MIN'S INTERLINEAR TRANSLATION OF THE APOCALYPSE

from the Original Latin Vulgate of St. Jerome

WITH CONCISE COMMENTARY

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CHAPTER I

apocalypsis Iesu Christi quam dedit illi
the revelation of Jesus Christ, which is giving to him

Deus palam facere servis suis quae
Zeus plainly to make to the servants of his, what

oportet fieri cito et significavit
is opportune to occur in quickness and it he is signifying

mittens per angelum suum servo
by having sent off through the angel of him to the servant

suo Iohanni qui testimonium perhibuit verbo
of his to John, whose testimony is presented to the word

Dei et testimonium Iesu Christi quaecumque
of the Gods and the testimony of Jesus Christ, as many things

vidit beatus qui legit et qui
as he is seeing. beatific is him to be reading and him

audiunt verba prophetiae et servant
to be hearing the words of this prophecy and to be guarding

ea quae in ea scripta sunt tempus enim
those which in it are written, for to be the time indeed

prope est Iohannes septem ecclesiis quae sunt in Asia
near is. John to the seven ecclesiae which are in Asia.

gratia vobis et pax ab eo qui est et qui erat
gratitude to you and peace from he who is, and who was,

et qui venturus est et a septem spiritibus qui in
and who to come is, and from the seven spirits who in

conspectu throni eius sunt et ab Iesu Christo
sight of the throne of him to be, and from Jesus Christ,

qui est testis fidelis primogenitus mortuorum et
who is the witness faithful, firstborn of the dead and

princeps regum terrae qui dilexit nos et
prince of the kings of the earth, who is loving us and

lavit nos a peccatis nostris in sanguine suo et
washed us from the sins of ours in the blood of him, and

fecit nostrum regnum sacerdotes Deo et
is making ours a kingdom sacerdotal unto God and

Patri suo ipsi gloria et imperium
the Father of him, to him be the glory and chief command

in saecula saeculorum amen ecce venit cum
into the ages of the ages amen. behold. he is coming with

nubibus et videbit eum omnis oculus et qui eum
the clouds and will see him every eye, even he who him

pupugerunt et plangent se super eum omnes
is puncturing, and to strike themselves over him are all

tribus terrae etiam amen ego sum Alpha
the tribes of the earth. even so, amen. I am the Alpha

et Omega principium et finis dicit Dominus
and the Omega, the principal and the finish, is saying the Dominant one

Deus qui est et qui erat et qui venturus est Omnipotens
Zeus who is, and who was, and who to come is, Omnipotent.

ego Iohannes frater vester et particeps in
I John the brother of yours and participant in

tribulatione et regno et patientia in Iesu
the tribulation, and reign, and patience in Jesus,

fui in insula quae appellatur Patmos
I came to be in the isle whose appellation is Patmos

propter verbum Dei et testimonium Iesu
because of the word of the Gods and the testimony of Jesus.

fui in spiritu in dominica die et audivi
I came to be in the spirit in the dominant day, and I hear

post me vocem magnam tamquam tubae dicentis quod
behind me a voice great as of a trumpet saying What

vides scribe in libro et mitte septem ecclesiis
you see write in a book and send to the seven ecclesiae,

Ephesum et Zmyrnam et Pergamum et Thyatiram et Sardis
Ephesus and Smyrna and Pergamum and Thyatira and Sardis

et Philadelphiam et Laodiciam et conversus sum
and Philadelphia and Laodicea. and I turned around

ut viderem vocem quae loquebatur
in order to be looking at the voice which was speaking

mecum et conversus vidi septem candelabra
with me, and having turned I am seeing seven candelabra

aurea et in medio septem candelabrorum
of gold, and in the midst of the seven golden candelabra

similem Filio hominis vestitum podere
one similar to the Son of man, clothed down to the foot,

et praecinctum ad mamillas zonam auream
and girded about toward the breasts by a girdle golden,

caput autem eius et capilli erant candidi tamquam
the head but of him and the hairs to be white as of

lana alba tamquam nix et oculi eius velut flamma
wool, white like snow, and the eyes of him as if a flame

ignis et pedes eius similes orichalco
ignited. and the feet of him are similar to fine copper,

sicut in camino ardenti et vox
as it were in a smelting furnace ardent, and the voice

illius tamquam vox aquarum multarum et habebat
of him is like the voice of waters many, and is having

in dextera sua stellas septem et de ore
in the right hand of him stars seven, and from the mouth

eius gladius utraque parte acutus exiebat et
of him a sword two- mouthed sharp is going out, and

facies eius sicut sol lucet in virtute
the face of him is like the Sun shining in the strength

sua et cum vidissem eum cecidi ad pedes
of him. and when I am seeing him I fall toward the feet

eius tamquam mortuus et posuit dexteram
of him as if I were dead, and is putting the right hand

suam super me dicens noli timere ego sum primus
of his upon me saying Not be fearing, I am the first

et novissimus et vivus et fui mortuus
and the last, and the living, and I came to be dead,

et ecce sum vivens in saecula saeculorum et
and behold, I am living into the ages of the ages, and

habeo claves mortis et inferni scribe
I am having the keys of death and of the inferno. write

ergo quae vidisti et quae sunt et quae
therefore what you are seeing and what will be and what

oportet fieri post haec sacramentum septem
is opportune to occur after this sacrament. the seven

stellarum quas vidisti in dextera mea
stars which you are seeing in the right hand of me

et septem candelabra aurea septem stellae
and the seven candelabra of gold. the seven stars

angeli sunt septem ecclesiarum et candelabra
the angels are of the seven ecclesiae, and the candelabra

septem septem ecclesiae sunt
seven the seven ecclesiae are.

CHAPTER II

angelo Ephesi ecclesiae scribe haec
to the angel of the Ephesian ecclesia write This

dicit qui tenet septem stellas in
is saying he who is holding the seven stars in

dextera sua qui ambulat in medio
the right hand of him and who is ambulant in the midst of

septem candelabrorum aureorum scio
the seven candelabra of gold, I am sciential

opera tua et laborem et patientiam tuam
of the works yours, and the labor and patience of you,

et quia non potes sustinere malos et
and because not you are able to sustain bad men, and

temptasti eos qui se dicunt apostolos et
you are testing them who selves are calling apostles and

non sunt et invenisti eos mendaces et
not they are, and you are finding them mendacious, and

patientiam habes et sustinuisti
the patience you are having, and that you are sustaining

propter nomen meum et non defecisti
for the sake of the name of me, and not you are defecting.

sed habeo adversus te quod caritatem
but I am having adversity toward you, because the caritas

tuam primam reliquisti memor
of yours the first you are relinquishing. mindful

esto itaque unde excideris et
you shall be therefore from where you have fallen, and

age paenitentiam et prima opera fac sin autem
act in penitence and the first works do, but if not, then

venio tibi et movebo candelabrum
I am coming to you and I will move the candelabra

tuum de loco suo nisi paenitentiam
of yours away from the place of it, if not in penitence

egeris sed hoc habes
you are conducting yourself. but this you are having

quia odisti facta Nicolaitarum quae
because you are hating the deeds of the Nicolaitans, which

et ego odi qui habet aurem audiat
also I am hating. who is having an ear be you hearing

quid Spiritus dicat ecclesiis
what the Spirit is saying to the ecclesiae.

vincenti dabo ei edere de ligno
to the conquering I will give to him to eat of the tree

vitae quod est in paradiso Dei mei
of life, which is in the paridise of the Gods of me.

et angelo Zmyrnae ecclesiae scribe haec
and to the angel of the Smyrnan ecclesia write This

dicit primus et novissimus qui fuit mortuus
is saying the first and the last, who came to be dead

et vivit scio tribulationem tuam
and he is living, I am sciential of the tribulation yours

et paupertatem tuam sed dives es et
and the pauperism yours, but rich you are, and

blasphemaris ab his qui se dicunt Iudaeos
the blasphemy from these who selves are calling Judaists

esse et non sunt sed sunt synagoga Satanae
to be, and not they are, but are the synagogue of Satan.

nihil horum timeas quae passurus es
none of this be fearing what you are about to be suffering.

ecce missurus est diabolus ex vobis in
behold, is about to be throwing the devil out of you into

carcerem ut temptemini et
prison in order that you to be tested, and

habebitis tribulationem diebus decem
you will be having tribulation days ten.

esto fidelis usque ad mortem et
be you becoming faithful all the way until death, and

dabo tibi coronam vitae qui habet
I will be giving to you the crown of life. who is having

aurem audiat quid Spiritus dicat
an ear be you hearing what the Spirit is saying to

ecclesiis qui vicerit non laedetur
the ecclesiae. who is conquering not you will be subjected

a morte secunda
to the death the second.

et angelo Pergami ecclesiae scribe haec
and to the angel of the Pergamum ecclesia write This

dicit qui habet rompheam utraque parte
is saying he who is having the long spear two- mouthed

acutam scio ubi habitas ubi
sharp, I am sciential of where you are dwelling, where

sedes est Satanae et tenes nomen
the seat is of Satan, and you are tenacious of the name

meum et non negasti fidem meam et in
of me, and not you are negating the fidelity of me and in

diebus Antipas testis meus fidelis
the days of Antipas, the testifier of me, the faithful

qui occisus est apud vos ubi Satanas habitat
one who was killed beside you, where Satan is dwelling.

sed habeo adversus te pauca quia
but I am having adversity toward you in paucity, because

habes illic tenentes doctrinam Balaam
you are having illicit tenants of the doctrine of Balaam,

qui docebat Balac mittere scandalum coram
who indoctrinated Balak to throw scandal in sight of

filiis Israhel edere et fornicari ita
the sons of Israel, to eat and to fornicate with. thus

habes et tu tenentes doctrinam
you are having and you are tenacious of the doctrine of

Nicolaitarum similiter paenitentiam age si
the Nicolaitans similarly. in penitence be you acting, but

quo minus venio tibi cito
who to little to act, then I am coming to you in quickness

et pugnabo cum illis in gladio oris mei
and pugnacity with them in the sword of the mouth of me.

qui habet aurem audiat quid Spiritus
who is having an ear be you hearing what the Spirit

dicat ecclesiis vincenti dabo
is saying to the ecclesiae. to the conquering I will give

ei manna absconditum et dabo illi
to him of the manna absconded, and I will give also to him

calculum candidum et in calculo nomen novum scriptum
a pebble white, and in the pebble a name new written

quod nemo scit nisi qui accipit
which no one is sciential of except for him who it is accepting.

