adam when his son "Seth" was born. And this principle applies to each of the chosen ones cited in the long list which ends with Noah, because his three sons: Shem, Ham and Japheth will not be chosen, not being in his spiritual likeness.

Gen. 5:5: “ *All the days that Adam lived were nine hundred and thirty years; and he died .* ”

I move directly to the seventh chosen one, who is called Enoch; an Enoch whose character is the absolute opposite of Enoch, son of Cain.

Gen. 5:21: “ *Enoch lived sixty-five years and begat Methuselah .* ”

Gen. 5:22: “ *And Enoch walked with God three hundred years after he begat Methuselah, and begat sons and daughters .* ”

Gen. 5:23: “ *All the days of Enoch were three hundred and sixty-five years .* ”

Gen. 5:24: “ *And Enoch walked with God: **and he was no more, because God took him** .* ”

It is with this specific expression of the case of Enoch that God reveals to us: the antediluvians also had their "Elijah" taken up to heaven without passing through death. Indeed, the formula of this verse differs from all the others which end, as for the life of Adam, with the words " *then he died .* "

Next comes Methuselah, the longest-lived man on Earth, 969 years; then another Lamech from this line blessed by God.

Gen:5:28: “ *Lamech lived one hundred and eighty-two years and begat a son .* ”

Gen:5:29: “ *And he called his name Noah, saying, This same shall comfort us concerning our labor and the toil of our hands, which cometh out of **the ground which YaHWéH hath cursed** .* ”

To understand the meaning of this verse, we must know that the name Noah means: rest. Lamech certainly did not imagine to what extent his words would be fulfilled, because he only saw " *the cursed earth* " from the angle of " *our fatigues and the painful work of our hands* , " he says. But in Noah's time, God will destroy it because of the wickedness of the men it carries, as Genesis 6 will allow us to understand. However, Lamech, Noah's father, was a chosen one who, like the rare chosen ones of his time, must have been saddened to see the wickedness of the men around them grow.

Gen. 5:30: “ *And Lamech lived after he begat Noah five hundred and ninety-five years, and begat sons and daughters .* ”

Gen. 5:31: “ *All the days of Lamech were seven hundred and seventy-seven years; and he died .* ”

Gen. 5:32: “ *And Noah lived five hundred years, and begat Shem, Ham, and Japheth .* ”

Genesis 6

Separation fails

Gen. 6:1: “ *And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them,* ”

According to the lessons learned previously, this human multitude is the animal norm that despises God, who thus has good reasons to reject them as well. The seduction of Adam by his wife Eve is reproduced in all this humanity and it is the normality according to the flesh: girls seduce men and they obtain from them what they desire.

Gen. 6: 2: “ *And the sons of God saw the daughters of men that they were fair, and they took them wives of all which they chose .*”

This is where things get complicated. **The separation** between the sanctified and the irreligious unbelievers ends up disappearing. The sanctified, logically called here “ *the sons of God* ,” fall under the seduction of “ *the daughters of men* ,” that is, of the “animal” human group. Alliances through marriage thus become the cause of the collapse of the **separation** desired and sought by God. It is this unforgettable experience that will later lead him to forbid the sons of Israel from taking foreign women as wives. The flood that will be the consequence shows how much this prohibition should be obeyed. To every rule, there are exceptions, for some women took the true God with the Jewish husband like Ruth. The danger is not that the woman is foreign but that she leads a “ *son of God* ” to pagan apostasy by making him adopt the traditional pagan religion of his origins. Moreover, the opposite is just as forbidden because a woman “daughter of God” puts herself in mortal danger by marrying a “son of men” “animals”, and of false religion, which is even more dangerous for her. Because every “woman” or “girl” is “woman” only during her life on earth, and the chosen among them will receive like men a celestial asexual body similar to the angels of God. Eternity is unisex and image of the character of Jesus Christ, the perfect divine model.

The problem of marriage is still relevant today. For whoever marries someone who is not of their religion testifies against their own faith, whether it is right or wrong. Moreover, this action demonstrates indifference toward religion and therefore toward God Himself. The chosen one must love God above all else to be worthy of election. However, since an alliance with a foreigner displeases him, the chosen one who enters into it becomes unworthy of election and his faith becomes presumptuous, an illusion that will end in terrible disillusionment. There remains one final deduction to be drawn. If marriage still poses this problem, it is because modern human society finds itself in the same state of immorality as those of Noah's time. This message is therefore for our final time when lies dominate human minds, which become totally closed to divine “truth.”

Because of its importance for our “end time,” God has led me to develop last this message revealed in this Genesis account. For the experience of the antediluvian elect is summed up by a happy “ *beginning* ” and a tragic “ *end* ” in

apostasy and abomination. Now, this experience also sums up that of his last church in its institutional form "Seventh-day Adventist," officially and historically blessed in 1863 but spiritually blessed in 1873, in " *Philadelphia* ," in Rev. 3:7, for its " *beginning* ," and " *vomited* " by Jesus Christ in Rev. 3:14, in " *Laodicea* " in 1994, at its " *end* ," because of its formalistic lukewarmness and because of its alliance with the ecumenical enemy camp in 1995. The time of God's approval for this Christian religious institution is thus fixed by "a *beginning* and an *end* ." But just as the Jewish covenant was extended by the twelve apostles chosen by Jesus, the Adventist work is extended by me and by all those who, receiving this prophetic testimony, reproduce the works of faith that God originally blessed in the pioneers of Adventism in 1843 and 1844. I specify that God blessed the motivations of their faith and not the standard of their prophetic interpretations which was later to be called into question. With the practice of the Sabbath possibly becoming formalistic and traditional, the sieve of God's judgment no longer blesses anything but the love of truth found in his elect, " from beginning to end " until the true glorious return of Christ, set for this last time in the spring of 2030.

By presenting himself in Rev. 1:8 as " *the Alpha and the Omega* ," Jesus Christ reveals to us a key to understanding the structure and aspect under which he reveals to us throughout the Bible, his " *judgment* ." He always rests on an observation of the situation of the " *beginning* " and on that which appears at the " *end* ," of a life, a covenant, or a church. This principle appears in Dan. 5 where the words written on the wall by God, " *numbered, numbered,* " followed by " *weighed and divided* ," represent the " *beginning* " of King Belshazzar's life and the hour of his " *end* ." In this way, God confirms that his judgment is based on the permanent control of the subject judged. He has been under his observation from his " *beginning* ," or " *alpha* ," to his " *end* ," his " *omega* ."

In the book of Revelation and in the theme of the letters addressed to the " *seven Churches* ," the same principle establishes " *the beginning and the end* " of all the " *Churches* " concerned. First, we find the apostolic Church, whose glorious " *beginning* " is recalled in the message delivered to " *Ephesus* " and in which its " *end* " places it under the threat of having the Spirit of God withdrawn because of its lack of zeal. Fortunately, the message delivered to " *Smyrna* " before 303 testifies that Christ's call to repentance will have been heard for the glory of God. Then, the papal Roman Catholic Church begins in " *Pergamum* " in 538 and ends in " *Thyatira* " at the time of the Protestant Reformation, but above all officially at the time of the death of Pope Pius 6, imprisoned in Valence, in my city, in France, in 1799. Then comes the case of the Protestant faith, whose approval by God is also limited in time. Its " *beginning* " is evoked in " *Thyatira* " and its " *end* " is revealed in " *Sardis* " in 1843 because of its Sunday observance inherited from the Roman religion. Jesus could not be clearer; his message, " *you are dead* ," is not confusing. And thirdly, under " *Philadelphia and Laodicea* ," the case of institutional Adventism, which we saw previously, closes the theme of the messages addressed to the " *seven churches* " and the time of the eras they symbolize.

By revealing to us today how he has judged things already accomplished, and from the " *beginning* " like Genesis, God gives us the keys to understanding how he judges the facts and the churches in our time. The " *judgment* " that emerges from our study thus bears the " *Seal* " of the Spirit of his divinity.

Gen.6:3: " *Then Yahweh said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years .*"

Less than 10 years from the return of Christ, this message takes on an astonishingly topical character today. The spirit of life given by God " *will not remain in man forever, for he is only flesh, yet his days will be one ~~hundred and twenty~~ **nine** years .*" In fact, this was not the meaning that God gave to his words. Understand me , and understand Him: God does not renounce his plan of six thousand years of calling and selecting the elect. His problem lies in the enormous length of life that he gave to the antediluvians since Adam who died at 930 years old, after him, another Methuselah will live until 969 years old. If it is 930 years of faithfulness, this is bearable and even pleasing to God, but if it is an arrogant and abominable Lamech, God considers that tolerating him for an average of 120 years will be more than enough. This interpretation is confirmed by history, since since the end of the flood, the length of human life has been reduced to the average of 80 years of our time.

Gen. 6:4: " *The giants were in the earth in those days, **and also** after the sons of God came in unto the daughters of men, and they bare children unto them: these were the mighty men that were famous in olden times .*"

I had to add the precision " **and also** " from the Hebrew text, because the meaning of the message is transformed. God reveals to us that his first antediluvian creation was of a gigantic standard, Adam himself must have measured about 4 or 5 meters in height. The management of the surface of the earth is changed and reduced. A single step of these " *giants* " was worth five of ours, and he had to draw from the earth five times more food than a man of today. The original earth was therefore quickly populated and inhabited over its entire surface. The precision " **and also** " teaches us that this standard of the " *giants* " was not modified by the alliances of the sanctified and the rejected, " *the sons of God* " and " *the daughters of men* ". Noah was therefore himself a giant of 4 to 5 meters as well as his children and their wives. At the time of Moses, these antediluvian standards were still found in the land of Canaan, and it was these giants, the "Anakims," who terrified the Hebrew spies sent into the country.

Gen. 6:5: " *Then Yahweh saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually .*"

Such an observation makes his decision understandable. I recall that he created the earth and man to reveal this wickedness hidden in the thoughts of his heavenly and earthly creatures. The desired demonstration was thus obtained since " *every imagination of their heart was only evil all the time .*"

Gen. 6:6: " *And Yahweh repented that he had made man on the earth, and it grieved him in his heart .*"

Knowing in advance what will happen is one thing, but experiencing it in its fulfillment is another. And when confronted with the reality of dominating evil,

the thought of repentance, or more precisely of regret, can momentarily spring up in God's mind, so great is his suffering in the face of this moral disaster.

Gen.6:7: “ *And Yahweh said, I will destroy man whom I have created from the face of the earth, both man and cattle, and creeping things, and birds of the air; for it repents me that I have made them .*”

Just before the flood, God observes the triumph of Satan and his demons over the earth and its inhabitants. For him, the test is terrible, but he has obtained the demonstration he wanted. All that remains is for him to destroy this first form of life in which men live too long and are too powerful in giant sizes. The animals of the earth close to man, such as cattle, reptiles, and birds of the air, will have to disappear forever with them.

Gen. 6:8: “ *But Noah found favor in the eyes of YaHWéH .*”

And according to Ezek.14 he alone found favor with God, his children and their wives not being worthy of being saved.

Gen. 6:9: “ *These are the generations of Noah: Noah was a **just man, blameless** in his days: Noah walked with God .*”

Like Job, Noah is judged “ *just and blameless* ” by God. And like the righteous Enoch before him, God imputes to him that he “ *walks* ” with him.

Gen. 6:10: “ *Noah had three sons: Shem, Ham, and Japheth .*”

At the age of 500 according to Gen. 5:22, “ *Noah begat three sons: Shem, Ham, and Japheth .*” These sons will grow up to be men and will take wives. Noah will therefore be assisted and helped by his sons when he has to build the ark. Between the time of their births and the flood, 100 years will pass. This proves that the “120 years” of verse 3 does not concern the time given to him to complete its construction.

Gen. 6:11: “ *The earth was corrupt before God, the earth was full of violence .*”

Corruption is not necessarily violent, but when violence marks and characterizes it, the suffering of the God of love becomes intense and unbearable. This violence, at its peak, is of the type of which Lamech boasted in Gen. 4:23: “ *I have killed a man for my wounding, and a young man for my bruise .*”

Gen. 6:12: “ *And God looked on the earth, and, behold, it was corrupt: for all flesh had corrupted their way upon the earth .*”

In less than 10 years, God will look at the earth again and find it in the same state as at the time of the flood, “ *all flesh has corrupted its way .*” But you must understand what God means when he speaks of corruption. For if the reference to this word is human, the answers are as numerous as the opinions on the subject. With the Creator God, the answer is simple and precise. He calls corruption all the perversions brought by man and woman to the order and rules he has established: In corruption, man no longer assumes his role as man, nor woman her role as woman. The case of Lamech, a bigamist, descendant of Cain, is an example, because the divine norm tells him: “ *a man will leave his father and mother to be united to his wife .*” The appearance of the structure of their bodies reveals the role of man and woman. But to better understand the role of the one given as a “ *helper* ” to Adam, her symbolic image of the Church of Christ gives us the answer. What “ *help* ” can the Church offer Christ? Her role is to increase

the number of the saved elect and to agree to suffer for him. It is the same for the woman given to Adam. Devoid of Adam's muscular power, her role is to bear and raise her children until they, in turn, found a family and thus the earth will be populated, according to the order commanded by God in Gen. 1:28: "*And God blessed them, and God said unto them, **Be fruitful, and multiply, and fill the earth, and subdue it** : and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth .*" In its perversion, modern life has turned its back on this norm. Concentrated life in cities and industrial employment have together created the ever-increasing need for money. This has led women to abandon their role as mothers to go and work in factories or shops. Poorly brought up, children have become capricious and demanding and in 2021 produce a fruit of violence and they correspond exactly to the description given by Paul to Timothy in 2 Tim. 3:1 to 9. I urge you to take the time to read, with all the attention they deserve, in their entirety, the two epistles that he addresses to Timothy, in order to find in these letters the standards set by God, from the beginning, knowing that he does not change and will not change until his return in glory, in the spring of 2030.

Gen. 6:13: "*Then God said to Noah, **The end of all flesh is come before me; for they have filled the earth with violence; behold, I will destroy them with the earth .***"

With evil irreversibly established, the destruction of the earth's inhabitants remains the only thing God can do. God makes known to his only earthly friend his terrible plan because his decision is made and definitively fixed. It is necessary to note the special fate that God gives to Enoch, the only one who enters eternity without passing through death, and Noah, the only man found worthy of surviving the exterminating flood. For in his words God says "***they have ...***" and "***I will destroy **them** .***" Because he remained faithful, Noah is not targeted by God's decision.

Gen. 6:14: "*Make yourself an ark of resinous wood, and divide the ark into compartments and cover it inside and out with pitch .*"

Noah must survive, and not alone, because God wants the life of his creation to continue until the end of the 6,000 years of selection for his project. To preserve the selected life during the flood, a floating ark will have to be built. God gives Noah his instructions. He will use water-resistant softwood, and the ark will be made watertight by coating it with pitch, the resin taken from pine or fir trees. He will build cells so that each species can live separately to avoid stressful confrontations for the animals on board. The stay on the ark will last for a whole year, but the work is directed by God, to whom nothing is impossible.

Gen. 6:15: "*This is how you shall make it: the length of the ark shall be three hundred cubits, its width fifty cubits, and its height thirty cubits .*"

If the "*cubit*" was that of a giant, it could be five times that of the Hebrews, which was about 55 cm. God revealed these dimensions in the standard known by the Hebrews and Moses, who received this story from God. The ark built was therefore 165 m long, 27.5 m wide, and 16.5 m high. The ark, in the shape of a rectangular box, was therefore of an imposing size, but it was built by men whose height was in proportion to it. For we find, for its height, three floors

of about five meters for men who themselves measured between 4 and 5 m in height.

Gen. 6:16: “ You shall make **a window** for the ark , and make it a **cubit high** above. You shall set up **a door** in the side of the ark. You shall build a lower story, a second story, and a third story .”

According to this description, the single " door " of the ark was placed at the level of the first floor " on the side of the ark ." The ark was completely enclosed, and below the roof of the third floor, a single window 55 cm high and wide was to be kept closed until the end of the flood, according to Gen. 8:6. The occupants of the ark lived in darkness and artificial light from oil lamps for the entire duration of the flood, i.e., .

Gen. 6:17: “ And I, behold, am going to bring a flood of waters upon the earth, to destroy all flesh in which is the breath of life from under heaven; and everything that is on the earth shall perish .”

With this destruction, God wants to leave a warning message to the people who will repopulate the earth after the flood and until the glorious return of Jesus Christ at the end of the 6,000-year divine project. All life will disappear along with its antediluvian norm. For after the flood, God will gradually reduce the size of living beings, men and animals, to the size of African Pygmies.

Gen. 6:18: “ But I will establish my covenant with you; you shall come into the ark, you and your sons, your wife and your sons' wives with you .”

There are eight of them who escaped the coming flood, but seven of them benefit exceptionally from Noah's particular and individual blessing. The proof appears in Ezek. 14:19-20 where God says: " Or if I send a pestilence into that land, if I pour out my fury against it with pestilence, to cut off from it man and beast, and **Noah** , Daniel, and Job were in it, as I live, says the Lord YaHWéH, **they would save neither sons nor daughters, but they would save their own souls by their righteousness** ." They will be useful for the repopulation of the earth, but not being at Noah's spiritual level, they bring their imperfection into the new world, which will soon bear its bad fruits.

Gen. 6:19: “ And of every living thing of all flesh, two of every kind shalt thou bring into the ark, to keep them alive with thee: a male and a female .”

One couple per species " of all that lives " - just the norm necessary for reproduction - these will be the only survivors among the terrestrial animal genus.

Gen. 6:20: “ And of birds according to their kinds, and of cattle according to their kinds, and of every creeping thing of the earth according to its kinds, two of every kind shall come unto thee, that thou mayest keep them alive .”

In this verse, in his enumeration, God does not mention wild animals, but they will be cited as being embarked in the ark in Gen. 7:14.

Gen. 6:21: “ And you, take of all the food that is eaten, and store it with you, that it may be food for you and for them .”

The food needed to feed eight people and all the animals on board for a year must have taken up a large space on the ark.

Gen. 6:22: “ And Noah did so, and did according to all that God had commanded him .”

Faithfully and supported by God, Noah and his sons carry out the task entrusted to them by God. And here, it must be remembered that the earth is a single continent irrigated only by rivers and streams. In the area of Mount Ararat where Noah and his sons reside, there is only a plain and no sea. His contemporaries therefore see Noah building a floating construction in the middle of a continent without a sea. We can then imagine the mockery, sarcasm, and insults with which they must have showered the small group blessed by God. But the mockers will soon stop mocking the chosen one and they will be drowned in the waters of the flood in which they did not want to believe.

Genesis 7

The final separation of the flood

Gen.7:1: “ *The Lord said to Noah, “Come into the ark, you and all your household; for I have seen you **righteous** before me in this generation .”*

The moment of truth arrives and the final **separation** of creation is accomplished. By “ *entering the ark* ,” the lives of Noah and his family will be saved. There is a link between the word “ *ark* ” and the “ *righteousness* ” that God imputes to Noah. This link passes through the future “ *ark of the testimony* ,” which will be the sacred chest containing God's “ *righteousness* ,” expressed in the form of the two tablets on which his finger will engrave his “ **ten commandments** .” In this comparison, Noah and his companions are shown to be equal in that they all benefit from salvation by entering the ark, even if Noah is alone worthy of being identified with this divine law, as indicated by the divine precision: “ ***I have seen you righteous*** .” Noah was therefore in perfect conformity with the divine law already taught in its principles to his antediluvian servants.

Gen. 7:2: “ *You shall take to yourself seven pairs of every clean animal, a male and his female; one pair of any animal that is not clean, a male and his female; ”*

We are in an antediluvian context and God evokes the distinction between the animal classified as “ *clean or impure* .” This standard is therefore as old as the earthly creation and in Leviticus 11, God has only recalled these standards that he established from the beginning. God therefore has, like “ *the Sabbath* ,” good reasons to demand from his elect, in our days, the respect of these things that glorify his order established for man. By selecting “ *seven pure couples* ” for a single “ *impure* ” one, God shows his preference for purity which he marks with his “seal,” the number “7” of the sanctification of the time of his earthly project.

Gen.7:3: “ *seven pairs of birds of the air, male and female, to keep their offspring alive on the face of all the earth .”*

Because of their image of the angelic heavenly life, “ *seven pairs* ” of the “ *birds of the air* ” are also saved.

Gen.7:4: “ *For yet seven days, and I will send rain upon the earth forty days and forty nights, and I will destroy from the face of the earth every living thing that I have made .* ”

The number " seven " (7) is still mentioned, designating " seven days " which **separate** the moment of the entry of animals and men into the ark from the first waterfalls. God will cause incessant rain for " 40 days and 40 nights ." This number "40" is that of the test. It will concern the " 40 days " of the sending of the Hebrew spies into the land of Canaan and the " 40 years " of life and death in the desert as a result of their refusal to enter the land populated by giants. And upon entering his earthly ministry, Jesus will be delivered to the temptation of the devil after " 40 days and 40 nights " of fasting. There will also be " 40 days " between the resurrection of Christ and the outpouring of the Holy Spirit at Pentecost.

For God, the purpose of this torrential rain is to destroy the " *beings he has made .* " He thus reminds us that, as God the Creator, the lives of all his creatures belong to him, to save or destroy them. He wants to teach future generations a bitter lesson that they must not forget.

Gen.7:5: “ *Noah did everything that YaHWéH had commanded him .* ”

Faithful and obedient, Noah does not disappoint God and he carries out everything he has ordered him to do.

Gen. 7:6: “ *Noah was six hundred years old when the flood of waters was upon the earth .* ”

Further details on the time will be given, but this verse already places the flood in the 600th^{year} of Noah's life. Since the birth of his first son in his 500th^{year}, 100 years have passed.

Gen. 7:7: “ *And Noah, he and his sons, his wife, and his sons' wives, entered into the ark, to escape the waters of the flood .* ”

Only eight people will escape the flood.

Gen. 7:8: “ *Of clean animals and of animals that are not clean, of birds and of everything that creeps on the earth, ”*

everything that moves on the earth " enters the ark to be saved. But from which " *earth ,* " antediluvian or postdiluvian? The present tense of the verb " *moves* " suggests the postdiluvian earth of the time of Moses, to whom God addresses himself in his story. This subtlety could justify the abandonment and complete extermination of certain monstrous species, unwanted on the repopulated earth, if indeed they pre-existed the flood.

Gen. 7:9: " *And two and two went into the ark to Noah, a male and a female, as God had commanded Noah .* "

The principle concerns animals, but also the three human couples formed by his three sons and their wives, and his own, which concerns him and his wife. God's choice to select only couples reveals to us the role that God will give them: to reproduce and multiply.

Gen. 7:10: “ *And after seven days the waters of the flood were upon the earth .* ”

According to this precision, the entry into the ark took place on the tenth day of the second month of the 600th^{year} of Noah's life, that is, 7 days before the 17th indicated in the following verse 11. It was on this tenth day that God himself

closed " *the door* " of the ark on all its occupants, according to the precision cited in verse 16 of this chapter 7.

Gen. 7:11: " *In the six hundredth year of Noah's life, in the second month, on the **seventeenth** day of the month, the same day all the fountains of the great deep burst forth, and the windows of heaven were opened.* "

God chose the " **seventeenth** day of the second month " of Noah's ^{600th} year to " *open the windows of heaven* ." The number **17** symbolizes **judgment** in its numerical code of the Bible and its prophecies.

The calculation established by the successions of the elect of Gen.6 places the flood in 1656, since the sin of Eve and Adam, that is, 4345 years before the spring of the year 6001 of the end of the world which will be accomplished in our usual calendar in the spring of 2030, and 2345 years before the atoning death of Jesus Christ which took place on April 30 of our false and misleading human calendar.

The following explanation will be repeated in Gen. 8:2. By referring to the complementary role of the " *springs of the deep* ," in this verse, God reveals to us that the flood was not only caused by rain coming from the sky. Knowing that " *the deep* " refers to the earth completely covered by water from the first day of creation, its " *springs* " suggest a rise in the water level caused by the sea itself. This phenomenon is obtained by a change in the level of the ocean floor which, by rising, raises the water level until it reaches the level that covered the entire earth on the first day. It is by the sinking of the ocean depths that the dry land came out of the water on the third ^{day} and it is by a reverse action that the dry land was covered by the waters of the flood. The rain called " *window of heaven* " was only useful to indicate that the punishment came from heaven, from the heavenly God. Later this image of " *window of heaven* " will take on the opposite role of blessings which come from the same celestial God.

Gen. 7:12: " *And it rained on the earth forty days and forty nights .* "

This phenomenon must have surprised unbelieving sinners. Especially since rain was non-existent before this flood. The antediluvian earth was irrigated and watered by its rivers and streams; rain was therefore not necessary; a morning dew replaced it. And this explains why unbelievers had difficulty believing in the flood of waters announced by Noah, both in word and in deed, since he built the ark on dry land.

The time of " *40 days and 40 nights* " targets a time of testing. In turn, carnal Israel, barely out of Egypt, will be tested during the absence of Moses, retained by God with him during this period. The result will be "the golden calf" melted with the agreement of Aaron, Moses's brother in the flesh. There will then be the " *40 days and 40 nights* " of exploring the land of Canaan, resulting in the people's refusal to enter because of the giants who inhabit it. In turn, Jesus will be tested for " *40 days and 40 nights* ," but this time, although weakened by this long fast, he will resist the devil who will tempt him and will end up leaving him without having obtained his victory. For Jesus, it was what made his earthly ministry possible and legitimate.

Gen.7:13: " *That same day Noah, Shem, Ham, and Japheth, Noah's sons, Noah's wife, and his three sons' wives with them, entered the ark :*

This verse highlights the selection of the two sexes of human earthly creatures. Each human male is accompanied by " *his helper* ," his female called " *woman* ." In this way, each couple presents itself in the image of Christ and his Church, "his helper," his Chosen One whom he will save. For the shelter of the "ark" is the first image of the salvation that he will reveal to human beings.

Gen. 7:14: " *them, and every beast according to his kind, all cattle according to their kind, every creeping thing that creeps upon the earth according to his kind, every fowl according to his kind, every bird, whatsoever hath wings .* "

By emphasizing the word " *species* ," God recalls the laws of his nature that humanity in our final era delights in challenging, transgressing, and calling into question for animals and even for humankind. There can be no greater defender of the purity of the species than he. And he demands that his chosen ones share his divine opinion on the subject, for the perfection of his original creation lay in this purity and absolute **separation** of species.

By emphasizing the winged species, God suggests the earth and air of sin as a kingdom subject to the Devil, himself called " *prince of the power of the air* " in Eph. 2:2.

Gen. 7:15: " *And they went into the ark to Noah, two by two, of all flesh in which is the breath of life .* "

Each couple selected by God **separates** from those of their kind so that their lives may continue after the flood. In this definitive **separation** , God puts into action the principle of the two paths that he places before free human choice: that of good leads to life but that of evil leads to death.

Gen. 7:16: " *And there came in, male and female, of all flesh, as God had commanded Noah. And YaHWéH shut the door upon him .* "

The purpose of reproduction of the " *species* " is here confirmed by the mention " *male and female* ".

Here is the action that gives this experience all its importance and its prophetic character of the end of the time of divine grace: " *Then YaHWéH closed the door on him .* " This is the moment when the destiny of life and that of death **separate** without possible change. It will be the same in 2029, when the survivors of the time will have made the choice to honor God and his seventh-day Sabbath, that is, Saturday, or to honor Rome and its first-day Sunday, according to the ultimatum presented in the form of a decree by rebellious humanity. There again, " *the door of grace* " will be closed by God, " *the one who opens, and the one who closes* " according to Rev. 3:7.

Gen. 7:17: " *The flood was upon the earth forty days: and the waters increased, and lifted up the ark, and it was lifted up above the earth .* "

The arch is lifted.

Gen. 7:18: " *The waters increased greatly upon the earth, and the ark floated upon the face of the waters .* "

The ark floats.

Gen. 7:19: " *And the waters prevailed, and every high mountain under the whole heaven was covered .* "

Dry soil universally disappears, submerged by water.

Gen. 7:20: “ *The waters rose fifteen cubits above the mountains, and they were covered .*”

The highest mountain at the time was covered by about 8 m of water.

Gen. 7:21: “ *Everything that moved on the earth died, both birds and cattle and beasts, everything that creeps on the earth, and all men .*”

All air-breathing animals drown. The detail about birds is all the more interesting because the flood is a prophetic image of the Last Judgment, in which celestial beings, such as Satan, will be annihilated along with earthly beings.

Gen. 7:22: “ *Everything in whose nostrils was the breath of life, which was on dry ground, died .*”

All living beings created like man, whose life depends on his breath, drown. This is the only shadow over the punishment of the flood, for the guilt is strictly on man, and in some way, the death of innocent animals is unjust. But to completely drown rebellious humanity, God is forced to kill with them those animals that breathe the air of the earth's atmosphere like them. Finally, to understand this decision, consider that God created the earth for man made in his image and not for the animal created to surround him, accompany him, and, in the case of livestock, to serve him.

