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Okay, so we started a Bible study in the review of Revelation. We've had an airplane, jet plane review of Revelation to begin with. We broke it down by by subject matter, by interpretation, theological themes, and all that stuff in the next.

And then we brought in John MacArthur, which gave us a sermonette on Reformation. The Book of Genesis. The Book of Revelation is the mirror image of Genesis, and Genesis is the mirror image of Revelation.

So when we get into this tonight, I want to make sure that you're aware there is a lot of scriptures that are in here. We're not going to go over all the scripture references, but I have placed the references in the body of the presentation for you to be able to use in your study. And there is a lot.

So tonight is really our kickoff. Okay, we're gonna, we've got enough of the information about what this is. We're really going to get into the details and we'll just, you know, allow the Lord to take us where he wants to go.

So let's pray, and then we'll get going. Father, thank you for this evening. Father, we ask a special blessings on those families that have illnesses or issues that they're dealing with that they need your specific attention.

Father, we ask that you open our hearts to this subject matter. You present your truth. Father, make sure that basically the people understand that the revelations that you're giving to them.

This is somewhat new to a lot of us, and some old stuff too, but probably misunderstood through the course of history. Father, we ask that basically you pour out all of our preconceptions, that you empty the glass, and that you allow you allow our minds to be open and receptive to you pouring in the actual truth, so that we may actually come to know you better, know us better, and know the scriptures better. We ask all these things in thy name.

Okay, let's get going. Let me share my screen. Okay, so we're going to talk about the book of Revelations.

We're going to look at tonight the mirror image of chapter one, the mirror image of Genesis, and get into this in chapter one. Now, we talked about the Reformation last week. What is Reformation? Okay, Reformation is the right side up.

It is the straight and narrow way. It is the access to the gateway to Christ. It is the access from Christ to you through that narrow gate.

So, when we talk about Reformation, the only way you're going to get there is if you know Christ. So, the whole first chapter of Revelation deals with you getting to know Christ. So, we're going to spend some time here.

That's all we're going to do tonight is go through chapter one, and we're going to continue this chapter next week by proving to you that the Bible is real, and Christ is real. Okay, because we're going to give you codes of the cosmos that basically reveals deep down codes within the scripture that basically proves out not only the Bible, but who Christ is. And I asked you this when we started this.

At the end of the day, I want you to be honest with yourself and begin to discuss with yourself, do you really know Christ? Because before we get through with this, you're going to know him, and you're going to know him in a way that you've not known him before. So, in Colossians 1.16, it tells us, "...for by him were all things created." Now, why is this important? Because this whole book of Revelations is the revealing of Christ. Even the Tribulation is revealing of Christ.

So, everything in this is Christ-controlled. There is nothing in this book that's not controlled by Christ. So, that's another reason why we need to get in to prove to you that the Bible is real, and Christ is real, because all of the supporting scripture dealing with the Tribulation comes from other parts of the Bible.

It is not given to you in the book of Revelations. It's given to you in other books of the Bible. So, everything was created by him and for him that are in heaven and that are in earth, visible and invisible, whether they be thrones, dominions, principalities, or powers.

All things were created by him for him. I want you to get that. All good and evil was done for him.

He forms the light. He creates the darkness. He makes peace.

He creates evil. I, the Lord, do all these things. So, you've got to remember that this whole world that we live in and what we're going to experience in Revelation as it deals with our portion of Gentile-ism, getting to that point of rapture, and the Israelites getting the rest of the brunt along with the ones he really wants to kill, all of this is done, managed, created by God himself.

So, the first thing you ought to realize is everything in your life, good, bad, indifferent, it's all created by him. Okay? All right. Genesis.

I don't need Genesis. I got so much Genesis in my brain tonight. I've been working on other things.

Sorry. So, Revelation 1.1, the revelation of Jesus Christ, which God gave unto him to show unto his servants these things that must shortly come to pass, and he sent and signified it by his angel unto his servant John. Okay, we talked about this on Tuesday night.

This book is written by God. It's given to Jesus Christ, who, Jesus Christ, taught his angels what God had given him and signified it by his angel, who gave it to John, who wrote it down, and it's given to us to understand, who bear record of the word of God and of the testimony of Jesus Christ and of all things that he saw. That's important.

This is not conjecture. This is not, you know, imagination. This is not about a vision.

This is something that he saw. Okay? Now, he saw Christ when Christ walked on the earth. He knew who he was, but John has been given a blessing to come to heaven to see these things.

So, this is actually what John saw. There's no conjecture here. Blessed is he that readeth and they that hear the words of this prophecy and keep those things which are written therein, for the time is at hand.

Okay, this is the first beatitude in Revelation, and this is the only book, the only book that basically says, come read me and I will give you a blessing. There's no other book in the Bible that does that, and there's something else here. This is a commandment to us.

We get a blessing that readeth and they that hear the words of this prophecy, but the commandment is keep those things which are written therein, for the time is at hand. So, you can't gloss over this. When we go through this, this is another commandment to you, and I'm going to tell you how important it is.

If you do not conform to these things, then basically what it's going to tell you is that you are rejecting God, and you got one chance, one chance and one chance only. All right, you reject God, you're done. That's blasphemy, that's done.

So, you need to keep the things that we are going through. Okay, then it goes into the greetings to the seven churches. John to the seven churches.

Now, remember, okay, so God gave Jesus Christ this. Jesus Christ gave it to an angel. The angel went to John and told John to write, and what John is writing is to the seven churches and everything else.

Now, the whole book of Revelation was given to each one of the seven churches with a cover note on it. Okay, so John to the seven churches, which are in Asia. Now, this is not China or whatever.

This is Asia Minor that we know today as Turkey. 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. This is the note that appeared on the book, on the scroll, well, parchment paper back then.

It was already parchment paper then. So, this is the cover note on the book that was given to each one of the seven churches. Now, this is basically exactly the viewpoint of this whole book.

Okay, from him which is, okay, present, which was past, which is to come future. And we'll get into the seven spirits which are before his throne as we get into this. But we are looking at this book past, present, and future.

That's important. And from Jesus Christ who is the faithful witness. All right, now we're identifying who Christ is.

Okay, if those of you who don't, can't, do not know what faithful witness is, you need to define that for yourselves. And you need to apply it to Christ. And this note, this is what John is telling his churches, this note is from Jesus Christ who is the fruitful faithful witness and the first begotten of the dead and the prince of the kings of the earth.

Unto him that loved us and washed us from our sins in his own blood. Okay, so that is a description of Jesus Christ. And in that description are elements that basically identify who Christ is.

You're going to see him use these descriptors in the letters to the church. And hath made us kings and priests unto God and his father. To him be glory and dominion forever and ever.

Amen. Okay, so there's only three times in scripture that kings and priests are identified together. Because remember in Hebrew the Levites were the priests, they were separate, and Judah had all of the leadership, the kingship.

So they were completely separate in Hebrew, Jewish, Israel, Israelites. But this is important, the first king and priest to be combined was Melchizedek. The second one was Jesus Christ, and the third are those that have received Christ as their savior and know Christ in a relationship.

So we are both, we are both kings and priests. Now this sets aside who the church is, because in Hebrew they can't do that. They can't combine that.

So the focus to the seven churches, the first idea here, the focus to the seven churches are to the Gentiles, because kings and priests are given in combination to the Gentiles who've accepted Christ as their savior, not to the Jews. Behold he cometh with clouds and every eye shall see him. Now this is going to be interesting.

He's going to come in the clouds and every eye is going to see them. This is not the rapture. This is the second coming of Christ.

And they also which pierced him and all kindreds of the earth shall vet well because of him. I am Alpha and Omega, another descriptor of Christ. I am Alpha and Omega, the beginning and the end, another description of Christ.

Saith the Lord, which is, which was, and which is to come, the Almighty, another description of Christ. So what you're seeing building is information to get you to understand who Christ is. That's the reason why we're going to spend another week on this next week and really honing in, because I do not want any, any situation to arise when you do not absolutely know that the Bible is real, Christ is real, and this is all put together by a heavenly source.

Okay, now we get into the visions of the Son of Man. So it says, I, John, who is also your brother. In other words, John has taken himself and placed himself in the same position as we are.

He's not elevated himself above, but because he is in the same boat we are, because he is, he is saved by Christ, and he's died right after this. And so therefore, he's going to get resurrected, just like all of us, one way or the other, either through death or through a transfiguration, if he calls us in the rapture to come home. Okay, so I, John, who also am your brother and companion in tribulation, which he says is he's going to go through the same process as we are.

And in the kingdom and places of Jesus Christ was in the isle that is called Patmos. We know that for the Lord of God and for the testimony of Christ, I was in the spirit on the Lord's Day. This is a key point.

Some scholars think that this is basically Sabbath. Well, I'm going to tell you that this is not Sabbath, because the Lord's Day is a specific point in time in history. The Lord's Day is when he comes during the tribulation and sets up his rule for a thousand years on this earth.

That is the Lord's Day. So he was transformed into heaven. He was put forth in a time warp downstream and was able to see all of these things on that day.

And that's what he's writing about. And heard behind me a great voice as a trumpet, I would have probably just gone on that one, saying, I am Alpha and Omega, the first and the last, and what thou seest, write in the book and send it to the seven churches, which are in Asia, that we know that's Turkey, and the seven churches are these churches, Ephesus, Myrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea. And I turned to see the voice that spake with me, and I saw seven golden candlesticks.

Okay. So, and in the midst of the seven candlesticks, one like unto the Son of Man, clothed with the garment down to the foot, and girt about the paps with a golden girdle. This is the first time in biblical history that you have a description of Christ.