et angelo Thyatirae ecclesiae scribe
and to the angel of the Thyatiran ecclesia write

haec dicit Filius Dei qui habet oculos
This is saying the Son of the Gods who is having the eyes

ut flammam ignis et pedes eius
on the order of a flame ignited, and the feet of him

similes orichalco novi opera tua
are similar to fine copper, I am knowing the works yours,

et caritatem et fidem et ministerium
and the caritas, and the fidelity, and the ministering,

et patientiam tuam et opera tua novissima
and the patience yours, and the works of you the last

plura prioribus sed habeo adversus
to be more than the prior. but I am having adversity toward

te quia permittis mulierem Hiezabel quae
you because you are permitting that woman Jezebel, who

se dicit propheten docere et seducere
herself is calling a prophetess, who teaches and seduces

servos meos fornicari et manducare de
the servants of me to fornicate, and to manducate of

idolothytis et dedi illi tempus
things sacrificed to idols. and I am giving to her time

ut paenitentiam ageret et non
in order that she might be penitent in her conduct, and not

vult paeniteri a fornicatione sua
she is willing to be penitent from the fornication of hers.

ecce mitto eam in lectum et qui
behold. I am throwing her into a bed, and those who

moechantur cum ea in tribulationem maximam
commit adultery with her into tribulation maximum,

nisi paenitentiam egerint ab
if ever not to be penitent will be their conduct away from

operibus eius et filios eius interficiam in morte
the works of her. and the sons of her I will kill in death,

et scient omnes ecclesiae quia ego sum
and will be sciential all of the ecclesiae because I am

scrutans renes et corda et dabo
scrutinizing the reins and the hearts, and I will give to

unicuique vestrum secundum opera vestra
each and every one of you according to the works of you.

vobis autem dico ceteris qui Thyatirae estis
to you but I am saying to the rest who in Thyatira are,

quicumque non habent doctrinam hanc qui
to as many as not are having the doctrine this, to those

non cognoverunt altitudines Satanae quemadmodum
not cognizant of the altitudes of Satan, to such an extent

dicunt non mittam super vos aliud
as they are saying, not I will throw upon you another

pondus tamen id quod habetis tenete
weight, excepting that which you are holding to tenaciously

donec veniam et qui vicerit et qui
until I should come. and to who is conquering and to who is

custodierit usque in finem opera
keeping custody all the way into the finish of the works

mea dabo illi potestatem super gentes
of me, I will be giving to him potency over the gentiles,

et reget illas in virga ferrea tamquam vas
and he will rule them in a rod ferrous, just as a vessel

figuli confringentur sicut et ego
of potter’s clay is broken together, as also even I

accepi a Patre meo et dabo illi
am accepting from the Father of me, and I will give to him

stellam matutinam qui habet aurem audiat
the star matutinal. who is having an ear be you hearing

quid Spiritus dicat ecclesiis
what the Spirit is saying to the ecclesiae.

CHAPTER III

et angelo ecclesiae Sardis scribe haec
and to the angel of the ecclesia of Sardis write This

dicit qui habet septem spiritus Dei et
is saying he who is having the seven spirits of the Gods and

septem stellas scio opera tua quia
the seven stars, I am sciential of the works of you because of

nomen habes quod vivas et
the name you are having with respect to your living, and

mortuus es esto vigilans et confirma
dead you are. you shall be vigilant and be confirming

cetera quae moritura erant non enim invenio
for the others who are about to die, not for I am finding

opera tua plena coram Deo meo in
the works of you plenary in sight of the God of me. in

mente ergo habe qualiter
your mentality therefore be you keeping the quality of

acceperis et audieris
how you came to be accepting and how you came to be hearing

et serva et paenitentiam age si ergo
and watch and be penitant in your conduct. if ever therefore

non vigilaveris veniam tamquam fur
not you will be vigilant, I will be coming just as a thief

et nescies qua hora veniam ad
and not you will be sciential of what hour I will come toward

te sed habes pauca nomina in Sardis qui non
you. but you are having in paucity names in Sardis who not

inquinaverunt vestimenta sua et ambulabunt
they are defiling the vestments theirs, and they will be ambulant

mecum in albis quia digni sunt qui vicerit
with me in white because dignified they are. who will be conquering

sic vestietur vestimentis albis et non delebo
thus will clothe himself in vestments white, and not I will delete

nomen eius de libro vitae et confitebor
the name of him from the book of life, and I will confess

nomen eius coram Patre meo et coram
the name of him in sight of the Father of me, and in sight of

angelis eius qui habet aurem audiat
the angels of him. who is having an ear be you hearing

quid Spiritus dicat ecclesiis
what the Spirit is saying to the ecclesiae.

et angelo Philadelphiae ecclesiae scribe haec
and to the angel of the Philadelphian ecclesia write This

dicit sanctus et verus qui habet clavem
is saying the sanctified and veritable who is having the keys

David qui aperit et nemo cludit et cludit
of David, who is opening and no one is closing, and is closing

et nemo aperit scio opera tua
and no one is opening. I am sciential of the works of you.

ecce dedi coram te ostium apertum quod
behold. I am giving in sight of you a door opened which

nemo potest cludere quia modicam
no one is having the potency to close, because a modicum

habes virtutem et servasti verbum
you are having of virtue, and you are guarding the word

meum et non negasti nomen meum ecce
of mine, and not you are negating the name of me. behold.

dabo de synagoga Satanae qui dicunt
I am giving out from the synagogue of Satan, who are calling

se Iudaeos esse et non sunt sed mentiuntur
themselves Judaists to be, and not they are, but they do lie.

ecce faciam illos ut veniant
behold. I will make them in order that they are coming

et adorent ante pedes tuos et
and they are adoring before the feet of you, and

scient quia ego dilexi te quoniam
they will be sciential because I am loving you, seeing that

servasti verbum patientiae meae et ego
you are guarding the word of the patience of mine. and I

te servabo ab hora temptationis quae
you will be guarding from the hour of temptation which

ventura est in orbem universum
is about to be coming into the orb of the whole world,

temptare habitantes in terra venio
to tempt those who are inhabiting the earth. I am coming

cito tene quod habes
in quickness. be you tenacious of what you are having,

ut nemo accipiat coronam tuam qui
in order that no one they are taking the crown of you. who

vicerit faciam illum columnam in templo
is conquering I will make him a column in the temple

Dei mei et foras non egredietur
of the Gods of me, and outside the doors not him will go out

amplius et scribam super eum nomen Dei mei
amply, and I will write over him the name of the Gods of me

et nomen civitatis Dei mei novae Hierusalem
and the name of the city of the Gods of me, the new Jerusalem,

quae descendit de caelo a Deo meo
which city is descending from the heaven from the God of me,

et nomen meum novum qui habet aurem audiat
also the name of me the new. who is having an ear be you hearing

quid Spiritus dicat ecclesiis
what the Spirit is saying to the ecclesiae.

et angelo Laodiciae ecclesiae scribe haec
and to the angel of the Laodicean ecclesia write This

dicit Amen testis fidelis et verus qui
is saying the Amen, the witness faithful and veritable, who

est principium creaturae Dei scio
is the principal creature of the Gods, I am sciential of

opera tua quia neque frigidus es neque
the works of you, because neither frigid you to be nor

calidus utinam frigidus esses aut calidus sed
calid. would that frigid you to be either calid. but

quia tepidus es et nec frigidus nec calidus
because tepid you are, and neither you are frigid nor calid,

incipiam te evomere ex ore meo
I will be incipient of you to vomit out of the mouth of me.

quia dicis quod dives sum et locupletatus
because you are saying that rich I am and living in opulence,

et nullius egeo et nescis
and not anything I am needing, and you are not sciential

quia tu es miser et miserabilis et pauper
because you are in misery, and miserable, and a pauper,

et caecus et nudus suadeo tibi emere a me aurum
and blind, and nude. I am suasive of you to buy of me gold

ignitum probatum ut locuples fias
ignited probative in order that opulent you are becoming,

et vestimentis albis induaris et non appareat
and vestments white you put on, and not you are appearing

confusio nuditatis tuae et collyrio
in the confusion of the nudity of you, and with collyrium

inungue oculos tuos ut videas
you are annointing the eyes of you in order that you are seeing.

ego quos amo arguo
I of every one with whom I am amorous also I am arguing with

et castigo aemulare ergo et paenitentiam
and I am castigating. emulate therefore and in penitence

age ecce sto ad
be you conducting yourself. behold. I am standing toward

ostium et pulso si quis audierit
the door and I am knocking. if any one will be hearing

vocem meam et aperuerit ianuam
the voice of me and he will be opening the door,

introibo ad illum et cenabo
then I will be entering toward him, and I will be eating dinner

cum illo et ipse mecum qui vicerit dabo
with him and he with me. who will be conquering I will give to

ei sedere mecum in throno meo sicut et ego
him to be sitting with me in the throne of me, just as also I

vici et sedi cum Patre meo in
am conquering and I am sitting with the Father of me in

throno eius qui habet aurem audiat quid
the throne of him. who is having an ear be you hearing what

Spiritus dicat ecclesiis
the Spirit is saying to the ecclesiae.

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CHAPTER IV

post haec vidi et ecce ostium apertum
after these things I am looking and behold. a door is opened

in caelo et vox prima quam audivi
in the heaven, and the voice the first which I am hearing

tamquam tubae loquentis mecum dicens
as of a trumpet is speaking with me, and is saying

ascende huc et ostendam tibi quae oportet
Be you ascending here, and I will show to you what is opportune

fieri post haec statim fui in
to occur. after these things immediately I am coming to be in

spiritu et ecce sedis posita erat in caelo
the spirit, and behold. a seat to be positioned in the heaven,

et supra sedem sedens et qui sedebat
and upon the seat one is seated, and the one who is sitting

similis erat aspectui lapidis iaspidis et sardini et
similar to be in aspect to stone of jasper and sardius, and

iris erat in circuitu sedis similis visioni
iris to be in the circuit of the seat similar in vision to

zmaragdinae et in circuitu sedis sedilia viginti
emerald-green. and in the circuit of the seat are seats twenty-

quattuor et super thronos viginti quattuor seniores
four, and upon the thrones twenty- four seniors

sedentes circumamictos vestimentis albis
are seated having had thrown around them vestiments white,

et in capitibus eorum coronas aureas et de throno
and on the heads of them crowns of gold. and from the throne

procedunt fulgura et voces et tonitrua et septem
are proceeding lightnings and voices and thunders. and seven

lampades ardentes ante thronum quae sunt septem
lamps ardent are before the throne, which are the seven

spiritus Dei et in conspectu sedis tamquam mare
spirits of the Gods, and in sight of the seat is as if a sea

vitreum simile cristallo et in medio sedis
vitreous similar to rock crystal. and in the midst of the seat

et in circuitu sedis quattuor animalia plena
and in the circuit of the seat are four animals having plenary

oculis ante et retro et animal primum simile
eyes before and behind. and the animal the first is similar to

leoni et secundum animal simile vitulo
a lion, and the second animal is similar to a vituline bull,

et tertium animal habens faciem quasi hominis et
and the third animal is having a face rather like a man, and

quartum animal simile aquilae volanti et quattuor
the fourth animal is similar to an eagle volant. and the four

animalia singula eorum habebant alas senas et
animals singularly of them are having wings six apiece. and

in circuitu et intus plena sunt oculis et requiem
in the circuit and inside plenary to be the eyes, and resting

non habent die et nocte dicentia sanctus
not they are having day and night they are saying Sanctified

sanctus sanctus Dominus Deus omnipotens qui erat
sanctified sanctified the Dominant one Zeus omnipotent, who was

et qui est et qui venturus est et cum darent
and who is and who to come is. and when they are giving

illa animalia gloriam et honorem et benedictionem
them the animals glory and honor and benediction

sedenti super thronum viventi
to the one seated upon the throne, the one who is living

in saecula saeculorum procident viginti
into the ages of the ages, they will fall prostrate the twenty-

quattuor seniores ante sedentem in throno
four seniors before the one who is seated on the throne

et adorabunt viventem in saecula
and they will be adoring the one who is living into the ages

saeculorum et mittent coronas suas ante
of the ages, and they will cast off the crowns theirs before

thronum dicentes dignus es Domine et
the throne, they are saying dignified is the Dominant one and

Deus noster accipere gloriam et honorem et virtutem
Zeus ours to be accepting the glory and honor and virtue

quia tu creasti omnia et propter voluntatem
because you are creating all and because of the volition

tuam erant et creata sunt
of yours to be and creating to be.