Gen. 7:23: “ *Every living thing was destroyed that was on the face of the earth, from man to cattle to creeping things to birds of the air; they were destroyed from the earth. Only Noah remained, and those who were with him in the ark .*”

This verse confirms the difference that God makes between Noah and his human companions who find themselves grouped with the animals, all mentioned and concerned in “ what was with him in the ark .”

Gen. 7:24: “ *And the waters prevailed upon the earth one hundred and fifty days .*”

The “ *one hundred and fifty days* ” began after the 40 days and 40 nights of incessant rain that created the flood. Having reached the maximum height of “ *15 cubits* ,” or about 8 m above “ *the highest mountain* ” at the time, the water level remained stable for “ *150 days* .” It then gradually decreased until the drying up desired by God.

Note : God created life in a giant standard that concerned antediluvian men and animals. But after the flood, his project aims to reduce the size of all his creatures proportionally, thus, lives will be born in the postdiluvian standard. Upon entering Canaan, the Hebrew spies testify to having seen with their own eyes bunches of grapes so large that two men of their size were needed to carry them. The reduction in size therefore also necessarily concerns trees, fruits and vegetables. Thus, the Creator never stops creating, because over time, he modifies and adapts his terrestrial creation to the new living conditions that are imposed. He created the black pigmentation of the skin of humans who live exposed to strong solar radiation in the tropical and equatorial regions of the earth where the sun's rays strike the earth at 90 degrees. Other skin colors are more or less white or pale and more or less coppery depending on the amount of sunlight. But the basic red of Adam (the Red) due to blood is found in all human beings.

The Bible does not specify the detailed names of the antediluvian living animal species. God leaves this subject mysterious, without particular revelation, everyone is free in their own way of imagining things. However, I put forward the hypothesis that having wanted to give to this first form of terrestrial life a perfect character, God had not created, at that time, the prehistoric monsters whose bones are found today, by scientific researchers, in the soil of the earth. Also, I put forward this possibility that they were created by God after the flood, in order to intensify the curse of the earth for human beings who, quickly, will again turn away from him. By cutting themselves off from him, they will thus lose their intelligence and the great knowledge that God had given from Adam to Noah. This, to the point that in certain places on earth, man will find himself in the degraded state of "the caveman" attacked and threatened by ferocious animals, which in groups, he will nevertheless be able to destroy with the precious help of natural bad weather and the compassionate goodwill of God.

Genesis 8

The temporary separation of the occupants of the ark

Gen. 8:1: “ *And God remembered Noah, and all the beasts, and all the cattle that were with him in the ark: and God made a wind pass over the earth, and the waters were still .*”

Rest assured, he never forgot it, but it is true that this unique gathering of lives enclosed in the floating ark makes humanity and animal species appear so reduced that they seem abandoned by God. In fact, these lives are perfectly safe because God watches over them like a treasure. They are his most precious possession: the first fruits to repopulate the earth and spread across its surface.

Gen. 8:2: “ *The fountains of the deep and the windows of heaven were stopped, and the rain no longer fell from heaven .*”

God creates the floodwaters according to his needs. Where do they come from? From the sky, but above all from God's creative power. Taking the image of a lock-keeper, he opens the symbolic celestial floodgates, and the time comes when he closes them again.

By referring to the complementary role of the “ *sources of the deep* ” in this verse, God reveals to us that the flood was not only caused by rain coming from the sky. Knowing that “ *the deep* ” refers to the earth completely covered by water from the first day of creation, its “ *sources* ” suggest a rise in the water level caused by the sea itself. This phenomenon is obtained by a change in the level of the ocean floor which , by rising, raises the water level until it reaches the level that covered the entire earth on the first day. It is by the sinking of the ocean depths that the dry land came out of the water on the 3rd^{day} and it is by a reverse action that the dry land was covered by the waters of the flood. The rain called “ *window of heaven* ” was only useful to indicate that the punishment came from

heaven, from the heavenly God. Later this image of “ *window of heaven* ” will take on the opposite role of blessings which come from the same celestial God.

As Creator, God could have created the flood in the blink of an eye, at his whim. However, he preferred to act gradually on his already created creation. He thus shows humanity that nature is in his hands a powerful weapon, a powerful means that he manipulates to offer his blessing or his curse depending on whether it works for good or for evil.

Gen. 8:3: “ *And the waters returned from off the earth, and went away: and the waters abated at the end of 150 days .”*

After 40 days and 40 nights of incessant rain followed by 150 days of stability at the highest water level, the water level begins to recede. Slowly, the level of the ocean depths drops again, but it does not drop as deeply as before the flood.

Gen. 8:4: “ *In the seventh month, on the seventeenth day of the month, the ark came to rest on the mountains of Ararat .”*

Five months to the day, “ *on the seventeenth of the seventh month* ,” the ark ceases to float; it rests on the highest mountain of Ararat. This number “seventeen” confirms the end of the act of divine judgment. It is clear from this precision that, during the flood, the ark did not move far from the area where it was built by Noah and his sons. And God wanted this proof of the flood to remain visible until the end of the world, on this same summit of Mount Ararat, access to which was and remains forbidden by the Russian and Turkish authorities. But at the time chosen by Him, God favored the taking of aerial photographs which confirmed the presence of a piece of the ark caught in the ice and snow. Today, satellite observation could powerfully confirm this presence. But the terrestrial authorities are not exactly seeking to glorify the Creator God; They behave as enemies towards him, and in all justice, God repays them well, by striking them with an epidemic and terrorist attacks.

Gen. 8:5: “ *And the waters decreased continually until the tenth month: and in the tenth month, on the first day of the month, the tops of the mountains appeared .”*

The reduction of water levels is limited because after the flood the water level will be higher than that of the antediluvian land. Ancient valleys will remain submerged and take on the appearance of current inland seas such as the Mediterranean Sea, the Caspian Sea, the Red Sea, the Black Sea, etc.

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

After 150 days of stability and 40 days of waiting, Noah opened the small window for the first time. Its small size, one cubit, or 55 cm, was justified since its only use was to release birds that could thus escape from the ark of life.

Gen. 8:7: “ *He sent out the raven, and it flew out and came back until the waters were dried up from off the earth .*

The discovery of the dry land is evoked according to the order “ *darkness and light* ” or “ *night and day* ” of the beginning of creation. Also, the first discoverer sent is the **impure** “ *raven* ” , with plumage “ **black** ” like “ *night* ”. He

acts freely independent of Noah, God's chosen one. He therefore symbolizes the dark religions which will be activated without any relationship with God.

More precisely, it symbolizes the carnal Israel of the old covenant, to which God repeatedly sent his prophets, like the comings and goings of the raven, to try to rescue his people from the practices of sin. Like " *the raven* ," this Israel, finally rejected by God, continued its history **separated** from him.

Gen. 8:8: " *He also sent out a dove to see if the waters had abated from off the face of the earth .* "

In the same order, the **pure** " *dove* " , with plumage " **white** " like snow, is sent out in reconnaissance. It is placed under the sign of " *day and light* ". As such, it prophesies the new covenant founded on the blood shed by Jesus Christ.

Gen. 8:9: " *But the dove found no place to rest for the sole of her foot, and she returned to him into the ark, for the waters were on the face of the whole earth. And he put out his hand, and took her, and brought her into the ark unto him .* "

Unlike the independent black " *raven* ," the *white* " *dove* " is closely related to Noah, who offers " *his hand to take her and bring her into the ark* " with him. It is an image of the bond that connects the chosen one to the God of heaven. The " *dove* " will one day rest on Jesus Christ when he appears before John the Baptist to be baptized by him.

I suggest you compare these two biblical quotes; that of this verse: " *But the dove found no place to rest the sole of her foot* " with this verse from Mat.8:20: " *Jesus answered and said to him, Foxes have holes, and birds of the air have nests; but the Son of Man has nowhere to lay his head* "; and these verses from John 1:5 and 11, where speaking of Christ the incarnation of the divine " *light* " " *of life* ", he says: " *The light shines in the darkness, and the darkness did not comprehend it .../ ...He came to his own, and his own did not comprehend it .* " Just as the " *dove* " returned to Noah, allowing itself to be taken by him, in " *his hand* ", resurrected, the Redeemer Jesus Christ ascended to heaven towards his divinity as heavenly Father, having left behind on earth the message of the redemption of his elect, his good news called " *the everlasting Gospel* " in Rev. 14:6. And in Rev. 1:20: he will hold them " *in his hand* " in the " *seven epochs* " prophesied by the " *seven Churches* " where he makes them share in divine sanctification his " *light* " imaged by the " *seven lampstands* ".

Gen. 8:10: " *And he waited yet other seven days, and again sent forth the dove out of the ark .* "

This double reminder of the " *seven days* " teaches us that for Noah, as for us today, life was established and ordered by God on the unity of the week of " *seven days* ", also a symbolic unity of the " *seven thousand* " years of his great saving project. This insistence on the mention of this number " *seven* " allows us to understand the importance that God gives it; which will justify its being attacked particularly by the devil until the glorious return of Christ who will put an end to his earthly domination.

Gen. 8:11: " *The dove returned to him at evening, and behold, in its mouth was an olive leaf plucked off. So Noah knew that the waters had abated from off the earth .* "

After long periods of " *darkness* " announced by the word " *evening* ," the hope of salvation and the joy of deliverance from sin will come under the image of the " *olive tree* ," successively of the old and then of the new covenant. Just as Noah knew from an " *olive leaf* " that the hoped-for and awaited land would be ready to welcome him, the " *sons of God* " will learn and understand that the kingdom of heaven has been opened to them by **the one sent from heaven**, Jesus Christ.

This " *olive leaf* " testified to Noah that the germination and growth of trees was once again possible.

Gen. 8:12: " *And he waited yet other seven days, and sent forth the dove: but it returned not unto him .*"

This sign was decisive, because it proved that " *the dove* " had chosen to remain in nature which was once again offering it food.

Just as the " *dove* " disappears after delivering its message of hope, after giving its life on earth to redeem its elect, Jesus Christ, the " *Prince of Peace* ", will leave the earth and his disciples, leaving them free and independent to lead their lives until his final glorious return.

Gen. 8:13: " *In the six hundred and first year, in the first month, on the first day of the month, the waters were dried up from off the earth. And Noah removed the covering from the ark, and looked, and behold, the face of the earth was dry .*"

The drying of the earth is still partial but promising, so Noah undertakes to open the roof of the ark to look outside the ark and knowing that it has run aground at the summit of Mount Ararat, his vision extended very far and very widely over the horizon. In the experience of the flood, the ark takes the image of a hatched egg. At the moment of its hatching, the chick itself breaks the shell in which it was enclosed. Noah does the same; he " *removes the covering of the ark* " which will no longer be useful to protect him from the torrential rain. Note that God does not come to open the door of the ark that he himself had closed; this means that he does not question or change the standard of his judgment towards the earthly rebels for whom the door of salvation and heaven will always be closed.

Gen. 8:14: " *And in the second month, on the twenty-seventh day of the month, the earth was dry .*"

The earth becomes habitable again after being completely confined in the ark for 377 days from the day of embarkation and the closing of the door by God.

Gen. 8:15: " *Then God spoke to Noah, saying :*

Gen. 8:16: " *Go out of the ark, you and your wife, your sons and your sons' wives with you .*"

It is again God who gives the signal for the exit of the " *ark* ", he who had closed the only " *door* " on its occupants before the flood.

Gen. 8:17: " *Bring out with you every living creature that is with you, both birds and cattle and every creeping thing that creeps on the earth; and let them spread out on the earth and be fruitful and multiply on the earth .*"

The scene resembles that of the fifth day of Creation Week, but it is not a new creation, because after the Flood, the repopulation of the earth is a phase of

the prophesied project for the first 6,000 years of Earth's history. God intended this phase to be terrible and dissuasive. He gave humanity deadly proof of the effects of his divine judgment. A proof that will be recalled in 2 Peter 3:5-8: "*For they are unaware that by the word of God the heavens existed in time past, and the earth formed out of water and in water. By these things the world that then was, being overflowed with water, perished. But by the same word the heavens and the earth that now are kept in storage, reserved against fire for the day of judgment and destruction of ungodly men.*" But, beloved, do not forget this one thing: *with the Lord one day is like a thousand years, and a thousand years are like one day* . The announced flood of fire will be fulfilled at the end of the seventh millennium on the occasion of the last judgment, by the opening of the flaming springs of the underground magma which will cover the entire surface of the earth. This "*lake of fire*" mentioned in Rev. 20:14-15, will consume the surface of the earth with its rebellious unfaithful inhabitants as well as their works which they wanted to privilege by despising the demonstrated love of God. And this seventh millennium was prophesied by the seventh day of the week, this according to the definition "*one day is like a thousand years and a thousand years are like one day* ."

Gen. 8:18: "*And Noah went out, he and his sons, and his wife, and his sons' wives* ."

Once the animals have left, the representatives of the new humanity also leave the ark. They rediscover the sunlight and the vast, almost limitless space that nature offers them, after 377 days and nights of confinement in a cramped, dark, enclosed space.

Gen. 8:19: "*Every animal, every creeping thing, every bird, and everything that moves on the earth, according to their kinds, went out of the ark* ."

The departure of the ark prophesies the entrance of the elect into the kingdom of heaven, but only those judged pure by God will enter. In Noah's time, this is not yet the case, since the pure and the impure will live together on the same earth, fighting against each other until the end of the world.

Gen. 8:20: "*Noah built an altar to YaHWéH; he took of every clean beast and of every clean bird, and he offered burnt offerings on the altar* ."

The holocaust is an act by which the chosen one Noah shows his gratitude to God. The death of an innocent victim, in this case an animal, reminds the Creator God of the means by which, in Jesus Christ, he will come to redeem the souls of his chosen ones. Pure animals are worthy of representing the sacrifice of Christ, who will embody perfect purity in all his soul, body, and spirit.

Gen. 8:21: "*And the LORD smelled a sweet savor, and the LORD said in his heart, I will not again curse the ground any more for man's sake, because the imagination of man's heart is evil from his youth; neither will I again smite every living thing, as I have done* ."

The burnt offering offered by Noah is an authentic act of faith, and of obedient faith. For, if he offers a sacrifice to God, it is in response to a sacrificial rite that he ordered, long before teaching it to the Hebrews who left Egypt. The expression "*pleasant odor*" does not refer to the divine sense of smell but to his divine Spirit who appreciates both the obedience of his faithful chosen one and

the prophetic vision that this rite gives to his future compassionate sacrifice, in Jesus Christ.

Until the Last Judgment, there will be no more destructive flood. Experience has just demonstrated that man is in the flesh naturally and hereditarily " **wicked** ," as Jesus said of his apostles in Matthew 7:11: " *If you then, being **evil** , know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask him .* " God will therefore have to tame this " **wicked** " "**animal** ," an opinion shared by Paul in 1 Cor. 2:14, and by demonstrating in Jesus Christ the power of his love for them, some of those *called* " **wicked** " will become faithful and obedient human *elect* .

Gen. 8:22: " *While the earth remains, seedtime and harvest, cold and heat, summer and winter, day and night will not cease .* "

This eighth chapter ends with a reminder of the alternations of absolute opposites that have governed the conditions of earthly life since the first day of creation in which, by his constitution " *night and day* ", God revealed the earthly combat between " *darkness* " and " *light* " which will finally win through Jesus Christ. He lists in this verse these extreme alternations which are due to sin itself being the consequence of the free choice given to these celestial and earthly creatures who are thus free to love and serve him or to reject him to the point of hating him. But the consequence of this freedom will be life for the partisans of good and death and annihilation for those of evil as the flood has just demonstrated.

The subjects cited all carry a spiritual message:

" *The sowing and the harvest* ": suggest the beginning of Evangelization and the end of the world; images taken up by Jesus Christ in his parables, notably in Matt. 13:37 to 39: " *He answered: He who sows the good seed is the Son of Man; the field is the world; the good seed are the sons of the kingdom; the tares are the sons of the evil one; the enemy who sowed them is the devil; **the harvest is the end of the world** ; the reapers are the angels .* "

" *Cold and heat* ": " **Heat** " is mentioned in Rev. 7:16: " *They shall hunger no more, neither thirst any more; neither shall the sun light upon them, nor any **heat** .* " " But on the contrary, " *cold* " is also a consequence of the curse of sin.

" *Summer and winter* ": these are the two seasons of extremes, each as unpleasant as the other in their excess.

" *Day and night* ": God cites them in the order that man gives him, because in his plan, in Christ comes the time of the day, that of the call to enter into his grace, but after this time comes that of " *the night when no one can work* " according to John 9:4, that is, to change his destiny because it is definitively fixed for life or for death from the end of the time of grace.

Genesis 9

Separation from the norm of life

Gen. 9:1: “ *And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth. ”*

This will be the first role that God gives to the living beings selected and saved by the ark built by men: Noah and his three sons.

Gen.9:2: “ *The fear of you and the dread of you will be on every beast of the earth, on every bird of the air, on everything that moves on the earth, and on all the fish of the sea; they are given into your hand .”*

Animal life owes its survival to man, which is why, even more than before the flood, man will be able to dominate animals. Except when an animal loses control through fear or irritation, as a general rule, all animals are afraid of man and try to flee when they encounter him.

Gen. 9:3: “ ***Every moving thing that lives shall be food for you ; even as the green herb have I given you all these .”***

This change in diet has several justifications. Without giving too much importance to the order presented, first, I cite the immediate absence of plant food exhausted during the flood and the earth covered with salt waters becoming partially sterile will only gradually regain its full fertility and productivity. In addition, the establishment of the Hebrew sacrificial rites will require, in due time, the consumption of the flesh of the victim sacrificed in a prophetic vision of the Holy Supper where the bread will be eaten as a symbol of the body of Jesus Christ, and the juice of the grape drunk as a symbol of his blood. A third reason, less avowable, but no less true, is that God wants to shorten the life span of man; and the consumption of the flesh which corrupts and brings into the human body elements destructive of life will be the basis of the success of his desire and his decision. Only the experience of the vegetarian or vegan diet brings personal confirmation of this. To reinforce this thought, note that God does not forbid man from consuming **impure animals** , even though they are harmful to his health.

Gen. 9:4: “ *Only you shall not eat flesh with its life, with its blood .”*

This prohibition will remain valid in the old covenant according to Lev. 17:10-11: “ *If any man of the house of Israel or of the foreigners who sojourn among them **eats blood of any kind , I will set my face against him who eats blood, and I will cut him off from among his people .*** ” and in the new, according to Acts 15:19 to 21: “ *Therefore my judgment is that we should not trouble those from among the Gentiles who are turning to God, but that we should write to them to abstain from pollutions of idols, from fornication, **from things strangled, and from blood .** For Moses has had in every city from ancient times those who preach him, **since he is read in the synagogues every Sabbath .*** ”

God calls “ *soul* ” the entire creature made of a body of flesh and a spirit entirely dependent on the flesh. In this flesh, the motor organ is the brain, powered by the blood itself, which is purified with each breath by the oxygen drawn in by the lungs. In the living state, the brain creates the electrical signals that generate thought and memory and manages the functioning of all the other fleshly organs that make up the physical body. The role of “blood,” which is, moreover, unique for each living soul, by the genome, must not be consumed for health reasons, because it carries the waste and impurities created throughout the

body, and for a spiritual reason. God has reserved for himself in an absolutely exclusive manner, for his religious teaching, the principle of drinking the blood of Christ, but only in the symbolized form of grape juice. If life is in the blood, he who drinks the blood of Christ rebuilds himself in His holy and perfect nature, according to the real principle that the body is made of what it feeds on.

Gen.9:5: “ *Be it known unto you also, that the blood of your souls will I require at the hand of every beast: and the life of man will I require at the hand of man, even of man his brother .*”

Life is the most important thing for the Creator God who created it. We must listen to Him to realize the outrage that the crime constitutes against Him, the true owner of the life taken. As such, He alone can legitimize the order to take life. In the previous verse, God authorized man to take animal life for food, but here, it is a question of crime, of murder, which definitively ends a human life. This taken life will no longer have the opportunity to draw closer to God, nor to testify to a change of conduct if until then it had not conformed to His standard of salvation. God here lays the foundations of the law of retaliation, "an eye for an eye, a tooth for a tooth, life for a life." The animal will pay for the murder of a man with its own death, and a man of the Cain type will be killed if he kills his own blood " **brother " of the Abel type.**

Gen.9:6: “ *Whoever sheds human blood, by human blood shall his blood be shed; for God made man in his own image .*”

God does not seek to increase the number of deaths because, on the contrary, by authorizing the killing of a murderer, he is counting on a deterrent effect and that, because of the risk incurred, the greatest number of human beings will learn to control their aggression, so as not to become a murderer, in turn, worthy of death.

Only those who are animated by a real and authentic faith can realize what it means to be " *God made man in his own image .*" Especially when humanity becomes monstrous and abominable, as is the case today in the Western world and everywhere on earth, seduced by scientific knowledge.

Gen.9:7: “ *And you, be fruitful and multiply, and spread out in the earth and multiply in it .*”

God really wants this multiplication, and for good reason, the number of the elect is so small, even in relation to the called who fall along the way, that the greater the number of his creatures , the more he will be able to find and select his elect among them; because according to the precision noted in Dan.7:9, the proportion is one million elect for ten billion called, or 1 for 10,000.

Gen.9:8: “ *And God spake again unto Noah, and unto his sons with him, saying ,*

God addresses the four men because by giving dominion to the male representative of the human species, they will be held responsible for what they have allowed to be done by the women and children who are placed under their authority. Dominion is a mark of trust offered by God to men, but it makes them entirely responsible before his face and his judgment.

Gen. 9:9: “ *Behold, I establish my covenant with you and with your descendants after you; ”*

It is important for us today to realize that we are this " *seed* " with whom God established his " *covenant* ." Modern life and its seductive inventions do not change our human origins. We are the heirs of the new beginning that God gave to humanity after the terrible flood. The covenant established with Noah and his three sons is specific. It commits God to no longer destroy all of humanity with the waters of the flood. After it will come the covenant that God will establish with Abraham, which will be fulfilled in its two successive aspects centered, literally in time and spiritually, on the redemptive ministry of Jesus Christ. This covenant will be fundamentally individual, like the status of salvation that is at stake. During the 16 centuries that will precede his first coming, God will reveal his plan of salvation through the religious rites ordered to the Hebrew people. Then, after the accomplishment in Jesus Christ of this plan revealed in all its light, for about 16 more centuries infidelity will succeed fidelity and for 1260 years, the darkest darkness will reign under the aegis of Roman papism. Since the year 1170, when Peter Waldo was able to practice again the pure and faithful Christian faith with the observation of the true Sabbath included, less enlightened elect were, after him, selected in the work of the Reformation begun but not completed. Also, it was only from 1843 that, by a double test of faith, God was able to find faithful elect among the pioneers of Adventism. But it was still too early for them to fully understand the mysteries revealed in his prophecies. The sign of the covenant with God is at all times the contribution and reception of his light, this is why the work that I write in his name, to enlighten his elect, constitutes, under the title of " *testimony of Jesus* ", its last form, the sign that his covenant is indeed real and confirmed.

Gen.9:10: " *with every living creature that is with you, both birds and livestock and every beast of the earth, whether with all that came out of the ark, or with every beast of the earth .*"

The covenant presented by God also concerns animals, that is, everything that lives and will multiply on earth.

Gen.9:11: " *I will establish my covenant with you: All flesh shall no more be cut off by the waters of a flood, neither shall there be a flood to destroy the earth any more .*"

The lesson of the flood must remain unique. God will now engage in close combat because his goal is to conquer the hearts of his chosen ones.

Gen.9:12: " *And God said, This is the token of the covenant which I establish between me and you and every living creature that is with you for ever and ever: "*

This sign that God gives concerns all living things, pure and impure. It is not yet the sign of belonging to his person, which the seventh-day Sabbath will be. This sign reminds living beings of the commitment he made never again to destroy them with the waters of the flood; this is its limit.

Gen. 9:13: " *I have set my bow in the cloud, and it shall be for a token of a covenant between me and the earth .*"

Science will explain the physical cause of the rainbow's existence. It is a decomposition of the light spectrum of sunlight that rests on thin layers of water or high humidity. Everyone has noticed that the rainbow appears when it rains and

the sun spreads its rays of light. Nevertheless, rain recalls the flood and sunlight images the appreciable, beneficial, and soothing light of God.

Gen. 9:14: “ *And it shall come to pass, when I shall gather clouds over the earth, that the bow shall appear in the cloud: ”*

Clouds were therefore invented by God to create rain only after the flood and at the same time as the principle of the rainbow. However, in our abominable era, impious men and women have distorted and defiled this subject of the rainbow by taking this symbol of the divine alliance to make it the acronym and emblem of the gathering of sexual perverts. God must find in this a good reason to strike this odious and disrespectful humanity towards him and the human species. The last signs of his anger will soon appear, burning like fire and destructive like death.

Gen.9:15: “ *And I will remember my covenant, which is between me and you and every living creature of all flesh: and the waters shall no more become a flood to destroy all flesh .”*

Reading these words of benevolence from the mouth of God, I measure the paradox by thinking of the remarks he can make today because of human perversity which returns to the level of the antediluvians.

God will keep his word, there will be no more flood of water, but for all the rebels, a flood of fire is reserved for the day of the last judgment; which the apostle Peter reminded us of in 2 Peter 3:7. But before this last judgment, and before the return of Christ, the nuclear fire of the Third World War or "6th ^{trumpet} " of Rev. 9:13 to 21, will come, in the form of multiple and sinister deadly "mushrooms", to sweep away the refuges of iniquity that the great cities, capitals or not, of planet Earth have become.

Gen. 9:16: “ *The bow will be in the cloud, and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth .”*

That time is far away from us, and it could have left the new representatives of humanity with the great hope of avoiding the errors committed by the antediluvians. But today, hope is no longer permitted because the fruit of the antediluvians appears everywhere among us.

Gen.9:17: “ *And God said unto Noah, This is the token of the covenant which I have established between me and all flesh that is upon the earth .”*

God emphasizes the character of this covenant which is established with "all flesh." It is a covenant which will always concern humanity in the collective sense.

Gen. 9:18: " *The sons of Noah, who went out of the ark, were Shem, Ham, and Japheth. Ham was the father of Canaan .”*

A clarification is given to us: " *Ham was the father of Canaan .”* Remember, Noah and his sons are all giants who have retained the size of the antediluvians. Thus, the giants will continue to multiply, especially in the land of "Canaan," where the Hebrews who left Egypt will discover them, to their misfortune, since the fear caused by their size will condemn them to wander for 40 years in the desert and die there.

Gen. 9:19: “ *These are the three sons of Noah, and from their descendants the whole earth was populated .*”

Note that originally, the antediluvians all had one man as their origin: Adam. The new post-diluvian life is built on three people, Shem, Ham and Japheth. The peoples of their descendants will therefore be **separated and divided** . Each new birth will be attached to its patriarch, Shem, Ham or Japheth. The spirit of division will rely on these different origins to oppose among themselves the men attached to their ancestral traditions.

Gen. 9:20: “ *And Noah began to till the ground, and planted vineyards .*”

This activity, which is, after all, normal, will nevertheless have serious consequences. Because at the end of his cultivation, Noah harvests the grapes and the pressed juice having oxidized, he drinks alcohol.

Gen. 9:21: “ *And he drank of the wine, and was drunk, and uncovered himself in the midst of his tent.* ”

By losing control of his actions, Noah believes he is alone, he uncovers himself and strips himself completely naked.

Gen. 9:22: “*Ham, the father of Canaan, saw his father's nakedness, and he told his two brothers outside.* ”

At the time, the human mind was still very sensitive to this nudity discovered by the sinful Adam. And Ham, amused and surely a little mocking, had the bad idea of reporting his visual experience to his two brothers.

Gen.9:23: “ *Then Shem and Japheth took the mantle, and put it upon their shoulders, and went backward, and covered their father's nakedness: and because their faces were turned away, they saw not their father's nakedness .*”

With all necessary precautions, the two brothers cover their father's naked body.

Gen. 9:24: “ *And Noah awoke from his wine, and heard what his younger son had done unto him .*”

So the two brothers had to tell him. And this denunciation would excite Noah, who felt his honor as a father had been undermined. He had not deliberately drunk alcohol and had been the victim of a natural reaction of grape juice, which oxidizes over time and whose sugar transforms into alcohol.