This description of Christ is the only thing that's in the Bible that describes who and what he wears. His head and his hair were like white wool, and white as the snow, and his eyes were as a flame of fire. Now, we need to know that basically these are not specifics as.

It is it is, it is like, it's basically what he's saying. His hair was like white as snow, not it was white as snow, but it was as white as snow, and his eyes were as a flame of fire. They were, his eyes were not a flame of fire.

They were as a flame of fire. So, this is, this is basically, you need to take, take this like and as in the scripture, like unto the Son of Man, like as. Those are descriptives that give you an analogy of what this individual looked like, what, how John saw them.

And his feet like, like unto fine brass, as if they burnt in a furnace, and his voice as the sound of many waters. Very boisterous, very loud, very dominating, but it wasn't like waters, okay? So, when you study this, like and as in scriptures, you're really going to need to drill down in the scriptures, so you get the correct meaning of what this is. And he had in his right hand seven stars, and out of his mouth went a sharp two-edged sword, and his countenance was as, it wasn't the sun, it was as the sun, meaning it was bright, shineth with his strength.

And when I saw him, I fell at his feet as dead, and he laid his right hand on me. Remember, right is authority. So, so Christ laid his hand, right hand on him, which was his other authority, saying, fear not, I am the first and the last.

So John knew he had already been with him, remember? He had already been at an apostle walked with him, so when Christ spoke to them, he knew who he was. I am he that liveth, and was dead, and behold, I am alive forevermore, amen, and have the keys of hell and death. Okay, remember, this is the keys of hell and death that he gave Adam to begin with, and Adam gave to Lucifer when Adam transgressed against God, and these keys were gained back by the blood of the cross, which purchased us, and he went to hell and got the keys of hell and death, and released his saints to go to heaven.

Write these things which thou hast seen, again, not conjecture, not something that he's visioned out, it is something that he actually seen, and these things which are, these things which shall be hereafter. The mystery of the seven stars which thou sawest in my right hand, and the seven candlesticks, the seven stars are the angels of the seven churches, and the seven candlesticks which thou sawest are the seven churches. Okay, so think about this.

He's walking in the midst, okay? We get that in earlier scripture, remember? He walked, John saw him walking amidst these candlesticks, which looked like the son of man, and he's telling you that he's holding them in his hand, okay? The candlesticks are there, and he's holding the stars in his right hand, but at the same time, he's walking around all this stuff. Think about that. All right, so let's get into the timeline.

Genesis mirrors Revelation. So Genesis, let's look at the creation from a Genesis point of view. We've got timelessness.

This is the time frame that God used to construct the plan and the methodology by which he was going to not only create heaven and earth, but he was also going to create mankind. This happened at the thought of God configuring creation, and we talked about this many times. We talked about this in our Genesis 6 study.

We've talked about this in great detail in the advanced scholarship, and we're going to continue to talk about this because this has implications from quantum physics. Now, between here and here, Lucifer had to fall because time was only created when Lucifer fell. So Lucifer rebellion, luring of angels, germination of bodies happened right here.

When Lucifer fell, things begin to happen. So in Genesis 1.1, in the beginning, God created the heaven and the earth. Now we know that this is a duality scripture.

All things are created by God. We saw that in 1st Colossians. For him, by him, all evil, all good stuff.

God is in control, but in Genesis 1.1, just like he identified, he used the angels magistrates controlled by Lucifer to create God's creation. The earth was without form and void, and darkness was upon the face of the deep, and the spirit of God moved upon the face of the waters. We've talked about all of this in great detail in the substack.

Now, day one is in these scriptures. Day two are in these scriptures for reference. Day three, day four, day five, day six, day seven.

Now, interesting to note that in days one through six, you have an evening and the day was the first day, the second day, the third day, the fourth day, fifth day, and sixth day. There's not an evening or day in day seven. Why is that? So here it is set up so that we can actually get into, and we're given the time frame of conversion, 2 Peter 2, 2 Peter 3, 8. But beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.

Genesis was recreated in days. We're told that not only in Genesis, but we're told of that by God himself on the Mount Sinai, which he writ in the crystal stone that gave to Moses for controlling of the Sabbath. So let's roll the time forward in Revelations using that formula.

So what we have is 4,000 years. One day is a thousand years. We got four days, 4,000 years.

We got the formation of Adam at the beginning, and we got the birth of Christ at the end, or somewhere between this. You could put Christ between this bracket here. But those 4,000 years was from the formation of Adam to the birth of Christ in the building of the nation of Israel.

The whole focus in those 4,000 years was to build a nation, not worry about the Gentiles, not worried about that other than controlling that bloodline for Christ to come. There were battles along the way, which we're going to get into in great detail, but the whole 4,000 years was to build this nation. Then we had 2,000 years.

It begins in Acts for 30 years, Acts 2.38, the beginning of the church. And it culminates in Revelations for 1,970 years, these 2,000 years. This is the age of the church.

And then we have the millennium. Now let's take this. Taking that timeline, rolling it forward, this is the redemption process timeline for the Bible.

The first 4,000 years, all of the stuff from Genesis to Malachi is building this nation of Israel and prophesying it of Christ. There's over 8,000 prophecies of Christ, both in his birth, first coming, and his second coming. So the period of Christ's birth to death is 33 1⁄2 years.

Under the Jewish law, a priest could not start his ministry until he reached the age of 30. Therefore, Christ's ministry was only for 3 1⁄2 years. Think about this, 3 1⁄2 years, 1,260 days, 42 months, times time, and a half time, Daniel 9. This is the same time period of Daniel 9's prophecy.

Okay. If Luke is the gospel writer intent on giving us an orderly account, then John is the gospel writer most concerned with giving us a timeline for the life of Christ. He hinges his whole gospel on the events the Jews anchored their calendar to, the annual festivals, most specifically Passover, the first Passover during Christ's ministry happens about three months after his baptism.

Why is this important? Because we're going to prove Christ. In year one, the first Passover was in spring, when it was almost time for the Jewish Passover, Jesus went to Jerusalem. We find that in John 2.13. In year two, second Passover, spring, unspecified Jewish festival.

Sometime later, Jesus went to Jerusalem for one of the Jewish festivals. We find in John 5.1, this unspecified festival was likely either of the Passover or Feast of Tabernacles, with the latter being suggested by Thomas and Gandhi, along with their explanation of why it would fall in the second year of Jesus' ministry. So we know he's been in ministry two years.

Let's keep going. Year three, third Passover, spring, the Jewish Passover festival was near John 6.14, the Feast of Tabernacles, which was the fall, but when the Jewish festival of Tabernacles is near, we get that in John 2.72, the Feast of Dedication, which is Hanukkah, winter. This came the Festival of Dedication in Jerusalem.

It was winter in John 10.23. In year four, the fourth Passover, spring, six days before the Passover, Jesus came to Bethany, where Lazarus lived, whom Jesus had raised from the dead. This is John 12.1. So we know we got year one, year two, year three, and we're into year four. Now, right after he raised Lazarus is when he went on the donkey to Jerusalem, okay, in the half-year time period.

So the fourth Passover would have occurred midway through Jesus' fourth year of ministry, which is where we get the three and a half years for the length of Christ's ministry, which began around the age of 30. Okay, we've just proven that Christ's ministry was for three and a half years. Why is that important? Because that is the foreshadowing, or I'm sorry, the fulfillment of the condition of his ministry in Daniel 9, because this is the time period of the two periods in the 17 weeks of Daniel, age of the church.

The Old Testament is an account of a nation called Israel, which we get this from Romans 11.18. All right, you can read that. The day of the Lord is the time of God's second coming. The New Testament is the account of a man, Gentile, that's us.

Okay, we get this in Colossians 1, 20, 60, 29, which the mystery, the mystery that's talked about here is the age of the church. This was not disclosed to anybody. So this is the mystery that came with Christ coming through the sonship to walk this earth.

The church age period. For all believers in Christ, both Jews and Gentiles, the church age period started in Acts with Ephesus. The church age period is for 2,000 years.

We'll see that in a moment. Right here, Hosea 6.2, it says, after two days, will he revive us? Hosea is talking about revive us as Jewish nation. He put them on hold.

He blinded their eyes. He caused their mind to believe the lie, waiting until he is done with the Gentiles. So after two days, he will revive us, meaning Israel.

In the third day, he will raise us up. That is the gathering of his people, the rapture. So this deals with the Gentiles.

This deals with Israel. After two days, he will revive us. And in the third day, he will raise us up, which is the gathering of the people, the rapture for the Gentiles.

And we shall live in his sight, the second coming of Christ, the end of tribulation, and the start of the millennium. Now, we can take from this with our hermeneutics, which is our interpretation, and apply this verse to several points in time. This is what we talked about on Tuesday.

You can apply it to the birth of Christ. You can apply it to the death of Christ. You can apply it to the resurrection of Christ.

You can apply it to the ascension of Christ. Or you can apply it to the birth of apostolic assembly, being the church in Acts 2.38. I'm going to leave that to you. But it specifically points to using Acts 2.38. Now, so let's get into the study of Revelation.

How well do you know Christ? That's what our focus is on the rest of this tonight and next week. How well do you know Christ? So take a self-assessment at the end of this and be honest with yourself. So, Revelation contains its own title, the Revelation of Jesus Christ 1.1. It has a revelation, Greek meaning apocalypse, meaning the uncovering, unveiling, or a disclosure.