CHAPTER V

et vidi in dextera sedentis
and I am seeing in the right hand of the one who is sitting

super thronum librum scriptum intus et foris
upon the throne a book written on the inside and the outside,

signatum sigillis septem et vidi
and having been sealed with seals seven. and I am seeing

angelum fortem praedicantem voce magna quis
an angel fortitudinous who is predicating in voice great Who

est dignus aperire librum et solvere signacula
is dignified enough to open the book and to loosen the seals

eius et nemo poterat in caelo neque in terra
of it? and no one is able in the heaven neither in the earth

neque subtus terram aperire librum neque respicere
neither subterranean to open the book, neither to look at

illum et ego flebam multum quoniam nemo
it. and I was weeping much seeing that no one

dignus inventus est aperire librum nec
dignified enough to be found is to be opening the book nor

videre eum et unus de senioribus dicit mihi
to be looking at it. and one of the seniors he is saying to me

ne fleveris ecce vicit leo de tribu
Not you be weeping. behold. is conquering the lion of the tribe

Iuda radix David aperire librum et
of Judah, the root of David, to be opening the book and

septem signacula eius et vidi et ecce in
the seven seals of it. and I am looking and behold. in

medio throni et quattuor animalium et in
the midst of the throne and of the four animals and in

medio seniorum agnum stantem tamquam
the midst of the seniors a lamb who is standing as if

occisum habentem cornua septem et oculos
he had been slaughtered, and he is having horns seven and eyes

septem qui sunt spiritus Dei missi
seven, which are the seven spirits of the Gods having been sent off

in omnem terram et venit et accepit
into the whole earth. and he is coming and he is accepting the book

de dextera sedentis de
from out of the right hand of the one who is sitting about

throno et cum aperuisset librum quattuor animalia
the throne. and when he is opening the book the four animals

et viginti quattuor seniores ceciderunt
and the twenty- four seniors they are falling down

coram agno habentes singuli citharas
in sight of the lamb, and they are holding each one a cithara

et fialas aureas plenas odoramentorum quae sunt
and drinking saucers of gold plenary of odours which are

orationes sanctorum et cantant novum
the orations of the sanctified, and they are singing a new

canticum dicentes dignus es accipere
canticle they are saying Dignified to be you who are accepting

librum et aperire signacula eius quoniam
the book and are opening the seals of it, seeing that

occisus es et redemisti nos Deo in
slaughtered you to be, and you are redeeming us unto God in

sanguine tuo ex omni tribu et lingua et populo
the blood of yours out of every tribe and language and people

et natione et fecisti eos Deo nostro
and nation, and you are making them unto the God of ours

regnum et sacerdotes et regnabunt super terram
a kingdom and sacerdotal and they will be reigning over the earth.

et vidi et audivi vocem angelorum multorum
and I am looking and I am hearing the voice of angels multitudinous

in circuitu throni et animalium et seniorum
in the circuit of the throne and of the animals and of the seniors,

et erat numerus eorum milia milium
and to be the number of them thousands of thousands,

dicentium voce magna dignus est agnus qui
and they are saying to voice great Dignified is the lamb who

occisus est accipere virtutem et
to be slaughtered is and he is accepting the virtue and

divinitatem et sapientiam et fortitudinem et honorem et
divinity and sapience and fortitude and honor and

gloriam et benedictionem et omnem creaturam quae in
glory and benediction. and every creature which in

caelo est et super terram et sub terram et quae
the heaven is and upon the earth and subterranean and which

sunt in mari et quae in ea omnes audivi
to be in the sea, and all that are in them wholly. I am hearing

dicentes sedenti in throno et
they are saying to the one who is seated in the throne and

agno benedictio et honor et gloria et potestas in
to the lamb Benediction and honor and glory and potency into

saecula saeculorum et quattuor animalia dicebant amen
the ages of the ages, and the four animals are saying Amen,

et seniores ceciderunt et adoraverunt
and the seniors they are falling down and they are adoring.

CHAPTER VI

et vidi quod aperuisset agnus unum de septem
and I am seeing that is opening the lamb one of the seven

signaculis et audivi unum de quattuor animalibus
seals, and I am hearing one of the four animals

dicentem tamquam vocem tonitrui veni et
and it is saying as if to voice of thunder Be you coming and

vidi et ecce equus albus et qui sedebat
be you seeing and behold. a horse white, and he who is seated

super illum habebat arcum et data est ei corona
upon it is having a bow, and given is to him a crown,

et exivit vincens ut
and he is exiting forth and he is conquering in order that

vinceret et cum aperuisset sigillum secundum
to be conquering. and when he is opening the seal the second,

audivi secundum animal dicens veni et
I am hearing the second animal saying Be you coming. and

exivit alius equus rufus et qui sedebat
there is exiting forth another horse red, and he who is seated

super illum datum est ei ut sumeret pacem
upon it to be given him in order that to take up peace

de terra et ut invicem se
away from the earth and in order that one another themselves

interficiant et datus est illi gladius magnus
they are killing, and to be given is to him a sword great.

et cum aperuisset sigillum tertium audivi
and when he is opening the seal the third, I am hearing

tertium animal dicens veni et vidi et
the third animal saying Be you coming. and I am looking and

ecce equus niger et qui sedebat super eum habebat
behold. a horse black, and he who is seated upon it is holding

stateram in manu sua et audivi tamquam vocem
balances in the hand of him, and I am hearing as it were a voice

in medio quattuor animalium dicentem bilibris
in the midst of the four animals, and it is saying One litre

tritici denario et tres bilibres hordei denario
of wheat for a denarius, and three litres of barley for a denarius,

et vinum et oleum ne laeseris et cum
and the wine and the oil not you will offend. and when

aperuisset sigillum quartum audivi vocem
he is opening the seal the fourth, I am hearing the voice of

quarti animalis dicentis veni et
the fourth animal, and it is saying Be you coming. and

vidi et ecce equus pallidus et qui sedebat
I am looking and behold. a horse pallid, and he who is seated

desuper nomen illi Mors et inferus sequebatur
thereupon the name to him Death, and the inferno follows with

eum et data est illi potestas super quattuor
him. and to be given is to them potency over the fourth

partes terrae interficere gladio fame et morte et
part of the earth, to kill in sword, famine and death, and

bestiis terrae et cum aperuisset quintum
by the beasts of the earth. and when he is opening the fifth

sigillum vidi subtus altare animas interfectorum
seal, I am seeing underneath the altar the souls who were killed

propter verbum Dei et propter testimonium
on account of the word of the Gods, and because of the testimony

quod habebant et clamabant voce magna
which they are having. and they are clamoring to voice great

dicentes usquequo Domine sanctus
and they are saying Until when, O Dominant one the sanctified

et verus non iudicas et vindicas sanguinem
and veritable, not you are judging and you are avenging the blood

nostrum de his qui habitant in terra et
of ours from these who they are inhabiting the earth? and

datae sunt illis singulae stolae albae et dictum est
is given to be them each one a stole white, and was said to be

illis ut requiescerent tempus adhuc
to them in order that they should be resting for a time as yet but

modicum donec impleantur conservi
a modicum, until it should be fulfilled that the fellow servants

eorum et fratres eorum qui interficiendi
of them and also the brothers of them who had to be killed

sunt sicut et illi et vidi
they would be in the same way also as they were. and I am seeing

cum aperuisset sigillum sextum et terraemotus factus
when he is opening the seal the sixth, and an earthquake is occurring

est magnus et sol factus est niger tamquam saccus
to be great, and the sun is made to be black just like sackcloth

cilicinus et luna tota facta est sicut sanguis et
cilician, and the moon total is made to be as if blood, and

stellae caeli ceciderunt super terram sicut
the stars of heaven they are falling over the earth, just as

ficus mittit grossos suos cum vento
a fig tree is casting off the unripe figs of it when a wind

magno movetur et caelum recessit sicut liber
great shakes it, and the heaven it is receding like a scroll

involutus et omnis mons et insulae de locis
involuting, and every mountain and island away from the places

suis motae sunt et reges terrae et principes
of them moved to be. and the kings of the earth and the princes

et tribuni et divites et fortes et omnis
and the tribunes and the rich and the fortitudinous and every

servus et liber absconderunt se in speluncis
servant and free man they are absconding themselves in the caves

et petris montium et dicunt montibus
and the rocks of the mountains, and they are saying to the mountains

et petris cadite super nos et abscondite
and the rocks Be you falling on top of us and be you absconding

nos a facie sedentis super thronum
us from the face of the one who is sitting upon the throne,

et ab ira agni quoniam venit dies magnus
and from the ire of the lamb, because it is coming the day great

irae ipsorum et quis poterit stare
of the ire of them, and who will be able to stand?