Gen. 9:25: “ *And he said, Cursed be Canaan! A servant of servants shall he be to his brethren.* ”

In fact, this experience only serves as a pretext for the Creator God to prophesy about the descendants of Noah's sons. For Canaan himself had nothing to do with the action of his father Ham; he was therefore innocent of his fault. And Noah cursed him, he who had done nothing. The established situation begins to reveal to us a principle of God's judgment which appears in the second of his ten commandments readable in Exo. 20:5: “ *You shall not bow down to them, nor serve them; for I, Yahweh, your God, **am a jealous God, visiting the iniquity of the fathers on the children to the third and fourth generation of those who hate me .***” In this apparent injustice lies hidden all the wisdom of God. For, think about it, the bond between son and father is natural and the son will always take his father's side when he is attacked; with rare exceptions. If God strikes the father, the son will hate him and defend his father. By cursing the son, Canaan, Noah

punishes Ham, the father concerned about the success of his descendants. And Canaan, for his part, will bear the consequences of being Ham's son. He will therefore feel lasting resentment against Noah and the two sons he blesses: Shem and Japheth. We already know that the descendants of Canaan will be destroyed by God to offer Israel, his people freed from Egyptian slavery (another son of Ham: Mizraim), its national territory.

Gen. 9:26: “ *And he said, Blessed be YaHWéH, the God of Shem, and let Canaan be their servant!* ”

Noah prophesied about his sons the plan that God had for each of them. Thus, the descendants of Canaan would be enslaved by the descendants of Shem. Ham would expand southward and populate the African continent as far as the land of present-day Israel. Shem would expand eastward and southeastward, populating the present-day Arab Muslim countries. From Chaldea, present-day Iraq, came Abraham, a pure Semite. History confirms that the Africa of Canaan was indeed enslaved by the Arabs, descendants of Shem.

Gen. 9:27: “ *May God enlarge the dominion of Japheth, and let him dwell in the tents of Shem, and let Canaan be their servant!* ”

Japheth will expand northward, eastward, and westward. For a long time, the north will dominate the south. The Christianized northern countries will experience technical and scientific development that will allow them to exploit the southern Arab countries and enslave the peoples of Africa, descendants of Canaan.

Gen.9:28: “ *And Noah lived after the flood three hundred and fifty years .*”

For 350 years, Noah was able to bear witness to the flood to his contemporaries and warn them against the faults of the antediluvians.

Gen.9:29: “ *And all the days of Noah were nine hundred and fifty years: and he died .*”

In 1656, the year of the flood since Adam, Noah was 600 years old, so he died in 2006 since Adam's sin, being 950 years old. According to Gen. 10:25, at the birth of “ *Peleg* ” in 1757, “ *the earth was divided* ” by God because of the experience of King Nimrod's rebellious revolt and his Tower of Babel. The division, or **separation**, was the consequence of the different languages that God gave to the peoples so that they would **separate** and no longer form a united bloc before his face and his will. Noah therefore lived through the event and was at that time 757 years old.

At the time of Noah's death, Abram was already born (in 1948, or 2052 years before the death of Jesus Christ, which was in the year 30 AD in our usual false calendar), but he was in Ur, in Chaldea, far from Noah who lived to the north near Mount Ararat.

Born in 1948, when his father Terah was 70 years old, Abram left Haran, to respond to God's order, at the age of 75 in 2023, 17 years after the death of Noah in 2006. The spiritual relay of the alliance was thus assured and accomplished.

In 2048, at the age of 100, Abram became the father of Isaac. He died at the age of 175 in 2123.

At the age of 60, in 2108, Isaac became father of the twins Esau and Jacob, according to Gen. 25:26.

Genesis 10

The separation of peoples

This chapter introduces us to the descendants of Noah's three sons. This revelation will be useful because in his prophecies, God always refers to the original names of the territories concerned. Some of these names are easily identifiable with current names because they have retained the main roots, for example: " *Madai* " for Mede, " *Tubal* " for Tobolsk, " *Meshech* " for Moscow.

Gen. 10:1: " *These are the generations of the sons of Noah: Shem, Ham, and Japheth. And sons were born to them after the flood.* "

The sons of Japheth

Gen. 10:2: " *The sons of Japheth were: Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras.* "

" *Madai* " is Media; " *Javan* " is Greece; " *Tubal* " is Tobolsk; " *Meshech* " is Moscow.

Gen. 10:3: " *The sons of Gomer: Ashkenaz, Riphath, and Togarmah.* "

Gen. 10:4: " *The sons of Javan: Elishah, Tarshish, Kittim, and Dodanim.* "

" *Tarsis* " means Tarsus; " *Kittim* " means Cyprus.

Gen. 10:5: " By these were the islands of the nations *peopled* , according to their lands, **according to their tongues** , according to their families, according to their nations. "

The expression " the islands of nations " refers to the western nations of present-day Europe and their larger extensions such as the Americas and Australia.

The precision " **according to each one's language** " will find its explanation in the experience of the Tower of Babel revealed in Gen. 11.

The sons of Ham

Gen. 10:6: " *The sons of Ham were: Cush, Mizraim, Put, and Canaan.* "

Cush means Ethiopia; " *Misraim* " means Egypt; " *Puth* " means Libya; and " *Canaan* " means present-day Israel or ancient Palestine.

Gen. 10:7: " *The sons of Cush: Sheba, Havilah, Sabta, Raamah, and Sabteca. The sons of Raamah: Sheba and Dedan.* "

Gen. 10:8: " And Cush begat Nimrod: he began to be mighty in the earth. "

This king " *Nimrod* " will be the builder of the " *tower of Babel* ", cause of the **separation** of languages by God which **separates** and isolates men into peoples and nations according to Gen.11.

Gen. 10:9: " *He was a mighty hunter before YaHweh; therefore it is said: Like Nimrod, a mighty hunter before YaHweh.* "

Gen. 10:10: “ *He reigned at the beginning over Babel, Erech, Accad, and Calneh, in the land of Shinar.* ”

" *Babel* " refers to ancient Babylon; " *Akcad* " refers to ancient Akkadia and the present-day city of Baghdad; " *Scinear* " refers to Iraq.

Gen.10:11: “ *Out of that land came Ashur; he built Nineveh, Rehoboth Hir, Calah,* ”

" *Assur* " refers to Assyria. " *Nineveh* " became present-day Mosul.

Gen. 10:12: “ *and Resen between Nineveh and Calah; it is the great city.* ”

These three cities were located in present-day Iraq to the north and along the Tigris River.

Gen. 10:13: “ *And Mizraim begat Ludim, Anamim, Lehabim, Naphtuhim,* ”

Gen. 10:14: “ *the Pathrusim, the Casluhim, from whom came the Philistines, and the Caphtorim.* ”

The " *Philistines* " refer to the current Palestinians, still at war with Israel as in the old alliance. They are the sons of Egypt, another historical enemy of Israel until 1979 when Egypt made an alliance with Israel.

Gen.10:15: “ *Canaan begat Sidon his firstborn, and Heth;* »

Gen. 10:16: “ *and the Jebusites, the Amorites, the Girgashites,* ”

" *Jebus* " refers to Jerusalem; the " *Amorites* " were the first inhabitants of the territory given by God to Israel. Although they remained within the giant norm, God put them to death and annihilated them with poisonous hornets in front of his people to free the place.

Gen. 10:17: “ *the Hivites, the Arkites, the Sinians,* ”

" *Sin* " means China.

Gen. 10:18: “ *The Arvadites, the Zemarites, the Hamathites. Afterwards, the families of the Canaanites were scattered.* ”

Gen. 10:19: “ *The border of the Canaanites was from Sidon, toward Gerar, even to Gaza, and toward Sodom, Gomorrah, Admah, and Zeboim, even to Lasha.* ”

These ancient names delimit the land of Israel on the west side of the north where Sidon is, to the south where present-day Gaza is still located, and on the east side of the south, according to the location of Sodom and Gomorrah on the site of the "Dead Sea", to the north where Zeboim is located.

Gen. 10:20: “ *These are the sons of Ham, after their families, after their languages, in their countries, in their nations.* ”

The sons of Shem

Gen. 10:21: “ *And to Shem, the father of all the sons of Eber, and brother to Japheth the firstborn, were sons born.* ”

Gen. 10:22: “ *The sons of Shem were: Elam, Asshur, Arphaxad, Lud, and Aram.* ”

" *Elam* " refers to the ancient Persian people of present-day Iran, as well as the Aryans of northern India; " *Ashur* " refers to the ancient Assyria of present-day Iraq; " *Lud* " refers to perhaps Lod in Israel; " *Aram* " refers to the Arameans of Syria.

Gen. 10:23: “ *The sons of Aram: Uz, Hul, Gether, and Mash.* ”

Gen.10:24: “ *Arpachshad begat Shelach; and Shelach begat Heber. »*

Gen. 10:25: “ *And to Eber were born two sons: the name of the one was Peleg, because in his days the earth was divided ; and his brother's name was Joktan. ”*

In this verse we find the precision: “ *because in his days the earth was divided* .” We owe to him the possibility of dating, in the year 1757 from the sin of Adam, the **separation** of languages resulting from the attempt at rebel unification by the raising of the Tower of Babel. This is therefore the time of the reign of King Nimrod.

Gen.10:26: “ *Jokthan begat Almodad, Sheleph, Hazarmaveth, Jerah, ”*

Gen.10:27: “ *Hadoram, Uzal, Diklah, ”*

Gen.10:28: “ *Obal, Abimael, Sheba, ”*

Gen. 10:29: “ *Ophir, Havilah, and Jobab. All these were the sons of Joktan. ”*

Gen. 10:30: “ *They dwelt from Mesha, toward Sephar, unto the hill country of the east. ”*

Gen. 10:31: “ *These are the sons of Shem, after their families, after their languages, in their countries, in their nations. ”*

Gen. 10:32: “ *These are the families of the sons of Noah, according to their generations, according to their nations. **And from them came the nations that were scattered upon the earth after the flood** . ”*

Genesis 11

Separation by languages

Gen.11:1: “ *And the whole earth was of one language, and of one speech .* ”

God here recalls the logical consequence of the fact that all humanity descends from a single couple: Adam and Eve. The spoken language was therefore transmitted to all descendants.

Gen .11:2: “ *And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar, and they dwelt there . ”*

To the "east" of the land of "Schinar" in present-day Iraq was present-day Iran. Leaving higher ground, people gathered in a plain, well-watered by the two great rivers, "the Euphrates and the Tigris" (Hebrew: Phrat and Hiddekel) and fertile. In his time, Lot, Abraham's nephew, would also choose this place to settle, when he separated from his uncle. The great plain would favor the construction of a great city, " *Babel* ," which would remain famous until the end of the world.

Gen.11:3: “ *And they said one to another, Come, let us make bricks, and burn them in the fire. And they had brick for stone, and bitumen for mortar . ”*

The assembled men no longer lived in tents; they discovered the manufacture of baked bricks, which allowed them to build permanent dwellings. This discovery was the origin of all cities. During their slavery in Egypt, the

manufacture of these bricks, to build Ramses for the Pharaoh, would be the cause of the Hebrews' suffering. The difference was that their bricks would not be baked in a fire, but made of earth and straw, and would be dried in the burning Egyptian sun.

Gen.11:4: “ *And they said, Go, let us build us a city, **and a tower, whose top may reach unto heaven** , and let us make us a name, lest we be scattered abroad upon the face of the whole earth .* ”

The sons of Noah and his descendants lived scattered across the earth, nomads, and always in tents adapted to their movements. In this revelation, God focuses on the moment when, for the first time in human history, men decided to settle in one place and in permanent dwellings, thus constituting the first sedentary people. And this first gathering led them to unite in an attempt to escape the **separation** that gave rise to disputes, fights, and deaths. They learned from Noah the wickedness and violence of the antediluvians; to the point that God had to annihilate them. And to better control the risk of repeating the same mistakes, they believe that by gathering closely in one place, they will succeed in avoiding this violence. The saying goes: unity is strength. Since the time of Babel, all great dominators and great dominations have based their strength on unity and gathering. The previous chapter mentioned King Nimrod, who was apparently the first unifying leader of humanity in his time, precisely by building Babel and its tower.

The text specifies: “ *a tower whose top touches the sky* .” This idea of “touching the sky” indicates the intention to join God in heaven to show him that men can do without him and that they have ideas to avoid and solve their problems themselves. It is neither more nor less than a challenge to the creator God.

Gen.11:5: “ *Yahweh came down to see the city and the tower, which the sons of men were building* . ”

This is just one image that reveals to us that God knows the plan for a humanity animated once again by rebellious thoughts.

Gen .11:6: “ *And Yahweh said: Behold, the people are one, and they have all one language; and this is what they have begun to do: now nothing will be withheld from them from all that they have purposed .* ”

The situation at the time of Babel is envied by contemporary universalists who dream of this ideal: to form a single people and speak a single language. And our universalists, like those whom Nimrod gathered, do not care what God thinks on this subject. Yet, in 1747 years since Adam's sin, God has spoken and expressed his opinion. As his words indicate, the idea of the human project does not please him and upsets him. There is no question, however, of annihilating them again. But let us note that God does not dispute the effectiveness of the approach of rebellious humanity. It has only one drawback, and it is for him: the more they gather, the more they reject him, no longer serve him, or worse, serve false divinities before his face.

Gen.11:7: “ *Come now, let us go down and confuse their language, that they may not understand one another's speech .* ”

God has his solution: " *Let us confuse their language, so that they no longer understand one another's language .*" This action aims to bring about a divine miracle. In an instant, people speak different languages and, no longer understanding each other, are forced to distance themselves from one another. The unity they were seeking is **broken** . The **separation** of men, the theme of this study, is still there, well accomplished.

Gen.11:8: " *And YaHWéH scattered them abroad from thence upon the face of all the earth: and they left off building the city .* "

Those who speak the same language come together and distance themselves from others. It is therefore after this experience of " *languages* " that people will settle in various places where they will found cities of stone and brick. Nations will be formed and to punish their faults, God will be able to set them against each other. The attempt of " *Babel* " to establish universal peace has failed.

Gen.11:9: " *Therefore it was called Babel, because there YaHWéH confused the language of all the earth, and from there YaHWéH scattered them abroad upon the face of all the earth .* "

The name "Babel," which means "confusion," is worth knowing because it testifies to men how God reacted to their attempt at universal union: " *the confusion of tongues* ." The lesson was intended to warn humanity until the end of the world, since God wanted to reveal this experience in his testimony, dictated to Moses, who thus wrote the first books of his Holy Bible, which we still read today. God thus did not have to use violence against the rebels of that time. But it will not be the same at the end of the world when, reproducing this universal gathering condemned by God, the last surviving rebels after the Third World War will be destroyed by the glorious return of Jesus Christ. They will then have to deal with "his wrath," having, in addition, taken the decision to kill his last chosen ones because they will have remained faithful to his Sabbath, sanctified since his creation of the world. The lesson given by God was never observed by humanity and constantly everywhere on earth, great cities were formed until God caused them to be destroyed by other peoples or by deadly epidemics of great magnitude.

The descendants of Shem

Towards Abraham, the father of believers and current monotheistic religions

Gen. 11:10: " *These are the generations of Shem: Shem lived a hundred years and became the father of Arphaxad two years after the flood .*"

Son of Shem, Arphaxad was born in 1658 (1656 + 2)

Gen. 11:11: " *And Shem lived after he begat Arphaxad five hundred years, and begat sons and daughters .*"

Shem died in 2158 aged 600 (100 + 500)

Gen. 11:12: " *And Arphaxad lived thirty-five years, and begat Shelah .* "

Son of Arphaxad, Shelah was born in 1693 (1658 + 35).

Gen.11:13: " *And Arphaxad lived after he begat Shelah four hundred and three years, and begat sons and daughters .* "

Arpacschad died in 2096 aged 438 (35 + 403)
 Gen.11:14: “ *And Shelah lived thirty years, and begat Eber .* ”
 Héber was born in 1723 (1693 + 30)
 Gen.11:15: “ *And Shelah lived after he begat Eber four hundred and three years, and begat sons and daughters .* ”
 Shelah died in 2126 (1723 + 403) aged 433 (30 + 403)
 Gen.11:16: “ *And Heber lived thirty-four years, and begat Peleg .* ”
 Peleg was born in 1757 (1723 + 34). **At the time of his birth, according to Gen. 10:25, " the earth was divided " by the spoken languages created by God to divide and separate the men gathered in Babel.**
 Gen.11:17: “ *And Eber lived after he begat Peleg four hundred and thirty years, and begat sons and daughters .* ”
 Heber died in 2187 (1757 + 430) aged 464 (34 + 430)
 Gen.11:18: “ *Peleg lived thirty years and begat Reu .* ”
 Rehu was born in 1787 (1757 + 30)
 Gen.11:19: “ *And Peleg lived after he begat Reu two hundred and nine years, and begat sons and daughters .* ”
 Peleg died in 1996 (1787 + 209) aged 239 (30 + 209). Note the abrupt shortening of life probably due to the rebellion at the Tower of Babel accomplished in his time.
 Gen.11:20: “ *Reu lived thirty-two years and begat Serug .* ”
 Serug was born in 1819 (1787 + 32)
 Gen.11:21: “ *And Reu lived after he begat Serug two hundred and seven years, and begat sons and daughters .* ”
 Rehu died in 2096 (1819 + 207) aged 239 (32 + 207)
 Gen.11:22: “ *Serug lived thirty years and begat Nahor .* ”
 Nachor was born in 1849 (1819 + 30)
 Gen.11:23: “ *And Serug lived after he begat Nahor two hundred years, and begat sons and daughters .* ”
 Serug died in 2049 (1849 + 200) aged 230 (30 + 200)
 Gen.11:24: “ *Nahor lived twenty-nine years and begat Terah .* ”
 Terach was born in 1878 (1849 + 29)
 Gen.11:25: “ *And Nahor lived after he begat Terah one hundred and nineteen years, and begat sons and daughters .* ”
 Nachor died in 1968 (1849 + 119) aged 148 (29 + 119)
 Gen.11:26: “ *Terah lived seventy years and became the father of Abram, Nahor, and Haran .* ”
Abram was born in 1948 (1878 + 70)
Abram will have his first legitimate son, Isaac, when he is 100 years old, in 2048 , according to Gen. 21:5: " *Abraham was one hundred years old when he had Isaac his son .* "
Abram will die in 2123 aged 175 , according to Gen. 25:7: “ *These are the days of the years of Abraham's life: he lived one hundred and seventy-five years » .* ”
 Gen.11:27: “ *These are the generations of Terah: Terah begat Abram, Nahor, and Haran. Haran begat Lot .* ”

Note that Abram is the eldest of Terah's three sons. So he was indeed born when his father Terah was 70 years old, as stated in verse 26 above.

Gen.11:28: " *And Haran died before Terah his father in the land of his nativity, in Ur of the Chaldees .* "

This death explains why Lot would later accompany Abram on his travels. Abram took him under his wing.

It was in Ur of the Chaldees that Abram was born and it was in Babylon of the Chaldees that rebellious Israel was led into captivity in the time of the prophet Jeremiah and the prophet Daniel.

Gen.11:29: " *And Abram and Nahor took wives: and the name of Abram's wife was Sarai, and the name of Nahor's wife was Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah .* "

The alliances of this time were very consanguineous: Nahor married Milcah, the daughter of his brother Haran. This was the norm and obedience to a duty whose purpose was to preserve the purity of the descendants' race. In turn, Isaac would send his servant to seek a wife for his son Isaac from the close family of Laban the Aramaic.

Gen.11:30: " *And Sarai was barren: she had no children .* "

This sterility will allow the Creator God to reveal his creative power; this by making her capable of giving birth to a child when she will be nearly a hundred years old like her husband Abram. This sterility was necessary on the prophetic level, because Isaac is presented as the type of the new Adam that Jesus Christ will incarnate in his time; the two men were in their time the " *sons of the divine promise*". It is therefore, always because of his prophetic role as "son of God" that he will not choose his wife himself, because in Jesus flesh, it is God who chooses his apostles and his disciples, that is, the Father Spirit who is in him and who animates him.

Gen. 11:31: " *Then Terah took Abram his son, and Lot the son of Haran, his son's son, and Sarai his daughter-in-law, his son Abram's wife. They went out together from Ur of the Chaldees to go to the land of Canaan. They came to Haran and lived there .* "

The entire family, including Abram, settled in the north of the country, in Haran. This first move brought them closer to the birthplace of humanity. They **separated themselves** from the large, already densely populated and rebellious cities of the fertile and prosperous plain.

Gen.11:32: " *And the days of Terah were two hundred and five years: and Terah died in Haran .* "

Born in 1878, Terah died aged 205 in 2083.

At the end of the study of this chapter, let us note that the project of reducing life span to 120 years is well on its way to success. Between Shem's "600 years" and Nahor's "148 years" or Abraham's "175 years," the shortening of life is evident. In about four centuries later, Moses will live for exactly 120 years. The number cited by God will be obtained as a perfect model.

In Abraham's experience, God depicts what he himself is willing to do to redeem the lives of his chosen ones, whom he selects from among all his human creatures according to whether they retain his image of him. In this historical scene, Abraham is God as Father, Isaac, God as Son, and the fulfillment will be made in Jesus Christ, and on his voluntary sacrifice the new covenant will be born.

Genesis 12

Separation from the earthly family

Gen.12:1: “ *The Lord said to Abram, ‘ Go out of your country, from your kindred, and from your father’s house, to a land that I will show you .’*”

At God's command, Abram will leave his earthly family, his father's house, and we must see in this order the spiritual meaning that God gave in Gen. 2:24, to his words which said: " *Therefore a man shall leave his father and his mother, and shall cleave to his wife, and they shall become one flesh .*" Abram must " *leave his father and his mother* " to enter into the prophetic spiritual role of Christ for whom only " *the Bride* ," his assembly of elect, counts. Carnal ties are obstacles to spiritual advancement that the elect must avoid, in order to succeed in making, in a symbolic image, " *one flesh* " with Jesus Christ the creator God YaHWéH.

Gen. 12:2: “ *I will make of you a great nation, and I will bless you; I will make your name great, and you will be a blessing .’*”

Abram will become the first of the Patriarchs of the Bible, recognized by monotheists as the "father of the believers." He is also, in the Bible, the first servant of God whose life details will be followed at length and revealed.

Gen. 12:3: “ *I will bless those who bless you, and I will curse him who curses you; and in you all families of the earth will be blessed .’*”

Abram's travels and encounters will provide evidence of this, and already in Egypt when Pharaoh wanted to sleep with Sarai, believing that she was his sister, according to what Abram said to protect his life. In a vision, God told him that Sarah was the wife of a prophet, and he almost died.

The second part of this verse, " *in you all the families of the earth will be blessed* ," will find its fulfillment in Jesus Christ, son of David of the tribe of Judah, son of Israel, son of Isaac, son of Abram. It is on Abram that God will build his two successive covenants which present the standards of his salvation. For these standards had to evolve to pass from the symbolic type to the real type; according to whether sinful man lived before Christ or after him.

Gen. 12:4: " *So Abram departed, as YaHweh had spoken to him, and Lot departed with him. Abram was seventy-five years old when he departed from Haran .*"

At 75 years old, Abram already has a long experience of life. This experience must be acquired in order to listen to and seek God; this is done after discovering the curses of humanity separated from him. If God called him, it is

because Abram was seeking him, also, when God reveals himself to him, he hastens to obey him. And this salutary obedience will be confirmed and reminded to his son Isaac in this verse quoted in Gen. 26:5: "***because Abraham obeyed my voice, and kept my charge, my commandments, my statutes and my laws*** ." Abram can only have kept these things if God presented them to him. This testimony from God reveals to us that many things not mentioned in the Bible have been fulfilled. The Bible only presents us with a summary of the long existences of human lives. And a man's life of 175 years, only God can say what he lived minute by minute, second by second, but for us, a summary of the essentials is enough.

Thus, God's blessing given to Abram is based on his obedience, and all our study of the Bible and its prophecies would be in vain if we did not understand the importance of this obedience because Jesus Christ gave us his own as an example saying in John 8:29: "*He who sent me is with me; he has not left me alone, because I always do **those things that are pleasing in his sight*** ." It is the same with anyone; every good relationship is obtained by doing "*what is pleasing* " to the one you want to please. This is why faith, true religion, is not a complex thing, but a simple type of relationship made pleasing to God and to oneself.

In our end times, the sign that emerges is that of children's disobedience toward their parents and national authorities. God arranges these things to make adults who are rebellious, ungrateful, or indifferent toward him discover what he himself feels because of their wickedness . Thus, the actions created by God cry out much louder than shouts and speeches, to express his righteous indignation and his just reproaches.

Gen. 12:5: "*Then Abram took Sarai his wife and Lot his brother's son, and all their substance that they had gathered, and the servants whom they had acquired in Haran. They set out to go to the land of Canaan, and they came to the land of Canaan* ."

Haran is northeast of Canaan. So Abram heads west from Haran and then south, and enters Canaan.

Gen. 12:6: "*And Abram passed through the land unto the place which is called Shechem, unto the oaks of Moreh: and the Canaanites were in the land at that time* ."

Need we remind you? "*The Canaanites* " are giants, but what about Abram himself? For the flood was still very close and Abram could very well have been the size of a giant. Upon entering Canaan, he does not report the presence of these giants, which is logical if he himself is still within this norm. Descending south, Abram crosses present-day Galilee and arrives in present-day Samaria, at Shechem. This land of Samaria will be a place of evangelization favored by Jesus Christ. There, he will find faith among the "Samaritan woman" and her family, to whose house, for the first time, to their great surprise, a Jew has allowed himself to enter.

Gen.12:7: "*Then Yahweh appeared to Abram and said, 'To your descendants I will give this land.'* So Abram built an altar there to Yahweh, who had appeared to him ."

God first chooses present-day Samaria to show himself to Abram, who will sanctify this encounter by building an altar there, a prophetic symbol of the cross of Christ's torture. This choice suggests a link to the future evangelization of the country by Jesus Christ and his apostles. It is from this place that God announces to him that he will give this country to his posterity. But which one, the Jewish or the Christian? Despite the historical facts in favor of the Jews, this promise seems to concern Christ's elect for fulfillment on the new earth; for Christ's elect are also, according to the principle of justification by faith, the posterity promised to Abram.

Gen. 12:8: " *He removed from there to a mountain on the east of Bethel, and pitched his tent, having Bethel on the west and Ai on the east. There he built an altar to YaHweh and called on the name of YaHweh .*"

Descending south, Abram camped in the mountain between Bethel and Ai. God specified the orientation of the two cities. Bethel means "house of God" and Abram located it on the west, in the orientation that would be given to the tabernacle and the temple of Jerusalem, so that when entering towards the holiness of God, his house, the officiants would turn their backs to the rising sun which rises in the east, the east. To the east is the city Ai, whose root means: pile of stones, ruin or hill and monument. God reveals his judgment to us: opposite the entrance of the elect into the house of God, there are only ruins and piles of stones to the east. In this image, Abram had the two paths to freedom open before him: to the west, Bethel and life or, to the east, Ai and death. He had fortunately already chosen life with YaHWéH.

Gen.12:9: " *Abram continued his marches, advancing toward the south .*"

Let us note that in this first crossing of Canaan, Abram does not go to "Jebus", the name of the future city of David: Jerusalem, which is thus totally ignored by him.

Gen. 12:10: " *And there was a famine in the land; and Abram went down to Egypt to sojourn there, for the famine was sore in the land .*"

As will be the case, at the time when Joseph, son of Jacob, or Israel, will become the first vizier of Egypt, it was famine that drove Abram to Egypt. His experiences there are related in the rest of the verses of this chapter.

Abram is a peaceful and even fearful man. Fearing that he would be killed for taking his wife Sarai, who was very beautiful, he decided to present her as his sister, a half -truth. By this stratagem, Pharaoh pleased him and showered him with goods that would give him wealth and power. This obtained, God struck Pharaoh with plagues and he learned that Sarai was his wife. He then drove Abram out, who left Egypt rich and powerful. This experience prophesied the sojourn of the Hebrews who, after having been slaves in Egypt, would leave it, taking its gold and riches with them. And this power would soon be very useful to him.

Genesis 13

Abram's Separation from Lot

Returning from Egypt, Abram, his family, and Lot, his nephew, return to Bethel, to the place where he had erected an altar to invoke God. While they are all in this place located between Bethel and Ai, between "the house of God" and "ruin." Following quarrels between their servants, Abram separates from Lot, to whom he gives the choice of the direction he wishes to take. And Lot takes the opportunity to choose the plain and its fertility, promising prosperity. Verse 10 specifies: " *Lot lifted up his eyes and saw all the plain of the Jordan, that it was watered everywhere. Before YaHWéH destroyed Sodom and Gomorrah, it was, as far as Zoar, like the garden of the Lord, like the land of Egypt .*" In doing so, he chose "ruin" and would discover it when God struck with fire and brimstone the cities of this valley, now partly covered by the "Dead Sea"; a punishment from which he and his two daughters would escape, thanks to the mercy of God who would send two angels to warn him and make him leave Sodom where he would live. We read in verse 13: " *The people of Sodom were wicked and great sinners against YaHWéH .*"

So Abram stayed near Bethel, "the house of God" in the mountain.