The word describes the unveiling of the spiritual truth. Here's some reference scriptures for you to use. The revealing of the sons of God, Romans 8.19. It talks about Christ's incarnation, his glorious appealing at his second coming.

Revelation refers to something someone once hidden becomes visible. Something that is being revealed in this book has been hidden until this point in time. This was given to him by Christ, given to him by God the Father, communicating to the apostle John by the angel, magistrator, messenger, and the believers of this blessing contained within Revelation, a promise to those who diligently read, study it.

This is at the beginning of the book and at the end of the book. Okay? This is not something to take lightly. Now, what does the word revelation mean? It's disclosure.

It's to reveal. Okay? It's used 18 times in the New Testament. When used as a person such as Christ, the meaning is to become visible.

All right. So, Christ is invisible and he's going to become visible at a point in time in this. Oh, by the way, Satan is invisible and Satan's going to become visible in this as well.

So, Luke 2.32, Simeon praised God for the infant Yeshua. Now, this is kind of neat because you have this individual that was the mentor to Christ himself. You're going to see something really cool about this guy.

Romans 8.19, Paul spoke to the manifest transformation of believers in glory. This is basically the rapture. 1 Corinthians 1.7, Paul and Peter in 1 Peter 1.7 used the ocupus to refer to the revelation of Christ in the second coming.

So, everything in this book is pointing to revealing of Christ, even the rapture, even all of the tribulation, even the second coming, the millennium, everything points to Jesus Christ. Okay. The book contains truths that have been concealed until this writing.

You're going to find a lot of information that we go over that are truths that you've never seen before in Scripture. Well, you might've read it, but you didn't really understand it. So, Revelation does not quote the Old Testament text, but 278 of its 404 verses refer or allude to the Old Testament prophetic truth.

The Old Testament describes Revelation in its totality. We're going to get into the Old Testament in a big way. Matthew 24.27 shows, reveals the majesty of the Lord God.

This is the all of that discourse. We're going to get into that in a big way too. The Old Testament contains over 300 prophecies about the future Messiah, a savior anointed by God to deliver his people from oppression.

The New Testament glorifies the fulfillment of those prophecies through the life, death and resurrection of Jesus Christ. Jesus himself revealed that he was promised Messiah. The woman said, I know that Messiah called Christ is coming.

When he comes, he will explain everything to us. Then Jesus declared, I, the one speaking to you, I am him. John 4.25-26. Further, the gospels show how Jesus fulfilled the messianic prophecies and ultimately delivered humanity from the oppression of death through the promise of eternal salvation.

Remember, everybody is promised eternal life. It's just a matter of where you go. So for God so loved the world that he gave his only begotten son, that whosoever believes in him shall not perish, but have eternal life.

John 3.16. This is how God loved us. We don't have unconditional love. He loved us by sending his son to the cross to give us the out.

It requires you to act. And if you don't act, it's not going to come to you by osmosis. Prophecies about the Messiah's birth.

The Old Testament described the awaited Messiah's birth in detail. Absolutely. Particularly, the prophets foretold that the Savior would be born of a woman and would defeat Satan to redeem humanity for Satan's deception of our first parents.

Genesis 3.15. And I will put an enemy between you and the woman and between your offspring and hers. He will crush your head and will strike his heel. We've gone over this.

Further, the Savior would come from the line of Abraham, Isaac, and Jacob in Genesis 12.3, Genesis 17.19, Numbers 24.17, and the tribe of Judah, the tribe of the kingship in Genesis 49.10, the Jewish line of kingship. Scripture also revealed that Messiah would be born in Bethlehem in Micah 5.2, to a virgin who would call him Emmanuel in Isaiah 7.14. The Messiah would be an heir to King David's throne and would reign for eternity in 2 Samuel 7, 12, and 13. Okay, if this is the case, David's throne did not exist at the time that Christ walked the earth, right? Right.

And David's throne doesn't exist today, so we cannot be in the tribulation because David's throne is not here. But you, Bethlehem, Ephorath, though you are small among the clans of Judah, out of you will come for me one who will be ruler over Israel, whose origins are from old, from ancient times, Micah 3.5.2. Therefore the Lord himself will give you a sign. The virgin will conceive and give birth to a son and will call him Emmanuel, Isaiah 7.14. Jesus' birth is fulfilled in prophecies.

Jesus and others redeemed the fall of Adam as prophesied because Jesus was born of a woman and destroyed the devil's work by defeating death through his glorious resurrection, 1 John 3.8. Jesus would also fulfill the prophecies about the Savior's lineage as he is a direct descendant of Abraham, Isaac, and Jacob, and the tribe from Judah, Matthew 1.1-16. That's the genealogy. The one who does what is sinful is of the devil because the devil has been sinning from the beginning. The reason the Son of God appeared was to destroy the devil's work.

Okay, another way of putting that, he of the world is sin, is evil, and he's been sinning from the beginning, which is the world. And the one who does that, which is basically taking hold of the world and living by the world, you're nothing more than the devil's work. Moreover, as predicted, Jesus was born to a virgin in the town of Bethlehem.

You get this in Luke. In addition, Jesus is an heir to King David's throne through Christ's earthly father, Joseph, Matthew 1.6-16. And as a king of kings, another descriptor of Christ, Jesus' reign will last forever in Luke 1.33. Also, Jesus indeed called Emmanuel. The name Emmanuel means God with us, and that is internalized now with the Holy Spirit, and perfectly describes Jesus' nature as God made flesh to dwell among us, which is in John chapter 1. Notably, Isaiah declared that the Messiah would be called by many names in addition to Emmanuel, such as Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace, King of King, Lord of Lords, blah, blah, blah.

All of those name conventions point to Christ. Do you know all of them? Isaiah, that comes from Isaiah 9.6. The Old Testament revealed the Messiah would spend time in Egypt during his youth and would then leave Egypt, Hosea 11.1. The prophecies also foretold of a messenger in the wilderness who prepared the way, the Messiah, so that the glory of God would be revealed. This is Isaiah 43 and 5. Okay, so it's prophesied because when King Herod was killing the firstborn males, Christ was sent to Egypt.

There's also a prophecy calling Christ out of Egypt to come back to Bethlehem. Christ's early life fulfills the prophecy about the Messiah's early life. As prophesied, Jesus spent his early years in Egypt to escape the massacre of the innocents perpetrated by King Herod, Matthew 2, 13 and 15.

Also, as predicted, once Herod died, Jesus and his family left Egypt and settled in Nazareth. So he was sent to Egypt, that prophecy was fulfilled. He lived there, that prophecy was fulfilled.

He was called out of Egypt, that prophecy was fulfilled. And he lived in Nazareth, that prophecy fulfilled. The foreshadowed messenger in the wilderness preparing the way for the Lord was John the Baptist.

Okay, I'm going to give you a point. We're not there yet in our Old Testament study, but I'm going to tell you that the Old Testament ended with John the Baptist, who prepared the Messiah's way by preaching a message of baptism and repentance of his sins, Matthew 3, 1-6. John the Baptist alluded to Jesus when he told his followers that he baptized with water, but they would be one who is more powerful who would get baptized with the Holy Spirit and fire, Matthew 3, 11.

Okay, this was this was a prophecy of the Holy Spirit. And when you are saved, you, without doing any action at all, receive the Holy Spirit immediately. John then baptized Jesus, and a voice from heaven revealed that Jesus was God's Son, Matthew 3, 13 and 17.

About his ministry, the Masonic prophecies told us that Galilee would be chosen among the nations to see a great light, a male child born to remove the darkness, Isaiah 9, 1-6. The Messiah was foretold to preach about the repentance, Isaiah 30, 15, and be a gentle Redeemer who would uphold justice and heal the broken, in Isaiah chapters 42 and 61. The Savior would also speak in parables that would fall on deaf ears, Psalm 78, 2 and 4, Isaiah 6, 9 and 10, and perform many miracles, Isaiah 35, 5 and 6. When the Olivet Discourse happened on the Mount, where he told his disciples about all of the things of the second coming of Christ, he never spoke to the public except by parables.

The prophecies further described the deliverer as a faithful priest who would do God's will, 1 Samuel 2, 35. A prophet selected from among the Israelites, Deuteronomy 18, 15, and a humble king who would ride atop a donkey toward the welcoming crowd, Zechariah 9 and 9. Despite this peaceful and healing description of the coming Messiah, the prophets also asserted that the Messiah would be rejected by his own people, Psalm 69, 8. That is the Israelites, but embraced by the Gentiles. That is the age of the church, Isaiah 11, 10.

Last prophecy warned that the rulers would plot to kill him in Psalms 31, 13, which is basically his own people. In fulfillment of the scriptures, Jesus ministered, began in Galilee. Another prophecy fulfilled.

Jesus was the great light that dispelled the darkness by preaching a life of repentance in Matthew. Moreover, Jesus spoke in parables that confounded many and performed numerous miracles. He did that because he didn't want them to know the truth.

He said, if you have ears to hear and eyes to see, then you'll know what I'm talking about. If you don't, then you won't, and you'll be blinded, and you're going to be in a delusional state. Jesus would fulfill the Masonic prophecies by serving as the faithful priest who would atone for the sins of others through his human death and divine resurrection, Hebrews 2, 17.

The Jewish prophet was also rejected by his own people, Matthew 13, 54 through 8. Matter of fact, guys, the church, the seven churches were prosecuted by the Jews. They didn't have corporate churches back then. Corporate churches didn't come into play until the third centuries, when the rulers of Rome basically made the state religion Christianity, for lack of a better word.