CHAPTER VII

post haec vidi quattuor angelos stantes
after these things I am seeing four angels who are standing

super quattuor angulos terrae tenentes
over the quadrangle of the earth, and they are tenacious of

quattuor ventos terrae ne flaret ventus
the four winds of the earth, that not it is blowing the wind

super terram neque super mare neque in ullam arborem
upon the earth neither upon the sea, neither in any tree.

et vidi alterum angelum ascendentem ab
and I am seeing another angel and it is ascending up from

ortu solis habentem signum Dei vivi
the rising sun, and it is having the seal of the Gods the living,

et clamavit voce magna quattuor angelis quibus
and he is clamoring to voice great to the four angels to whom

datum est nocere terrae et mari dicens
was given to be nocent to the earth and the sea, and he is saying

nolite nocere terrae neque mari
not you be willing to be nocent to the earth neither the sea,

neque arboribus quoadusque signemus servos
neither the trees, until that they are being sealed the servants

Dei nostri in frontibus eorum et audivi numerum
of the Gods ours in the foreheads of them. and I am hearing the number

signatorum centum quadraginta quattuor milia
of them having been sealed, an hundred forty- four thousand

signati ex omni tribu filiorum Israhel
having been sealed out of every tribe of the sons of Israel.

ex tribu Iuda duodecim milia signati
out of the tribe of Judah twelve thousand having been sealed,

ex tribu Ruben duodecim milia ex tribu
out of the tribe of Ruben twelve thousand, out of the tribe

Gad duodecim milia ex tribu Aser duodecim
of Gad twelve thousand, out of the tribe of Aser twelve

milia ex tribu Nepthalim duodecim milia ex
thousand, out of the tribe of Nepthali twelve thousand, out of

tribu Manasse duodecim milia ex tribu
the tribe of Manasseh twelve thousand, out of the tribe

Symeon duodecim milia ex tribu Levi duodecim
of Simeon twelve thousand, out of the tribe of Levi twelve

milia ex tribu Issachar duodecim milia ex
thousand, out of the tribe of Issachar twelve thousand, out of

tribu Zabulon duodecim milia ex tribu Ioseph
the tribe of Zebulun twelve thousand, out of the tribe of Joseph

duodecim milia ex tribu Beniamin duodecim milia
twelve thousand, out of the tribe of Benjamin twelve thousand

signati post haec vidi turbam
having been sealed. after these things I am seeing a multitude

magnam quam dinumerare nemo poterat ex omnibus
great which to enumerate no one is able, out of the whole of every

gentibus et tribubus et populis et linguis stantes
nation and tribe and people and language they are standing

ante thronum et in conspectu agni amicti stolas
before the throne and in sight of the lamb, arrayed in stoles

albas et palmae in manibus eorum et clamabant
white and palm branches in the hands of them, and they are clamoring

voce magna dicentes salus Deo nostro
to voice great, and they are saying Salvation unto the God of ours

qui sedet super thronum et agno et omnes angeli
who is seated upon the throne and to the lamb. and all of the angels

stabant in circuitu throni et seniorum
they are standing in the circuit of the throne and of the seniors

et quattuor animalium et ceciderunt in conspectu
and of the four animals, and they are falling down in sight of

throni in facies suas et adoraverunt Deum
the throne on the faces of them and they are adoring Zeus,

dicentes amen benedictio et claritas et sapientia
and they are saying Amen, benediction and clarity and sapience

et gratiarum actio et honor et virtus et fortitudo
and gratitude in action and honor and virtue and fortitude

Deo nostro in saecula saeculorum amen et
unto the God of ours into the ages of the ages. amen. and

respondit unus de senioribus dicens mihi
he is responding one of the seniors and he is saying to me

hii qui amicti sunt stolis albis qui sunt et
These who arrayed to be in stoles white, who are they and

unde venerunt et dixi illi domine
from where are they coming? and I am saying to him dominant one

mi tu scis et dixit mihi hii sunt
mine, you are sciential. and he is saying to me These are

qui veniunt de tribulatione magna et
they who are coming away from the tribulation great, and

laverunt stolas suas et dealbaverunt
they are washing the stoles of them and they are whitening

eas in sanguine agni ideo sunt ante
them in the blood of the lamb. for this reason they are before

thronum Dei et serviunt ei die ac nocte
the throne of the Gods, and they are serving him day and night

in templo eius et qui sedet in throno
in the temple of him, and he who is seated on the throne

habitabit super illos non esurient
he will make his habitation beside them. not they will be esurient

neque sitient amplius neque cadet super illos
neither will they thirst amply, neither will fall upon them

sol neque ullus aestus quoniam agnus qui in
the sun, neither any burning heat, because the lamb who in the

medio throni est reget illos et deducet
midst of the throne is, he will rule them and he will lead

eos ad vitae fontes aquarum et absterget Deus
them to the living fonts of waters, and will absterge Zeus

omnem lacrimam ex oculis eorum
all the tears out of the eyes of them.

CHAPTER VIII

et cum aperuisset sigillum septimum factum est
and when he is opening the seal the seventh, to occur is

silentium in caelo quasi media hora et
silence in the heaven something like half an hour. and

vidi septem angelos stantes in conspectu Dei
I am seeing seven angels who are standing in sight of the Gods

et datae sunt illis septem tubae et alius angelus
and is given to be them seven trumpets. and another angel

venit et stetit ante altare habens
he is coming and he is standing before the altar, and he is having

turibulum aureum et data sunt illi incensa multa ut
a censer of gold, and is given to him incense much in order that

daret orationibus sanctorum omnium
it he will offer with the orations of the sanctified wholly

super altare aureum quod est ante thronum et
upon the altar of gold which is before the throne. and

ascendit fumus incensorum de
it is ascending the fumes of the incense with regard to

orationibus sanctorum de manu angeli
the orations of the sanctified from the hand of the angel

coram Deo et accepit angelus turibulum et
in sight of God. and he is accepting the angel the censer, and

implevit illud de igne altaris et misit
he is filling it up from fire of the altar, and it he is throwing

in terram et facta sunt tonitrua et voces et
into the earth. and is occurring to be thunders and voices and

fulgora et terraemotus et septem angeli qui habebant
lightnings and an earthquake. and the seven angels who are having

septem tubas paraverunt se ut
the seven trumpets they are preparing themselves in order that

tuba canerent et primus tuba cecinit
their trumpets they are sounding. and the first trumpet it is sounding,

et facta est grando et ignis mixta in sanguine et
and is occurring to be hail and fire mixed in blood, and

missum est in terram et tertia pars terrae
it is thrown to be into the earth, and the third part of the earth

conbusta est et tertia pars arborum conbusta est
is burnt up to be, and the third part of the trees burnt up to be,

et omne faenum viride conbustum est et secundus
and all of the grass green is burnt up to be. and the second

angelus tuba cecinit et tamquam mons magnus
angel's trumpet it is sounding, and as if a mountain great

igne ardens missus est in mare et facta est
ignited ardent is thrown to be into the sea, and was made to be

tertia pars maris sanguis et mortua est tertia
the third part of the sea blood, and dead to be the third

pars creaturae quae habent animas et tertia
part of the creatures which they are having souls, and the third

pars navium interiit et tertius angelus tuba
part of the ships they are wrecked. and the third angel's trumpet

cecinit et cecidit de caelo stella magna
it is sounding, and it is falling down from heaven a star great

ardens tamquam facula et cecidit in tertiam partem
ardent as if a torch, and it is falling into the third part of

fluminum et in fontes aquarum et nomen
the rivers and into the fonts of the waters. and the name

stellae dicitur Absinthius et facta est tertia
of the star is called Absinthe, and was made to be the third

pars aquarum in absinthium et multi hominum mortui
part of the waters into absinthe, and many of the men dead

sunt de aquis quia amarae factae sunt et
to be from the waters, because bitter they were made to be. And

quartus angelus tuba cecinit et percussa est
the fourth angel's trumpet it is sounding, and percussive to be

tertia pars solis et tertia pars lunae
on the third part of the sun, and the third part of the moon,

et tertia pars stellarum ut obscuraretur
and the third part of the stars, in order that to be obscured

tertia pars eorum et diei non luceret pars
the third part of them, and the day not it is shining the part

tertia, et nox similiter et vidi et
the third, and the night similarly. and I am seeing and

audivi vocem unius aquilae volantis per medium caelum
I am hearing the voice of one eagle volant by the midheaven

dicentis voce magna vae vae vae habitantibus in
and it is saying to voice great Woe woe woe to the inhabitants

terra de ceteris vocibus tubae
of the earth, with regard to the remaining voices of the trumpet

trium angelorum qui erant tuba canituri
of the three angels who to be trumpet sounding.

CHAPTER IX

et quintus angelus tuba cecinit et vidi
and the fifth angel's trumpet it is sounding, and I am seeing

stellam de caelo cecidisse in terram et
a star down from the heaven it is falling into the earth, and

data est illi clavis putei abyssi et
is given to him the key to the pit of the abyss, and

aperuit puteum abyssi et ascendit fumus
he is opening the pit of the abyss, and it is ascending the fumes

putei sicut fumus fornacis magnae et obscuratus
of the pit just like the fumes of a furnace great, and is obscured

est sol et aer de fumo putei et de
to be the sun and the air from the fumes of the pit. and from

fumo exierunt lucustae in terram et
the fumes there are exiting locusts into the earth, and

data est illis potestas sicut habent potestatem
is given to them potency as if they are having the potency

scorpiones terrae et praeceptum est illis
of the scorpions of the earth. and preceptive to be them

ne laederent faenum terrae neque
that not they should offend the grass of the earth neither

omne viride neque omnem arborem nisi tantum
anything yellowish-green, neither any tree, if not so much

homines qui non habent signum Dei in frontibus
the men who not they are having the seal of the Gods in their foreheads.

et datum est illis ne occiderent eos sed
and it is given to them that not they should kill them, but

ut cruciarentur mensibus quinque et cruciatus
in order that them to excruciate months five, and the excruciation

eorum ut cruciatus scorpii cum
of them is like the excruciation of a scorpion, whenever

percutit hominem et in diebus illis quaerent
it is striking a man. and in the days those they will be inquiring

homines mortem et non invenient eam et
the men of death, and not they will be finding it them. and

desiderabunt mori et fugiet mors
they will be desirous to die, and it will be fugitive the death

ab ipsis et similitudines lucustarum similes equis
away from them. and the similitudes of locusts similar to horses

paratis in proelium et super capita earum tamquam
are prepared into battle, and upon the heads of them are as

coronae similes auro et facies earum sicut facies
crowns similar to gold, and the faces of them are like the faces

hominum et habebant capillos sicut capillos mulierum
of men, and they are having hair like the hair of women,

et dentes earum sicut leonum erant et habebant
and the teeth of them as if of lions to be, and they are having

loricas sicut loricas ferreas et vox alarum
loricae like loricae ferrous, and the sound of the wings

earum sicut vox curruum equorum multorum
of them is like the sound of the chariots of horses many

currentium in bellum et habebant caudas
as they are charging into battle. and they are having tails

similes scorpionum et aculei in caudis earum
similar to scorpions, and the stings in the tails of them

potestas earum nocere hominibus mensibus
have the potency of them to be nocent to the men for months

quinque et habebant super se regem angelum
five. and they are having over themselves a king, the angel

abyssi cui nomen hebraice Abaddon
of the abyss whose name is in the Hebrew language Abaddon,

graece autem Apollyon et latine
and in the Greek language is but Apollyon, and in the Latin language

habet nomen Exterminans vae unum abiit
he is having the name Exterminator. The woe one it is going forth.

ecce veniunt adhuc duo vae post haec
behold. there are coming as yet two woes after these things.

et sextus angelus tuba cecinit et audivi
and the sixth angel's trumpet it is sounding, and I am hearing

vocem unum ex cornibus altaris aurei quod est
a voice of one out of the horns of the altar of gold which is

ante oculos Dei dicentem sexto angelo
in front of the eyes of the Gods, and he is saying to the sixth angel

qui habebat tubam solve quattuor angelos qui alligati
who is having the trumpet, Loose the four angels who being ligated

sunt in flumine magno Eufrate et soluti sunt quattuor
are on the river the great Euphrates. and loosened to be the four

angeli qui parati erant in horam et diem et mensem
angels who being prepared are in the hour and the day and the month

et annum ut occiderent tertiam partem hominum
and the year in order to be killing the third part of the men.