Gen. 13:14-18: " *Then Yahweh said to Abram, after Lot had separated from him: Lift up your eyes and look from the place where you are, northward and southward, eastward and westward; for all the land that you see, I will give it to you and to your descendants forever. **I will make your descendants like the dust of the earth** , so that **if anyone can count the dust of the earth** , your descendants also will be numbered. Arise, walk through the land in its length and in its breadth; for I will give it to you . Abram moved his tent and came and dwelt among the oaks of Mamre, which are near Hebron. And he built an altar there to Yahweh .*"

Having given Lot the choice, Abram receives the portion that God wants to give him and here again, he renews his blessings and his promises. The comparison of his " *seed* " with the " *dust of the earth* ", origin and end of the human soul body and spirit, according to Gen. 2:7, will be confirmed by that of the " *stars of heaven* " in Gen. 15:5.

Genesis 14

Separation by power

Four kings from the east come to wage war against the five kings of the valley where Sodom, where Lot lives, is located. The five kings are defeated and taken prisoner, along with Lot. Warned, Abram comes to his aid and frees all the captive hostages. Let us note the interest of the following verse.

Gen. 14:16: " *He brought back all the wealth; he also brought back his brother Lot, and his goods, and the women and the people .*"

In reality, it was only for Lot that Abram intervened. But in relating the facts, God masks this reality to evoke his reproach towards Lot who made the bad choice of living in the city of the wicked.

Gen. 14:17: " *After Abram had returned from defeating Chedorlaomer and the kings who were with him, the king of Sodom came out to meet him in the valley of Shaweh, which is the king's valley .*"

The winner must be thanked. The word "Shaweh" means: plain; precisely, this is what seduced Lot and influenced his choice.

Gen. 14:18: " *And Melchizedek king of Salem brought forth bread and wine: he was priest of the Most High God .*"

This king of Salem was " *priest of the Most High God .*" His name means "my King is Justice." His presence and intervention provide proof of the continuity of worship of the true God on earth since the end of the flood, which remains very present in the thoughts of the men of Abram's time. But these worshipers of the true God are completely unaware of the saving plan that God will reveal through the prophetic experiences lived by Abram and his descendants.

Gen. 14:19: " *And he blessed Abram, and said, Blessed be Abram of the Most High God, Lord of heaven and earth!*"

The blessing of this official representative of God further confirms the blessing that God gave directly in person to Abram.

Gen. 14:20: " *Blessed be the Most High God, who has delivered your enemies into your hand! And Abram gave him a tenth of everything .*"

Melchizedek blesses Abram but is careful not to attribute his victory to him; he attributes it to the " *Most High God who has delivered his enemies into his hands .*" And, we have a concrete example of Abram's obedience to God's laws since he " *gave a tenth of everything* " to Melchizedek whose name means: "My King is Justice." This law of tithing therefore already existed since the end of the flood on earth and probably even before the "flood."

Gen. 14:21: " *The king of Sodom said to Abram, Give me the persons, and take the riches for yourself .*"

The king of Sodom is indebted to Abram for having delivered his people. So he wants to pay royally for his service.

Gen. 14:22: " *Abram answered the king of Sodom: I lift up my hand to YaHWéH, the Most High God, master of heaven and earth: .*"

Abram takes advantage of the situation to remind the wicked king of the existence of " *YaHweh the Most High God* ", the only " *Master of heaven and earth* "; which makes him the sole owner of all the riches that the king obtains through his wickedness.

Gen. 14:23: " *I will take nothing of all that is thine, not so much as a thread, nor a shoelace, lest thou say, I have made Abram rich: but I have nothing.*"

In this attitude, Abram testifies to the king of Sodom that he only came to this war to save his nephew Lot. Abram condemns, like God, this king who lives in evil, perversion, and violence. And he makes this clear to him by refusing his unworthily obtained riches.

Gen. 14:24: " *Only what the young men have eaten, and the portion of the men who went with me, Aner, Eshcol, and Mamre: they shall take their portion .*"

But this choice of Abram concerns only him, the man servant of God, and his servants can take their share of the riches offered.

Genesis 15

Separation by alliance

Gen. 15:1: “*After these things the word of Yahweh came to Abram in a vision, saying, “Do not be afraid, Abram; I am your shield, and your reward will be very great .”*

Abram is a peaceful man who lives in a brutal world, so in a vision God, his friend YaHWéH, comes to reassure him: “*I am your shield, and your reward will be very great .*”

Gen. 15:2: “*Abram answered, Lord YaHweh, what will you give me? I am going childless; and the heir of my house is Eliezer of Damascus .*”

For a long time, Abram has suffered from not being able to be a father because of the sterility of Sarai, his legitimate wife. And he knows that upon his death, a close relative will inherit his property: “*Eliezer of Damascus .*” Let us note in passing how ancient this city, “*Damascus* ,” in Syria, is.

Gen.15:3: “*And Abram said, Behold, thou hast given me no seed: and he that is born in my house shall be mine heir .*”

Abram does not understand the promises made for his posterity since he has none, being childless.

Gen.15:4: “*Then the word of Yahweh came to him, saying, This man shall not be your heir, but he who comes from your own body shall be your heir .*”

God tells him that he will actually become the father of a child.

Gen.15:5: “*And he brought him forth out, and said, Look now toward heaven, and count the stars, if thou be able to number them. And he said unto him, So shall thy seed be .*”

On the occasion of this vision given to Abram, God reveals to us a symbolic key to the meaning that he gives spiritually to the word “*star*”. Originally cited in Gen.1:15, the role of “*the star*” is “*to give light to the earth*” and this role is already that of Abram whom God called and set apart for this purpose, but it will also be that of all believers who will claim his faith and his service to God. Note that according to Dan.12:3, the status of “*stars*” will be given to the elect upon their entry into eternity: “***Those who are*** *wise will shine like the brightness of the sky, and* ***those who*** *turn many to righteousness will shine like the stars forever and ever*”. The image of “*the star*” is simply attributed to them because of their selection by God.

Gen.15:6: “***Abram believed in YaHWéH, and he credited it to him as righteousness.***”

This short verse constitutes the official element of the definition of faith and the principle of justification by faith. For faith is nothing other than enlightened, justified, and worthy trust. Trust in God is legitimate only with an enlightened knowledge of his will and of all that is pleasing to him, without which it becomes illegitimate. Trust in God consists in believing that he blesses only

those who obey him, following the example of Abram and the perfect example of Jesus Christ.

This judgment of God on Abram prophesies that which he will bring upon all those who will act like him, in the same obedience to the divine truth proposed and demanded in their time.

Gen.15:7: “ *And Yahweh said unto him, **I am Yahweh, which brought thee out of Ur of the Chaldees, to give thee this land to possess .***”

As a preamble to the presentation of his covenant with Abram, God reminds Abram that he brought him out of Ur of the Chaldees. This formula is modeled on the presentation of the first of God's "ten commandments" cited in Exo. 20:2: “ **I am YaHweh, your God, who brought you out of the land of Egypt, out of the house of slavery .**”

Gen.15:8: “ *Abram answered, Lord YaHweh, how shall I know that I shall possess it? ”*

Abram asks YaHweh for a sign.

Gen.15:9: “ *And YaHWéH said to him: Take you a heifer of three years old, a goat of three years old, a ram of three years old, a turtledove and a young pigeon .*”

Gen. 15:10: “ *Abram took all these animals, cut them in half, and laid each piece opposite the other; but the birds he did not divide .*”

God's response and Abram's action require explanation. This sacrificial ceremony is based on the idea of sharing, which concerns both parties who enter into a covenant, that is, let us share as two. The animals cut in the middle symbolize the body of Christ, which, being one, will be spiritually shared between God and his elect. The sheep are in the image of man and Christ, but the birds do not have this image of the man that Christ sent by God will be. This is why, as a heavenly symbol, they appear in the covenant but are not cut. The atonement of sin by Jesus will be propitious only to the earthly elect, not to the heavenly angels.

Gen 15:11: “ *The birds of prey swooped down on the carcasses; and Abram drove them away .*”

In God's prophesied plan, only the corpses of the wicked and rebellious will be given as food to the birds of prey at the glorious return of Christ the Savior. At the end of time, this fate will not concern those who make a covenant with God in Christ and through his laws. For the carcasses of the animals thus exposed are of great holiness to God and to Abram. Abram's action is justified because the facts must not contradict the prophecy concerning the future and final fate of Christ's holiness.

Gen. 15:12: “ *And it came to pass, when the sun was going down, that a deep sleep fell upon Abram: and behold, fear and great darkness came upon him .*”

This sleep is not normal. It is a “ *deep sleep* ,” like the one God plunged Adam into to form a woman, his “ *helper* ,” from one of his ribs. As part of the covenant he makes with Abram, God will reveal to him the prophetic meaning given to this “ *helper* ,” which will be the object of God's love in Christ. In fact, in appearance only, God makes him die to enter into his eternal presence, thus

anticipating his entry into eternal life, that is, into true life, according to the principle that no man can see God and live.

The " *great darkness* " means that God blinds him to earthly life in order to construct in his mind virtual images of a prophetic nature, including the appearance and presence of God himself. Thus, plunged into darkness, Abram feels a legitimate " *fear* ." Moreover, this underlines the formidable nature of the creator God who speaks to him.

Gen.15:13: " *And YaHweh said to Abram: Know that your descendants will be strangers in a land that is not theirs, and they will serve and be oppressed four hundred years .*"

God announces to Abram the future, the destiny reserved for his descendants.

"... *your descendants will be strangers in a land that will not be theirs* ": this refers to Egypt.

"... *they will be enslaved there* ": to the change of a new Pharaoh who had not known Joseph, the Hebrew who became grand vizier of his predecessor. This enslavement will be accomplished at the time of Moses.

"... *and they will be oppressed for four hundred years* ": This is not only Egyptian oppression, but more broadly the oppression that will affect the descendants of Abram until they possess in Canaan, their national land promised by God.

Gen. 15:14: " *But I will judge the nation to whom they shall serve, and afterward they shall come out with great substance .*"

The targeted nation this time is indeed Egypt alone, which they will leave, effectively taking all its riches with them. Note that in this verse, God does not attribute to Egypt the "oppression" mentioned in the previous verse. This confirms the fact that the " *four hundred years* " mentioned do not apply to Egypt alone.

Gen. 15:15: " *You will go to your fathers in peace and be buried in a good old age .*"

Everything will be accomplished as God has announced to him. He will be buried in Hebron in the Cave of Machpelah on land bought by Abram during his lifetime from a Hittite.

Gen. 15:16: " *In the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full .*"

Among these Amorites, the Hittites have good relations with Abram, whom they consider a representative of the great God. So they agree to sell him the land for his tomb. But in " *four generations* ," that is, " *four hundred years* ," the situation will be different and the Canaanite peoples will have reached the threshold of rebellion unsupported by God and they will all be annihilated to leave their land to the Hebrews who will make it their national soil.

To better understand this disastrous plan for the Canaanites, we must remember that Noah had cursed Canaan, who was the first son of his son Ham. The Promised Land was therefore populated by this descendant of Ham, cursed by Noah and by God. Their destruction was only a matter of time set by God to accomplish his plans on earth.

Gen. 15:17: “ *And when the sun had set, there was a darkness, and behold, a smoking furnace, and flames passed among the divided beasts .*”

In this ceremony, fire lit by man is forbidden. For daring to transgress this principle, Aaron's two sons will one day be consumed by God. Abram had asked God for a sign and it comes in the form of heavenly fire passing between the animals cut in two. This is how God testifies for his servants such as the prophet Elijah before the prophets of the Baals supported by the foreign queen and wife of King Ahab, named Jezebel. Her altar drowned in water, the fire sent by God will consume the altar and the water prepared by Elijah, but the altar of the false prophets will be ignored by his fire.

Gen. 15:18: “ *In that day YaHweh made a covenant with Abram, and said: To your descendants I have given this land, from the river of Egypt to the great river, the river Euphrates.* ”

At the end of this chapter 15, this verse confirms it, its main subject is indeed that of **the alliance which separates the elect from other men** so that they share this alliance with God and serve him.

The boundaries of the land promised to the Hebrews exceed those the nation will occupy after the conquest of Canaan. But God includes in his offer the immense deserts of Syria and Arabia that join *the "Euphrates "* towards the east as well as the desert of Shur which separates " *Egypt* " from Israel. Between these deserts, the promised land takes on the appearance of a garden of God.

In prophetic spiritual reading, the " *rivers* " symbolize peoples, so God can prophesy about the posterity of Abram, that is, about Christ who will find his worshippers and his chosen ones beyond Israel and Egypt, in the west in "Europe" symbolized in Revelation 9:14 under the name of the " *great river Euphrates* ".

Gen. 15:19: " *the land of the Kenites, the Kenizzites, the Kadmonites,* ”

Gen. 15:20: “ *of the Hittites, of the Perizzites, of the Rephaim,* ”

Gen. 15:21: “ *of the Amorites, the Canaanites, the Girgashites and the Jebusites .*”

At the time of Abram, these names designated the families gathered in cities that made up and populated the land of Canaan. Among them were the Rephaim, who had preserved more than the others the giant standard of the antediluvians when Joshua took the territory " *four generations* " or " *four hundred years* " later.

Abram is the patriarch of both covenants in God's plan. His descendants through the flesh will produce many descendants who will be born into the people chosen by God, but not elected by him. As a result , this first covenant based on the flesh distorts his saving plan and clouds its understanding, because salvation will rest solely on the act of faith in both covenants. Circumcision of the flesh did not save the Hebrew man even though it was required by God. What allowed him to be saved was his obedient works that revealed and confirmed his faith and trust in God. And it is the same thing that conditions salvation in the new covenant, in which faith in Christ is made alive by the works of obedience to the commandments, ordinances, and divine principles revealed by God, in the entire Bible. In a fulfilled relationship with God, the teaching of the letter is illuminated

by the intelligence of the spirit; This is why Jesus said: “ *The letter kills, but the spirit gives life .*”

Genesis 16

Separation by legitimacy

Gen. 16:1: " *Sarai, Abram's wife, had not borne him children. She had an Egyptian handmaid, whose name was Hagar .*"

Gen.16:2: " *And Sarai said to Abram, Behold, the LORD hath made me barren: come, I pray thee, to my maid: peradventure I shall bear children by her.* " Abram hearkened unto the voice of Sarai.

Gen. 16:3: " *Then Sarai, Abram's wife, took Hagar the Egyptian, her handmaid, and gave her to Abram her husband as a wife, after Abram had lived ten years in the land of Canaan .*"

It is easy for us to criticize this unfortunate choice due to Sarai's initiative, but look at the situation as it presented itself to the blessed couple.

God had told Abram that a child would be born from **his** womb. But he did not tell him about Sarai, his wife, who was barren. Moreover, Abram did not call upon his Creator for clarification on his announcements. He waited for God to speak to him according to his sovereign will. And here, we must understand that this lack of explanation was precisely intended to provoke this human initiative by which God creates an illegitimate counterpart in terms of the promise of blessing, but useful, to place in front of the future Israel built on Isaac, a belligerent and contesting competition, an adversary and even an enemy. God understood that in addition to the two paths, good and evil placed before the choices of man, "the carrot and the stick" were both necessary to make the recalcitrant "donkey" move forward. The birth of Ishmael, also the son of Abram, will favor the formation of the Arab staff until its last form in history, religious, Islam (submission; a height of irony for this naturally and hereditarily rebellious people).

Gen. 16:4: “ *He went in to Hagar, and she conceived. When she saw that she was pregnant, she looked down on her mistress .*”

This contemptuous attitude of Hagar, the Egyptian, towards her mistress still characterizes the Arab Muslim peoples today. And in doing so, they are not entirely wrong, for the Western world has despised the immense privilege of having been evangelized in the name of the divine Christ Jesus. So this false Arab religion continues to proclaim that God is great when the West has erased him from the registers of its thoughts.

The picture given in this verse depicts the exact situation of our end times, for Western Christianity, even distorted, like Sarai, no longer bears sons and sinks into the spiritual sterility of darkness. And the saying goes: in the land of the blind, the one-eyed are kings.

Gen. 16:5: " *And Sarai said to Abram, 'My reproach is upon you. I gave my maid into your bosom; and when she saw that she was with child, she looked down on me. May the LORD judge between me and you. '*"

Gen. 16:6: " *Abram said to Sarai, 'Behold, your handmaid is in your power; do to her as seems best to you.'* So Sarai treated her badly; and Hagar fled from her ."

Abram takes responsibility for this, and he does not blame Sarai for being the inspiration for this illegitimate birth. Thus, from the beginning, legitimacy imposes its law on illegitimacy, and following this lesson, from now on, marriages will only unite people of the same close family, even in the Israel of the future and its national form obtained after the exodus from enslaving Egypt.

Gen. 16:7: " *The angel of YaHWéH found her by a spring of water in the wilderness, by the spring that is on the way to Shur .*"

This direct exchange between God and Hagar is only possible because of Abram's blessed status. God finds her in the desert of Shur, which will become the home of nomadic Arabs living in tents, constantly searching for food for their sheep and camels. The water source was Hagar's means of survival, and she encounters the "spring of the waters of life," who encourages her to accept her status as a servant and her prolific destiny.

Gen. 16:8: " *He said, Hagar, Sarai's maid, where do you come from? And where are you going? She answered, I am fleeing from Sarai my mistress .*"

Hagar answers both questions: Where are you going? Answer: I am fleeing. Where are you coming from? Answer: From Sarai, my mistress.

Gen.16:9: " *The angel of YaHWéH said to her: Return to your mistress, and humble yourself under her hand .*"

The great judge leaves him no choice, he orders the return and humility, because the real problem was caused by the contempt shown to his mistress who, apart from her sterility, remains his legitimate mistress and must be served and respected.

Gen. 16:10: " *The angel of YaHWéH said to her: I will multiply your descendants, so that they cannot be counted in multitude .*"

YaHWéH encourages him by offering him a "carrot." He promises him a posterity " *so numerous that it will be impossible to count them .*" Make no mistake, this multitude will be carnal and not spiritual. For the oracles of God will be carried until the establishment of the new covenant, only by the Hebrew descendants. But of course, any sincere Arab can enter into God's covenant by accepting its standards written by the Hebrews in the Bible. And since its appearance, the Muslim Quran has not met this criterion. It accuses, criticizes, and distorts the biblical truths authenticated by Jesus Christ.

By using for Ishmael the expression already used for Abram, " *so numerous that it will not be possible to count them ,*" we understand that these are only human proliferations and not chosen ones for eternal life. The comparisons proposed by God are always subject to conditions that must be met. Example: the " *stars of heaven* " concerns any religious activity that consists of " *giving light to the earth .*" But with what light? Only the light of truth legitimized by God makes a " *star* " worthy of " *shining forever* " in the heavens, according to Dan. 12:3, because they will have been **truly** " *intelligent* " and will have **truly** " *taught righteousness* " according to God.

Gen. 16:11: “ *The angel of Yahweh said to her, ‘Behold, you are with child and will bear a son, and you shall call his name Ishmael; for Yahweh has heard your affliction .’*”

Gen. 16:12: “ *He shall be like a wild ass; his hand shall be against every man, and every man’s hand shall be against him; and he shall dwell in the presence of all his brethren .’*”

God compares Ishmael, and his Arab descendants, to a " *wild donkey* ," the animal known for its recalcitrant and stubborn character; and moreover, brutal since it is called " *wild* ." It therefore allows itself neither to be tamed, nor domesticated, nor coaxed. In short, it does not love and does not allow itself to be loved, and it carries in its genes an aggressive heredity towards its own brothers and foreigners. This judgment established and revealed by God is of great importance, in this time of the end, to understand the punitive role, for God, of the religion of Islam which was fought by false Christianity in the times when the Christian " *light* " was only " *darkness* ." Since its return to the land of its ancestors, Israel has once again become its target, as has the Christian-labeled West protected by the American power, which they call, without much error, "the great Satan." It is true that a small "Satan" can recognize "the great one."

By giving birth to Ishmael, a name meaning "God has heard," the child of the dispute, God creates an additional **separation** within Abram's family. This is added to the curse of the tongues created in the Babel experience. But if he prepares the means to punish, it is because he knows in advance the rebellious behavior of humans in his two successive alliances until the end of the world.

Gen.16:13: " *And she called the name of Yahweh who had spoken to her, Atta El Roi; for she said, Have I seen anything here after he saw me? "*

The name Atta El roi means: You are the seeing God. But already, this initiative to give God a name is an insult to his superiority. The rest of this verse, translated in many different ways, is summed up in this thought. Hagar cannot believe it. She, the little servant, has been the object of the attention of the great creator God who sees destiny and reveals it. After this experience, what can she fear?

Gen 16:14 “ *Therefore the name of that well is called The Well of Lahai Roi; it is between Kadesh and Bared .’*”

The earthly places where God manifested Himself are prestigious, but the honors that men pay them are often caused by their idolatrous spirit, which does not reconcile them with Him.

Gen 16:15 “ *Hagar bore Abram a son; and Abram called his son, whom Hagar bore him, Ishmael .’*”

Ishmael is indeed Abram's authentic son, and especially his first child, to whom he will naturally become attached. But he is not the son of the promise announced by God beforehand. Although chosen by God, the name " *Ishmael* " given to him, meaning " *God has answered* , " is based primarily on Hagar's affliction, a victim of the decisions made by her mistress and master. But in a second sense, it is also based on Abram and Sarai's error in having momentarily believed that this son conceived by Hagar, the Egyptian, was the confirmation,

meaning "the answer," and the fulfillment of God's announcement. This error will have bloody consequences until the end of the world.

God has entered the game of human thought and for him the essential is accomplished: the child of dispute and conflictual **separation** is alive.

Gen. 16:16: “ *Abram was eighty-six years old when Hagar bore Ishmael to Abram .*”

So "Ishmael" was born in 2034 (1948 + 86) when Abram was 86 years old.

Genesis 17

Separation through circumcision: a sign in the flesh

Gen. 17:1: “ *When Abram was ninety-nine years old, YaHWéH appeared to Abram and said to him, ‘I am God Almighty. Walk before me and be blameless.*”

In 2047, at the age of 99 and Ishmael at the age of 13, Abram is visited in spirit by God who presents himself to him for the first time as " *Almighty God .*" God is preparing an action that will reveal this "almighty" character. God's appearance is mainly verbal and auditory because his glory remains invisible, but a likeness of his person can be seen without dying.

Gen. 17:2: “ *I will establish my covenant between me and you, and I will multiply you exceedingly .*”

God renews the promise of his multiplication, specifying this time " *to infinity* " that is, like " *the dust of the earth* " and " *the stars of the sky* " that " *no one can count .*"

Gen.17:3: “ *And Abram fell upon his face: and God spake unto him, saying* ,

Realizing that the one speaking to him is the "Almighty God," Abram falls on his face so as not to look at God, but he listens to his words which enchant his entire soul.

Gen. 17:4: “ *This is my covenant which I make with you: You will become the father of many nations .*”

The covenant made between God and Abram is strengthened that day : “ *You will become the father of a multitude of nations .*”

Gen. 17:5: “ *Your name will no longer be Abram, but Abraham will be your name, for I have made you a father of many nations .*”

The change of Abram's name to Abraham is decisive and in his time Jesus will do the same by changing the names of his apostles.

Gen. 17:6: “ *I will make you exceedingly fruitful and make nations of you, and kings shall come from you .*”

Abram is first father of the Arab nations in Ishmael, in Isaac he will be the father of the Hebrews, the sons of Israel; and in Midian, he will be the father of the descendants of Midian; with whom Moses will find his wife Zipporah daughter of Jethro.

Gen.17:7: “ *And I will establish my covenant between me and you and your descendants after you throughout their generations for an everlasting covenant, to be a God to you and to your descendants after you .*”

God subtly chooses the words of his covenant, which will be "perpetual" but not eternal. This means that the covenant made with his fleshly offspring will have a limited duration. And this limit will be reached when, in his first coming and human incarnation, the divine Christ will establish, on his voluntary atoning death, the basis of the new covenant which will have eternal consequences.

At this point, it must be realized that all firstborn children of humans targeted and named from the beginning lose their legitimacy. This was the case with Cain, the firstborn of Adam, Ishmael, the firstborn but illegitimate son of Abram, and after him, it will be the case with Esau, the firstborn of Isaac. This principle of the failure of the firstborn prophesies the failure of the Jewish carnal covenant. The second covenant will be spiritual and will benefit only truly converted pagans, despite the deceptive appearances caused by false human pretensions.

Gen.17:8: “ *I will give to you and to your descendants after you the land in which you are a stranger, all the land of Canaan, for an **everlasting possession** , and I will be their God.*

Likewise, the land of Canaan will be given " for an **everlasting possession** ," that is, as long as God is bound by his covenant. And the rejection of the Messiah Jesus will render it null and void, so, 40 years after this outrage, the nation and its capital Jerusalem will be destroyed by Roman soldiers, and the surviving Jews will be dispersed to the various countries of the world. For God specifies a condition of the covenant: " *I will be their God .*" Also, when as envoy of God, Jesus will be officially rejected by the nation, God will be able to break his covenant with complete legitimacy.

Gen.17:9: “ *And God said unto Abraham, As for you, you shall keep my covenant, you and your seed after you throughout their generations .*”

This verse puts paid to all those religious pretensions that make God the God of the monotheistic religions assembled in the ecumenical alliance despite their incompatible and opposing teachings. God is bound only by his own words that set out the foundations of his covenant, a sort of contract made with those who obey him exclusively. If man keeps his covenant, he validates and extends it. But man must follow God in his project built on two successive phases ; the first being carnal, the second being spiritual. And this passage from the first to the second puts to the test the individual faith of humans, and first and foremost, that of the Jews. By rejecting Christ, the Jewish nation breaks its covenant with God, which opens the door to the pagans, and among whom those who convert to Christ are adopted by him and imputed as spiritual sons of Abraham. Thus, all those who keep his covenant are carnally or spiritually sons or daughters of Abraham.

In this verse, we see that Israel, the future nation of that name, does indeed have its source in Abraham. God decides to make his descendants a people "set apart" for an earthly demonstration. This is not a saved people, but the constitution of a human gathering that represents the earthly candidates for the

selection of the elect saved by the future grace of God that will be obtained through Jesus Christ.

Gen.17:10: “ *This is my covenant, which ye shall keep, between me and you and thy seed after thee: Every male among you shall be circumcised .* ”

Circumcision is a sign of the covenant concluded between God, Abraham and his posterity, that is, his carnal descendants. Its weakness is its collective form which applies to all his descendants animated by faith or not, obedient or not. On the contrary, in the new covenant, the selection by faith put to the test will be experienced individually by the chosen ones who will then obtain eternal life at stake in this covenant. We must add to circumcision, an unfortunate consequence: Muslims have also been circumcised since their patriarch Ishmael and they give to this circumcision a spiritual value which leads them to claim a right to eternity. However, circumcision only has perpetual and not eternal carnal effects.

Gen.17:11: “ *You shall circumcise yourselves; and it shall be a token of a covenant between me and you .* ”

It is indeed a sign of alliance with God but its effectiveness is only carnal and verses 7, 8, and the following verse 13 confirm its application only “ *perpetual* ”.

Gen.17:12: “ *Every male among you shall be circumcised at the age of eight days, throughout your generations, whether born in your own house or acquired with money from any foreigner, who is not of your own race .* ”

This is still a very surprising thing, but despite its inherent perpetual nature, it nonetheless constitutes a prophecy that reveals God's plan for the 8th millennium . This is the reason for the choice of "eight days," because the first seven days symbolize the earthly time of the selection of the elect of six thousand years and the judgment of the seventh millennium. By organizing, on earth, a close alliance with the Jewish nation and its initial embryo, Abram, God reveals the image of the future eternity of the elect freed from the carnal sexual weakness concentrated on the foreskin cut off from males. Then, just as the elect will come from all the origins of the peoples of the earth, but only in Christ, in the old covenant, circumcision must be applied even to foreigners when they want to live with the camp chosen by God.

The main idea of circumcision is to teach that in God's eternal kingdom, men will no longer reproduce and that carnal desires will no longer be possible. Furthermore, the apostle Paul compares the circumcision of the flesh of the old covenant with that of the heart of the elect in the new. In this light, he suggests the purity of the flesh and that of the heart that gives itself to Christ.

Circumcise means **to cut around**, and this idea reveals that God wants to establish a unique relationship with his creature. As a "jealous" God, he demands exclusivity and priority of love from his chosen ones who must, if necessary, **cut around** them the human relationships harmful to their salvation and break ties with things and people that harm their relationship with him. In a prophetic pedagogical image, this principle concerns his carnal Israel, first, and his spiritual Israel of all time, which is revealed in Jesus Christ in his perfection.