That's when corporate churches, when everything else was done by small groups in homes. So the seven churches that these letters go to are locations where church ministry is done in the local home. Okay, so for 300 years, that's how it was.

And the humble king who entered Jerusalem atop a donkey and was welcomed by cheering crowds, that's in Matthew 21. Furthermore, the prophecy that everyone could be co-heirs of God's kingdom is confirmed by the diversity of Jesus' followers. That's in John 12.

Last, the revelation that Jesus would be scorned to the point of death was realized when the rulers of Israel plotted to have him killed his own people. Scorned, we're going to get into. I'm trying to determine how I want to present that to you, because the word scorned and getting into the scripture of what they did to him, he was unrecognizable as a human being.

Trail. The prophets warned that someone who had broken bread with Messiah, this is in Psalms 41-9, would betray him for 30 pieces of silver and would later be used to buy a potter's fill, Zechariah 11, 12-13. Upon his betrayal, the Messiah's closest friend would flee from him, Psalms 31-11.

Jesus was betrayed in manner prophesized. Yes, he was. As predicted, Jesus was betrayed by the apostle Judas Iscariot for 30 pieces of silver, you can find this in Matthew.

That blood money was later used to buy a potter's fill in Matthew 27-30. They couldn't put it back in the coffers because it was blood money, but they could use it for expenses. So what they did is they took it and bought a potter's field that is prophesized for burial of people that had no kindred to bury them.

So they buried him in this field. This field still exists today, and it's called the blood field. Also, after Judas' betrayal, Jesus' other disciples deserted him and fled.

Yes, and he told them that they would. Prophecies about his death. Isaiah describes how the Messiah would remain silent in the face of false accusation and would be beaten.

Who in the world would stay quiet knowing that you're absolutely without fault and you know you're going to get the death penalty? You know, this is amazing what he did. And mocked and spat upon them. We get that in all of Isaiah.

The Savior would also be pierced for his transgressions so that they would, that by his wounds, would be healed. Isaiah 53.5, the prophet Daniel likewise revealed that the annoyed one will be put to death and will have nothing. Daniel 9.26. We're going to get into Daniel as part of this.

We're going to do a book review of Daniel between chapters 3 and chapters 4. King David further detailed the Messiah's death. The psalmist presaged that the Messiah's hands and feet would be pierced, which it was. Okay, but his bones would not be broken, they weren't.

The Savior would die among criminals, he did. And the people would cast lots for the clothing, they did. And onlookers would taunt the annoyed one by telling him to ask the Lord he spoke of as so often to rest in him, they did.

Anyone familiar with Jesus's passion knows that he fulfilled the prophecies of the Messiah's death down to the last agonizing detail. There were over 300 prophecies around the birth and death and resurrection and ascension. All of them were fulfilled just like they were prophesied in the Old Testament.

That's the reason why, if you don't know the Old Testament, you cannot know the New Testament. Further, the Savior's hands and feet were pierced by nails at his crucifixion, but his bones weren't broken. As foretold, two criminals were crucified beside him and Roman soldiers cast lots for his garments.

Last, the prediction of unyielding scorn came to pass when onlookers taunted the crucified Christ by saying that if he was the chosen one, he should save himself. Resurrected. As foretold, Jesus conquered death by gloriously rising from the dead.

This is in Matthew 28. Jesus then appeared to many of his disciples, also in Matthew 28, who later testified that the Messiah had risen, that his body was without decay, and he had ascended into heaven to set the right hand of God as prophesied. This is Acts 2 24.

Not only did he do that, but he brought up the saints. There were over 500 saints that walked the time when Jesus walked. There was also seen by the same number of people, okay, to witness.

Remember, two or more witness, it's basically fact, to witness the fact that basically Christ brought him up from hell, and they walked upon the earth prior to their ascension to heaven as well. Last, Jesus' death and resurrection fulfilled the scripture, and that he was ultimate sacrifice that delivered humanity from death by offering us the path to eternal life, 1 Corinthians 15 54. Now in 15 45, we learned that Adam was the first representation of God, and Jesus was the second representation.

So this ties back exactly to the host body system. So what does this mean? The Old Testament prophets went to great lengths to describe the Messiah's life, death, and victorious resurrection. Jesus of Nazareth fulfilled these prophecies in such acrid detail a millennium later that they can no doubt that he was the promised Messiah.

All right, that basically sets the stage for getting into this book. Revelation. Daniel 2 28 29.

But there is a God in heaven that revealeth secrets and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream and the visions of thy head upon thy bed are these. As for thee, O king, thy thoughts come into thy mind upon thy bed.

What should come to pass hereafter, and he that revealeth secrets maketh known to thee which shall come to pass. Okay, secrets. What Daniel was revealing was the secrets of the end times process through the dreams of king Nebuchadnezzar.

The Hebrew form of the name Nebuchadnezzar is Nebuchadrua, meaning Nebu deriving from a God's name, protects, and my eldest son means the eldest son. His father Nebuchadnezzar desired protection for his son from his own gods. Surely the Lord God will do nothing but he revealeth his secrets unto the servants of the prophets.

Amos 3 7. Prophet. Amos revealing to us that the Lord God would do nothing but reveal to us his secrets, which he does in Revelation. This means that the Lord God only provides truth, that his teaching in Scripture is to provide us with what is to come.

Think about that a moment. What was the purpose of the prophets? What was the purpose of the apostles? Were they not for the same purpose except only at different time periods, one before and one after Christ, all having the same message and same purpose, truth of what is to come. Romans 16, Paul in Romans 16 25.

Now to him that is a power to to establish you according to my gospel and the preaching of Jesus Christ according to the revelation of the mystery, which was kept secret since the world began. This mystery of the church was kept secret until Christ came. Paul was speaking to Rome about the revelation of Christ and about the mystery of life, which was kept secret since the beginning.

But what we have learned, the mystery of life is found in Isaiah 29. Woe unto them that seeketh deep to hide their counsel from the Lord and their works are in the dark. And they say, who seeth us and who knoweth us? Surely your turning of things upside down shall be esteemed as the potter's play.

For shall the work say of him that made it, he made me not, or shall the thing frame say of him that framed it? He had no understanding. We have talked about this. This is the secret, one of the mysteries of life pertaining to the Gentile church.

For I neither received it of man, neither was I taught it, but the revelation of Jesus Christ. This is Paul talking to Galatians. Paul addressed the fact that the mystery of life cannot be taught by man, the world, or anything else, but only by the revelation of Christ.

This goes back to turning that DNA strand upright in Christ to reveal himself to you. If you've not done that, you're not going to get the revealing. This is to provide us focus that the world is darkness, and the light can only come through the light which Christ gives us, gives us, gives us, gives us.

When we are reconciled, reconciled, reconciled, back to the Lord God. This is the reason in 1 John 2 15 Christ tells us to love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.

This is not an unconditional love state. You're to hate this. Ephesians 3 3. How that by revelation he made known unto me the mystery, as I wrote before in a few words.

Paul is writing to the Ephesians. Church of Ephesus, this is our first church, that only the Lord God had known him to the mysteries of life. Peter was given the keys of kingdom of heaven, earth, and Paul was given the kingdoms of the kingdom of God, heaven.

Peter was directed downward while Paul was directed upward, the energy sources of our DNA and our life. Now let's get into it. The home given.

We've read the scripture. Let's read the information. Revelation, apocalypse, or the unveiling is mentioned 18 times in the New Testament.

His servants are dolius, or yielded bond slaves. You get the scriptures here. To him given.

This is not a sealed book. The word show is to be understood in contrast to Daniel and other. This is not a dream, but real and tangible.

John saw it. The word shortly means taxia, or rapidly in execution. This is where we get the English term tachymeter.

What I began, I will also end. This is Christ talking. The word signified means rendered into signs or codes.

This is symbolic of reality. No prophecy is of private interpretation. The word angel is translated angelus, meaning a messenger.

Who bore witness is translated 90 times in John's writing. He is bearing witness to what he saw. Christ speaks in parables to the Gentile world so that they will not come to the knowledge of his mystery about the church.

Divine truth is withheld from the world wise, making revelation look like a bunch of chaos. Yes, it is. You've got to have a relationship with Christ to do that.

Now let's look at the word of Jesus. This is self-existent or eternal Jehovah. So in this scripture, J 2424, which is the Gentiles definition of this, we're seeing that basically God has given this to Jesus Christ.

Jesus is the eternal Jehovah, the self-existing one. When the Lord God told John was the revelation was being given was the revelation of the Lord God himself and no other. Therefore, when we think that revelation comes from something other than the Lord God, we're being misled.

Think about that. Apply that. Christ.

Okay. Christ, the term Christ was only given to Yeshua after his anointment. So he was Yeshua until he went to John the Baptist.

When he left the water of John the Baptist, he was anointed and he came out as the Messiah Christ. This should now be evident that Jesus Yeshua was the son of Lord God. The second Adam is a representative of God himself.

And through the anointing of Yeshua by the father, he assumes his mission as of the Christology of the son of God. The word epitaph is significant here. Epitaph is a primary route to address by an additional name, hence to eulogize, give flattering title surnames himself.

So what the Lord God was stating was that Yeshua was born the second Adam, but Adam became the Christ once the anointing of Yeshua, the second Adam, had taken place to allow the Christ to fulfill the law and makes revelation to John. Scripture revelation from God, 2 Timothy 2.16. The book is not only from him, but about him, Revelation 22.16. The New Testament scripture suggests that John's statement in Revelation 22.26 is best understood in the sense of revelation about Jesus first, then Christ second. And these are the reference scriptures that give you that determination.