et numerus equestris exercitus vicies milies
and the number of the equestrian army twenty times a thousand

dena milia audivi numerum eorum et ita
times ten thousand, and I am hearing the number of them. and thus

vidi equos in visione et qui sedebant super
I am seeing the horses in the vision and who are seated upon

eos habentes loricas igneas et hyacinthinas
them, and they are having the loricae igneous and hyacinthine

et sulphureas et capita equorum erant tamquam capita
and sulfurous. and the heads of the horses to be as if the heads

leonum et de ore ipsorum procedit ignis
of lions, and from the mouths of them there is proceeding fire

et fumus et sulphur ab his tribus plagis occisa est
and fumes and sulphur. by these three plagues are killed to be

tertia pars hominum de igne et fumo et
the third part of the men from the fire and the fumes and

sulphure qui procedebat ex ore ipsorum
the sulphur which is proceeding out of the mouths of them.

potestas enim equorum in ore eorum est et
the potency indeed of the horses in the mouths of them is, also

in caudis eorum nam caudae illorum similes
in the tails of them, for the tails of them are similar

serpentibus habentes capita et in his nocent
to serpents, as they are having heads, and in these they are nocent.

et ceteri homines qui non sunt occisi in his plagis
and the rest of the men who not to be killed in these plagues,

neque paenitentiam egerunt de
neither in penitence they are conducting themselves away from

operibus manuum suarum ut non adorarent
the works of the hands of them, in order that not they are adoring

daemonia et simulacra aurea et argentea et aerea
the demons and similitudes of gold and of silver and of copper

et lapidea et lignea quae neque videre possunt
and of stone and of wood, which neither to be seeing they are able,

neque audire neque ambulare et non
neither to be hearing, neither to be ambulant, and not

egerunt paenitentiam ab homicidiis
they are conducting themselves in penitence from the homocides

suis neque a veneficiis suis neque
of theirs neither from the pharmaceuticals of theirs neither

a fornicatione sua neque a furtis suis
from the fornication of them neither from the thefts of theirs.

CHAPTER X

et vidi alium angelum fortem descendentem
and I am seeing another angel fortitudinous and he is descending

de caelo amictum nube et iris in capite
down from the heaven arrayed in a cloud, and the iris on the head

eius et facies eius erat ut sol et pedes eius
of him, and the face of him to be as the sun, and the feet of him

tamquam columna ignis et habebat in manu sua
as if columns ignited, and he is having in the hand of his

libellum apertum et posuit pedem suum dextrum
a little book opened up. and he is putting the foot of his the right

supra mare sinistrum autem super terram et clamavit
upon the sea, and the left but upon the earth, and he is clamoring

voce magna quemadmodum cum leo rugit
to voice great to such an extent as when a lion he is roaring.

et cum clamasset locuta sunt septem tonitrua voces
and when he clamored, speaking to be the seven thunders in voices

suas et cum locuta fuissent septem tonitrua
their own. and when is speaking to be the seven thunders,

scripturus eram et audivi vocem de caelo
I am about to be writing, and I am hearing a voice from the heaven

dicentem signa quae locuta sunt septem tonitrua
and he is saying Seal up what is speaking to be the seven thunders,

et noli ea scribere et angelum quem vidi
and not these be you writing. and the angel, whom I am seeing

stantem supra mare et supra terram levavit
as he is standing upon the sea and upon the earth, he is lifting up

manum suam ad caelum et iuravit per
the hand of his toward the heaven, and he is swearing by

viventem in saecula saeculorum qui creavit
the one who is living into the ages of the ages, who is creating

caelum et ea quae in illo sunt et terram et
the heaven and that which in it to be, and the earth and

ea quae in ea sunt et mare et quae in eo sunt quia
that which in it to be, and the sea and which in it to be, because

tempus amplius non erit sed in diebus vocis septimi
the time ample not to be yet. in the days of the voice of the seventh

angeli cum coeperit tuba canere et
angel when he will commence the trumpet to be sounding, and

consummabitur mysterium Dei sicut
will be the consummation of the mystery of the Gods, in the same way that

evangelizavit per servos suos prophetas
he is evangelizing by means of the servants of him the prophets.

et vox quam audivi de caelo iterum
and the voice which I am hearing down from the heaven, iteratively

loquentem mecum et dicentem vade accipe
he is speaking with me and he is saying Be you going and be you accepting

librum apertum de manu angeli stantis
the book that is opened from the hand of the angel who is standing

supra mare et supra terram et abii ad angelum
upon the sea and upon the earth. and I am going toward the angel

dicens ei ut daret mihi librum
and I am saying to him in order that he is giving to me the book.

et dicit mihi accipe et devora
and he is saying to me Be you accepting and be you devouring

illum et faciet amaricare ventrem tuum sed in
the book, and it will make bitter the stomach of yours, but in

ore tuo erit dulce tamquam mel et accepi
the mouth of you to be sweet as honey. and I am accepting

librum de manu angeli et devoravi eum et
the book from the hand of the angel and I am devouring it, and

erat in ore meo tamquam mel dulce et cum devorassem
to be in the mouth of me just as honey sweet, and when devoured

eum amaricatus est venter meus et dicunt
it made bitter to be the stomach of me. and they are saying

mihi oportet te iterum prophetare populis
to me it is opportune for you iteratively to prophesy to peoples

et gentibus et linguis et regibus multis
and nations and languages and kings many.

1

CHAPTER XI

et datus est mihi calamus similis virgae dicens
and is given to be me a reed similar to a rod, and he is saying

surge et metire templum Dei et altare
Be you rising up and measure the temple of the Gods and the altar

et adorantes in eo atrium autem quod est
and them who are adoring in it. the atrium, however, which is

foris templum eice foras et ne metieris
outside the temple, be you ejecting outside and not you should measure

eum quoniam datum est gentibus et civitatem
it, seeing that it is given to be to the gentiles, and the city

sanctam calcabunt mensibus quadraginta duobus
sanctified they will trample on for months forty- two.

et dabo duobus testibus meis et prophetabunt
and I will give to the two testifiers of me, and they will prophesy

diebus mille ducentis sexaginta amicti saccos
days thousand two hundred- sixty, arrayed in sackcloths.

hii sunt duo olivae et duo candelabra in
these are the two olive trees and the two candelabra in

conspectu Domini terrae stantes
sight of the Dominant one of the earth who is standing.

et si quis eos voluerit nocere ignis
and if any man to them he will be voluntarily nocent, fire

exiet de ore illorum et devorabit
will be exiting from the mouth of them and it will be devouring

inimicos eorum et si quis voluerit
the enemies of them. and if any man he will be voluntarily

eos laedere sic oportet eum
them offending, thus in the same way it is opportune that he

occidi hii habent potestatem cludendi
must be killed. These are having the potency to close up

caelum ne pluat diebus prophetiae
the heaven, that not it is raining in the days of the prophecy

ipsorum et potestatem habent super aquas
of them, and potency they are having over the waters

convertendi eas in sanguinem et percutere terram
to be converting them into blood, and to strike the earth

omni plaga quotienscumque voluerint
with every plague however often as they will be volunteering.

et cum finierint testimonium suum bestia
and when they will be finishing the testimony theirs, the beast

quae ascendit de abysso faciet adversus
which it is ascending up from the abyss it will make adversity

illos bellum et vincet eos et occidet
to them bellicose and it will conquer them and it will kill

illos et corpora eorum in plateis civitatis
them. and the corpses of them are in the broad way of the city

magnae quae vocatur spiritaliter Sodoma et Aegyptus
great, which is called spiritually Sodom and Egypt,

ubi et Dominus eorum crucifixus est
in what place also the Dominant one of them crucified to be.

et videbunt de populis et tribubus et
and they will be looking of the people and tribes and

linguis et gentibus corpora eorum per tres dies
languages and nations at the corpses of them for three days

et dimidium et corpora eorum non sinunt
and a half, and the corpses of them not they are being permitted

poni in monumentis et inhabitantes terram
to be put into monuments. and the inhabitants of the earth

gaudebunt super illis et iucundabuntur
they will be rejoicing over them and will take delight,

et munera mittent invicem quoniam hii
and gifts they will be sending to one another, because these

duo prophetae cruciaverunt eos qui inhabitant
two prophets they were excruciating those who are inhabiting

super terram et post dies tres et dimidium spiritus
upon the earth. and after the days three and a half, the spirit

vitae a Deo intravit in eos et steterunt
of life from God it is entering into them, and they are standing

super pedes suos et timor magnus cecidit super
upon the feet of theirs, and timorousness great is falling upon

eos qui viderunt eos et audierunt vocem
those who are seeing this. and the prophets are hearing a voice

magnam de caelo dicentem illis ascendite
great down from heaven, and it is saying to them Be you ascending

huc et ascenderunt in caelum in nube et
up here, and they are ascending into heaven in a cloud, and

viderunt illos inimici eorum et in illa hora
are watching this the enemies of them. and in that hour

factus est terraemotus magnus et decima pars
to be occurring is an earthquake great, and the tenth part of

civitatis cecidit et occisi sunt in terraemotu
the city it is falling, and are killed to be in the earthquake

nomina hominum septem milia et reliqui in timore
by names of men seven thousand, and those who remained in timorousness

sunt missi et dederunt gloriam Deo
to be having been sent off, and they are giving glory to the God

caeli vae secundum abiit ecce vae
of heaven. The woe second it is going forth. behold. the woe

tertium veniet cito et septimus angelus
the third it will be coming in quickness. and the seventh angel's

tuba cecinit et factae sunt voces magnae in caelo
trumpet it is sounding, and occurred to be voices great in heaven

dicentes factum est regnum huius mundi
and they are saying To become is the kingdom of this world

Domini nostri et Christi eius et
of the Dominant one of ours and of the Christ of him, and

regnabit in saecula saeculorum et viginti quattuor
he will reign into the ages of the ages. and the twenty- four

seniores qui in conspectu Dei sedent in sedibus
seniors who in the sight of the Gods they are seated on the seats

suis ceciderunt in facies suas et adoraverunt
theirs, they are falling on the faces of them, and they are adoring

Deum dicentes gratias agimus tibi
Zeus, and they are saying In gratitude we give thanks to you

Domine Deus omnipotens qui es et qui eras quia
O Dominant one Zeus omnipotent, who is and who was, because

accepisti virtutem tuam magnam et regnasti
you are accepting the virtue of yours great and you are reigning.

et iratae sunt gentes et advenit ira tua
and irate to be the gentiles, and it is adventing the ire of you

et tempus mortuorum iudicari et reddere mercedem
and the time of the dead to be judged, and to render the wages

servis tuis prophetis et sanctis et
to the servants of yours the prophets, and the sanctified, and

timentibus nomen tuum pusillis et magnis
them who are fearing the name of you, both small and great,

et exterminandi eos qui corruperunt terram et apertum
and to exterminate them which are corrupting the earth. and opened

est templum Dei in caelo et visa est arca
to be the temple of the Gods in the heaven, and visible to be the ark

testamenti eius in templo eius et facta sunt
of the testament of him in the temple of him. and occurred to be

fulgora et voces et terraemotus et grando magna
lightnings and voices and an earthquake and hail great.