Gen. 17:13: “ *He who is born in the house and he who is bought with money must be circumcised; and my covenant will be in your flesh for an everlasting covenant.* ” » .

God insists on this idea: both legitimate and illegitimate children can be attached to him, because he thus prophesies the two covenants of his saving plan... Then, the insistence marked by the return of the expression “ *bought with money* ” prophesies Jesus the Christ who will be valued at 30 denarii by the rebellious religious Jews. And it is thus that, for 30 denarii, God will offer his human life as redemption for the Jewish and pagan elect in the name of his holy covenant. *But the “ everlasting ”* nature of the sign of circumcision is recalled and the precision “ *in your flesh* ” confirms its momentary character. For this covenant which begins here will have an end when the Messiah appears “ *to put an end to sin* ,” according to Dan. 7:24.

Gen. 17:14: “ *An uncircumcised male, who has not been circumcised in his flesh, will be cut off from among his people: he will have broken my covenant .* ”

The observance of the rules set by God is very strict and admits no exceptions because their transgressions distort his prophetic plan, and he will show by preventing Moses from entering Canaan that this fault is very great. The uncircumcised in flesh is no more legitimate to live in the earthly Jewish people than the uncircumcised in heart would be in the future eternal celestial kingdom of God.

Gen. 17:15: “ *And God said unto Abraham, Thou shalt no more call Sarai thy wife’s name Sarai: but her name shall be Sarah .* ”

Abram means father of a people but Abraham means father of a multitude. Similarly, Sarai means noble but Sarah means princess.

Abram is already the father of Ishmael, but the change of his name Abraham is justified on the multiplication of his posterity in Isaac the son that God will announce to him, not on Ishmael. For the same reason, the sterile Sarai will procreate and give birth to multitudes through Isaac her son and her name becomes Sarah.

Gen. 17:16: “ *I will bless her, and I will give you a son by her; I will bless her, and she shall become nations; kings of peoples shall come from her .* ”

Abram walks with God, but his daily life is earthly and based on earthly natural conditions, not on divine miracles. Also, in his mind, he gives God's words the meaning of a blessing by which Sarai obtained a son through his servant Hagar.

Gen 17:17: “ *And Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is an hundred years old? and shall Sarah, being ninety years old, bear a child?* ”

Realizing that God might mean that Sarai would become capable of bearing children even though she is barren and already 99 years old, he laughs to himself. The situation is so unimaginable on an earthly human level that this reflex of his thought seems natural. And it gives meaning to his thought.

Gen. 17:18: “ *And Abraham said unto God, Oh that Ishmael might live in thy sight!* ”

It is clear that Abraham reasons carnally and that he only conceives of his multiplication through Ishmael, the son already born and aged 13.

Gen. 17:19: " *And God said, Sarah thy wife shall surely bear thee a son; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him .* "

Knowing Abraham's thoughts, God rebukes him and renews the announcement without leaving the slightest chance of misinterpretation.

Abraham's doubt about the miraculous birth of Isaac prophesies the doubt and disbelief that humanity will manifest toward Jesus Christ. And this doubt will take the form of an official rejection by Abraham's fleshly posterity.

Gen 17:20 *And as for Ishmael, I have heard you: behold, I will bless him, and make him fruitful, and multiply him exceedingly; and he shall beget twelve princes, and I will make of him a great nation .*

Ishmael means God has heard, also, in this intervention, God still justifies the name he gave him. God will make him fruitful, he will be multiplied and will form the great Arab nation made up of "twelve princes". This number 12 is similar to the 12 sons of Jacob of his holy alliance who will be succeeded by the 12 apostles of Jesus Christ, but similar does not mean identical because it confirms divine help but not a saving alliance concerning his plan of eternal life. Moreover, Ishmael and his descendants will be hostile towards all those who enter into the holy alliance of God, successively Jews then Christians. This harmful role will sanction an illegitimate birth by equally illegitimate procedures imagined by the sterile mother and the overly complacent father. This is why the carnal sons of Abraham will be bearers of the same curse and will ultimately suffer the same rejection from God.

Having known God and his values, the descendants of Ishmael can choose to live according to his rules until they enter the Jewish covenant, but this choice will remain individual, like the eternal salvation that will be offered to the elect. Likewise, as with other men of all origins, salvation in Christ will be offered to them and the path to eternity will be open to them, but only on the obedient standard of Christ the Savior, crucified, dead, and resurrected.

Gen.17:21: " *I will establish my covenant with Isaac, whom Sarah shall bear to you at this set time next year .* "

Since Ishmael was 13 years old at the time of this vision, according to verse 27, he will be 14 years old when Isaac is born. But God insists on this point: his covenant will be established with Isaac, not Ishmael. And he will be born to Sarah.

Gen 17:22: " *And when he had finished speaking to him, God went up from Abraham .* "

God's appearances are rare and exceptional, and this explains why human beings do not become accustomed to divine miracles and why, like Abraham, their reasoning remains conditioned by the natural laws of earthly life. Once his message is delivered, God withdraws.

Gen. 17:23: " *Abraham took Ishmael his son, and all who were born in his house, and all who had been bought with money, every male among the men of*

Abraham's house; and he circumcised them that selfsame day, as God had commanded him ."

The order given by God is immediately carried out. His obedience justifies his alliance with God. This powerful master of antiquity bought servants and the status of slave existed and was not contested. In fact, what will make the subject contestable is the use of violence and the mistreatment of servants. **The status of slave is also that of all the redeemed of Jesus Christ, even today .**

Gen. 17:24: “ *Abraham was ninety-nine years old when he was circumcised .”*

This clarification reminds us that obedience is required by God from men, whatever their age; from the youngest to the oldest.

Gen. 17:25: “ *Ishmael his son was thirteen years old when he was circumcised .”*

He will therefore be 14 years older than his brother Isaac, which will give him a real capacity to cause harm to his younger brother, the son of his legitimate wife.

Gen.17:26: " *That same day Abraham and his son Ishmael were circumcised . "*

God reminds Ishmael of his legitimacy to Abraham, who is his father. Their common circumcision is as deceptive as the claims of their descendants who claim the same God. For to claim to be God, it is not enough to have the same ancestral carnal father. And when the unbelieving Jews claim this link with God because of their father Abraham, Jesus will reject this argument and impute to them as their father, the devil, Satan, father of lies and murderer from the beginning. What Jesus said to the rebellious Jews of his time is just as valid for the Arab and Muslim claims of ours.

Gen.17:27: " *And all his household, both born in his house and bought with money of strangers, were circumcised with him ."*

After this model of obedience, we will see that the misfortunes of the Hebrews who left Egypt will always come from their underestimation of this obedience that God demands in absolute terms, in all times and until the end of the world.

Genesis 18

The Separation of Enemy Brothers

Gen 18:1 : “*Then Yahweh appeared to him among the oaks of Mamre, as he sat at the door of his tent in the heat of the day .”*

Gen. 18:2: " *And he lifted up his eyes, and looked, and behold, three men were standing by him: and when he saw them, he ran from the door of his tent to meet them, and bowed himself to the earth ."*

Abraham is a hundred-year-old man. He knows he is old now, but he remains in good physical shape, as he " *runs to meet* " his visitors. Did he recognize them as heavenly messengers? We can assume so, since he " *bows*

down to the ground " before them. But what he sees are "three men," and we can then see in his reaction his sense of spontaneous hospitality, which is the fruit of his natural loving character.

Gen.18:3: "*And he said, Lord, if now I have found favor in your sight, pass not away, I pray you, from your servant .*"

Calling a visitor "lord" was the result of Abraham's great humility and again there is no evidence that he thinks he is addressing God. For this visit from God in a completely human appearance is exceptional since even Moses will not be allowed to see "*the glory* " of God's face according to Exo. 33:20 to 23: "*Yahweh said: You will not be able to see my face, for no man can see me and live. Yahweh said: Here is a place near me; you will stand on the rock. When my glory passes by, I will put you in a cleft of the rock, and I will cover you with my hand until I pass by. And when I turn back my hand, you will see me from behind, but my face will not be able to be seen .*" If the vision of "*the glory* " of God is forbidden, he does not forbid himself from taking a human appearance to approach his creatures. God does it to visit Abraham, his friend, and he will do it again in the form of Jesus Christ from his embryonic conception until his atoning death.

Gen.18:4: "*Let a little water be brought, and wash your feet; and rest yourselves under this tree .*"

Verse 1 made it clear, it is hot, and the sweating of feet covered with earthy dust justifies the washing of visitors' feet. It is a pleasant offer made to them. And this attention is all to Abraham's credit.

Gen. 18:5: "*I will go and get a morsel of bread, to strengthen your heart; and afterward you shall go your way; for for this cause you pass by your servant."* They answered, "*Do as you have said .*"

Here we see that Abraham did not identify these visitors as celestial beings. The attention he shows them is therefore a testimony to his natural human qualities. He is humble, loving, gentle, generous, helpful, and hospitable; things that endear him to God. In this human aspect, God approves and accepts all his proposals.

Gen.18:6: "*And Abraham went quickly into his tent to Sarah, and said, Quick, three measures of fine flour, knead it, and make cakes .*"

Food is useful to the carnal body and seeing three bodies of flesh before him, Abraham had food prepared to renew the physical strength of his visitors.

Gen.18:7: "*And Abraham ran unto his flock, and took a calf, tender and good, and gave it to a servant: and he hasted and dressed it .*"

The choice of a tender calf further demonstrates his generosity and natural kindness; his pleasure in pleasing his neighbor. To achieve this result, he offers the best to his visitors.

Gen. 18:8: "*And he took butter and milk, and the calf that had been dressed, and set it before them. And he himself stood with them under the tree: and they did eat .*"

These appetizing foods are presented to passing strangers, people he doesn't know but whom he treats like members of his own family. The visitors' embodiment is very real since they eat the food made for humans.

Gen.18:9: " *Then they said to him, 'Where is Sarah your wife?' He answered, 'She is there in the tent .'*"

The host's ordeal being a success to the glory of God and his own, the visitors reveal their true nature by naming his wife's name, "Sarah," which God bestowed upon him in his previous vision.

Gen. 18:10: " *One of them said, 'I will come back to you about this time; and behold, Sarah your wife will have a son.'* Sarah was listening at the tent door behind him ."

Let us note that in the appearance of the three visitors, nothing allows us to identify Yahweh from the two angels who accompany him. Heavenly life is manifested here and reveals the egalitarian sense that reigns there.

While one of the three visitors announces Sarah's imminent birth, she listens from the tent entrance to what is being said, and the text specifies who " *was behind him* ," meaning that he did not see her and, humanly speaking, could not have been aware of her presence. But they were not men.

Gen. 18:11: " *Now Abraham and Sarah were old and well advanced in years, and Sarah could not hope to have children .'*"

The verse defines normal human conditions common to all humanity.

Gen.18:12: " *She laughed **within herself** , saying, Now that I am old, shall I desire? My lord also is old .'*"

Note again the precision: " *She laughs **within herself** "*; so that no one heard her laugh except the living God who searches thoughts and hearts.

Gen. 18:13: " *Then Yahweh said to Abraham, Why did Sarah laugh, saying, 'Shall I indeed bear a child, which am old?'* "

God takes the opportunity to reveal his divine identity, which justifies the mention of YaHWéH because it is indeed he who speaks to Abraham in this human appearance. Only God can know Sarah's hidden thoughts and now Abraham knows that God is speaking to him.

Gen. 18:14: " *Is anything too hard for YaHWéH? At the appointed time I will return to you, at this time; and Sarah will have a son .'*"

God becomes authoritative and renews his prediction clearly in the name of YaHWéH, his divinity.

Gen 18:15: " *Sarah lied, saying, I did not laugh. For she was afraid. But he said, Nay, thou didst laugh .'*"

" *Sarah lied*," the text says, because God heard her secret thought, but no laughter came from her mouth; it was therefore only a little lie to God but not to man. And if God reprimands her, it is because she does not admit that God has control over her thoughts. She gives proof of this by going so far as to lie to him. This is why he insists by saying: " *On the contrary (it is false), you laughed .'*" Let us not forget that the human being blessed by God is Abraham and not Sarah, his legitimate wife, who only benefits from the blessing of her husband. Her ideas have already resulted in the curse of the birth of Ishmael, the future hereditary enemy and competitor of Israel; it is true to accomplish a divine project.

Gen. 18:16: " *And the men arose to depart, and looked toward Sodom: and Abraham went with them, to see them off .'*"

Having been refreshed, fed and having reaffirmed to Abraham and Sarah the future birth of the legitimate son Isaac, the heavenly visitors reveal to Abraham that their visit to earth also has another mission: it concerns Sodom.

Gen.18:17: “ *Then YaHweh said: Shall I hide from Abraham what I am about to do?...* ”

Here we have the precise application of this verse from Amos 3:7: “ *Surely the Lord YaHweh will do nothing, but he reveals his secret to his servants the prophets .*”

Gen. 18:18: “ *Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him .*”

Because of the usual loss of meaning that is applied to the adverb “ *certainly* ,” I recall that it means: in a certain and absolute manner. Before revealing his destructive plan, God hastens to reassure Abraham of his own status before him and he renews the blessings that he will grant him. God begins to speak of Abraham in the third person in order to elevate him to the rank of a great historical figure of humanity. In doing so, he shows his carnal and spiritual descendants the model that he blesses and that he recalls and defines in the verse that follows.

Gen. 18:19: “ *For I have chosen him, that he may command his children and his household after him, that they may keep the way of YaHWéH, to do justice and righteousness, and that YaHweh may perform for Abraham what he has promised him...* ”

What God describes in this verse makes all the difference with Sodom, which he will destroy. Until the end of the world, his chosen ones will be like this description: keeping the way of YaHWéH consists of practicing righteousness and justice; true righteousness and true justice that God will build on texts of law to teach his people Israel. Respect for these things will be the condition for God to respect his promises of blessings.

Gen.18:20: “ *And YaHWéH said: The cry against Sodom and Gomorrah is great, and their sin is great .*”

God brings this judgment against Sodom and Gomorrah, the cities of the kings that Abraham had come to rescue when they were attacked. But it was also in Sodom that his nephew Lot had chosen to settle, with his family and his servants. Knowing the bond of attachment that Abraham has for his nephew, God multiplies the forms of attention towards the old man to announce his intentions to him. And to do this, he lowers himself to the level of man to humanize himself as much as possible in order to put himself on the level of the human reasoning of Abraham his servant.

Gen.18:21: “ *Therefore I will go down and see whether they have done altogether according to the report which has come to me; and if it is not so, I will know .*”

These words contrast with Sarah's understanding of the matter, for God cannot ignore the level of immorality reached in these two cities of the plain and their abundant prosperity. This reaction reveals the care he takes to ensure that his faithful servant accepts the just sentence of his judgment.

Gen. 18:22: " *The men departed and went toward Sodom. But Abraham stood still before YaHWéH .* "

Here, the separation of the visitors allows Abraham to identify among them the living God, YaHWéH, present with him in a simple human appearance which encourages the exchange of words. Abraham will be emboldened to the point of engaging in a sort of bargaining with God to obtain the salvation of the two cities, one of which is inhabited by his dear nephew Lot.

Gen. 18:23: " *And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked?* "

Abraham's question is justified because, in its collective acts of justice, humanity causes the deaths of innocent victims known as collateral damage. But if humanity is incapable of making a difference, God can. And he will provide proof of this to Abraham and to us who read his biblical testimony.

Gen. 18:24: " *Peradventure there be fifty righteous within the city: wilt thou also destroy them, and not spare the city for the fifty righteous that are therein?* "

In his gentle and loving soul, Abraham is full of illusion and he imagines that it is possible to find at least 50 righteous people in these two cities and he invokes these 50 possible righteous people to obtain from God the grace of the two cities in the very name of his perfect justice which cannot strike the innocent with the guilty.

Gen. 18:25: " *To put to death the righteous with the wicked, that the righteous may be as the wicked: far be it from you! Far be it from you! Will not the Judge of all the earth do justice?* "

Abraham thus thinks he can solve the problem by reminding God of what he cannot do without denying his personality which is so attached to the sense of perfect justice.

Gen.18:26: " *And YaHWéH said: If I find in Sodom fifty righteous within the city, then I will spare all the city for their sakes .* "

With patience and kindness, YaHWéH let Abraham speak and in his response he agreed with him: for 50 righteous people the cities will not be destroyed.

Gen.18:27: " *And Abraham answered and said, Behold, I have taken upon myself to speak unto the Lord, which am but dust and ashes .* "

Is it the thought of " *dust and ashes* " that there will remain ungodly men after the destruction of the two cities in the valley? Still, Abraham confesses that he himself is only " *dust and ashes* . "

Gen. 18:28: " *Perhaps there lack five of the fifty righteous; wilt thou destroy the whole city for five? And the LORD said, I will not destroy it, if I find there forty-five righteous .* "

Abraham's boldness will lead him to continue his bargaining by each time lowering the number of elect possibly found and he will stop in verse 32 at the number of ten righteous. And each time God will grant his grace because of the number proposed by Abraham.

Gen.18:29: "And Abraham spake unto him, and said, Peradventure there shall be found there forty righteous men. And the LORD said, For the sake of these forty I will do nothing . "

Gen. 18:30: " Abraham said, 'Let not the Lord be angry, and I will speak. Peradventure thirty righteous persons will be found there.' And YaHWéH said, 'I will not do anything, unless I find thirty righteous persons there .'"

Gen.18:31: " Abraham said, 'Behold, I have taken it upon myself to speak to the Lord. Peradventure there shall be twenty righteous men found there.' And YaHWéH said, 'I will not destroy it for the sake of twenty . ' "

Gen. 18:32: "And Abraham said, Let not the Lord be angry, and I will speak but this once. Peradventure ten righteous men shall be found there. And YaHWéH said, I will not destroy it for the sake of ten righteous men ."

Here Abraham's bargaining ends, as he understands that there is a limit beyond which his insistence would be unreasonable. He stops at the number of ten righteous people. He optimistically believes that this number of righteous people must be found in these two corrupt cities, if only counting Lot and his relatives.

Gen. 18:33: " And Yahweh departed, as soon as he had left speaking to Abraham. And Abraham returned to his place ."

The earthly meeting of two friends, one heavenly and almighty God and the other, man, dust of the earth, ends, and each returns to his own business. Abraham to his home and YaHWéH to Sodom and Gomorrah on which his destructive judgment will fall.

In his exchange with God, Abraham revealed his character, which is in the image of God, concerned with seeing true justice accomplished while giving life its strong precious value. This is why his servant's bargaining could only enchant and rejoice the heart of God, who fully shares his feelings.

Genesis 19

Separation in an emergency

Gen 19:1: " And the two angels came to Sodom in the evening: and Lot sat in the gate of Sodom. And when Lot saw them, he rose up to meet them, and bowed himself with his face to the ground ."

We recognize in this behavior the good influence of Abraham on his nephew Lot since he shows the same thoughtfulness towards passing visitors. And he does so with all the more attention, as he knows the bad morals of the inhabitants of the city of Sodom where he has settled to live.

Gen. 19:2: " And he said, Behold, my lords, turn in, I pray you, into your servant's house, and lodge there; wash your feet, and rise up early in the morning, and go your way. But they said, No, we will lodge all night in the street ."

Lot makes it his duty to welcome passersby into his home to protect them from the shameless and malicious actions of the corrupt inhabitants. We find the same welcoming words that Abram had spoken to his three visitors. Lot is indeed a righteous man who has not allowed himself to be corrupted by his cohabitation

with the perverse beings of this city. The two angels have come to destroy the city, but before destroying it, they want to confound the wickedness of the inhabitants by catching them in the act, that is, actively demonstrating their wickedness. And to achieve this result, all they have to do is spend the night in the street to be attacked by the Sodomites.

Gen. 19:3: " *But Lot pressed them so hard that they came to him and entered his house. He made them a feast and baked unleavened bread. And they did eat .*"

Lot succeeds in convincing them, and they accept his hospitality; which gives him the opportunity to show his generosity as Abraham had done before him. The experience teaches them to discover the beautiful soul of Lot, a righteous man among the unrighteous.

Gen. 19:4: " *They had not yet lain down when the people of the city, the people of Sodom, surrounded the house, both young and old; all the people had run together .*"

The demonstration of the wickedness of the inhabitants goes beyond the expectations of the two angels, since they come to seek them out in the house where Lot welcomed them. Note the level of the contagion of this wickedness: " *from children to the elderly .*" YaHWéH's judgment is therefore entirely justified.

Gen. 19:5: " *And they called Lot, and said unto him, Where are the men which came in to thee this night? bring them forth unto us, that we may know them .*"

Naïve people can be deceived by the intentions of the Sodomites, because it is not a question of a request to get to know each other but to know in the biblical sense of the term, as in the example "Adam knew his wife and she bore a son." The depravity of these people is therefore total and without remedy.

Gen. 19:6: " *Lot went out to them at the door of the house and shut the door behind him .*"

Courageous Lot, who rushes to meet the abominable beings himself and takes care to close the door of his home behind him in order to protect his visitors.

Gen. 19:7: " *And he said, My brethren, I pray you, do not do evil.* "

The good man exhorts the wicked not to do evil. He calls them "brothers" because they are men like himself and he has kept in himself the hope of snatching some of them from the death to which their conduct leads them.

Gen. 19:8: " *Behold, I have two daughters who have not known a man; I will bring them out to you, and you may do to them whatever you see fit. Only do nothing to the men, since they have come under the shadow of my roof .*"

For Lot, the Sodomites' behavior reaches unprecedented heights in this experience. And to protect his two visitors, he even offers his two still-virgin daughters in their place.

Gen. 19:9: " *They said, 'Get thee hence!' They said again, 'This man is come as a stranger, and will judge! We will do worse to thee than to them.' And they pressed hard on Lot, and came forward to break down the door .*"

Lot's words do not calm the assembled pack, and these monstrous beings, they say, are preparing to do worse to him than to them. They then try to break down the door.

Gen. 19:10: " *The men stretched out their hand and brought Lot into the house to them and shut the door .*"

With the courageous Lot himself in danger, the angels intervene and bring Lot inside the house.

Gen. 19:11: " *And they smote with blindness the people who were at the door of the house, both the least and the greatest, so that they labored in vain to find the door .*"

Outside, the nearest excited people are blinded; the occupants of the house are therefore protected.

Gen. 19:12: " *The men said to Lot, 'Whom have you here? Sons-in-law, sons, and daughters, and all that you have in the city, **bring them out of this place** .*"

Lot found favor in the eyes of the angels and of God who sent them. For his life to be saved, he must " **come out** " of the city and the valley of the plain because the angels will destroy the inhabitants of this valley which will become an area of ruins like the city of Ai. The offer of the angels extends to all that belongs to him in living human creatures.

In this theme of **separation** , the divine command to " **come out** " is permanent. For he urges his creatures to **separate themselves** from evil in all its forms, such as false Christian churches. In Rev. 18:4 he commands his elect to " **come out**" » of " *Babylon the Great* ," which concerns firstly the Catholic religion and secondly the multifaceted Protestant religion, under whose influence they have remained until this moment. And as with Lot, their lives will only be saved by immediately obeying God's command. For, as soon as the law that will make Sunday rest on the first day obligatory is promulgated, the end of the period of probation will come to an end. And it will then be too late to change one's opinion and position on this problem.

I draw your attention here to the danger of postponing the necessary decision. Our life is fragile, we can die from illness, an accident , or an attack, things that can happen if God does not appreciate our slowness to react, and in this case, the end of the time of collective grace loses all its importance, because whoever dies before it, dies in his injustice and his condemnation by God. Aware of this problem, Paul says in Heb. 3:7-8: " *Today, if you hear his voice, do not harden your hearts as in the rebellion...* ". There is therefore always an urgency to respond to the offer made by God, and Paul is of this opinion according to Heb. 4:1: " *Let us therefore fear, while the promise of entering his rest remains, lest any of you seem to have come short of it .*"

Gen. 19:13: " *For we are about to destroy this place, because the cry against its inhabitants is great before YaHWéH. YaHWéH has sent us to destroy it .*"

This time, time is pressing, the angels make known to Lot the reason for their presence in his home. The city must be quickly destroyed by YaHWéH's decision.

Gen. 19:14: " *Lot went out and spoke to his sons-in-law who had taken his daughters, saying, 'Get up and get out of this place, for YaHWéH is about to destroy the city.' But in the eyes of his sons-in-law, he seemed to be jesting .*"

Lot's sons-in-law were certainly not as wicked as the other Sodomites, but for salvation, only faith counts. And clearly, they didn't have it. Their father-in-law's beliefs had not interested them, and the sudden idea that the God YaHweh was ready to destroy the city was simply unbelievable to them.

Gen. 19:15: "*And when the day began to dawn, the angels urged Lot, saying, Arise, take thy wife and thy two daughters, which are here, lest thou perish in the destruction of the city .*"

The destruction of Sodom gives rise to heartbreaking **separations** that reveal faith and lack of faith. Lot's daughters must choose between following their father or following their husband.

Gen. 19:16: "*And while he lingered, the men took him by the hand, and his wife, and his two daughters; for the LORD was pleased to spare him; and they led him away, and set him outside the city .*"

In this action, God shows us "*a brand plucked from the fire .*" Once again, it is for the righteous Lot that God saves, along with him, his two daughters and his wife. Thus, torn from the city, they find themselves outside, free and alive.

Gen. 19:17: "*And when they had brought them out, one of them said, Escape for thy life; look not behind thee, neither tarry in all the plain: escape to the mountain, lest thou perish .*"

Salvation will be in the mountain, the choice left to Abraham. Lot can thus understand and regret his mistake in having chosen the plain and its prosperity. His life is at stake, and he will have to hurry if he wants to find safety when God's fire strikes the valley. He is commanded not to look back. The command is to be taken literally as well as figuratively. The future and life are before the survivors of Sodom, for behind them, there will soon be nothing but incandescent ruins ignited by sulfur stones thrown from the sky.

Gen. 19:18: "*Lot said to them, Oh no, Lord!* "

The order given by the angel terrifies Lot.

Gen. 19:19: "*Behold, I have found grace in your sight, and you have shown great mercy toward me in saving my life; but I cannot escape to the mountain, before disaster overtakes me, and I shall perish .*"

Lot knows the region where he lives and knows that it will take him a long time to reach the mountain. Therefore, he begs the angel and offers him another solution.

Gen. 19:20: "*Behold, this city is near enough for me to flee into, and it is small. Oh that I could flee into it,... is it not small?... and that my soul might live!*"

At the end of the valley lies Zoar, a word meaning small. It survived the valley's tragedy to serve as a refuge for Lot and his family.

Gen.19:21: "*And he said unto him, Behold, I have also this favor with thee, and will not destroy the city of which thou speakest .*"

The presence of this city still bears witness to this dramatic episode which affected the cities of the valley of the plain where the two cities of Sodom and Gomorrah were located.

Gen. 19:22: "*Hurry and flee there, for I cannot do anything until you arrive there. Therefore the name of that city is called Zoar .*"

The angel is now dependent on his agreement and will wait until Lot enters Zoar to strike the valley.

Gen. 19:23: “ *And the sun was rising upon the earth, when Lot entered into Zoar .*”

For the Sodomites a new day seemed to be dawning under a beautiful sunrise; a day like any other...

Gen. 19:24: “ *Then Yahweh rained brimstone and fire from Yahweh out of heaven on Sodom and Gomorrah .*”

This miraculous divine action has received powerful testimony from the discoveries of Adventist archaeologist Ron Wyatt. He identified the site of the city of Gomorrah, whose dwellings leaned against each other against the western slope of the mountain that borders this valley. The floor of this place is formed of sulfur stones that, when exposed to fire, still ignite today. The divine miracle is thus fully confirmed and worthy of the faith of the elect.

Contrary to what has often been thought and said, God did not use nuclear power to destroy this valley, but rather stones of sulfur and pure sulfur, estimated at 90% purity, which is exceptional according to specialists. The sky does not carry clouds of sulfur, so I can say that this destruction is the work of the Creator God. He can create any matter according to his needs since he created the earth, the sky and everything they contain.

Gen. 19:25: “ *He destroyed those cities, all the plain, and all the inhabitants of the cities, and everything that grew on the ground .*”

What can remain in a place subjected to a rain of burning sulfur stones? Nothing, except rocks and sulfur stones still present.

Gen. 19:26: “ *And Lot’s wife looked back, and she became a pillar of salt .*”

This backward glance from Lot's wife reveals regret and a lingering interest in this cursed place. This state of mind does not please God, and he makes this known by transforming her body into a pillar of salt, the image of absolute spiritual sterility.

Gen. 19:27: “*And Abraham rose up early in the morning to go unto the place where he stood before the LORD .*”

Unaware of the drama that had unfolded, Abraham came to the oak of Mamre where he had welcomed his three visitors.