The gospels are about Jesus, Yeshua, Christ in his first coming in humiliation. When he comes again, he's coming in anger. He's coming with fire.

He's coming with retribution. Revelation presents Jesus, Yeshua Christ in his final coming in exaltation. Every one of John's visions and descriptions of him in Revelation is one of majesty, power, and glory.

He's in charge. Christ unveiling begins in Revelation chapter 1, verses 5 to 20. Chapters 2 and 3 provides a preview of his final coming as the exalted Lord of the church.

His body is bright. Remember what he says. Okay, we're not there yet, but what he says is, repent, repent, repent, repent.

We got that last week. If you don't repent, I'm going to take your candlesticks out. I'm taking your light away.

So we have one chance at this. Chapters 4 through 22 provide a detailed look of his final coming, his millennial king ushering in the external internal state. The main theme is in Revelation 1 and 5. We find that the faithful witness is in 1 and 5. The firstborn of the dead is in 1 and 5. The ruler of the kings of earth is in 1 and 5. The Alpha and Omega is 1 and 8 and 21 and 16.

The one who is and who was and who is to come in Revelation 1 and 8. The Almighty in 1 and 8. The first and the last, 1 and 17. The living one, 1 and 18. The one who holds the seven stars, the ministers of the church.

He's right here. The one who walks among the seven golden candles of the churches in 2 and 1. The one who has the sharp two-edged sword, 2 and 12. The son of God, 2 and 18.

The one who has eyes like flame of fire and feel like burnished bronze, 2 and 18. The one who has the seven spirits of God and the seven stars, Revelation 3 and 1. The one who is holy, who is true, Revelation 3 and 7. The holder of the key of David who opens and no one shall shut and who shuts and no one shall open, Revelation 3 and 7. The faithful and true witness in Earth 3 and 14. The beginning of the creation in 3 and 14.

The lion that is from the tribe of Judah, Revelation 5 and 5. The Lamb of God in multiple areas. The Lord holy and true, Revelation 6 and 10. The one who is called faithful and true, Revelation 19 and 11.

The word of God, Revelation 19 and 13. The king of kings and lord of lords, Revelation 19 and 16. Christ, the messiah ruler of Earth and his glorified saints, Revelation 19 and 16.

Correct. And Christ Jesus, the root of the sin of the dead and the bride of morning star. This is just a handful of descriptors of Christ.

A handful. This is just in Revelation. When we get into the Old Testament, you're going to see a whole lot more.

So do you actually know Christ? Let's get into the words, some other words here. Which God? Okay. Which is basically some, that, what, which.

It's like who, what, when, that, when, when, who, what, when, where and how. God. The deity, especially masculine form, feminine in the second, neutered in the third.

And all their infections, the definite article, the supreme deep divinity, figuratively a magistrate by abrasion. Okay. So in other words, God is the one true, is a masculine system of the supreme divinity and is everywhere.

John 3, 32. And what he has seen and heard that he testified, no man received his testimony. John 8, 26.

I have many things to say and to judge you, but ye that sent me is true, God. And I speak to the world, those things which I have heard of him, heard of him, his God. John 12, 49.

For I have not spoken of myself, but the Father which sent me, he gave me a commandment, what I should say and what I should speak. Everything Christ did came from the Father. Revelations 1 and 3. This is a unique promise.

This is, remember, this is the one that is our beatitude about, that being blessed by radiance and hearing of these words and keep those things which are written. That is the long pull in the tent. You can hear these, you can read it and you can say, okay, now bless me.

Are you keeping this? If you're not, there's no blessing. We're instructed to read, hear, and keep. This is the only book with a special promise.

If you do these three things, time is at hand, is imminent. There is a doctrine of imminency you're going to learn, which is exactly what is presented throughout the New Testament scripture by the apostles thinking that Christ was coming the second time in their lifetime. The word time does not translate to chronos, which refers to a time on a clock or a calendar, but karyos, which refers to season, epics, or errors.

The next great era of God's redemptive history is near, that the return of Christ is imminent. Paul wrote to the Romans, the night is almost gone and the day is near. I'm sorry about that.

Romans 13, 12. Paul even thought he would be alive when Christ came to the second time as he used in the plural form of we. Everybody thought that they were going to see Christ before they died, but we're 2,000 years later and he's still not come.

We find from Hosea 6-2 that we have a two-day window and that window is based upon your hermeneutics of your interpretation is either now or shortly here to come. We are at the end day. Greetings to the seven churches.

I'm not going to read this. We've read it before, but as you can see, I've given you all of the scripture references that you need to do a detailed study about this letter to the seven churches. John is referred to with no additional title, so it seems he was well known to these churches.

John is well known to the Asian minor churches because he ministered to them. The word grace or charis is a common Greek greeting here containing a deep theological term. The word peace or shalom is referring to the peace of God, profound problem resolved with that.

So some view the seven spirits as referring to the angels as the seven spiritual ones. The term angels appears 74 times, 104 in the New Testament, and nine times as the seven special ones. However, in Isaiah, we're given the seven spirits.

What does Isaiah say? Isaiah 12, 11-2, and the spirit of the Lord shall rest upon him and the spirit of wisdom, spirit of the Lord, which is rest, the spirit of wisdom, understanding, counsel, might, knowledge, and fear are the seven spirits. More of the information about greetings to the church for your thing. In Israel, kings were from the tribe of Judah and priests were a tribe of Levi.

They were mandated to stay separate. The phrase, and hath made us kings and priests, we're going to get into that when we get into chapters four and five, is because there are only three places in Scripture that detail being king and priest at the same time, 1 Peter 2 and 9-10. There's one, Genesis 14, Melchizedek, Psalms and Hebrews, Jesus Christ, and Revelation, you and I as believers are stated as kings and priests.

That's the only time that is given. The work of Christ on behalf of the believers called John to burst, a form in an inspired doxology of praise to him in the present, Christ loves believers that are unbreakable love, Romans 8. Christ's love also caused him to make us to be a kingdom, not the millennium kingdom, but the sphere of God's rule which believers enter into salvation, Colossians 1-13. Still in the greetings of the church.

I'm not going to read that. We've read it before. We've given, read that before, and we've read that before, but as you can see, I've given you all the Scripture references that you can go do a deep dive study here.

Now, the phase, every eye shall see him, is a physical and personal observation. You get this in Daniel 7-13, Matthew 24-30, and 26-62. Seeing with their own eyes which pierces him is also mentioned in Zechariah 12-10.

Now, let's think about it. On a world stage, everybody's going to see him when he comes the second time. Nobody is going to see him when he comes for the rapture of the church.

He says, I am Alpha and Omega, the first and the last. The Lord refers to himself as the first of the last seven times. Remember the condition of sevens.

You're going to get that a lot next week, the condition of sevens. So basically, this is the seven Scriptures that talk about him as Alpha and Omega. I John is specifically referenced five times.

We get that in several chapters of Revelation. Why Christ must return. People deny his second coming, 2 Peter 3, 3 and 4. The truth of his second coming appears in more than 500 verses throughout the Bible.

One out of every 25 verses in the New Testament refers to a second coming. Christ's report repeatedly spoke of his return in various Scriptures. The promises of God require Christ's return.

Messiah earthly reign is in all those Scripture, meaning he's got to come back and reign on earth. The promise from Jesus requires his return. Yes, because he says, I'm going to come gather you up.

I'm going to hold those accountable. I am going to, I am going to put judgment on them, and I'm going to reign on this earth for a thousand years. And then I'm going to take you to eternity.

Guaranteed by the Holy Spirit of his return. Yes, in all of these Scriptures. God's program for the church.

This was in Revelation 3, 10, following the rapture, we get all of these Scriptures you can be baptized in. The end of tribulation. Any tribulation is the second coming of Christ.

Christ's program for unbelievers. Oh, that's interesting. Okay.

The covenant with Israel. Basically, it says, I have closed you down until I deal with the Gentile church, and then I will come back to you, and we're going to start all over again in the seven-year period of Daniel. Okay.

We've read those. The Lord's Day. Many think this is Sunday.

The Sabbath day was ordained in Eden in Genesis 2 before Moses and the Ten Commandments. So the Sabbath day was observed before the law given. Okay.

Think about that. Christ didn't give Moses the law to create a Sabbath day. Christ said, observe the Sabbath day.

The Sabbath day was already given in Genesis 2. Daniel 7, 25 speaks about the Antichrist will seek to change the times and the laws. So when is the Lord's Day? In Ezekiel 46, 1, it describes the millennial temple will only be open on Shabbat and the new moon. That's the Lord's Day.

Think about that. We in the world of the millennium, the thousand-year reign, will worship Christ in the temple. Not in your church, not in your beliefs, in the temple under a Jewish belief system.

The Sabbath, the Shabbat, and the new moon. So why aren't we doing that on Saturday? We might fix that for our stuff. Galatians 2, 16 and 17, let no man therefore judge you in meat or in drink or in respect of the holy day or of the new moon or the Sabbath days, which are a shadow of things to come, but the body is of Christ.

Just telling you guys, when the millennial gets here, you're going to worship my schedule. I was in the Spirit, John says four times. On the day of the Lord at Patmos, Revelations 1.10. To the throne in heaven, Revelation 4.2. Carried away in the wilderness, Revelation 17.3. Carried to the mountain, Revelation 21.10. John was in the Spirit, but the key phrase here is on the day of the Lord, Revelation 1.10. John, through the Spirit, was brought forward through time and was given the ability to see what was going to happen.