CHAPTER XII

et signum magnum paruit in caelo mulier amicta sole
and a sign great appeared in heaven, a woman clothed in the sun

et luna sub pedibus eius et in capite eius
and the moon beneath the feet of hers, and upon the head of hers

corona stellarum duodecim et in utero habens et
a crown of stars twelve. and in her uterus she is holding and

clamat parturiens et cruciatur ut pariat
to clamor in parturiency, and excruciating in order to give birth.

et visum est aliud signum in caelo et ecce draco
and to be visible is another sign in heaven, and look, a dragon

magnus rufus habens capita septem et cornua decem et in
great red he is having heads seven and horns ten, and on

capitibus suis septem diademata et cauda eius trahebat
the heads of him seven diadems. and the tail of him is dragging

tertiam partem stellarum caeli et misit
the third part of the stars of the heavens, and it is throwing

eas in terram et draco stetit ante
them into the earth, and the dragon is standing in front of

mulierem quae erat paritura ut cum
the woman which to be parturient in order that as soon as

peperisset filium eius devoraret et peperit
to be born the son of hers him to devour. and she is giving birth to

filium masculum qui recturuserit omnes gentes in
a son, masculine, who is about to be ruling all nations in

virga ferrea et raptus est filius eius ad Deum
a rod ferrous, and raptured to be the son of hers toward Zeus

et ad thronum eius et mulier fugit
and toward the throne of him. and the woman she is fugitive

in solitudinem ubi habet locum paratum a Deo
into solitude, where she is having a place prepared of God,

ut ibi pascant illam diebus mille
in order that there is being nourished her days thousand

ducentis sexaginta et factum est proelium in caelo
two hundred and sixty. and occurred to be a battle in heaven.

Michahel et angeli eius proeliabantur cum dracone
Michael and the angels of him to do battle with the dragon,

et draco pugnabat et angeli eius et non
and the dragon is pugnacious and the angels of him, and not

valuerunt neque locus inventus est eorum amplius
they did prevail, neither any place to be found was theirs ample

in caelo et proiectus est draco ille magnus
in heaven. and to be projected was the dragon, that great

serpens antiquus qui vocatur Diabolus et Satanas
serpent of antiquity which is called the Devil, and Satan,

qui seducit universum orbem proiectus est in
who is seducing universally the world, projected to be into

terram et angeli eius cum illo missi sunt
the earth and the angels of him with him dismissed to be.

et audivi vocem magnam in caelo dicentem nunc
and is audible a voice great in heaven saying, now

facta est salus et virtus et regnum
to be made is salvation and virtue and the kingdom

Dei nostri et potestas Christi eius quia
of the Gods of ours, and the mastership of Christ his, because

proiectus est accusator fratrum nostrorum qui
to be projected is the accuser of the brothers of ours, who

accusabat illos ante conspectum Dei nostri
is accusing them in front of the sight of the Gods of ours

die ac nocte et ipsi vicerunt illum propter
both day and night. and they are having victory over him by means of

sanguinem agni et propter verbum testimonii
the blood of the lamb, and by means of the word of the testimony

sui et non dilexerunt animam suam usque ad
theirs, and not they are loving the life of theirs all the way until

mortem propterea laetamini caeli et qui habitatis
death. therefore rejoice you heavens and you who are dwelling

in eis vae terrae et mari quia descendit
in them. woe to you of the earth and the sea, because is descending

diabolus ad vos habens iram magnam sciens quod
the devil toward you having ire great, sciential that he has but

modicum tempus habet et postquam vidit draco
a modicum of time. having been and after to see the dragon

quod proiectus est in terram persecutus est
himself to be projected into the earth, to be persecuted is

mulierem quae peperit masculum et
the woman who is giving birth to the masculine child.

datae sunt mulieri duae alae aquilae magnae
and is given to be the woman two wings of an eagle great,

ut volaret in desertum in locum suum
in order that to be volant into the desert, into the place of hers,

ubi alitur per tempus et tempora et dimidium
where she is nourished for a time and times and half

temporis a facie serpentis et misit
a time from the face of the serpent. and is throwing

serpens ex ore suo post mulierem aquam
the serpent out of the mouth of him after the woman water,

tamquam flumen ut eam faceret trahi
as if it were a river, in order that she to make dragged off

a flumine et adiuvit terra mulierem et aperuit
by the river. and is aiding the earth the woman, and is opening

terra os suum et absorbuit flumen quod
the earth the mouth of hers, and is absorbing the river which

misit draco de ore suo et iratus
is throwing the dragon out from the mouth of him. and irate

est draco in mulierem et abiit facere
to be the dragon about the woman and he is departing to make

proelium cum reliquis de semine eius qui custodiunt
battle with the relics of the seed of hers who are in custody of

mandata Dei et habent testimonium Iesu
the mandates of the Gods and are having the testimony of Jesus.

CHAPTER XIII

et stetit super harenam maris et vidi
and I am standing upon the sand of the sea, and I am seeing

de mare bestiam ascendentem habentem capita septem
out of the sea a beast ascending and it is having heads seven

et cornua decem et super cornua eius decem diademata et
and horns ten, and upon the horns of it ten diadems, and

super capita eius nomina blasphemiae et bestiam quam
upon the heads of it names of blasphemy. and the beast which

vidi similis erat pardo et pedes eius
I am seeing is similar to be to a leopard, and the feet of it

sicut ursi et os eius sicut os leonis et
are ursine, and the mouth of it are as a mouth leonine. and

dedit illi draco virtutem suam et potestatem
he is giving to it the dragon the virtue of him and potency

magnam et unum de capitibus suis quasi occisum
great. and one of the heads of it was like it had been killed

in mortem et plaga mortis eius curata est et admirata
in death, and the wound mortal of it cured to be. and admiring

est universa terra post bestiam et adoraverunt
is universally the earth after the beast, and they are adoring

draconem quia dedit potestatem bestiae et
the dragon because he is giving potency to the beast, and

adoraverunt bestiam dicentes quis similis
they are adoring the beast and they are saying Who is similar

bestiae et quis poterit pugnare cum ea
to the beast, and who will be able to be pugnacious with it?

et datum est ei os loquens magna
and is given to be it a mouth which is speaking of greatness

et blasphemiae et data est illi potestas facere
and blasphemies, and is given to be it potency to accomplish

menses quadraginta duo et aperuit os suum in
months forty- two. and it is opening the mouth of it in

blasphemias ad Deum blasphemare nomen eius et
blasphemies toward Zeus, to blaspheme the name of him, and

tabernaculum eius et eos qui in caelo habitant
the tabernacle of him, and them who in heaven are dwelling.

et datum est illi bellum facere cum sanctis
and given to be it bellicosity to make with the sanctified

et vincere illos et data est ei potestas in omnem
and to conquer them, and given to be it potency on every

tribum et populum et linguam et gentem et adorabunt
tribe and people and language and nation. and they will be adoring

eum omnes qui inhabitant terram quorum non sunt scripta
it all who are inhabiting the earth who not to be written

nomina in libro vitae agni qui occisus
their names in the book of life of the lamb who slaughtered

est ab origine mundi si quis habet
is from the origin of the world. if anyone he is having

aurem audiat qui in captivitatem in captivitatem
an ear be you hearing. he who in captivity makes, into captivity

vadit qui in gladio occiderit oportet
he is going. he who in the sword he is killing, it is opportune

eum gladio occidi hic est patientia
for him in the sword he is being killed. here is the patience

et fides sanctorum et vidi aliam bestiam
and the faith of the sanctified. and I am seeing another beast

ascendentem de terra et habebat cornua
and it is ascending up from the earth, and it is having horns

duo similia agni et loquebatur sicut draco et
two similar to a lamb. and it speaks as a dragon. and

potestatem prioris bestiae omnem faciebat in conspectu
the potency of the prior beast wholly it is doing in sight of

eius et facit terram et inhabitantes in eam
it. and it is making the earth and the inhabitants in her

adorare bestiam primam cuius curata est plaga
to be adoring the beast the first, which cured is of the wound

mortis et fecit signa magna ut etiam ignem
to death. and it is doing signs great, in order that also fire

faceret de caelo descendere in terram in conspectu
is making from heaven to descend into the earth in sight

hominum et seducit habitantes terram propter
of men. and it is seducing those inhabiting the earth by means of

signa quae data sunt illi facere in conspectu bestiae
the signs which given to be it to be doing in sight of the beast,

dicens habitantibus in terra ut
and it is saying to them who are inhabiting the earth in order that

faciant imaginem bestiae quae habet plagam
they are making an image of the beast which it is having the wound

gladii et vixit et datum est illi ut
of the sword and it is living. and given to be it in order that

daret spiritum imagini bestiae ut et
to give spirit to the image of the beast, in order that also

loquatur imago bestiae et faciat quicumque
to speak the image of the beast, and it is making as many as

non adoraverint imaginem bestiae occidantur et
not they are adoring the image of the beast to be killed. and

faciet omnes pusillos et magnos et divites
it will be making all men both small and great, and rich

et pauperes et liberos et servos habere caracter
and paupers, and free and servants, to have a character

in dextera manu aut in frontibus suis et ne quis
in the right hand or in the forehead of them, and not anyone

possit emere aut vendere nisi qui habet
they are able to buy or to vend if not they are having

caracter nomen bestiae aut numerum nominis
the character, the name of the beast, or the number of the name

eius hic sapientia est qui habet intellectum conputet
of it. here sapience is. he who is having intellect be you computing

numerum bestiae numerus enim hominis est et
the number of the beast, the number for of man it is, and

numerus eius est sescenti sexaginta sex
the number of it is six hundred sixty- six.