Gen. 19:28: “ *And he looked toward Sodom and Gomorrah, and toward all the coasts of the plain; and behold, a smoke ascending from the earth, as the smoke of a furnace .*”

The mountain is an excellent observation post. From his height, Abraham overlooks the region and knows where the valley of Sodom and Gomorrah is. While the ground there is still a blazing fire, from above rises an acrid smoke caused by sulfur and the consumption of all the materials gathered in a city by man. The place is condemned to sterility until the end of the world. There are only rocks, stones, sulfur stones, and salt, lots of salt, which promotes the sterility of the soil.

Gen. 19:29: " *And when God destroyed the cities of the plain, he remembered Abraham, and delivered Lot from the midst of the disaster, wherewith he overthrew the cities wherein Lot dwelt .* "

This clarification is important because it reveals to us that God saved Lot only to please his faithful servant Abraham. He had therefore not ceased to reproach him for his choice of the prosperous valley and its corrupt cities. And this confirms that he was indeed saved from the fate known to Sodom as "a brand plucked from the fire," which is, extremely narrowly.

Gen. 19:30: " *Lot left Zoar and went up into the hill country, and dwelt in the mountain, he and his two daughters: for he feared to dwell in Zoar. And he dwelt in a cave, he and his two daughters .* "

The need for **separation** now becomes clear to Lot. And it is he who decides not to stay in Zoar, which, although "small," was also populated by corrupt and sinful people before God. In turn, he goes to the mountain and, far from all comfort, lives with his two daughters in a cave, a natural safe haven provided by God's creation.

Gen. 19:31: " *Then the elder said to the younger, Our father is old, and there is not a man in the land to come in to us, after the manner of all the lands .* "

There is nothing scabrous about the initiatives taken by Lot's two daughters. Their motivation is justified and approved by God because they are acting with the aim of giving offspring to their father. Without this motivation, the initiative would be incestuous.

Gen. 19:32: " *Come, let us make our father drink wine, and let us lie with him, **that we may preserve seed from our father .*** "

Gen. 19:33: " *So they made their father drink wine that night; and the firstborn went and slept with her father: and he knew not when she lay down, nor when she rose up .* "

Gen 19:34: " *And it came to pass on the morrow, that the firstborn said unto the younger, Behold, I lay with my father last night: let us make him drink wine this night also, and go and lie with him, **that we may preserve seed of our father .*** "

Gen. 19:35: " *And they made their father drink wine that night also: and the younger went and lay with him: and he knew not when she lay down, nor when she rose up .* "

Lot's complete unconsciousness in this action gives the process the image of artificial insemination applied to animals and human beings in our final time. There is not the slightest search for pleasure and the thing is no more shocking than the coupling of brothers and sisters at the beginning of humanity.

Gen. 19:36: " *Lot's two daughters became pregnant by their father .* "

These two daughters of Lot demonstrate exceptional qualities of self-denial for the sake of their father's honor. As single mothers, they will raise their child alone, officially without a father, and they thus renounce taking a husband, a spouse, a companion.

Gen. 19:37: " *The firstborn bore a son, and called his name Moab: the same is the father of the Moabites unto this day .* "

Gen.19:38: " *The younger also bore a son, and called his name Ben-Ammi: the same is the father of the children of Ammon unto this day .* "

In the prophecy of Daniel 11:41, we find mention of the descendants of the two sons: " *He will enter the beautiful land, and many will fall; but Edom, **Moab** , and the chief of the children of **Ammon** will be delivered out of his hand .*" A carnal and spiritual link will therefore unite these descendants to the Israel founded on Abraham, the root after Heber of the Hebrew people. But these common roots will excite quarrels and set these descendants against the nation of Israel. In Zephaniah 2:8 and 9, God prophesies misfortunes for Moab and the children of Ammon: " *I have heard the insults of Moab and the insults of the children of Ammon, when they insulted my people and exalted themselves against their borders. Therefore, as I live! says the Lord of hosts, the God of Israel, Moab will be like Sodom, and the children of Ammon like Gomorrah, a place of thorns, a pit of salt, and a desolation forever; the remnant of my people will plunder them, and the remnant of my nation will possess them .*

This proves that God's blessing was indeed only on Abraham and that it was not shared by his brothers born of the same father, Terah. If Lot was able to benefit from Abraham's example, this will not be the case for his descendants born of his two daughters.

Genesis 20

Separation by the status of prophet of God

Renewing the experience with Pharaoh recorded in Genesis 12, Abraham presents his wife Sarah as his sister to Abimelech, king of Gerar (present-day Palestine near Gaza). Once again , God's reaction to his punishment reveals to him that Sarah's husband is his prophet. Abraham's power and fear thus spread throughout the region.

Genesis 21

The separation of the legitimate and the illegitimate

Separation **through** the sacrifice of what one loves

Gen. 21:1: " *And YaHweh visited Sarah as he had said, and YaHweh did to Sarah as he had spoken.* "

In this visitation, God puts an end to Sarah's long barrenness.

Gen. 21:2: " *And Sarah conceived, and bare Abraham a son in his old age, at the appointed time of which God had spoken to him.* "

Isa.55:11 confirms this: " *So shall my word be that goes forth from my mouth: it shall not return to me void, but it shall accomplish what I please, and it shall accomplish what I purpose* "; the promise made to Abraham is kept, the

verse is therefore justified. This son comes into the world after God announced his birth. The Bible presents him as the "son of promise", which makes Isaac a prophetic type of the messianic "Son of God": Jesus.

Gen. 21:3: " *And Abraham called the name of his son that was born unto him, whom Sarah bare unto him, Isaac.* "

The name Isaac means: he laughs. Abraham and Sarah both laughed when they heard God announce their future son. While laughter of joy is positive, mocking laughter is not. In fact, both spouses had the same reaction, being victims of human prejudice. For they laughed at the thought of the human reactions of those around them. Since the Flood, life span has shortened considerably, and for humans, the age of 100 marks advanced old age; the age where little is expected of life. But age means nothing in the context of a relationship with the Creator God who sets the limits of all things. And Abraham discovered this in his experience and received, from God, wealth, honor, and paternity, this time legitimate.

Gen. 21:4: " *And Abraham circumcised Isaac his son, when he was eight days old, as God had commanded him.* "

In turn, the legitimate son is circumcised. God's command is obeyed.

Gen. 21:5: " *And Abraham was a hundred years old when Isaac his son was born to him.* "

The thing is remarkable, but not by antediluvian standards.

Gen. 21:6: " *And Sarah said, God hath given me cause to laugh: whosoever heareth it shall laugh with me.* "

Sarah finds the situation laughable because she is human and a victim of human prejudice. But this desire to laugh also reflects an unexpected joy. Like her husband Abraham, she is given the opportunity to give birth at an age when this is no longer imaginable in terms of human normality.

Gen 21:7: " *And she said, Who would have said to Abraham, 'Sarah will nurse children?' For I have borne him a son in his old age.* "

This is truly exceptional and entirely miraculous. Looking at Sarah's words from a prophetic perspective, we can see in Isaac the son who prophesies the new covenant in Christ, while Ishmael prophesies the son of the first covenant. By his rejection of Christ Jesus, this natural son, born according to the flesh through the sign of circumcision, will be rejected by God in favor of the Christian son selected by means of faith. Like Isaac, Christ, the founder of the new covenant, will be miraculously born to reveal and represent God in human form. In contrast, Ishmael is conceived solely on carnal bases and strictly human understandings.

Gen. 21:8: " *And the child grew, and was weaned: and Abraham made a great feast the same day that Isaac was weaned.* "

The breastfed baby will become a teenager, and for Father Abraham, a future full of promise and happiness opens up, which he celebrates joyfully.

Gen.21:9: " *And Sarah saw the son of Hagar the Egyptian, whom she had borne to Abraham, laughing; and she said to Abraham :*

Laughter definitely plays a major role in the life of the blessed couple. Ishmael's animosity and jealousy toward Isaac, the legitimate son, leads him to

laugh and mock him. For Sarah, the limit of what is bearable has been reached: after the mother's mockery comes that of the son; it is too much.

Gen. 21:10: “ ***Cast out this bondwoman and her son; for the son of this bondwoman shall not be heir with my son, even with Isaac.*** ”

Sarah's exasperation is understandable, but look further with me. Sarah prophesies the unworthiness of the first covenant, which will not inherit with the elect the new one, based on faith in the righteousness of Christ Jesus.

Gen. 21:11: “ *And it was very bad in the sight of Abraham because of his son.* ”

Abraham does not react like Sarah because his feelings are divided between his two sons. The birth of Isaac does not eliminate the 14 years of affection that bind him to Ishmael.

Gen. 21:12: “ *And God said to Abraham, Let it not be evil in your sight because of the lad, and because of your handmaid. In all that Sarah has said to you, obey her voice: for in Isaac your seed shall be called.* ”

In this message, God prepares Abraham to accept the estrangement of Ishmael, his eldest son. This **separation** is part of God's prophetic plan; since he prophesies the failure of the old Mosaic covenant. As a consolation, in Isaac, He will multiply his descendants. And the fulfillment of this divine word will be done by the establishment of the new covenant where the “ *elect* ” will be “ *called* ” by the message of the eternal Gospel of God in Jesus Christ.

Thus, paradoxically, Isaac will be patriarch of the old covenant and it is especially in Jacob, his son, that according to the flesh and the sign of circumcision, the Israel of God will be established on its foundations. But the paradox lies in the fact that this same Isaac prophesies only lessons concerning the new covenant in Christ.

Gen. 21:13: “ *And of the son of the bondwoman I will also make a nation, for he is thy seed.* ”

Ishmael is the patriarch of many peoples in the Middle East. Until Christ appeared for his saving earthly ministry, spiritual legitimacy belonged solely to the descendants of these two sons of Abraham. The Western world lived in the many forms of paganism, ignorant of the existence of the great Creator God.

Gen. 21:14: “ *And Abraham rose up early in the morning, and took bread and a bottle of water, and gave them to Hagar, putting them on her shoulder, and gave her the child, and sent her away. And she departed, and wandered in the wilderness of Beersheba.* ”

God's intervention reassured Abraham. He knew that God himself would watch over Hagar and Ishmael, and he agreed to **part** with them because he trusted God to protect and guide them. For he himself had been protected and guided by Him until then.

Gen. 21:15: “ *And when the water in the bottle was spent, she cast the child under one of the bushes,* ”

In the desert of Beersheba, the water carried away is quickly consumed and without water, Hagar sees only death as the final outcome for her unfortunate situation.

Gen. 21:16: " *and she went and sat opposite, a bowshot away; for she said, Let me not see the child die. And she sat opposite, and lifted up her voice and wept. "*

In this extreme situation, for the second time, Hagar sheds her tears before the face of God.

Gen. 21:17: " *And God heard the voice of the lad, and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? Fear not: for God hath heard the voice of the lad where he is. "*

And for the second time, God intervenes and speaks to her to reassure her.

Gen. 21:18: " *Arise, lift up the child, and take him in your hand; for I will make him into a great nation. "*

I remind you that the child Ishmael is a teenager aged 15 to 17, but he is nonetheless a child subject to his mother Hagar and the two no longer have water to drink. God wants her to support her son because a powerful destiny is reserved for him.

Gen. 21:19: " *And God opened her eyes, and she saw a well of water: and she went and filled the bottle with water, and gave the child drink. "*

Whether it was a miracle or not, this well of water appeared at the right moment to give Hagar and her son a taste for life. And they owe their lives to the powerful Creator who opens or closes the vision and understanding of things.

Gen. 21:20: " *And God was with the child, and he grew, and dwelt in the wilderness, and became an archer. "*

The desert was therefore not empty since Ishmael hunted animals which he killed with his bow to eat.

Gen. 21:21: " *And he dwelt in the wilderness of Paran: and his mother took him a wife out of the land of Egypt. "*

The bond between the Ishmaelites and the Egyptians will therefore strengthen and over time, Ishmael's rivalry with Isaac will grow to the point of making them permanent natural enemies.

Gen 21:22: " *And it came to pass at that time, that Abimelech and Phichol the captain of his host spake unto Abraham, saying, God is with thee in all that thou doest. "*

The experiences brought about by the presentation of Sarah as his sister, recorded in Gen. 20, taught Abimelech that Abraham was God's prophet. He is now feared and dreaded.

Gen. 21:23: " *And now therefore swear unto me here by God, that thou wilt not deal falsely with me, nor with my children, nor with my children's children: according to the kindness which I have shewed unto thee, thou shalt deal with me, and with the land wherein thou hast sojourned. "*

Abimelech no longer wants to be a victim of Abraham's tricks and wants to obtain from him firm and resolute commitments to a peaceful alliance.

Gen.21:24: " *And Abraham said, I will swear. "*

Abraham has no ill intentions towards Abimelech and can therefore agree to this pact.

Gen. 21:25: " *And Abraham rebuked Abimelech because of a well of water which Abimelech's servants had taken by force. "*

Gen. 21:26: " *And Abimelech said, I know not who hath done this thing, neither didst thou shew me, neither have I heard of it, till to day. "*

Gen. 21:27: " *And Abraham took sheep and oxen, and gave them to Abimelech: and they two made a covenant. "*

Gen.21:28: " *And Abraham set apart seven young sheep out of the flock; "*

Abraham's choice of "seven sheep" testifies to his connection with the Creator God, whom he wishes to associate with his work. Abraham has settled in a foreign land, but he wants the fruit of his labor to remain his own.

Gen.21:29: " *And Abimelech said unto Abraham, What are these seven ewe lambs which thou hast set apart? "*

Gen. 21:30: " *And he said, Take these seven ewe lambs from my hand, for a witness unto me, that I have digged this well. "*

Gen. 21:31: " *Therefore the name of that place was called Beersheba, because they swore there, both of them. "*

The well of dispute was named after the word "sheba," which is the root of the Hebrew number "seven," and is found in the word "shabbat," which designates the seventh day, our Saturday, sanctified as a weekly rest by God since the beginning of his earthly creation. To preserve the memory of this alliance, the well was thus called "the well of the seven".

Gen. 21:32: " *And they made a covenant at Beersheba. And Abimelech arose, and Phicol the captain of his host, and they returned into the land of the Philistines. "*

Gen. 21:33: " *And Abraham planted a tamarisk tree in Beersheba; and there he called upon the name of YaHweh, the everlasting God. "*

Gen. 21:34: " *And Abraham sojourned many days in the land of the Philistines. "*

God had arranged for his servant conditions of peace and tranquility.

Genesis 22

The separation of the father and the only sacrificed son

This chapter 22 presents the prophetic theme of Christ offered as a sacrifice by God as Father. It depicts the principle of salvation prepared in secret by God from the very beginning of his decision to create free, intelligent, and autonomous counterparts in front of him. This sacrifice will be the price to pay to obtain a return of love from his creatures. The elect will be those who have responded to God's expectations with complete freedom of choice.

Gen.22:1: " *After these things God tempted Abraham, and said unto him, Abraham! And he said, Here am I! "*

Abraham is very obedient to God, but how far can this obedience go? God already knows the answer, but Abraham must leave behind, as a testimony to all

the elect, a concrete proof of his exemplary obedience that makes him so worthy of the love of his God who makes him the patriarch whose posterity will be sublimated by the birth of Christ Jesus.

Gen. 22:2: " *And God said, Take now thy son, thine only son, Isaac, whom thou lovest, and go to the land of Moriah, and offer him there for a burnt offering upon one of the mountains of which I shall tell thee.* "

God deliberately presses on what hurts, to the limit of what is bearable for this old man of more than a hundred years. God has miraculously granted him the joy of having a son born to him and Sarah, his legitimate wife. So, he will hide from those around him God's incredible request: " *Offer your only son as a sacrifice.* " And Abraham's positive response will have eternal consequences for all humanity. For, after Abraham has agreed to offer his son, God himself will no longer be able to renounce his saving plan; if he could have considered renouncing it.

Let us note the importance of the precision: " *on one of the mountains that I will tell you about.* " This precise place is programmed to receive the blood of Christ.

Gen. 22:3: " *And Abraham rose early in the morning, and saddled his donkey, and took with him two servants, and Isaac his son, and chopped wood for the burnt offering, and departed, to go to the place of which God had told him.* "

Abraham resolved to obey this outrage and with a heavy heart, he organized the preparation of the bloody ceremony ordered by God.

Gen. 22:4: " *And it came to pass on the third day, that Abraham lifted up his eyes, and saw the place afar off.* "

The land of Moriah is three days' journey from where he resides.

Gen. 22:5: " *And Abraham said unto his servants, Abide ye here with the donkey: and I and the young man will go yonder and worship, and come again unto you.* "

The terrible deed he is about to commit needs no witnesses. **He** therefore **separates** from his two servants who will have to wait for his return.

Gen. 22:6: " *Abraham took the wood for the burnt offering and laid it on Isaac his son, and in his hand he carried the fire and the knife. And they both went on together.* "

In this prophetic scene, just as Christ will have to carry the heavy "patibulum" on which his wrists will be nailed, Isaac is charged with the wood which, ignited, will consume his sacrificed body.

Gen. 22:7: " *Then Isaac spake unto Abraham his father, and said, My father! And he said, Here am I, my son. And Isaac said, Behold the fire and the wood: but where is the lamb for a burnt offering?* "

Isaac has witnessed many religious sacrifices and he is right to be surprised by the absence of the animal that is to be sacrificed.

Gen. 22:8: " *And Abraham said, My son, God will provide himself the lamb for a burnt offering.* " And they both went on together.

This response from Abraham was directly inspired by God because it magnificently prophesies the enormous sacrifice that God will consent to by offering himself to crucifixion in human flesh, thus providing for the sinful elect's

need for an effective and just Savior in divine perfection. But Abraham, for his part, does not see this saving future, this role of Christ the Savior prophesied by the animal sacrificed to YaHWéH, the all-powerful creator God. For him, this response simply allows him to gain time, so much does he look with horror at the crime that he will have to commit.

Gen. 22:9: " *And when they came to the place of which God had told him, Abraham built an altar there, and laid the wood in order. And he bound Isaac his son, and laid him upon the altar, upon the wood. "*

Alas for Abraham before the altar, there is no longer any way to hide from Isaac that he is the one who will be the sacrificial sheep. If Father Abraham showed himself to be sublime in this extraordinary acceptance, Isaac's docile behavior is the image of what Jesus Christ will be in his time: sublime in his obedience and self-denial.

Gen. 22:10: " *Then Abraham stretched out his hand and took the knife to kill his son. "*

Note that to react, God waits until the very end of the test in order to give the testimony of his chosen ones real value and authenticity. " *Knife in hand ,*" all that remains is to slaughter Isaac like the many sheep already sacrificed.

Gen. 22:11: " *Then the angel of YaHweh called to him out of heaven and said, 'Abraham! Abraham!' And he said, 'Here I am! '"*

The demonstration of Abraham's obedient faith is made and perfectly realized. God puts an end to the old man's trial and that of his son so worthy of him and his love.

Take him up, every time he is called by God or by his son, Abraham always responds by saying: " *Here I am .*" This spontaneous response that springs from him testifies to his generous and open nature towards his neighbor. Moreover, it contrasts with the attitude of Adam caught in a situation of sin who hid from God, to the point that God was obliged to say to him: " *Where are you? "*

Gen 22:12: " *The angel said, Do not lay your hand on the lad, nor do anything to him; for now I know that you fear God, and have not withheld your son, your only son, from me. "*

With the demonstration of his faithful and obedient faith, Abraham can be shown to all, and until the end of the world, as a model of true faith, by God, until the coming of Christ who will in turn incarnate it in divine perfection. It is in this model of irreproachable obedience that Abraham becomes the spiritual father of true believers saved by the blood shed by Jesus Christ. In this experience, Abraham has just played the role of God the Father who will offer as a real and mortal sacrifice, his only son named Jesus of Nazareth.

Gen. 22:13: " *Abraham lifted up his eyes, and behold, behind him a ram caught in a thicket by its horns: and Abraham went and took the ram, and offered it up for a burnt offering in his son's stead. "*

At this point, Abraham can realize that his response to Isaac, " *My son, God will provide the lamb for the burnt offering ,*" had been inspired by God, because " *the lamb ,*" in fact, "the young ram ," *is indeed " provided " by God and offered by him. Note that the animals sacrificed to YaHWéH are always male*

because of the responsibility and dominion given to man, the male Adam. The redeeming Christ will also be male.

Gen. 22:14: " *And Abraham called the name of that place Yahweh-Jireh. Therefore it is said to this day, 'In the mountain of Yahweh he shall be seen.'* "

The name " *YaHweh Jireh* " means: YaHweh will be seen. The adoption of this name is a true prophecy which announces that in the land of Moriah, the great invisible God who inspires fear and awe will be seen in a less formidable human appearance, to bring and obtain the salvation of the elect. And the origin of this nomination, the offering of Isaac as a sacrifice, confirms the earthly ministry of " *the Lamb of God who takes away the sins of the world* ." Knowing God's interest in his respect for types and models reproduced and repeated, it is probable and almost certain that Abraham offered his sacrifice on the very spot where, 19 centuries later, Jesus was to be crucified, namely, at the foot of Mount Golgotha, outside Jerusalem, the city, for a time only, holy.

Gen. 22:15: " *The angel of YaHWéH called to Abraham a second time from heaven,* "

This terrible ordeal will be the last that Abraham will have to endure. God has found in him the worthy patriarch model of obedient faith, and he lets him know it.

Gen.22:16: " *And said, By myself have I sworn, saith the LORD: because thou hast done this, and hast not withheld thy son, thine only son,* "

God emphasizes these words " *your son, your only begotten son* ," because they prophesy his future sacrifice in Jesus Christ according to John 3:16: " *For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life* ."

Gen. 22:17: " *I will bless you, and I will multiply your descendants as the stars of the heavens and as the sand which is on the seashore; and your descendants shall possess the gate of their enemies.* "

Be careful! Abraham's blessing is not inherited, it is for him alone and each man or woman of his descendants will have to, in turn, deserve God's blessing. For God promises him a numerous posterity but among this posterity , only the chosen ones who will act with the same fidelity and the same obedience will be blessed by God. You can then measure all the spiritual ignorance of the Jews who proudly claimed to be sons of Abraham and therefore sons who deserved the inheritance of his blessings. Jesus denied them by showing them stones and saying that from these stones, God can give posterity to Abraham. And he imputed to them as father, not Abraham, but the devil.

In his conquest of the land of Canaan, Joshua will possess the gate of his enemies, the first of which to fall was the city of Jericho. Finally, with God, the chosen saints will possess the gate of the last enemy: " *Babylon the Great* ," according to various teachings revealed in the Apocalypse of Jesus Christ.

Gen. 22:18: " *And in thy seed shall all the nations of the earth be blessed, because **thou hast obeyed my voice.*** "

It is indeed " *all the nations of the earth* ," because the offer of salvation in Christ is made to all human beings, of all origins and all peoples. But these nations also owe to Abraham the fact of being able to discover the divine oracles

revealed to the Hebrew people who left the land of Egypt. Salvation in Christ is obtained by the double blessing of Abraham and his posterity represented by the Hebrew people and Jesus of Nazareth, that is, Jesus Christ.

It is desirable to note, in this verse, the blessing and its cause: obedience approved by God.

Gen. 22:19: " *And Abraham returned to his servants, and they arose, and went together to Beersheba: for Abraham dwelt in Beersheba. "*

Gen.22:20: " *After these things it was told Abraham, saying, Behold, Milcah hath also borne sons unto Nahor thy brother: "*

The following verses are intended to prepare the connection with " *Rebekah* ," who will become the ideal wife chosen by God for the faithful and docile Isaac. She will be taken from Abraham's close family, descended from his brother Nahor.

Gen.22:21: " *Uz his firstborn, Buz his brother, Kemuel the father of Aram ,* "

Gen.22:22: " *Kesed, Hazo, Pildash, Jidlaph and Bethuel. »*

Gen. 22:23: " *And Bethuel begat **Rebekah** : these are the eight sons whom Milcah bare to Nahor, Abraham's brother ."*

Gen. 22:24: " *His concubine, whose name was Reuma, also bore Tebah, Gaham, Tahash, and Maacah. "*

The fulfillment of the promises made to Abraham

Genesis 23 records the death and burial of his wife Sarah in Hebron, in the Cave of Machpelah. Abraham takes possession of a burial site on the soil of

Canaan while waiting for God to give the entire land to his descendants some 400 years later.

Then, in Gen. 24, Abraham still retains the role of God. In order to remain **separate** from the local pagan peoples, he will send his servant to a distant place, to his close family, to find a wife for his son Isaac and they will let God choose for them. In the same way, God will select the elect who will constitute the bride of Christ, the Son of God. In this selection, man has nothing to do because the initiative and judgment belong to God. God's choice is perfect, irreproachable and effective, like Rebecca the chosen wife, loving, intelligent and beautiful in appearance, and above all, spiritual and faithful; the pearl that all spiritual men who want to take a wife should seek.

Jacob and Esau

Later, according to Gen. 25, Rebecca is originally sterile, like Sarai, Abram's wife, before her. This shared sterility is due to the fact that the two women will carry the blessed posterity until Christ, who will himself be formed by God in the womb of a young virgin girl called Mary. In this way, the lineage of God's saving project is marked by his miraculous action. Suffering from this natural sterility, Rebecca calls upon YaHweh and she obtains from him two twins who fight in her womb. Worried, she questions God about this thing: "*And YaHweh said to her : Two nations are in your womb, and two peoples will be separated from your bowels; one of these peoples will be stronger than the other, and the older will serve the younger .*" » She gives birth to twins. Because of his intense hairiness, and he was entirely "*red*", hence the name "*Edom*" given to his posterity, the eldest is named "*Esau*", a name which means "hairy". The youngest is called "*Jacob*", a name which means: "Deceiver". Already the two names prophesy their destinies. "Hairy" will sell his birthright to the younger for a succulent dish of "*roux*", that is, red lentils. He sells this birthright, because he underestimates its true value. In absolute contrast, the spiritual "Deceiver" covets this title which is not only honorary, because the blessing of God is attached to it. "Deceiver" is one of those violent people who want to force the kingdom of heaven at all costs to seize it, and it was with him in mind that Jesus spoke on this subject. And seeing this boiling zeal, God's heart is greatly rejoiced. So, too bad for "Hairy" and so much the better for "Deceiver," because it is he who will become "Israel," by God's decision. Make no mistake, Jacob is not an ordinary deceiver and he is a remarkable man, because no other biblical example testifies to his determination to obtain God's blessing, and it is solely to achieve this goal that he "deceives." We can therefore all imitate him, and the faithful heavens will be delighted. For his part, Esau will have as his descendants the people of "*Edom*", a name which means "*red*", of the same root and meaning as Adam, this people will be an adversary of Israel, as divine prophecy announced.

I specify that the color "red" designates sin, only, in the prophetic images of the saving project revealed by God and this criterion applies, only, to the actors of his stagings, such as "Esau". In the dark times of the Middle Ages, red-haired children were killed, considered diabolical. This is why, I specify, the red color does not make the ordinary man more sinful than the brunette or the blonde,

because the sinner is identified by the bad works of his faith. It is therefore only, in symbolic value, that "red", the color of human blood, is a symbol of sin, according to Isa. 1:18: " *Come now, and let us reason together!*" says *YaHWéH*. *Though your sins are like scarlet, they shall be as white as snow; though they are red like crimson, they shall be as wool .* » Similarly, in his Apocalypse, his Revelation, Jesus links the red color to human instruments that serve, unconsciously or not, the devil, Satan, the first sinner of life created by God; examples: the " *red horse* " of Rev. 6:4, the " *red or fiery dragon* " of Rev. 12:3, and the " *scarlet beast* " of Rev. 17:3.

Now that he has this birthright, Jacob will, in turn, live life experiences that prophesy God's plans, as Abraham's successor.

He left his family for fear of his brother Esau's anger, with good reason, according to Gen. 27:24, because he had resolved to kill him, following the misappropriation of the blessing of his dying father, "deceived" by a ruse coming from the mind of his wife Rebecca. In this abduction, the two names of the twins reveal their importance. For, the "Deceiver" used a hairy skin to deceive Isaac who had become blind, thus passing himself off as his naturally "Hairy" older brother. Spiritual people support each other and Rebecca resembled Jacob more than Esau. In this action, God contradicts the human and carnal choice of Isaac who preferred Esau the hunter who brought him game that he appreciated. And God grants the birthright to the one who is most worthy of it: Jacob the Deceiver.