He was able to see the day of the Lord. And even though he was on the island of Patmos in chapter four, he is in the Spirit and at the throne room in heaven. Oh, by the way, in chapter four, the candlesticks that are held are seen in chapters one, two, and three are there in heaven.

So the church is already there. That's us. There is another phrase to pay attention to.

Thunders, voices, lightnings, and an earthquake. The first time we see this phrase is in regards to the throne in Revelation 4.5. And another referring to the opening of the seven seals, Revelation 8.5. Trumpets in Revelation 11.9. And bowls in Revelation 16.8. Seven churches, the things that are. Why are there seven churches? Why not Jerusalem, Antioch, Rome, Wisteria, Iconium, and hundreds of more? Why these seven churches? There is a divine outlook in the book of Revelation.

The entire book is like a cover letter that is written, sent to the seven churches. Each letter to the seven churches contains the same closing phrase. He that hath an ear, let him hear what the Spirit says to the churches.

Who are the churches? Us. There are four levels of interpretation or application of these seven letters. You're going to get these in detail because you're going to begin to outline these.

There's a local view. These were actual churches. There were research extensively by a gentleman by Sir William Ramsey and found these churches existed, and they had problems that the letters were relevant to.

They're admonitory. It says churches, meaning all of them in a group. Each message applies to each to some extent.

What did I say? Everything in every one of those letters you can apply to not only your life, but to a church. Homiletic. It says that he that hath an ear is a personal letter that applies to us.

Every one of those letters apply to us. We are the church. We're told we are the church.

And prophetic. In their particular order, they profile and lay out the history of the church. We're going to see that.

As we go through these churches, I'm going to give you a detailed review of history, and you're going to see from the time of Acts 2.38 to today, the church age history, and every one of those churches in order lay out that history. This is the only time that exists. If any one of those churches were out of order, we couldn't do that.

But every church in the order of selection that Christ did lays out the entire history of the church. And we're going to show you that timeline. Remember this? Three and a half years of ministry.

Church age. Ephesus. Smyrna.

Pergamos. Tartar. Sardis.

Philadelphia. Laodicea. Tribulation.

This is the church age. Right here is where we're at. We are right here.

This three and a half years, 1260 days, 42 months, is exactly Daniel 9. And Daniel 9 applies right here. If the church was not started until Pentecost, then the day of Pentecost would be one day of the 2,000 year church history. Pentecost was started on May the 22nd, 33 AD.

2,000 years from that date is May 22nd, 2033. However, we know not the exact date, Matthew 24-36, but we do know we do have the begin date, which is Hosea 6-2, depending upon how you interpret that. Seven design elements of each of the letters.

The name of the church. The name of the church, not Ephesus, but the name definition of the church has meaning to the letters, has meaning to you. The title of Christ chosen has meaning to you.

The accommodations, those which they did are doing good, has meaning to you. The concerns has meaning to you. The exhortation, what they have to do to get back in the graces of God, has meaning to you.

The promise to the overcomer, this is going to be unique, because we're going to see something within the seven churches that makes this very uniquely identifiable as to the relationship to the tribulation. He that hath an ear, what the Spirit says to the churches is you. Revelation 1, 12-18, we've read this, and I turn to see, this is where he talks about the candlesticks and Christ walking in those candlesticks, and this tells us about his garment.

I'm not going to reread these. The Son of Man is referring to Jesus Christ, and he is referring to the like, this again and again and again in Scripture. The passage is a description of the risen Christ.

His head and his hairs were white, like wool, is a description of his purity, and wool is napping. Okay, we have already determined that the Hebrew race was a black race. Word brass is interesting when you study how it is used in Scripture.

It is symbol of the cross, as well as a black skin race. Christ was the first Hebrew. The story in Numbers 21 is hard to understand until you read the New Testament, where it is explained.

This is just an example of the design element of the Bible. Vision in chapter one, seven features. Hair of head, Daniel 7, 9. Eyes, Hebrew, time of fire, 1 Corinthians, Malachi.

Fate, symbol of judgment, raisin, Numbers 21. Voice, waters, Ezekiel, Daniel. His right hand contained seven stars, yet he is in the midst of them.

His mouth is a two-edged sword, Hebrews, Ephesians, Isaiah. Judges, unbelievers, John. Earth smitten by his word, Isaiah.

Antichrist consumed by the words of his mouth, 2 Thessalonians. Countenance is his son, Matthew 17. These descriptors will be used as identifiers throughout the rest of the book of Revelation, as well as others.

The divine outline. The entire book of Revelation is a cover letter that is sent to the seven churches. It says, things which thou hast seen refers to the vision of Christ in chapter one.

Things which are refers to the letters of the seven churches in chapters two and three. Things which shall be afterwards refers to chapters four to 22. Interesting that we find the lampstands in chapter one are on earth, but then find the lampstands in heaven in chapter four.

The lampstands represents the light bearers, not the source of light, and the church's mission is to bear light. Israel is supposed to bear the light, and the seven menorah is the symbol of Israel. Each letter of the seven churches contains the same closing phrase.

He said, at the ear what the spirit says to the churches. This is speaking to each of us. We're going to take these letters and apply them to our individual lives.

All right. How do we study for next time? We're going to see a film next time. We're going to see a video next time, because I don't think I'm going to prepare that.

I think I'll let Meisler do that, but you need to study between now and two weeks from now. You need to always pray before you, before asking to open your minds to God revealed for you. Have a relationship with the author of everything, which is Jesus Christ.

Set aside your personal presuppositions. In other words, enter your cup. Take good notes.

You should have a journal by now. Take good notes. Start and continue to update your personal private journal.

Read the book of Revelation each week. Read chapters two and three. There's a download Word document handout outline of the churches that is on the site, and from that handout outline the church of Ephesus.

So that is for next time. Any questions, guys? Is the whole presentation on the website right now, Joe? Yes. I'm fixing to upload it now.

Okay. Thank you. I have to see a few more corrections that I didn't get night.

I had some parentheses and some misspelled words. I'm going to go through this, and then I'll put it up before I go to bed. Okay, so much tonight.

Just awesome. Three things. Very significant.

When you said that the Old Testament ended with John the Baptist, and that was a light bulb moment for me because his beheading is very symbolic. Right. That makes his beheading not something, okay, Herod wanted to get rid of him, so he beheaded him.

It's also symbolic that he wasn't killed. He was beheaded, and you can't get more of a clear division between the Old and New Testament there. So that was a light bulb moment for me.

Very, very significant. Another thing about baptism, Jesus could not begin his ministry until he was baptized. He had to fulfill all things.

And when he was baptized, the Spirit came upon him, and that's when he received his mantle as Christ. So he began his messianic ministry at that time, and that's very significant, the baptism part. Another thing that you mentioned that's very significant to me, these are things that I'm oh my goodness, that's just awesome, is when Jesus died, he went to hell, got the keys, he stayed, he went to hell, got the keys, went to paradise, stayed there those three days, preached to those in paradise.

And something that you mentioned is when he came out of paradise, he led all of those people out who were in paradise. And you mentioned this scripture, Ephesians 4, 8, he led captivity captive. So when he came out, all of those people came out with him.

And as you said, they were seen of witnesses. When he ascended, they ascended. But what's significant is there is no more paradise.

To be absent from the body is to be present with the Lord. And you either go, the lost will go to the place of torment, and saved will be present with the Lord. Anyway, so all those were significant, and I would like for you to speak to that.

No, I mean, basically what you said is true. I mean, you know, he went to hell, he spent the three days in hell, and then he came up and got into his body and walked out of the tomb. And at the same time he was walking out of the tomb, the other people were walking on the earth.

And they spent time here to be seen for witnessing. And then when God went to heaven, he took them with him. And they've been there since, just like if we die in the saving grace of God, that's where we go.

So we're all going to the place called paradise. Yes, very, very, very significant. Well, I had considered when he told the thief on the cross, he will be in paradise with me today.

And the way I'm looking at it, he went into hell, into paradise. And when the all the people came out, then that basically paradise came out. That's the way I'm looking at it.

And then a lost person dies, they go to the place of torment. And the sage go up. I mean, anyway, I'm sorry, I'm talking.

Go ahead. I'm trying to. So I'm thinking that's where the Catholic put in their doctrine or got the component of their doctrine of purgatory, the holding over place.

But there is no holding over place for us when we die. No, not a holy place. Purgatory or purgatory is, is, it's made, is, is, is basically another level of hell.

OK, but that that is former paradise then where they held it. But there is no longer paradise for those who die in Christ. We go up, we go up to a place called paradise, just like this, like Christ said to the person on the cross today will be with me in paradise.

So we go, we go to a place called paradise in heaven. OK, now where if you got if you want to think about the holding place in hell as paradise, that's fine. It's a it's a holding place.

OK, it's sure in the in the Hebrew term and Hades in the Greek term. So whatever you want, whatever you want to relate to, that's what's that's what happens. OK, OK, well, I was thinking that.

Those before the cross went to paradise, Christ died, went to hell, got the keys, went to paradise, preached to those who died in God before him. And so all of those out of paradise came out. So is what you're saying then that paradise was paradise itself was taking out and it's a part of heaven now? Is that what you're saying? No, no, no.

Paradise was done when Jesus was on the cross. That is a location in heaven that was created to receive. People who have died that are saved by Christ, so that day on the cross before he went to hell, he told the gentleman on the cross to ask him to save him.

Today, you will be with me in paradise. That was before he went to hell. So yes.