CHAPTER XIV

et vidi et ecce agnus stabat supra montem
and I am looking, and behold. the lamb is standing upon mount

Sion et cum illo centum quadraginta quattuor milia
Zion, and with him an hundred forty- four thousand

habentes nomen eius et nomen Patris eius
who are having the name of him and the name of the Father of him

scriptum in frontibus suis et audivi vocem de
written in the foreheads of them. and I am hearing a voice from

caelo tamquam vocem aquarum multarum et tamquam vocem
heaven as if the voice of waters many and as if the voice

tonitrui magni et vocem quam audivi sicut
of thunder great, and the voice which I am hearing is like

citharoedorum citharizantium in citharis suis
the singer-musicians who are playing on the citharas of them.

et cantabant quasi canticum novum ante sedem
and they are singing as it were a canticle new before the seat,

et ante quattuor animalia et seniores et nemo poterat
and before the four animals and the seniors, and no one is able

discere canticum nisi illa centum quadraginta
to be discerning the canticle if not the hundred forty-

quattuor milia qui empti sunt de terra hii
four thousand who are bought to be from the earth. these

sunt qui cum mulieribus non sunt coinquinati virgines
are they who with women not are defiled, virgins

enim sunt hii qui sequuntur agnum quocumque
in fact they are. these who are sequacious to the lamb wheresoever

abierit hii empti sunt ex hominibus primitiae
he is going. these are bought to be out of the men firstfruits

Deo et agno et in ore ipsorum non est inventum
to God and the lamb, and in the mouth of them not is found

mendacium sine macula sunt et vidi alterum angelum
mendacity, without macula to be. and I am seeing another angel

volantem per medium caelum habentem evangelium aeternum
volant by the midheaven, and he is having evangelism eternal

ut evangelizaret sedentibus super terram
in order to evangelize to those who are seated upon the earth,

et super omnem gentem et tribum et linguam et populum
and upon every nation and tribe and language and people,

dicens magna voce timete Deum et
and he is saying in a great voice Be you fearing Zeus and

date illi honorem quia venit hora
be you giving to him honor, because it is coming the hour

iudicii eius et adorate eum qui fecit
of the judgment of his, and be you adoring him who is making

caelum et terram et mare et fontes aquarum
the heaven and the earth, and the sea and the fonts of waters.

et alius angelus secutus est dicens cecidit
and another angel sequacious to be, and he is saying She is falling,

cecidit Babylon illa magna quae a vino irae
she is falling, Babylon the great, who from the wine of the ire

fornicationis suae potionavit omnes gentes
of the fornication of hers makes a potion to drink for all nations.

et alius angelus tertius secutus est illos dicens
and another angel the third sequacious to be, and he is saying

voce magna si quis adoraverit bestiam et imaginem
to voice great If anyone he will be adoring the beast and the image

eius et acceperit caracterem in fronte sua
of it, and he is accepting the character in the forehead of him,

aut in manu sua et hic bibet de
or else in the hand of him, also this he will be drinking from

vino irae Dei qui mixtus est mero in
the wine of the ire of the Gods which mixture is undiluted in

calice irae ipsius et cruciabitur igne
the chalice of the ire of him, and will be excruciated by fire

et sulphure in conspectu angelorum sanctorum et ante
and sulfur in sight of the angels sanctified, and before

conspectum agni et fumus tormentorum eorum in
the face of the lamb. and the fumes of the torment of them into

saecula saeculorum ascendit nec habent
the ages of the ages it is ascending, and not they are having

requiem die ac nocte qui adoraverunt bestiam et
rest day and also night, they who are adoring the beast and

imaginem eius et si quis acceperit caracterem
the image of it, and whether anyone he is accepting the character

nominis eius hic patientia sanctorum est qui
of the name of it. here the patience of the sanctified is, who

custodiunt mandata Dei et fidem Iesu
are in custody of the mandates of the Gods and the faith of Jesus.

et audivi vocem de caelo dicentem
and I am hearing a voice down from heaven, and he is saying

scribe beati mortui qui in Domino
Be you writing, beatified are the dead who in the Dominant one

moriuntur amodo iam dicit Spiritus ut
are dying henceforth. even now is saying the Spirit, in order that

requiescant a laboribus suis opera enim
they are resting from the labors of theirs, the works indeed

illorum sequuntur illos et vidi et ecce
of them are sequacious to them. and I am looking and behold.

nubem candidam et supra nubem sedentem similem
a cloud of light, and upon the cloud he is seated one similar to

Filio hominis habentem in capite suo coronam
the Son of man, and he is having on the head of him a crown

auream et in manu sua falcem acutam et alter
of gold, and in the hand of his a scythe acute. and the other

angelus exivit de templo clamans voce
angel he is exiting from the temple and he is clamoring to voice

magna ad sedentem super nubem mitte
great toward him who is seated upon the cloud Be you thrusting

falcem tuam et mete quia venit
the scythe of yours and be you reaping, because it is coming

hora ut metatur quoniam aruit
the hour in order to be reaping, seeing that it is drying up

messis terrae et misit qui sedebat
the harvest of the earth. and he is thrusting him who is seated

supra nubem falcem suam in terram et messa
upon the cloud the scythe of his into the earth, and reaped

est terra et alius angelus exivit de templo
to be the earth. and another angel he is exiting from the temple

quod est in caelo habens et ipse falcem acutam
which is in heaven, and he is having also him a scythe acute.

et alius angelus de altari qui habet potestatem
and another angel from the altar who is having potency

supra ignem et clamavit voce magna qui habebat
over fire, and he is clamoring to voice great to him who is having

falcem acutam dicens mitte falcem
the scythe acute, and he is saying Be you thrusting the scythe

tuam acutam et vindemia botros
of yours acute, and be you gathering the clusters of grapes

vineae terrae quoniam maturae sunt uvae
of the vine of the earth, seeing that mature to be the grapes

eius et misit angelus falcem suam in
of it. and he is thrusting the angel the scythe of his into

terram et vindemiavit
the earth, and be you gathering the grapes with which to make wine

vineam terrae et misit in lacum
from the vine of the earth, and he is throwing it into the winepress

irae Dei magnum et calcatus est lacus
of the ire of the Gods the great. and trampled on is the winepress

extra civitatem et exivit sanguis de lacu
outside the city and it is exiting the blood of the winepress

usque ad frenos equorum per stadia mille
all the way toward the bridles of horses through stadia thousand

sescenta
six hundred.

CHAPTER XV

et vidi aliud signum in caelo magnum et mirabile
and I am seeing another sign in heaven great and miraculous,

angelos septem habentes plagas septem novissimas
angels seven they are having plagues seven the very last,

quoniam in illis consummata est ira Dei et vidi
because in them consummated to be the ire of the Gods. and I am seeing

tamquam mare vitreum mixtum igne et eos qui vicerunt
as if a sea vitreous mixed with fire, and them who are conquering

bestiam et imaginem illius et numerum nominis eius
the beast and the image of it and the number of the name of it,

stantes supra mare vitreum habentes
and they are standing upon the sea vitreous, and they are having

citharas Dei et cantant canticum Mosi
the citharas of the Gods. and they are singing the canticle of Moses

servi Dei et canticum agni dicentes
the servant of the Gods, and the canticle of the lamb, and they are saying

magna et mirabilia opera tua Domine Deus
Great and miraculous are the works of yours, O Dominant one Zeus

omnipotens iustae et verae viae tuae rex
omnipotent. just and veritable are the ways of yours, O king

saeculorum quis non timebit Domine et
of the ages. who not will be fearing you, O Dominant one, and

magnificabit nomen tuum quia solus pius
will be magnifying the name of yours? because solely you are pious,

quoniam omnes gentes venient et adorabunt
because all nations they will be coming and they will be adoring

in conspectu tuo quoniam iudicia tua manifestata
in sight of yours, and because the judgment of yours made manifest

sunt et post haec vidi et ecce apertum
to be. and after these things I am looking and behold. opened

est templum tabernaculi testimonii in caelo et
to be the temple of the tabernacle of the testimony in heaven. and

exierunt septem angeli habentes septem plagas
they are exiting the seven angels who are having the seven plagues

de templo vestiti lapide mundo candido et
from the temple clothed in gemstone pure candescence, and

praecincti circa pectora zonis aureis et unus
girded about the pectorals with girdles golden. and one

ex quattuor animalibus dedit septem angelis
out of the four animals he is giving to the seven angels

septem fialas aureas plenas iracundiae
seven drinking saucers of gold plenary with the irascibility

Dei viventis in saecula saeculorum et impletum
of the Gods who is living into the ages of the ages. and impleted

est templum fumo a maiestate Dei et de
is the temple with the fumes from the majesty of the Gods and from

virtute eius et nemo poterat introire in templum
the virtue of him, and no one is able to enter into the temple

donec consummarentur septem plagae septem angelorum
until to be consummated the seven plagues of the seven angels.

CHAPTER XVI

et audivi vocem magnam de templo dicentem
and I am hearing a voice great from the temple and he is saying

septem angelis ite et effundite
to the seven angels Be you going forth and be you effusing

septem fialas irae Dei in terram
the seven drinking saucers of the ire of the Gods into the earth.

et abiit primus et effudit fialam
and he is going forth the first and he is effusing the drinking saucer

suam in terram et factum est vulnus saevum ac
of his into the earth, and is made to be a wound severe and also

pessimum in homines qui habent caracterem bestiae
pessimistic in the men who are having the character of the beast,

et eos qui adoraverunt imaginem eius et secundus
and in them who are adoring the image of it. and the second

effudit fialam suam in mare et
he is effusing the drinking saucer of his into the sea, and

factus est sanguis tamquam mortui et omnis anima
it is made to be blood as of a dead man, and every soul

vivens mortua est in mari et tertius effudit
which is living died to be in the sea. and the third he is effusing

fialam suam super flumina et super fontes
the drinking saucer of his upon the rivers and upon the fonts

aquarum et factus est sanguis et audivi
of the waters, and it is made to be blood. and I am hearing

angelum aquarum dicentem iustus es qui
the angel of the waters and he is saying Just to be O you

es et qui eras sanctus quia haec iudicasti
who is and who was, sanctified, because these things you are judging,

quia sanguinem sanctorum et prophetarum
because the blood of the sanctified and of the prophets

fuderunt et sanguinem eis dedisti bibere
they are shedding, and the blood of them you are giving them to drink,

digni sunt et audivi altare dicens
those dignified to be. and I am hearing from the altar one is saying

etiam Domine Deus omnipotens vera et iusta
Even now, O Dominant one Zeus omnipotent, veritible and just is

iudicia tua et quartus effudit fialam
the judgment of yours. and the fourth he is effusing the drinking saucer

suam in solem et datum est illi aestu adficere
of his on the sun, and is given to be it with heat to afflict

homines et igni et aestuaverunt homines aestu magno
the men, and the fire and the heat is burning the men with heat great,

et blasphemaverunt nomen Dei habentis potestatem
and they are blaspheming the name of the Gods who is having the potency

super has plagas neque egerunt
over these plagues, neither they are conducting themselves

paenitentiam ut darent illi gloriam et quintus
in penitence in order to be giving to him the glory. and the fifth

effudit fialam suam super sedem bestiae
he is effusing the drinking saucer of his upon the seat of the beast,

et factum est regnum eius tenebrosum et
and to become is the kingdom of it tenebrous, and

conmanducaverunt linguas suas prae
together they are manducating the tongues of theirs because of

dolore et blasphemaverunt Deum caeli prae
the dolor, and they are blaspheming Zeus in heaven because of

doloribus et vulneribus suis et non
the dolor and the vulnerability of them, and not

egerunt paenitentiam ex operibus
they are conducting themselves in penitence out of the works

suis et sextus effudit fialam suam
of them. and the sixth he is effusing the drinking saucer of his

in flumen illud magnum Eufraten et siccavit
into the river the great Euphrates, and it is siccative to

aquam eius ut praepararetur via regibus
the water of it, in order to prepare the way for the kings

ab ortu solis et vidi de ore draconis
from the rising sun. and I am seeing from the mouth of the dragon

et de ore bestiae et de ore
and from the mouth of the beast and from the mouth of the

pseudoprophetae spiritus tres inmundos in modum ranarum
pseudoprophet spirits three unclean in mode like frogs.