Arriving at Laban's, his Aramaic uncle, brother of Rebecca, to work for him, Jacob falls in love with Rachel, the youngest but most beautiful of Laban's daughters. What he doesn't know is that in his real life, God has him play a prophetic role that must prophesy his saving plan. Also, after "seven years" of work to obtain his beloved Rachel, Laban imposes his eldest daughter "Leah" on him and gives her to him as a wife. To obtain and marry Rachel, he will have to work another "seven years" for his uncle. In this experience, "Jacob" prophesies what God will have to undergo in his saving plan. For he too will make a first alliance that does not conform to the desire of his heart, because the experience of a carnal and national Israel will not be marked by the success and glory that its goodness deserves. The successions of "Judges" and "kings" always end badly, despite a few rare exceptions. And the desired wife worthy of his love, he will only obtain in the second covenant after having demonstrated his love and revealed his plan of salvation in the ministry of Jesus Christ; his teaching, his death, and his resurrection. Note well that human and divine preferences are entirely reversed. Jacob's beloved is the sterile Rachel, but God's is the prolific Leah. By giving Jacob, first, Leah as his wife, God makes his prophet experience the disappointment that they will both experience in their first covenant. In this experience, God announces that his first covenant will be a terrible failure. And the rejection of the Messiah Jesus by his descendants confirmed this prophetic message. Leah, who was not the beloved chosen by the husband, is an image that prophesies the elect of the new covenant who, of pagan origin, lived for a long time in ignorance of the existence of the unique creator God. However, Leah's prolific nature prophesied a covenant that would bear much fruit to the glory of God. And Isaiah 54:1 confirms, saying, " *Rejoice, you barren one who has ceased*

to bear children! Shout aloud and be glad, you who have no sorrows! For the children of the desolate woman will be more numerous than the children of the married woman, says the Lord ." Here the desolate woman prophesies, through Leah, the new covenant, and the married woman, through Rachel, the old Hebrew covenant.

Jacob becomes Israel

Having left Laban, rich and prosperous, Jacob and his family returned to his brother Esau, whose righteous and vengeful anger he feared. One night, God appeared before him, and they fought against each other until dawn. God finally wounded him in the hip and told him that he would henceforth be called "Israel," because he had emerged victorious in fighting God and men. In this experience, God wanted to portray the image of Jacob's fighting soul in his fight for faith. Named Israel by God, he obtained what he desired and imperiously sought: his blessing from God. Abraham's blessing in Isaac thus took shape through the constitution of carnal Israel, which, built on Jacob who had become Israel, would soon become a feared nation after leaving enslaving Egypt. God's grace having prepared Esau, the two brothers found themselves in peace and joy.

With his two wives and their two maids, Jacob finds himself the father of 12 boys and only one girl. Barren at first like Sarai and Rebecca, but idolatrous, Rachel obtains two children from God, Joseph the eldest and Benjamin the youngest. She dies giving birth to her second child. She thus prophesies the end of the old covenant which will cease with the establishment of the new one based on the atoning blood of Jesus Christ. But in a second application, these mortal circumstances prophesy the final fate of his elect who will be saved by his happy intervention when he returns in his glorious divine aspect in Michael Jesus Christ. This reversal of the situation of the last elect is prophesied by the change of name of the child who called " *Ben-Oni* " or "son of my sorrow" by the dying mother, is renamed by Jacob, the father, " *Benjamin* " or "son of the right" (right side) or blessed son. In confirmation, in Matthew 25:33, Jesus Christ will place " *his sheep on his right hand and the goats on his left* ." This name " *Benjamin* " was chosen by God, solely for his prophetic purpose, therefore for us, because for Jacob it had little meaning; and for God, the idolatrous Rachel did not deserve the term " *right hand* ." These things concerning the end of the world are developed in the explanations of Rev. 7:8.

The admirable Joseph

In the history of Israel, the role God gives Joseph will lead him to dominate his brothers who, exasperated by his spiritual domination, sell him to Arab merchants. In Egypt, his honesty and loyalty make him appreciated, but his master's wife, wanting to abuse him, resisted him, and Joseph will find himself in prison. There, explaining dreams, events will lead him to the highest rank below the pharaoh: first Vizier. This elevation is based on his prophetic gift, as was the case for Daniel after him. This gift makes him appreciated by the Pharaoh, who entrusts Egypt to him. During a famine, Jacob's brothers will go to Egypt, and

there, Joseph will be reconciled with his wicked brothers. Jacob and Benjamin will join them, and this is how the Hebrews settle in Egypt in the region of Goshen.

The Exodus and the Faithful Moses

Enslaved, the Hebrews will find in Moses, the Hebrew child whose name means "saved from the waters", of the Nile, raised and adopted by Pharaoh's daughter, the liberator prepared by God.

As the conditions of their slavery harden and worsen, Moses kills an Egyptian to defend a Hebrew and flees Egypt. His journey takes him to Midian, Saudi Arabia, where Abraham's descendants live, along with his second wife, Keturah, whom he married after Sarah's death. Marrying Zipporah, the eldest daughter of his father-in-law Jethro, 40 years later, Moses encounters God while herding his flocks near Mount Horeb. The Creator appears to him in the form of a glowing bush that burns but is not consumed. He reveals his plan for Israel and sends him to Egypt to guide his people's escape.

Ten plagues will be necessary to force Pharaoh to let his precious slaves go freely. But it is the tenth that will take on a major prophetic importance. For God puts to death all the firstborn of Egypt, men and animals. And on the same day, the Hebrews celebrate the first Passover in their history. Passover prophesied the death of the Messiah Jesus, the "*firstborn* " and "*Lamb of God* " pure and without blemish offered in sacrifice like *the "lamb "* slain on the day of the exodus from Egypt. After the sacrifice of Isaac requested by God from Abraham, the Passover of the exodus from Egypt is the second prophetic announcement of the death of the Messiah (Anointed One) Jesus, or, in Greek terms, of Jesus the Christ. The Exodus from Egypt took place on the 14th^{day} of the first month of the year, around the 15th^{century} BC, or around 2500 years after the sin of Eve and Adam. These figures confirm the time of "400 years" of the "*four generations* " given by God as a delay to the Amorites, inhabitants of the land of Canaan.

Pharaoh's pride and rebellious spirit will disappear with his army in the waters of the "Red Sea," which thus finds its meaning because it closes on them after opening to allow the Hebrews to enter the land of Saudi Arabia, through the southern tip of the Egyptian peninsula. Avoiding Midian, God leads his people across the desert to Mount Sinai where he will present his law of the "Ten Commandments." Before the one true God, Israel is now an educated nation that must be put to the test. To this end, Moses is called to him on Mount Sinai, and God thus detains him for 40 days and nights. He gives him the two tablets of the law engraved with his divine finger. In the camp of the Hebrew people, Moses' prolonged absence encourages rebellious spirits that put pressure on Aaron and finally make him accept the melting and molding of a "*golden calf* ." This experience alone sums up the behavior toward God of rebellious people of all eras. Their refusal to submit to his authority leads them to prefer to doubt his existence. And God's multiple punishments change nothing. After these 40 days and nights of trial, the fear of the giants of Canaan will condemn the people to

wander in the desert for 40 years and, only Joshua and Caleb of this tested generation will be able to enter the promised land offered by God around 2540 years since Adam's sin.

The leading characters in the Genesis story are the actors in a performance organized by the Creator God. Each of them transmits, for prophetic or other purposes, a lesson, and this idea of a spectacle was confirmed by the apostle Paul who says in 1 Cor. 4:9: " *For it seems to me that God has made us apostles last of all, condemned to death, as it were, since we have become a spectacle to the world, to angels, and to men .*" Since then, the Lord's messenger, Ellen G. White, has written her famous book entitled "The Great Controversy." The idea of a " *spectacle* " is therefore confirmed, but after the "stars" of the holy book, it is the turn of each of us to play our own role, knowing that, having learned from their experiences, we are placed in the duty of imitating their good works, without reproducing their errors. For us, as for Daniel (My Judge is God), God remains "our Judge", compassionate, certainly, but "The Judge" who makes no exception for anyone.

The experience of Jewish national Israel is disastrous, but it is no more so than that of the Christian faith of our era, which ended in widespread apostasy. This similarity should not be surprising, for the Israel of the old covenant was only a microcosm, a sample, of the human beings who populate the whole earth. This is why true faith was as rare there as in the new covenant built on the Savior and " *Faithful Witness* " Jesus Christ.

From the Bible in general

The entire Bible, dictated and then inspired by God to his human servants, carries prophetic lessons; from Genesis to Revelation. The actors chosen by God are presented to us as they really are in their true nature. But to construct prophetic messages in this perpetual spectacle, the Creator God becomes the Organizer of events. After the exodus from Egypt, God gives Israel the free aspect of his heavenly law for 300 years, the time of the "judges" which ends around 2840. And in this freedom, the return to sin, obliges God to punish his people "seven times," whom he delivers last to the Philistines, their hereditary enemies. And "seven times," he raises up "liberators." The Bible says that, in this era, " *everyone did what he wanted .*" And this time of total freedom was necessary for the fruit borne by each to be revealed. It is the same in our " *end time* ." These three hundred years of freedom marked by the constant return of the Hebrews to sin, God proposes that we compare them with the three hundred years of the life of the righteous Enoch whom he presents to us as an exemplary model of his elect, saying: " *Enoch walked three hundred years with God, then he was no more because God took him* "; with him, by making him enter first into his eternity like, after him, Moses and Elijah, and the saints resurrected at the death of Jesus, before all the other elect, including the apostles of Jesus Christ; they will all be transmuted or resurrected on the last day.

After the time of the "judges", came the time of the kings and here again, God gives his first two actors a prophetic role which confirms the message of the progression **of evil towards the** final good, that is, from night, or darkness, towards light. This is how these two men, Saul and David, prophesy the overall project of the plan of salvation prepared for the earthly elect, that is to say the two phases or two successive holy covenants. Note it with me, David becomes king only at the death of King Saul, just as the death of the old perpetual covenant allows Christ to establish his new covenant, his reign and his eternal domination.

I have already mentioned this subject, but I remind you that earthly monarchies do not have divine legitimacy because the Hebrews asked God to have a king " *like the other nations* " on earth, "pagans." This means that the model of these kings is of the type of satanic and not divine values. As much as, for God, the king is gentle, humble of heart, full of self-denial and compassion, making himself the servant of all, as much as that of the devil is hard, proud, selfish and contemptuous, and he demands to be served by all. Wounded unjustly by his rejection on the part of his people, God granted his request and, unfortunately, he gave him a king according to the criteria of the devil and all his injustices. From then on, for his people Israel, **but him alone** , royalty obtained its divine legitimacy.

The spoken or written word is the means of exchange between two individual people. The Bible is the word of God in the sense that to transmit his lessons to his earthly creatures, God has gathered testimonies dictated or inspired to his servants; testimonies sorted, selected and grouped by him over time. We should not be surprised to note the imperfection of justice established on earth, because cut off from God, men can only establish their justice on the letter of the law. Now, God tells us through Jesus that " *the letter kills but the spirit gives life* ," this letter. The holy scriptures of the Bible can therefore only be " *witnesses* " as indicated in Rev. 11:3 but in no case, "judges." By recognizing that the letter of the law is incapable of rendering a just judgment, God reveals a truth that rests solely on the divine nature of his person. He alone can render a just judgment, for his ability to analyze the secret thoughts of his creatures' minds allows him to know the motives of those he judges, things hidden and unknown to other creatures. The Bible therefore only provides the basis for the testimonies used for judgment. During the " *thousand years* " of heavenly judgment, the chosen saints will gain access to the motives of the souls being judged. With Jesus Christ, they will thus be able to render a perfect judgment made necessary since the final verdict establishes the length of the time of suffering undergone in the second death. This knowledge of the guilty person's true motive allows us to better understand God's clemency toward Cain, the first earthly murderer. According to the only testimony presented in letter in the Bible, Cain was driven to jealousy by God's choice to bless Abel's offering and disdain Cain's, without the latter knowing the reason for this difference, which was spiritual and still unknown. That's how things are, life is made up of countless parameters and conditions that only God can identify and judge knowingly. That said, the Bible remains for men the only book that presents in letters the bases of the law that judges their actions, while waiting for their secret thoughts to be revealed to the chosen saints in

heaven. Now the role of the letter is to condemn or judge action. This is why, in his Apocalypse, Jesus reminds men of the importance of their " *works* " and he rarely speaks of their faith. In James 2:17, the apostle James reminded men that " *without works faith is dead* ," also confirming this opinion, Jesus only speaks of good or bad " *works* " generated by faith. And to be generated by faith, these works are exclusively those that the Bible teaches as divine laws. The good deeds prized by the Catholic Church are not taken into account, because they are works of humanist character and inspiration.

In the end times, the Bible is totally despised and human society presents a mystifying, globalized, lying aspect. It is then that the word " *truth* " which characterizes the Holy Bible, the word of the living God, and more broadly, its universal global project, takes on its full importance. Because the contempt for this unique " *truth* " leads humanity to build itself on lies in all relational, profane, religious, political or economic domains.

This article being written on the Sabbath of August 14, 2021, tomorrow, August 15, in large gatherings, the victims deceived by false religion will pay homage to the most successful satanic mystification of its career, since its use of the " *serpent* " as a medium in " *Eden* ": its appearance in the image of the "virgin Mary". The real one was no longer a virgin, since after Jesus, she gave birth to sons and daughters; brothers and sisters of Jesus. But the lie dies hard and resists even the best biblical arguments. No matter, after this August 15, this outrage will only have, at most, eight celebrations to irritate God and stir up his righteous anger which will fall on the heads of the guilty . Let us note that in this apparition, children were chosen to authenticate the vision of the "virgin". Are they as innocent as they say and claim? Born sinners, innocence is wrongly attributed to them, but they cannot be accused of complicity. The vision received by these children was very real, but the devil is also a very real rebellious spirit, and Jesus Christ devoted many of his words to him to warn his servants about him. History testifies to his deceptive seductive power which leads to the " *second death* " its seduced and deceived victims. The worship of the devil through the papal and Roman Catholic Church is denounced by God in this verse from Rev. 13:4: " ***And they worshipped the dragon, because he gave power to the beast ; and they worshipped the beast, saying, Who is like the beast? Who is able to make war with him?*** " In reality, it was only after the end of this " *adoration* " of the "beast " which constrained and persecuted the true saints chosen by Jesus Christ that, in a time of tolerance imposed by circumstances, this adoration was prolonged by the seductive means of the apparitions of the diabolical "virgin"; a " *woman* " to replace the " *serpent* " after the " *serpent* " had seduced the " *woman* " who had seduced her husband. The principle remains the same and it is still as effective.

Time for the final choice

This study of divine revelations concludes with an analysis of the book of Genesis, which has revealed to us who God is in all his aspects of character. We have just seen how he is resolute in his demand for obedience from his creatures by subjecting Abram to an extraordinary test of faith when he was almost a

hundred years old; this divine demand therefore no longer needs to be demonstrated.

At the time of the last choice proposed by God since the spring of 1843, and more precisely required since October 22, 1844, the observation of the Sabbath is required by God as proof of the love returned to him by his true chosen saints. The universal spiritual situation is thus presented in the form of a single question which is addressed to all the members of religious organizations, Christian, exclusively.

The question that kills or makes you live forever

Is an emperor, a king, or a pope empowered and authorized to change the words spoken and written by God, or at his dictation as Moses did?

Having foreseen everything, even this question, Jesus gave his answer in advance, saying in Mat. 5:17-18: "*Do not think that I have come to abolish the law or the prophets. I have not come to abolish, but to fulfill. For truly I say to you, until heaven and earth pass, **one jot or one tittle will in no way pass from the law until all is accomplished** .*" The same Jesus also announced that his words will judge us, in John 12:47-49: "*If anyone hears my words and does not keep them, I do not judge him; for I did not come to judge the world, but to save the world. He who rejects me and does not receive my words has one who judges him; **the word that I have spoken, the same will judge him in the last day** . For I have not spoken on my own; but the Father who sent me has given me a commandment what I should say and what I should speak.*"

This is God's understanding of his law. But Dan. 7:25 revealed that **the intention to "change"** it was to appear in the Christian era, saying of Roman Catholic popery: "*He shall speak words against the Most High, and shall afflict the saints of the Most High, **and shall think to change times and laws** ; and the saints shall be given into his hand for a time, and times, and half a time.*" An outrage which will cease and which he will know how to punish justly according to verse 26 which follows: "*Then the judgment will come, and they will take away his dominion, and it will be destroyed and annihilated forever.*" These prophetic "*times*" or years announce his persecuting reign accomplished for 1260 years, from 538 until 1798.

This "**judgment**" is accomplished in several phases.

The first phase is preparatory; it is the work of **separation** and sanctification of the "Adventist" faith established by God since the spring of 1843. Adventism is **separated** from the Catholic and Protestant religions. In Revelation, this phase concerns the eras "*Sardis, Philadelphia, and Laodicea*" in Rev. 3:1-7-14.

The second phase is executory: "*his dominion will be taken away* ." This is the glorious return of Jesus Christ expected for the spring of 2030. The Adventist elect enter eternity **separated** from the unworthy Catholic, Protestant, and Adventist rebels who are dying on earth. The action takes place at the end of the "*Laodicean*" era of Rev. 3:14.

The third phase is that of the judgment of the fallen dead, put into action by the elect who have entered the celestial kingdom of God. The victims have become the judges and separately, the life of each of the rebels is judged and a

final sentence proportional to their guilt is pronounced. These sentences determine the length of the time of " *torment* " that will be caused by the action of their " *second death* ". In Revelation, this theme is the subject of Rev. 4; 11:18 and 20:4; this since Dan. 7:9-10.

Fourth, at the end of the seventh millennium, the great Sabbath for God and his elect in Christ, comes the executive phase of the sentences rendered by Christ and his elect. On the earth of sin where they are resurrected, the condemned rebels are annihilated, " *forever* ," by " *the fire of second death* ." In Revelation, this executive judgment or "last judgment" is the theme of Rev. 20:11-15.

At the time of the final choice, two irreconcilable religious conceptions, because they are extremely opposed to each other, are definitively **separated** . Christ's chosen ones hear his voice and adapt to his demands of the time when he speaks to them and calls them. In the other position are the Christians who follow traditions religiously established for centuries as if the truth were a question of time and not of intelligence, reasoning and testimony. These people have not understood what " *the new covenant* " announced by the prophet Jeremiah represents in Jer. 31:31 to 34: " *Behold, the days are coming, says YaHweh, when I will make a new covenant with the house of Israel and with the house of Judah, not according to the covenant that I made with their fathers in the day when I took them by the hand to bring them out of the land of Egypt, which covenant they broke, although I was an husband to them, says YaHweh. But this is the covenant that I will make with the house of Israel after those days, says YaHweh: I will put My law within them and write it on their hearts ; and I will be their God, and they shall be My people. No longer shall one teach his neighbor, or one his brother, saying, 'Know YaHweh!' For they shall all know Me, from the least of them to the greatest of them,' says YaHweh. For I will forgive their iniquity and remember their sin no more .* " How can God succeed in " *writing on the heart* " » of man the love of his holy law, something that the norm of the old covenant had not succeeded in obtaining? The answer to this question, and the only difference between the two covenants, comes in the aspect of the demonstration of divine love accomplished by the atoning death of the substitute Jesus Christ in whom he was incarnate and revealed himself. Now the death of Jesus did not come to put an end to obedience but on the contrary, it gave the elect reasons to show themselves even more obedient to the God capable of loving so strongly. And when he wins the heart of man, the goal sought by God is achieved; he obtains an elect fit and worthy to share his eternity.

The last message that God has presented to you in this work is the subject of **separation** . This is the vital point that makes all the difference between the chosen one and the called one. In his normal nature, man does not like to be disturbed in his habits and his conceptions of things. However, this disturbance is made necessary because, accustomed to the established lie, to become his chosen one, man must be torn away and diverted to adapt to the truth that God shows him. It is then that **separation from that and those that God does not approve of is made necessary** . The chosen one must demonstrate his capacity to

concretely question his ideas, his habits, and his carnal ties with beings whose destiny will never be eternal life.

For the elect, religious priority is vertical; the goal is to create a strong bond with the Creator God, even if it means compromising human relationships. For the fallen, religion is horizontal; they prioritize the bond established with other humans, even if it means compromising God.

Seventh-day Adventism: A Separation, a Name, a History

The last chosen of the Christian faith are spiritually gathered to form the Israel of the “ 12 tribes ” of Rev. 7. Their selection was accomplished by a series of tests of faith based on the interest shown in the prophetic word which announces in Dan.8:14 the date 1843. It was to mark the resumption by God of Christianity, until then represented by the Catholic faith since 538 and by the Protestant faith from the time of the Reformation since 1170. The verse of Dan.8:14 was interpreted as announcing the glorious return of Christ, his advent which provoked his "expectation", in Latin "adventus" hence the name Adventist which was given to the experience and its followers between 1843 and 1844. In appearance, this message did not speak of the Sabbath, but only in appearance, because the return of Christ will mark the entry into the seventh millennium, that is, the great Sabbath prophesied, each week, by the Sabbath of the seventh day: the Saturday of the Jews. Unaware of this connection, the first Adventists only discovered the importance that God gives to the Sabbath after this time of trial. And when they understood it, the pioneers firmly taught the truth of the Sabbath recalled in the name of the church formed, "of the seventh day." But with time, the heirs of the work no longer gave the Sabbath the importance that God gives it, this by linking its requirement to the time of the return of Jesus Christ instead of linking it to the date 1843 indicated by the prophecy of Daniel. Postponing such a fundamental divine requirement was a mistake whose consequence was, in 1994, the rejection by God of the organization and its members, whom he delivered to the rebel camp already condemned by him since 1843. This sad experience and this failure of the last official institution of the Christian faith testifies to this inability of false Christianity to accept **the separation of human ties** . The lack of love for divine truth and therefore for God himself is at issue, and this is the ultimate lesson in the history of the Christian faith that I can tell you, to teach you and warn you, in the name of Almighty God, YaHWéH-Michael-Jesus-Christ.

Finally, still on this same theme, because it cost me the price of a painful spiritual separation, I remind you of this verse from Matt. 10:37 and, because the verses which precede it clearly summarize the separating character of the true Christian faith, I mention them all from verse 34 to verse 38:

*“ Do not think that I came to send peace on earth. I did not come to send peace, but a sword. For I came to set a man at odds against his father, and a daughter against her mother, and a daughter in law against her mother in law. And a man's enemies will be they of his own household. **Whoever loves father or mother more than me is not worthy of me** . And **whoever loves son or daughter more than me is not worthy of me**. **Whoever does not take up his cross and***

follow me is not worthy of me. ” This verse 37 justifies Abraham's blessing; he testified that he loved God more than his fleshly son. And in reminding an Adventist brother of his duty, by quoting this verse to him, our paths parted and I received a special blessing from God. I was then called a fanatic by this “brother” and since that experience, he had followed the traditional Adventist path. He who introduced me to Adventism and the benefits of vegetarianism later died of Alseimer's disease, while I am still in good health, alive and active in the service of my God, aged 77, and having recourse neither to doctors nor to medication. To the Creator God and his precious advice belongs all the glory. Truly!

To summarize **the history of Adventism**, we must remember the following facts. Under this name "Adventist", God gathers his last saints after a long domination of the Catholic faith which legitimized, **religiously** , the Sunday established under its pagan name "day of the unconquered sun" by Constantine I^{on} March 7, 321. But the first Adventists were Protestants or Catholics who devoutly honored the inherited Christian Sunday. They were therefore selected by God by their behavior having been rejoiced by the return of Jesus Christ which was announced to them successively for the spring of 1843 and October 22, 1844. It was only after this selection that the light of the Sabbath was presented to them. Also, their interpretations of the prophecies of Daniel and Revelation contained enormous errors which I rectify in this work. Without knowledge of the Sabbath, the pioneers constructed the theory of so-called "investigative" judgment , which they were never able to question; even after the light on the Sabbath was given to them. For those who do not know, I remind you that according to this theory, since 1843, then 1844, in heaven Jesus examines the books of testimonies to select his last elect who must be saved. However, the clear identification of Sunday sin gave a precise meaning to the message of Dan. 8:14, even in its poorly translated form of "**cleansing of the sanctuary** ." And this bad translation created insoluble controversies, because this expression concerned first of all the accomplishment by the atoning death of Jesus Christ according to Heb. 9:23: "*It was therefore necessary, since the images of the things in the heavens **had to be purified** with these things, that **the heavenly things themselves should be purified** with more excellent sacrifices than these .* " *For Christ did not enter a **temple** made with hands, an imitation of the true one, but into heaven itself, now to appear in the presence of God for us .* " Thus, everything that was to be purified in heaven was purified by the death of Jesus Christ: the investigative judgment therefore no longer makes any logical sense. After the death and resurrection of Jesus, no sin or sinner enters heaven to defile it again, because Jesus cleansed his heavenly floor by driving Satan and his angelic followers to earth, according to Rev. 12:7 to 12 and especially verse 9: "*And the great dragon was cast out, that old serpent, called the Devil and Satan, who deceives the whole world; **he was cast out to the earth** , and his angels were cast out with him.* "

The second error of official Adventism also came from the original ignorance of the role of the Sabbath and it took on great importance much later. Adventists have wrongly focused their attention on the time of the last, the ultimate, test of faith which will in reality only concern those who will still be alive at the time of the true return of Jesus Christ. In particular, they have wrongly

thought that Sunday would become " *the mark of the beast* " only at the time of this last test, and this is what explains the search for friendship with those who practice Sunday, cursed by God, in reality, from its beginning. The proof that I give is the existence of the "seven trumpets" of Rev. 8, 9 and 11, the first six of which warn people after 321, throughout the Christian era, of their practice of the sin of Sunday condemned by God. What Dan.8:12 had already revealed by saying: " *The army was delivered with the daily ~~sacrifice~~—because of sin ; the horn threw the truth to the ground, and succeeded in its undertakings.* " This " *sin* " was already, the practice of Sunday inherited civilly from Constantine I ^{since} 321 and religiously justified by papal Rome since 538, " *the mark of the beast* " cited in Rev.13:15; 14:9-11; 16:2. In 1995, after having manifested a rejection of the prophetic light that I proposed between 1982 and 1991, official Adventism committed the serious error of making an alliance with the declared and revealed enemies of God. The example of the numerous reproaches that God addressed to ancient Israel for its alliances with Egypt, symbolic image of the typical sin, is, in this action, entirely ignored; which makes the Adventist error even greater.

In fact, as soon as they became aware of the role of the Sabbath and the importance it gives to it as the Creator God, the Adventist people should have clearly identified their religious enemies and guarded against any fraternal alliance with them. For, the Saturday Sabbath **being** the " *seal of the living God* " of Rev. 7:2, that is, the royal mark of the Creator God, his adversary, **Sunday** , could only be " *the mark of the beast* " of Rev. 13:15.

I recall here that the causes of the fall of official institutional Adventism are multiple, but the main and most serious concern the refusal of the light shed on the true translation of Daniel 8:14 and the contempt shown towards the brand new explanation of Daniel 12 whose lesson consists in highlighting the divine legitimacy of Seventh-day Adventism . Then comes the fault of not having placed their hope in the return of Jesus Christ announced for 1994; as the pioneers of the work had done in 1843 and 1844.

The main judgments of God

His creation of the earth and the heavens completed, on the sixth day God places man on the earth. And it is because of humanity's disobedient behavior, and therefore sin, that God will successively subject it, over the course of its seven thousand year history, to his many judgments. At each of these judgments, changes are brought about and perceived in a concrete and visible way. The excesses followed by humanity require these divine interventions whose purpose is to place it back on the path of truth approved by his sovereign judgment.

The judgments of the old covenant .

1st Judgment: God judges the sin ^{committed} by Eve and Adam, who are cursed and expelled from the " *Garden of Eden* ".

2nd Judgment: God ^{destroys} rebellious humanity with the waters of the worldwide " *flood* ."

3rd ^{judgment} : God **separates** men by different languages after their raising of the “*tower of Babel*”.

4th Judgment: God makes a covenant with Abram, who then becomes Abraham. At this time, God destroys **Sodom** and Gomorrah, the cities where extreme sin is practiced; the odious and abominable “^{knowledge}”.

5th ^{judgment} : God delivers Israel from slavery in Egypt, Israel becomes a free and independent nation to which God presents his laws.

6th ^{judgment} : For 300 years, under his direction and through the action of 7 liberating judges, God delivers Israel invaded by its enemies because of sin.

7th Judgment: At the request of the people, and for their curse, God is replaced by the earthly kings and their long dynasties (Kings of Judah and kings of Israel).

8th judgment: Israel is ^{deported} to Babylon.

9th Judgment: Israel rejects the divine “Messiah” Jesus – End of the old covenant. ^{The} new covenant begins on perfect doctrinal foundations.

10th Judgment: The national state of Israel is destroyed by the Romans in 70.

The judgments of the new covenant .

They are mentioned in Revelation by the “*seven trumpets* .”

1st judgment: Barbarian invasions after 321 between 395 and 538 .

2nd judgment: Establishment of ^{the} dominant papal religious regime in 538.

3rd ^{judgment} : the Wars of Religion: they pit Catholics against the reforming Protestants disapproved of by God: “*the hypocrites*” of Dan.11:34.