So paradise is an area in heaven that was created to receive us, us individuals who have died to go to heaven. Now, whatever term you want to, you know, whatever term you guys want to think about as to identifying what that space was prior to Christ going down to hell to teach and to retrieve his people. If you want to call that paradise, there's nothing that I can defute it other than to tell you that the term is Shul and Hades.

Those are the terms that basically are in the Bible describing the place of refuge for dead people. Okay. But at the same time, the rich man could see Lazarus in paradise.

Sure. But the people who die and go to torment now, Hades hell, they can't see the ones who die in Christ. I guess that's what I'm getting at.

Who says they can't? Well, because they ascended with Christ. Okay. And when we die to be absent from the body is to be present with the Lord.

But that doesn't say that we can't see hell. Is there anywhere in scripture that says we can't see hell when we're in heaven? No. Okay.

So I think, I think as part of this process, hell can see us and we can see them in heaven because it's more torment for them. Okay. I think because there's nothing nowhere in scripture that says we can't.

So I'm not trying to say we can or can't. I'm just saying there's nothing definitive in scripture that says that once we get to heaven, we can't see hell because hell is not going to change. It didn't say I'm creating a new heaven, a new earth and a new hell.

And if the rich man can see Abraham and oh, by the way, think about that. Why was Abraham in heaven and not positioned in the holding cell in hell? Think about that. I assumed he was in.

No, he wasn't because the Lazarus thing was before he was the Lazarus parable was done prior to Christ's death. Right. So he said that they could see Abraham.

He asked Abraham to allow Lazarus to come. Think about what, think about that. Okay.

Abraham was in heaven and Lazarus was in heaven and the rich man was in hell. What made those two able to go to heaven when the rest of everybody, and I'm just giving you something to think about again, why were everybody else in hell that Christ had to go get? I associated Abraham's bosom with paradise as the holding over place. Well, but, oh, you're talking about in hell.

Yes. I'm associating Abraham's bosom with paradise, the holding of a place where a person died before Christ's death, burial and resurrection, because now we go to. Okay.

So let's just think through that a moment. Okay. If you take to that position, then why would Christ have to go to hell to get them? Because they were held captive.

All he had to do was go get the keys. He didn't have, it said that he preached to the people there. Okay.

So why would he have to preach? All he had to do is go get the keys if that was the case. Well, I liken preach as to here's the one that you believed in all those years. Here I am.

I'm the Messiah. That's what I think preach is when he preached to them. Okay.

He showed himself to them saying, I'm the one that you were waiting for. Okay. But he spent three days there.

Why for that a period of time? Well, it was prophesied. And it was prophesied because he had to teach them. Yes.

Okay. And let me ask this question. Even if all of the Israelites were there, because none of all the Gentiles, a guy doing that time, he didn't want to deal with.

Okay. They were down there. They're down, done.

Okay. So he's only talking about the Israelites. Yes.

So if the Israelites were there and they were in a holding cell, did all of them get out? Well, he led captivity. They were held captive. He led captivity captive.

They came out with him, not only the ones who died, believing in his coming in God's word. I could. Okay.

I love this. I love this. I love this.

Okay. So let's break that down. They only had to do the sacrifices to go to be able to go to heaven.

That was it. That was their redemption process. They didn't need to believe in Christ.

Right. So what happened was is because they didn't believe in Christ, they went to a holding cell. And when he went down to preach, they could either believe or not believe.

What? Think about it. If he preaches to them, the Israelites that didn't follow the sacrificial process, why would they go to heaven? Okay. All right.

So I'm just trying to logically walk through the process. If he gave gateway to everybody, why did he put the sacrifices in place in the first place? Okay. Yes.

No, I understand where you're coming from. I guess when I say they believed in his coming, they believed in Christ. They didn't know.

They just stayed under the covering of the atoning blood and stayed under the covering of the God of Israel. And the only way that they could do that is do the sacrificial lamb process. Yes, that's it.

They stayed under the covering. But those that didn't do that, that died, what happened to them? They went to the other part of Israel. They went to Hades.

Okay. So what you're saying is that the Israelites that stayed within the covenant went to this holding area, and the Israelites that didn't stay within the covenant went to the pit. And when Christ went to hell to get the keys, he ministered to those that were under the covenant, the covenant sacrifice.

He ministered to them and took them up and left everybody else there. That's what you're saying? Yeah. What I'm saying is the ones who died under the covenant, under the atoning blood, they followed the sacrifices.

They followed the God of Israel. When they died, they went to what I would call paradise. They went to Abraham's bosom.

And that's who, when Christ went there after he died, and I like and preach and do not like how you preach, get saved, here I am. He spoke to them and said, basically, I'm the one. I'm the one that was to come.

And so that's what I like and preach to. And as we were talking over the weekend, when a person, and all through the Old Testament, if they did something wrong and you know, not any particulars here, they were cut off from their people. Well, they lost their chance.

Or if they did something and they were slain because that was their punishment. No, they did not go to the holding area where when Christ went down would have led them out. So not all Hebrews went to the good holding area, paradise.

So yeah, some of them. It's not quite the way we hear it. Otherwise, I don't know.

Okay, so there's things that you have to reconcile. I'm not going to try to change your mind, okay? Because you have to believe what you believe, okay? I'm not going to try to change your mind, but there's things you've got to reconcile with. Okay.

Yeah, that reconciliation is how do you get by them going to hell when Enoch and Elijah went directly to heaven? Okay, yeah. Enoch and Elijah, I don't know. There was a heaven then that they could go to.

Yes. And remember, Abraham was saved. If you read scripture, he was saved.

Why would he go to hell then? Well. Okay, so there's a lot of stuff you have to reconcile to come to that type of conclusion to do that, all right? And if you go the literally understanding what the Bible says, Abraham was saved. It tells you in scripture he was saved, all right? Which means that he had the same ability to go to heaven when he died as Paul does in the New Testament.

Okay. Because Elijah and Enoch went to heaven. They didn't go to hell.

Right. They were the only two humans who did. So, how do you reconcile that type of process knowing that you have people that died that went to heaven and you have Abraham that was saved that you're didn't go to heaven.

He went to hell. I mean, there's a lot to reconcile in that. I'm not going to try to sway your opinion.

I'm just going to give you the other side of the facts that you can consider whether or not you want to re-examine or whatever you want to do. Right. No, that's what I wanted was your input, your explanation, because that was the way that I, I guess, interpreted is that because of the rich man and Lazarus and the rich man could see Lazarus in Abraham's bosom.

And so, that was the holding area for the people who died under the old covenant. Okay. So, let's just say this.

Okay. So, let me, let's just say this. There were people that died prior to Abraham.

Yes. Okay. Yes.

Yes. All right. Now, you've got to reconcile all of that process with Abraham.

Okay. And you've got to reconcile the Enoch and Elijah as well. And then you've got to reconcile the fact that Abraham was saved and why did he have this, you know, requirement to go to hell when nobody else did because God says I'm consistent.

Okay. So, there's a lot of things you have to reconcile in your thought process to come to that type of conclusion. Yes.

You follow what I'm saying? Yes, I do. I'm not going to take up any more time. I guess the scripture that I was bearing down on was that he led captivity captive.

He brought those people out. He did because there were people with him. That's right.

Now, who were the captive? That's the question. The ones who died under the covering of the old covenant. Okay.

So, does that mean that Abraham was there and Enoch and Elijah and Adam because he also told Adam that, you know, you're going to be with me. He didn't say that you're going to follow that same process. Remember, he's the... Okay.

So, how do you reconcile all of that to get to that one conclusion? That's all I'm trying to say. Okay. Okay.

Yeah. The thought process for sure. But anyway, thank you.

I'm sorry. I took up so much time. No, no, no, no.

That's great. Great conversation. Great conversation, guys.

I mean, literally. Okay. But lots of so many things that jumped out at me that were just so great tonight.

Thank you. Oh, you're welcome. Anything else, guys? I got one, Jim.

Sure, Sam. So, as we go through and read this continuously, verse 1-7 in Revelations, he's coming with clouds. So, it kind of refers back to Matthew, was it 2430 or the four winds? If you're coming with clouds, is he bringing an army for celebration or war? Oh, he's coming back in war.

Okay. When he comes in the clouds, all of the saints come with him. He's coming down.

We don't fight. This is kind of weird, because the scripture is not clear on what our position is in that. All it says is, we come with him to the earth.

And we're riding horses. Think about that. We're riding whatever it is, the frigging flying horse that's in, you know, whatever it is.

Yeah, Pegasus. We're riding Pegasus. Okay.

So, what are we supposed to do? We're just hanging. I guess we're just hanging around up there, waiting for him to say, okay, it's over with. We now can land on earth.

I don't know. But that is what we come down through the clouds with him. And he takes out the entire Armageddon by a word.

Okay. All he does is speak a word and it's done. They're dropping dead.

It's over with. And oh, by the way, the gruesome and piles and all this other stuff. And then he comes at that same time and sets his reign up in Jerusalem.

Now, who cleans all that mess up? Okay. That's, I mean, what we have is an earth that has not been changed. It's got a battle in a valley.

It's got blood that is three feet high, three furlongs. Okay. You got, I mean, you got a, you got a place that looks like, I don't know.

I don't know what you would call it. Dresden in World War II, maybe. I don't know.

But you got all these bodies. You got all this blood. You got all, and we're coming to, coming down here.

And then you got all the people that are still here that live through the tribulation that comes into the millennium who are walking around on this earth, you know, during that time. So it's, it's, it's a process that is not described by the Bible as to how that gets fixed. But it does say that his second coming is, the Israelites have to call him.