4th Judgment: French revolutionary atheism overthrows the monarchy and ends Roman Catholic despotism .

5th judgment: ¹⁸⁴³⁻¹⁸⁴⁴ and 1994.

– The beginning: The decree of Dan.8:14 comes into force – it demands the completion of the work undertaken by the Reformation since Peter Waldo, the perfect example, since 1170. The Protestant faith falls and Adventism is born victoriously: The religious practice of the Roman Sunday is condemned and that of the Saturday Sabbath is justified and, required by God in Jesus Christ since 1843. The work of reform is thus completed and finished.

– The end: “*vomited*” by Jesus, she died institutionally in 1994, in accordance with the message addressed to “*Laodicea*”. God’s judgment began with her house subjected to a fatal test of prophetic faith. Disapproved, the former chosen one joined the camp of the Catholic and Protestant rebels.

6th Judgment: The “^{6th Trumpet}” is fulfilled in the form of World War III, this time nuclear, described in Dan. 11:40-45. The survivors organize the final universal government and make the first-day rest obligatory by decree. As a result, the seventh-day Sabbath rest, on Saturday, is prohibited, initially forbidden under social sanctions, and finally punished by death by a new decree.

7th Judgment: Preceded by the time of the seven last plagues described in Rev. 16, in the spring of 2030, the glorious return of Christ puts an end to the presence of human civilization on earth. Humanity is exterminated. Only Satan

will remain imprisoned on the desolate earth, the "abyss" of Rev. 20, for " ^a *thousand years* ."

8th Judgment: Taken up ^{to} heaven by Jesus Christ, his elect proceed to judge the wicked dead. This is the judgment cited in Rev. 11:18.

9th Judgment: The Last Judgment; the wicked dead are resurrected to undergo the norm of the " ^{second} *death* " due to *the "lake of fire"* which covers the earth and consumes with them all traces of the works due to sin.

10th ^{Judgment} : The defiled earth and heavens are renewed and glorified. Welcome the elect into God's new eternal kingdom!

Divine from A to Z, from Aleph to Tav, from alpha to omega

The Bible has nothing in common with other books written by human beings except its visual surface aspect. Because in reality, we only see its surface which we read according to writing conventions specific to the languages of Hebrew and Greek , in which the original texts were transmitted to us. But in his writing of the Bible, Moses used archaic Hebrew whose letters of the alphabet were different from today's letters, they were replaced letter for letter during the exile in Babylon, without causing any problems. But the letters were stuck against each other without spacing the words, which did not facilitate reading. But behind this disadvantage lies the advantage of forming different words depending on the choice of the letter chosen to mark its beginning. This is possible and it has been demonstrated, which proves that the Bible is truly far above the possibilities of human imagination and achievement. Only the thought and memory of the unlimited Creator God could have conceived such a work. For this observation of multiple readings of the Bible reveals that every word that appears in it was chosen and inspired by God to the various writers of his books throughout time until the last one, his Revelation or Apocalypse.

Around 1890, a Russian mathematician, Ivan Panin, demonstrated the existence of numerical figures in various aspects of the construction of biblical texts. For Hebrew and Greek have in common the fact that the letters of their alphabets are also used as numerals and numbers. The demonstrations made by Ivan Panin have considerably aggravated the guilt of men who do not take God's Bible seriously. For if these discoveries do not have any impact on making men capable of loving God, they nevertheless remove any legitimacy from them not to believe in his existence. Ivan Panin demonstrated how the number "seven" was omnipresent in the entire construction of the Bible and this particularly in the very first verse of it, in Gen. 1:1. Having myself demonstrated that the seventh-day Sabbath is the " *seal of the living God* " of Rev. 7:2, this work therefore only confirms the evidence discovered by this brilliant mathematician who offered demanding scientists, of his time and ours, incontestable scientific proof.

Since Yvan Panin, modern computing has analyzed the 304,805 signs of the letters that make up the Scripture of the only old alliance and a software offers countless different readings by placing each letter on an immense checkerboard whose alignment possibilities begin with a single horizontal line of the 304,805 letters until finally obtaining a single vertical line of these 304,805 letters; and between these two extreme alignments all the countless intermediate

combinations. We discover messages concerning the terrestrial world, its international events and the names of ancient and modern people and the possibilities are immense because the only imperative is to keep an identical space (from 1 to n...) between each letter of the words formed. In addition to the horizontal and vertical alignments, there is the multitude of oblique alignments, from top to bottom and from bottom to top, from right to left and from left to right.

Therefore, using the image of the ocean, I confirm that our knowledge of the Bible is at the level of its surface. What has been hidden will be revealed to the elect during the eternity they are about to enter. And God will again amaze his beloved with his immense, unlimited power.

These dazzling demonstrations are unfortunately incapable of changing the hearts of human beings so that they come to love God " *with all their heart, with all their soul, with all their strength, with all their mind* " (Deu. 6:5; Mat. 22:37); according to his just request. Earthly experience will have proven it, reproaches, reprimands, and punishments do not change men, this is why, the saving plan of God rests since the beginning of free life on this verse: " *perfect love casts out fear* " (1 John 4:18). The selection of the elect rests on their demonstration of a perfect love for God, their heavenly Father. In this " *perfect love* ", there is no longer any need for law or commandments, and the first to understand this thing was the old Enoch who showed God his love by " *walking with* " him, careful not to do anything to displease him. For to obey is to love, and to love is to obey in order to give pleasure and joy to the beloved. In his divine perfection, Jesus came in turn to confirm this lesson of " *true* " love after the first human models, Abraham, Moses, Elijah, Daniel, Job, and many others whose names are known only to God.

Deformations due to time

There is not a single language on earth that has not undergone evolutions and transformations caused by the perverse spirit of humanity. And in this matter, Hebrew has not escaped this human perversion so that the Hebrew text that we hold to be original is already nothing more than the original of the writings of Moses in a partially distorted state. I owe this discovery to the work of Ivan Panin and to the fact that in the version of the Hebrew text that he used in 1890, in Gen. 1:1, he digitizes the word God by the Hebrew term "elohim." In Hebrew, "elohim" is the plural of "eloha" which means god in the singular. A third form exists: "El." It is used to connect the word God to names: Daniel; Samuel; Bethel; etc. These terms designating the true God receive a capital letter in our translations to mark the difference between the true God and the false pagan gods of humans.

The Bible rightly and insistently emphasizes the fact that God is "one," which makes him an "eloha," the only true "eloha." This is why, by attributing to himself the plural word "elohim," in Genesis 1 and elsewhere, God sends us a message by which he rightly claims to be already the Father of multitudes of lives that pre-exist the creation of our earthly system or dimension, and of all the lives that will appear on earth. These already created celestial lives were already

divided by the sin that appeared in his first free creature. By designating himself by the word "elohim," the creator God affirms his authority over all that lives and is born of him. It is in this capacity that he will later, in Jesus Christ, be able to bear the sins of the multitude of his elect and save, by his atoning death alone, multitudes of human lives. The word "elohim," plural, therefore designates God in his creative power of all that lives. This term also prophesies the multiple roles that he will play in his plan of salvation in which he is already principally and successively, " *Father, Son and Holy Spirit* " who will act after baptism to purify and sanctify the lives of his elect. This plural also concerns the various names that God will bear: Michael for his angels; Jesus Christ for his human elect redeemed by his blood.

As an example of the deformations due to human perversion, I give that of the verb "to bless," expressed in Hebrew by the root "brq," and whose choice of vowels will end up being translated as "to bless" or "to curse." This perverse deformation distorts the meaning of the message concerning Job, to whom his wife actually says, " *bless God and die* ," and not, " ~~curse~~ *God and die* ," as the translators propose. Another example of insidious perverse change, in the French language the expression "certainly," which originally meant in a certain and absolute way, has taken on in human thought the meaning of "perhaps," which is completely opposite. And this last example deserves to be cited because it will take on importance and have serious consequences. In the "petit Larousse" dictionary, I noted a change concerning the definition of the word "Sunday." Presented as the first day of the week in the 1980 version, it became the seventh day in the following year's version. The children of the God of truth must therefore be wary of the evolutionary conventions established by men because, unlike them, the great creator God does not change and his values do not vary, just like the order of things and time that he established from his foundation of the world.

The evil works of humanity have affected even the Hebrew text of the Bible, where vowels are unjustly attributed without consequences for salvation, but to protect its official version, God has prepared, through the numerical method, the means to identify the true text from the false. This will allow us to verify and confirm the existence of numerous numerical figures that characterize only the authentic biblical version, in Hebrew as in Greek whose signs have not been modified since the 2nd^{century} BC.

The Spirit restores the truth about justification by faith (by his faith)

I have just mentioned the distortions of the biblical text; things due to the multiple translators of the original writings. To enlighten his people in the end times, the Spirit of truth restores his truth, by directing the minds of his chosen ones towards the texts where significant distortions still remain. This is what has just been accomplished on this Sabbath of September 4, 2021, to the point that I gave it the name "crystal Sabbath." I had left the choice of the theme to be studied to a Rwandan sister with whom we share online the course of our Sabbaths. She

proposed "justification by faith." The study brought us real important discoveries that make the understanding of this subject very clear.

In the Bible, in 1 Pet. 1:7, the Spirit symbolizes faith by purified gold: "*that the trial of your faith, being more precious than of gold that perishes, though it is tested by fire, may be found unto praise and glory and honor at the revelation of Jesus Christ .*" We already understand from this comparison that faith, true faith, is an extremely rare thing; pebbles and stones are found everywhere, which is not the case with gold.

Then, from verse to verse, we first learned that: "*without faith it is impossible to please God ,*" according to Heb. 11:6: "*Now without faith it is impossible to please him; for he who comes to God must believe that he exists and that he is a rewarder of those who diligently seek him.*" Two teachings are attached to faith: the belief in his existence, but also the certainty that he blesses "*those who sincerely seek him,*" an important detail on which he cannot be deceived. And since the goal of faith is to please him, the chosen one will respond to God's love by obeying all his ordinances and commandments that he presents in the very name of his love for his creatures. The fruit of this bond of love, which unites like a magnet those who love each other and love God in Christ, is presented to us in the famous teaching quoted in 1 Cor. 13 which describes true love pleasing to God. Following this reading, I thought of the no less famous message given in Habakkuk 2:4: "*... the righteous shall live by his faith .*" But, in this verse the translation proposed by Louis Segond tells us: "*Behold, his soul is lifted up, it is not upright in him; but the righteous shall live by his faith.*" For a long time, this verse posed a problem for me that I had not tried to resolve. How can a man "*puffed up*" with pride be judged "*righteous*" by God? He who, according to Pro.3:34, Jac.4:6 and 1 Peter 5:5, "*resists the proud, but gives grace to the humble*"? The solution appeared by finding in the Hebrew text the word "*unbelieving*" in place of the word "*puffed up*" quoted in Segond and with surprise we found, in a "Catholic" Vigouroux version, the good and so logical translation which makes the message of the Spirit perfectly clear. For, in fact, the Spirit inspires Habakkuk with a message in a style already inspired in King Solomon in the form of his proverbs in which he sets in opposition parameters of absolute opposites; here, in Habakkuk, "*unbelief*" and "*faith* ." And according to Vigouroux and the Latin Vulgate, the basis of his translation, the verse reads thus: "*Behold, he who is unbelieving will not have (a) right soul in him; but the just will live **by his faith** .*" By imputing the two parts of the verse to the same subject, Louis Segond distorts the message of the Spirit and his readers are prevented from understanding the true message given by God. Having fixed this, we will now discover how Habakkuk accurately describes the "Adventist" trials of 1843-1844, 1994, and the ultimate date concerning the true final return of Christ, the spring of 2030. Indeed, this recent new light which fixes the return of Christ for 2030 allows us to better understand and authenticate the successive Adventist experiences already confirmed, in Rev. 10:6-7, by the expression: "*there will be no more delay ... but the mystery of God will be accomplished .*" For this demonstration, I take the text of Habakkuk 2 from its beginning, interspersing the explanatory comments.

L.Second version modified by me

Verse 1: “ *I will be on my watch, and I will stand upon the tower; I will watch, to see what YaHWéH will say to me, and what I shall answer in my argument.* ”

Highlight the attitude of "waiting" of the prophet that will characterize the Adventist test, the Spirit telling us in the message of Dan. 12:12: " *Blessed is **he who waits** until 1335 days .* " To understand, the meaning of this " *argument* " is given to us in the previous chapter where the problem raised by Habakkuk is the prolongation of the prosperity of the wicked on earth: " *Will he therefore empty his net, and slaughter the nations forever, without sparing?* " (Hab 1:17). In this reflection and questioning, Habakkuk images the behavior of all men who make the same observation until the end of the world. Also, God will present his answer by prophetically suggesting the subject of the return of Jesus Christ, which will definitively put an end to the domination of the wicked, contemptuous, unbelieving, unfaithful and rebellious.

Verse 2: “ *The word of the Lord came to me, and he said: Write the prophecy; engrave it on tablets, that it may be fluent in reading.* ”

Between 1831 and 1844, William Miller presented charts summarizing his announcements that prophesied the return of Jesus Christ for the spring of 1843 first, then for the fall of 1844. Between 1982 and 1994, I also proposed and still propose to Adventists and other humans, on four charts, the summary of the new prophetic lights inspired by the Lord of Truth for our " *end time* ." If the real consequences attached to this test of 1994 were understood only after the appointed time, as was the case in 1844, the date and its calculation are to this day authenticated by the Spirit of the living God.

Verse 3: “ *For this is a prophecy whose time is already determined,* ”

This time set by God has been revealed since 2018. Targeting the date of the return of Jesus Christ, this set time is spring 2030.

“ *She walks toward her end, and she will not lie;* ”

The return of the victorious Christ will be fulfilled in due time, and the prophecy that announces it " *will not lie* ." Jesus Christ will return with certainty in the spring of 2030.

“ *If it delays, wait for it, for it will certainly come to pass.* ”

If the date has been set by God, for him, the true return of Christ will be accomplished at this fixed hour that he alone knew until 2018. The suggested delay, " *if it delays* ", can therefore only concern men, because God reserves the right to use false announcements of the return of Jesus Christ which will allow him to test, successively, in 1843, 1844, 1994 and until our final time, the faith of the Christians who claim his salvation, which allows him to select his elect. These false anticipated announcements of the return of Jesus Christ are used by God, to separate until the end of the world, " the good grain from the chaff, the sheep from the goats ", the faithful from the unfaithful, " the believers from the unbelievers ", the elect from the fallen.

The verse confirms the Adventist parameter of " *expectation* ," which remains a descriptive element of the latter saints set apart and sealed by the practice of the true seventh-day Sabbath since the fall of 1844, the end of the

second Adventist trial. In this verse, the Spirit emphasizes the notion of **certainty** that characterizes this return of Christ, victorious, liberator, and avenger.

Vigouroux version

Verse 4: "*Behold, he that believeth not shall not have a right soul in him: but the just shall live **by his faith** .*"

This message reveals the judgment that God passes on humans subjected to the four Adventist tests attached to the dates 1843, 1844, 1994 and 2030. God's verdict is sharp in each of the eras. Through prophetic announcements, God unmasks the "*hypocritical* " *Christians who reveal their " unbelieving "* nature , by despising the prophetic announcements of his chosen messengers, that is, his prophets. In absolute contrast, the chosen one gives glory to God by receiving his prophetic messages and obeying the new directives they reveal. This obedience, judged by God to be "*acceptable* ", is, at the same time, judged worthy of maintaining the righteousness imputed in the name of Jesus Christ.

Only this obedient faith "out of love" for God is deemed worthy to enter into the eternity to come. Only he whom the blood of Christ washes from his sins is saved "*by his faith* ". Because the response of faith is personal, this is why Jesus addresses his messages, individually, to his chosen ones, example: Matt.24:13: "*But **he** who endures to the end will be saved .*" Faith can become collective if it meets a single standard. But beware! Human claims are misleading, because Jesus alone decides who is to be saved or lost according to his judgment of the faith demonstrated by candidates wishing to enter heaven.

In summary, in these verses of Habakkuk, the Spirit reveals and confirms the close and **inseparable link** between "*faith* " and "*the works* " it generates; something already raised by the apostle James (Jas. 2:17: "*So also faith, if it does not have works, is dead in itself .*"); which implies the fact that from the beginning of evangelization, the subject of faith was misunderstood and misinterpreted. Some, as today, only attached the aspect of belief to it, ignoring the testimony of works which give it its value and its life. The behavior of men, to whom God makes known his announcements of the return of Jesus Christ, reveals the true nature of their faith. And at the time when God is pouring out his great light on his last servants, there is no longer any excuse for those who do not understand the new requirements established by God since 1843. Salvation by grace continues, but since that date, it only benefits the elect selected by Jesus Christ, through the testimony of the real demonstrations of the love they give him. At first, the Sabbath was the sign of this divine blessing, but since 1844, it has never sufficient in itself, because the love of his prophetic truth, revealed between 1843 and until 2030, has always been required by God. In fact, the new lights received since 2018 have a close connection with the seventh-day Sabbath which has become the prophetic image of the seventh millennium which will begin with the return of Jesus Christ in the spring of 2030. Since 2018, "justification by faith" has been concretized and benefits the called who become elect by manifesting their love for God and all his old and new lights revealed in the name of Jesus Christ as taught in Matt. 13:52: "*And he said to them: Therefore every scribe who is instructed in the things pertaining to the kingdom of heaven is like a householder who brings out of his treasure things new and old .*" He who loves God cannot but love to

discover his plans and secrets which have long remained hidden and unknown to humans.

Habakkuk and the First Coming of the Messiah

This prophecy also found fulfillment for Jewish national Israel, to whom it announced the first coming of the Messiah. The time of this coming was fixed and announced in Dan. 9:25. And the key to its calculation was found in the book of Ezra, chapter 7. It so happens that the Jews classified the book of Daniel among the historical books, and it preceded the book of Ezra. But in this way its prophetic role was reduced and less visible to the reader. Jesus was the first prophet who drew the attention of his apostles and disciples to the prophecies of Daniel.

The announced delay, " *if it delays, wait for it* ", also had its fulfillment, because the Jews were waiting for a vengeful messiah and liberator of the Romans, relying on Isaiah 61 where the Spirit says about Christ in verse 1: " *The Spirit of the Lord YaHWéH is upon me, because YaHWéH has anointed me to bring good news to the meek; he has sent me to heal the brokenhearted, to proclaim liberty to the captives, and release to the prisoners;* ". In verse 2, the Spirit specifies: " *To proclaim **the year of YaHWéH's favor** , and **the day of vengeance of our God** ; to comfort all who mourn;* ". The Jews did not know that between the "year of favor " and the "day of vengeance ," 2,000 years would still have to pass to lead the people to the return of Christ, victorious, liberator, and avenger, according to Isaiah 61:2. This lesson is clearly seen in the testimony quoted in Luke 4:16-21: " *And he came to Nazareth, where he had been brought up; and, as his custom was, he went into the synagogue on the sabbath day. And he stood up to read, and there was given unto him the book of the prophet Isaiah. And having opened it, he found the place where it was written: The Spirit of the Lord is upon me, because he hath anointed me to preach good tidings to the poor; he hath sent me to heal the brokenhearted, to proclaim liberty to the captives and recovery of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord.*" Then he rolled up the scroll, gave it to the servant, and sat down. " By stopping his reading here, he confirmed that his first coming concerned only this " **year of favor** " announced by the prophet Isaiah. Verse 21 continues, saying: " *The eyes of all those in the synagogue were fixed on him. Then he began to say to them, 'Today this Scripture has been fulfilled in your ears.'* " The ignored and unread " **day of vengeance** " was set by God for the spring of 2030, for his second coming, this time in all his divine power. But before this return, Habakkuk's prophecy was to be fulfilled " *lately* ," through the "Adventist" trials of 1843-1844 and 1994, as we have just seen.

The final dedication

Face the truth

In the spring of 2021, the beginning of the divine year, the wealthy but falsely Christian Western humanity has just demonstrated its willingness to preserve the lives of the elderly, even at the cost of national economic ruin. This is why God will deliver it to the Third World War which will take away multitudes of lives of people of all ages, knowing that there is no cure or vaccine against this second divine punishment. Before us, in 8 years, will be the year 6000 of the earthly creation whose end will be marked by the return of Jesus Christ. Triumphant and victorious, he will lead his redeemed, his living elect and those he will resurrect, into his kingdom of heaven and he will destroy all human life on earth on which he will leave alone, isolated in darkness, the rebellious angel of the beginning, Satan, the devil.

Faith in the principle of 6,000 years is essential to accept this program. Precise calculations based on the figures given in the Bible were made impossible because of a "vagueness" concerning the date of Abraham's birth (a single date for the three sons of Terah: Gen. 11:26). But, the sequence of human generations from Adam to the return of Christ confirms the approach of this figure 6,000. By giving our faith to this round, precise number, we attribute this choice to an "intelligent" being, that is, to the creator God, source of all intelligence and life. According to the principle of the "Sabbath" cited in his fourth commandment, God gave man "six days" and six thousand years to do all his work, but the seventh day and the seventh millennium are times of rest "sanctified" (set apart) for God and his elect.

The content of this book has demonstrated that faith pleasing to God is built by "*intelligent or wise*" behavior of His chosen ones who take advantage of everything God says, prophecies or thinks (see Daniel 12:3: "*And the wise shall shine as the brightness of the firmament, and those who turn many to righteousness as the stars for ever and ever.*" By doing so, they justify God's choice to make them benefit from His redemptive righteousness manifested in Jesus Christ.

To close this work, just before the coming drama, I would like to dedicate, in turn, to all the true children of God who will read it, and welcome it with faith and joy, this verse from John 16:33 which was dedicated to me by two different sources on the occasion of my baptism on June 14, 1980; one on my baptismal certificate from the institution, the other on the preface of the book "Jesus Christ" which was given to me on this occasion by my fellow servant at the time, almost at the age when Jesus offered his life in sacrifice: "*I have told you these things, so that in me you may have peace. In the world you will have tribulations; but take courage, I have overcome the world.*"

Samuel, the blessed servant of Jesus Christ, "Truly!"

The Last Call

As I write this message, at the end of 2021, the world is still enjoying a universal religious peace that is appreciable and appreciated. Yet, based on my knowledge of the deciphered prophetic revelations prepared by God, I affirm, without the slightest doubt, that a terrible World War is in preparation and on the way to being accomplished in the next 3 to 5 years. By presenting it under the symbolic name of " *sixth trumpet* " in Rev. 9, the Spirit reminds us that already five terrible chastisements have come to punish the abandonment of fidelity to his holy Sabbath and his other ordinances disrespected since March 7, 321. These chastisements of the immortal God have extended over 1600 years of human history organized on a divine religious program. His sixth chastisement comes to warn, one last time, Christianity guilty of infidelity to him. Apart from God and his saving plan, human life has no meaning. This is why, since the " *trumpets* " have a gradual character revealed by analogy in Leviticus 26, the murderous intensity of the " *sixth* " will reach peaks of horror that humanity has long feared and dreaded. The " *sixth trumpet* " concerns the ultimate World War that will annihilate multitudes of human beings, " *a third of mankind* " according to Rev. 9:15. And this proportion can literally be reached in a war where 200,000,000 armed, trained and equipped professional fighters will confront each other, according to the precision given in Rev. 9:16: " *The number of the horsemen of the army was two myriads of myriads: I heard the number of them* "; that is, $2 \times 10000 \times 10000$. Before this last conflict, during the 20th ^{century}, the two world wars of 1914-1918 and 1939-1945 were signs announcing the great chastisement that comes to put an end to the time of free and independent nations. God did not provide cities of refuge for his chosen ones, but he left us indications clear enough for us to flee the areas targeted as a priority by his divine wrath. He will direct the blows that must be carried out by human beings called for this task. But none of them will be one of his chosen ones. The unbelieving or unbelieving rebels scattered throughout the earth will be the instruments and victims of his divine wrath. The Second World War pitted Western peoples against each other whose religions were Christian and competing. But in the coming Third, the motive for the clashes will be essentially religious, opposing competing religions that have never been doctrinally compatible with each other. Only peace and commerce have allowed this illusion to grow. But at the hour chosen by God, according to Rev. 7:2-3, the demonic universality held back by the angels of God will be released to " *harm the earth and the sea* " or, the symbols being decoded, " *to harm* " "the Protestants and the Catholics" unfaithful to Jesus Christ. Very logically, the unfaithful Christian faith constitutes the main target of the anger of the just Judge Jesus Christ; just as in the old covenant, Israel was punished for its constant infidelities until its national destruction in the year 70. In parallel with this " *sixth trumpet* ", the prophecy of Dan. 11:40 to 45, confirms, by evoking " *three kings* ", the involvement of the three religions of monotheism: European

Catholicism, Arab and Maghrebian Islam, and Russian Orthodoxy. The conflict ends with a reversal of the situation due to the intervention of American Protestantism, not named as king, but suggested, as a traditional potential enemy of Russia. The elimination of the competing powers opens access to its last domination under the title of " *the beast that comes up out of the earth* ," described in Rev. 13:11. It should be noted that in this final context, the American Protestant faith has become a minority, the Roman Catholic faith being the majority, because of successive Hispanic immigrations. In 2022, its president of Irish origin is himself Catholic, like John Kennedy, the assassinated president.

In Rev. 18:4, in Almighty God, Jesus Christ commands all who believe and hope in him, his chosen ones, to " *come out of Babylon the Great* ." Identified with evidence in this work with the papal Roman Catholic Church, " *Babylon* " is judged and condemned because of " *her sins* ." By historical inheritance of " *her sins* ," the guilt of Catholicism extends to Protestants and Orthodox who justify by their religious practice the Sunday rest inherited from Rome. The exit from Babylon implies the abandonment of " *her sins* ," the most important of which, because God makes it an identifying " *mark* ": the day of weekly rest, the first day of the week of the divine order, Roman Sunday.

In this message, given the urgency of the time, I urge the sons and daughters of God to leave the northern area of France centered on its capital, Paris. For it will soon be struck by the wrath of God, suffering " *fire from heaven* ," this time nuclear, like the city of " *Sodom* " to which he compares it, in his Revelation, in Rev. 11:8. He also designates it by the name " *Egypt* ," a symbolic image of " *sin* ," because of the rebellious attitude of its irreligious commitment that opposes God, like the pharaoh in the historical account of the Exodus of the Hebrew people. In a war situation, with the roads cut and prohibited, it will be impossible to leave the targeted area and escape the deadly drama.

Samuel servant of the living God, Jesus Christ

Those who will want to discover, first, what is presented at the end of this work, will have difficulty understanding why I am so convinced of the irrevocable nature of the imminent destruction of France and Europe. But those who have read it, from its beginning to its end, will have gathered, in the course of reading, the proofs which pile up, continually, to the point of allowing them to share, finally, the unshakeable conviction that the Spirit of God has built in me and in all those who belong to him; in truth. To HIM belongs all the GLORY.

The only bad surprises will be those who stubbornly refuse to recognize his incomparable power, the majority, and his ability to lead everything according to his plan until its perfect accomplishment.

I close this work here, but the inspiration that Jesus continues to give me is noted and recorded perpetually in the form of messages presented in the work " **The heavenly manna of the last Adventist walkers** " of which three successive "volumes" of approximately one thousand pages are already available in October 2025.

I recall that Jesus Christ declared in Revelation 2:26: " *To him who overcomes **and keeps my works until the end**, to him I will give authority over the nations.* " What then are the " **works** " of Jesus Christ that must be " **kept until the end** "? They take the form of the revelation of his judgment on all subjects of life, that is, everything concerning religion, politics and economics; all subjects that concern the Creator God and his creatures. When he announces misfortune, he organizes the bad political, military, economic and religious choices that lead to disasters.

God boasts of revealing to his chosen ones his judgment on all aspects of life. In doing so, he calls his faithful angels to witness that he sets no limits to his goodness toward those who honor and love him, his true elect redeemed by grace obtained through the death and resurrection of Jesus Christ.

Do not deprive yourself, therefore, of this exceptional privilege which is offered to you freely by his enlightened and enlightened servants. The " **manna** " is the true heavenly food offered by the heavenly Father to the children he loves and for whom, in Jesus Christ, he prepares a place in his heavenly kingdom.

In the " **manna** " you will discover the concrete form of the " ***testimony of Jesus*** " constantly improved, and above all, offered as a final gift from heaven, the announcement of his glorious return for the coming spring of the year 2030.

The " **manna** " highlights the works of the Father, the creator God who organizes human lives according to their individual free choice.

If God remains invisible to human eyes, it is in order to be sought by his chosen ones who thus distinguish themselves from other rebellious, unbelieving, or unbelieving human beings. Faith in his existence is not an "opiate of the people" but the sign of a wise intelligence that characterizes the truly chosen ones worthy of being redeemed by Jesus Christ.