He doesn't come. He waits until they exalt his name and ask him to come. That's by scripture.

So he said it when the, when the, when the, the, the seven years of Daniel start, somewhere in that last half of the three years, the scripture says that Israel's back is going to be such that they have to call out to Christ. And when they call out to Christ, that's when he's going to come. But he's not going to come until they call him out.

So they're here, they're battling, you know, they're all this other stuff, and it's all this mess is going on. And then all of a sudden they say, okay, enough's enough. Hey, Christ, now's the time.

Come, come, come, come. And so he comes down in the clouds. We come with him.

And, you know, that's the battle of Armageddon. That's, now there's other battles that's got to take place in this. Okay.

And we're going to, we're going to walk through those because I'm not quite sure that you guys would understand that there's other battles that have to be placed. And remember Ezekiel has in verse 30, I think it's 38 to 60, or it might be 30 to 48. I get my chapters mixed up.

But in Ezekiel, it talks about the battle of Magog and Israel. And that's not taking place yet. And that, that's a big battle because there's a lot of people dead there too, because Christ comes down and kills all of Magog.

Okay. We got to get into all of that stuff. All right.

And we'll get there and we'll put them on the timeline and we'll show you all that. And so that you guys can grab your heads around it. But, but remember there's, there's not a, a, a focused timeline of events that were laid out to occur other than Daniel seven weeks, seven, seven, the 70th week.

Okay. Which is seven years. That's really the only timeline.

Okay. Now in that timeline, we got bowls, we got trumpets and, and I mean, yeah, we got to scrolls, trumpets, and bowls. That all happens after the abomination of desolation.

Okay. Which is basically the antichrist putting up his thing inside the temple. But that means the temple's got to get built.

Okay. So the temple's got to get built. That's got to be either before the seven years or during the first half of seven years.

Okay. That timeline is fuzzy. So, so what we have to do is begin to interpret scripture to build that timeline.

So the timeline I'm going that I'm going to review is a, is a, is a determined timeline for my study. Okay. I have to put that out because it's not, it's not from the scripture, but it is, I rationalized all of the elements by other scriptures and I can say, okay, this is this and this is this, and this is this, and oh, this is where this word is about where it goes.

Okay. So you can get an idea of all of that stuff. But it, Revelation is tricky in some ways, but you, but it's all, it's all laid out in the Old Testament.

But the Old Testament in some ways is not easy to interpret. Okay. And so some of this, I'm going to say, okay, this is what I believe.

All right. These are what other scholars believe. I'm going to tell you, give you all of it so that you can make your own mind up.

Okay. Because those areas like that, like the discussion with Billy Ruth, it's not in scripture. You have to make it up yourself.

Okay. You got to figure it out yourself from, and, you know, and I can say this, it really doesn't matter. What matters, what matters is, are you right with Christ? So you get into heaven and allow this to happen so you can just see it.

You know, that's really why we're spending so much on the front end, because that is what's important. Not, not this chapters 4 through 22, that's Star Wars. We're going to get into that and you're going to understand it, but we're in heaven watching it.

It's a movie to us. Okay. So, so some of this stuff is, is, is fuzzy, but we'll get, we'll get there.

So how does this relate with the instruments in the Old Testament compared to the New Testament for the vibration and that, the frequencies? It's all the same. It's all, I mean, basically when we started, we had the frequency and it's gone. Remember, you can't have the Old Testament.

Old Testament, two thirds of it is not, you can't go by it because it's all prophecies to the New Testament. Okay. So the Old Testament is the New Testament unrevealed, and the New Testament is the Old Testament revealed.

You have to put them together to understand the whole. I got to start mass believing. Yeah.

You can't just take one and saying, I'm going to, and that's the reason why the pulpits today are in such a mess because they teach New Covenant and all New Testament and they, they don't teach old because this is woven guys. This is woven. Okay.

Just like the scriptures I gave you when I've already posted the PowerPoint. I don't have it turned into a parallel form yet. I, I'll get to that maybe this weekend, but the PowerPoint's out there and putting the handout out there.

But the thing that's important is, is your relationship with Christ. That's the only thing that this whole thing's important. That's why I said, do you know Christ? How well do you know him? The more you know him, the closer you are to understanding that you're with him.

That's the key in this. Thank you. You're welcome.

Anything else guys? Did you like the kickoff? I mean, give me, give me feedback. Is this the details? Okay. Jim, I have that question I had from the beginning.

Can I ask that real quick? Sure. The biblical timeline for the nine years for the 2033, is that on our calendar or God's, the Jewish calendar? I gave you the date on the Jewish calendar that that date took place. And I gave you the corresponding 2000 year date as well.

So it happened on May 22nd, Jewish calendar, 1933, 33 AD. So add 2000 years to that on the Jewish calendar. I mean, because that was the only one that was available then, add 2000 years to that.

And that's where you get. Okay. So it is the Jewish.

Because that was the only calendar available at the time. Got it. Thanks.

Jim, I have a question. Sure. There's been discussion about, you know, prophecy about Christ coming down with a word, with just a word, he against the war.

Do we know have there's, has there been any, any discovery about the frequency of his voice or anything like that? Oh, you're not going to worry about his frequency. You're going to hear him like crazy. Yeah.

But I was just wondering if there's any, you know, we talk about all this quantum stuff and everybody seems to think they know everything. I was wondering if somebody had some, some discussion about that. I, I don't know what you're asking, but if you're at, you know, the handout is already out there too.

Okay. So the voice is not the voice you're going to hear. It's going to be a vibration.

And it's going to be like rushing water in a river. Okay. That's the description that we went over tonight.

Okay. His voice is going to be like a mighty Russian water. And I think that's, I, I want to say, think about Pentecost where the roar came in, brought the Holy Spirit into the upper room.

Okay. There are a couple of words in that instance and in the instant in revelations that are the same. Okay.

So I liken it to what happened at the upper room at Pentecost because it says that he came in as a rushing wind. Okay. So forth and so on.

So I liken it to that in revelation. It says it's like rushing water in, in the gospels in Acts, it was like rushing wind. So what, whatever, whatever it is, you're going to hear it.

You're not going to hear his rapture to the church though. Right. Okay.

That is not seen by everybody. It's only seen by those that are following him. And I'm based upon Gabriel's, I mean, Michael's Gabe, Michael's positioning that I think we're going to be called out individually.

You're going to be called. It says called to him. It's not going to, he didn't do a horn.

And if nobody else can, nobody else can hear him or seen the only way that we're going to know it is to be, is to get a call. And, and that's, that's how I think it's going to work. I'm sorry.

Is that by the name that he gives us? Yes. So it doesn't happen all at once necessarily. Oh, I'm quite sure that they have ways to do it all at once.

They got so much technology. I mean, there's nothing that, that tells me that Gabriel, that Michael just doesn't open his mouth and, you know, a billion names comes out at once. There's nothing that tells me that that can't happen.

Okay. But it does say it's, we're going to be called. Okay.

And it also says that nobody's going to see him except those that follow and nobody can hear him except those that he calls. So I have to think that the process is going to be Brian come, Sam come, you know, that type of thing. And, and so that's the way scripture reads.

Thank you. All right, guys, anything else? Jim, I'm sorry. I hogged your time tonight.

I love you. I love the conversation with you. And you brought that up tonight, but, but I totally understand, you know, it's just a, and you're right.

It doesn't matter, but it's just something I've just always been interested, you know, to, to kind of understand all that. No, I want to understand it too. I wish I could give you all the right answers, but I can't, but I can take you through the process and saying, okay, you're going to, if you, if you go with that argument, you got to worry about these other things.

Right. And if you don't worry about those other things, then your argument doesn't hold any water because all of this happened. So I'm not saying it's right, wrong, or indifferent, or I'm saying, I'm giving you the truth.

You need to study and figure out what, what works for you because the scripture doesn't tell us. All I can say is there's the process guys. Yes.

Figure it out. And your input was very productive. I want you to know that, you know, it was, it wasn't wasted.

I just, sorry, I took up so much of your time. Quit apologizing. You don't need to apologize.

I'm glad that somebody asked questions. So I thought it was good guys. I'm sort of like relieved.

The first thing is over with. It's like, it's been this long time coming and it's here and I'm ready. Let's go now.

Let's get, let's, let's get into this. Excellent, excellent study. So I thought it was excellent too, Jim.

Oh, thanks Jane. All right guys. I didn't realize that, I thought that Jesus was going to show himself at the rapture.

So you taught me something new today that really, you know, pinpointed when I'm going to see him. Yeah. Now if you're, if you have a relationship with him, you will be, I mean, and think about this, if just take you and Kevin, okay.

Let's say that you have the relationship with Christ and Kevin says, you know, I'm bugging out. You're going to see him. Kevin's not.

That's why it says, if you get two in the field, one's going to go and the other one's going to be left behind. You got two, two over here. One's going to go and the one that goes sees him.

I mean, think about that. The other one doesn't. So they're just there.

Yep. So yeah, that was definitely something that hit me hard with family members maybe. Yeah.

Okay. Thank you. Jeff, Tracy.

I hit the wrong button. Nevermind. Thank you.

And by the way, Ruth, that was good discussion and it made me think a lot about differently about it than what I had. So that was awesome. Awesome class.

Thank you. All right, guys. Listen, love you.

This was sort of intense and but I enjoyed it. Love you all guys. And I hope you guys get all this.

Just wait to Sunday numbers is going to be just like this. So we're hitting two at once and it's fun. All right, guys.

I hit on a swivel. Maria, what you got?