sunt enim spiritus daemoniorum facientes signa
to be indeed the spirits of demons, and they are doing signs,

et procedunt ad reges totius terrae
and they are proceding toward the kings totally of the earth,

congregare illos in proelium ad diem
and they are congregating them into the battle toward the day

magnum Dei omnipotentis ecce venio sicut fur
great of the Gods omnipotent. Behold. I am coming just as a thief.

beatus qui vigilat et custodit
beatific is him who is remaining vigilant and is in custody of

vestimenta sua ne nudus ambulet et
the vestments his own, that not nude he is ambulating and

videant turpitudinem eius et congregavit
they are seeing the turpitude of him. and they are congregating

illos in locum qui vocatur hebraice
them into the place which is called in the Hebraic language

Hermagedon et septimus effudit fialam
Harmegidon. and the seventh he is effusing the drinking saucer

suam in aerem et exivit vox magna de templo
of his into the air, and it is exiting a voice great from the temple

a throno dicens factum est et
from the throne, and it is saying It is occurred to be. and

facta sunt fulgora et voces et tonitrua et
is occurring to be lightnings and voices and thunders, and

terraemotus factus est magnus qualis numquam fuit
an earthquake occurred to be great such as never to be

ex quo homines fuerunt super terram
out of which human beings they are existing upon the earth,

talis terraemotus sic magnus et facta est civitas
so great an earthquake hence magnitude. and is made to be the city

magna in tres partes et civitates gentium ceciderunt
great into three parts, and the cities of the gentiles they are falling,

et Babylon magna venit in memoriam ante Deum
and Babylon the great it is coming in memoriam before Zeus,

dare ei calicem vini indignationis
and he is giving to her the chalice of the wine of the indignation

irae eius et omnis insula fugit et montes
of the ire of him. and every island it is fugitive, and the mountains

non sunt inventi et grando magna sicut talentum
not are to be found. and hail great, as if the weight of a talent,

descendit de caelo in homines et blasphemaverunt
it is descending down from heaven on the men. and they are blaspheming

homines Deum propter plagam grandinis quoniam
the men Zeus on account of the pounding of the hail, seeing that

magna facta est vehementer
so great it is occurring to be vehement.

CHAPTER XVII

et venit unus de septem angelis qui habebant septem
and he is coming one of the seven angels who are having the seven

fialas et locutus est mecum dicens
drinking saucers, and is speaking to be with me, and he is saying

veni ostendam tibi damnationem meretricis
Be you coming and I will be showing to you the damnation of the harlot

magnae quae sedet super aquas multas cum qua
the great who she is seated upon the waters many, with whom

fornicati sunt reges terrae et inebriati sunt
to fornicate are the kings of the earth, and inebriated to be

qui inhabitant terram de vino prostitutionis
them who inhabit the earth from the wine of the prostitutions

eius et abstulit me in desertum in spiritu
of hers. and away he is bearing me into the desert in the spirit.

et vidi mulierem sedentem super bestiam coccineam
and I am seeing a woman and she is sitting upon a beast of scarlet,

plenam nominibus blasphemiae habentem capita septem
plenary of names of blasphemy, and it is having heads seven

et cornua decem et mulier erat circumdata purpura
and horns ten. and the woman to be thrown around her in purple

et coccino et inaurata auro et lapide pretioso
and scarlet, and in aureate to gold and to gemstones precious

et margaritis habens poculum aureum in manu
and to pearls, and she is having a drinking cup of gold in the hand

sua plenum abominationum et inmunditia fornicationis
of hers plenary of abominations and the uncleanness of the fornications

eius et in fronte eius nomen scriptum mysterium
of hers. and in the forehead of hers a name is written: mystery

Babylon magna mater fornicationum et abominationum
Babylon the great, mother of fornications and abominations

terrae et vidi mulierem ebriam de sanguine
of the earth. and I am seeing the woman drunken from the blood

sanctorum et de sanguine martyrum Iesu
of the sanctified, and from the blood of the martyrs of Jesus.

et miratus sum cum vidissem illam admiratione magna
and I am amazed with what I am seeing of her in admiration great.

et dixit mihi angelus quare miraris
and he is saying to me the angel, Wherefore are you so amazed?

ego tibi dicam sacramentum mulieris et bestiae
I to you will tell you the sacrament of the woman and the beast

quae portat eam quae habet capita septem
which is portative of her, which it is having the heads seven

et decem cornua bestiam quam vidisti fuit et
and ten horns. the beast which you are seeing which is and

non est et ascensura est de abysso et in
not is, even it will be ascending to be from the abyss, and into

interitum ibit et mirabuntur inhabitantes
destruction it will be going. and will be amazed them inhabiting

terram quorum non sunt scripta nomina
the earth, everyone who not to be written the names of them

in libro vitae a constitutione mundi videntes
in the book of life from the constitution of the world, those seeing

bestiam quia erat et non est et hic est sensus
the beast because it to be and not to be also. here is the sense of

qui habet sapientiam septem capita septem montes sunt
one who is having sapience. the seven heads seven mountains to be,

super quos mulier sedet et reges septem sunt
upon which the woman she is seated. and the kings seven to be,

quinque ceciderunt unus est alius nondum venit
five they are falling, one is, the other not yet he is coming,

et cum venerit oportet illum breve tempus
and when he is coming, it is opportune for him but a brief time

manere et bestia quae erat et non est et ipsa
to remain. and the beast which to be and not is, even it is

octava est et de septem est et in interitum
the eighth to be, and of the seven is, and into destruction

vadit et decem cornua quae vidisti decem reges
it is going. and the ten horns which you are seeing ten kings

sunt qui regnum nondum acceperunt sed potestatem
are, whose kingdom not yet they are accepting, but the potency

tamquam reges una hora accipiunt post bestiam
as kings one hour they are accepting behind the beast.

hii unum consilium habent et virtutem et
these of one counsel they are having, and the virtue and

potestatem suam bestiae tradunt hii
the potency of theirs to the beast they are handing over. these

cum agno pugnabunt et agnus vincet
with the lamb they will be pugnacious, and the lamb he will be conquering

illos quoniam Dominus dominorum est et
them, seeing that the Dominant one of dominant ones to be, and

rex regum et qui cum illo sunt vocati et
the king of kings, and those who are with him are called and

electi et fideles et dixit mihi aquas quas
elect and faithful. and he is saying to me The waters which

vidisti ubi meretrix sedet populi sunt
you are seeing, whereupon the harlot she is seated, peoples to be

et gentes et linguae et decem cornua quae vidisti
and nations and languages. and the ten horns which you are seeing

et bestiam hii odient fornicariam et desolatam
and the beast, these will be hating the fornicatress, and desolate

facient illam et nudam et carnes eius
they will be making her, and nude, and the fleshes of her

manducabunt et ipsam igni
they will be manducating, and her with fire

concremabunt Deus enim dedit in
together they will be cremating. Zeus indeed he is giving into

corda eorum ut faciant quod illi placitum
the hearts of them in order that they are doing what he pleases

est ut dent regnum suum
to be, in order that they are giving over the kingdom of theirs

bestiae donec consummentur verba Dei
to the beast, until the consummation of the words of the Gods.

et mulier quam vidisti est civitas magna quae
and the woman whom you are seeing is the city the great, which

habet regnum super reges terrae
she is having reign over the kings of the earth.

CHAPTER XVIII

et post haec vidi alium angelum descendentem
and after these things I am seeing another angel and he is descending

de caelo habentem potestatem magnam et terra
down from heaven, and he is having potency great, and the earth

inluminata est a gloria eius et exclamavit
is illuminated to be from the glory of him, and he is exclaiming

in forti voce dicens cecidit cecidit
in a fortitudinous voice, and he is saying She is falling She is falling,

Babylon magna et facta est habitatio daemoniorum
Babylon the great, and she is become to be the habitation of demons,

et custodia omnis spiritus inmundi et custodia
and the custodian of every spirit unclean, and the custodian of

omnis volucris inmundae quia de ira fornicationis
every bird unclean, because from the ire of the fornication

eius biberunt omnes gentes et reges terrae
of hers they are drinking all nations, and the kings of the earth

cum illa fornicati sunt et mercatores terrae de
with her to fornicate are, and the merchants of the earth from

virtute deliciarum eius divites facti sunt
the virtue of the delicacies of her rich they are made to be.

et audivi aliam vocem de caelo dicentem
and I am hearing another voice from heaven, and he is saying

exite de illa populus meus ut ne
Be you exiting from her O people of mine, in order that

participes sitis delictorum eius
not you are participating in nor thirsting for the delicts of hers,

et de plagis eius non accipiatis quoniam
and of the plagues of hers not you are accepting, seeing that

pervenerunt peccata eius usque ad caelum
they are coming to the peccancy of hers all the way toward heaven,

et recordatus est Deus iniquitatum eius reddite
and has recorded to be Zeus the iniquities of hers. be you rendering

illi sicut ipsa reddidit et duplicate
to her just as to you she is rendering, and be you duplicating to her

duplicia secundum opera eius in poculo quo
in duplicate secundum the works of hers. in the drinking cup which

miscuit miscite illi duplum quantum glorificavit
she is mixing mix you to her duple. of the quantity she is glorifying

se et in deliciis fuit tantum date illi
herself and in delicacies to be, so much be you giving to her

tormentum et luctum quia in corde suo dicit
in torment and mourning. because in the heart of hers she is saying

sedeo regina et vidua non sum et luctum non
I am sitting a queen, and a widow not I am, and mourning not

videbo ideo in una die venient
I will be seeing. for this reason in one day they will be coming

plagae eius mors et luctus et fames et igni
the plagues of hers, death, and mourning, and famine, and in fire

conburetur quia fortis est Deus qui iudicavit illam
she will burn, because fortitudinous is Zeus who is judging her.

et flebunt et plangent se
and they will be weeping and they will be striking themselves

super illam reges terrae qui cum illa fornicati
upon her the kings of the earth, who with her are fornicating

sunt et in deliciis vixerunt cum viderint
to be and in her delicacies they are living, when they are seeing

fumum incendii eius longe stantes
the fumes incendiary of hers, a long way off they are standing

propter timorem tormentorum eius dicentes
on account of the timorousness of the torments of hers, and they are saying

vae vae civitas illa magna Babylon civitas illa fortis
Woe, woe, the city the great Babylon, the city the fortitudinous.

quoniam una hora venit iudicium tuum
seeing that in one hour it is coming the judgment of yours.

et negotiatores terrae flebunt et
and the negotiators of the earth they will be weeping and

lugebunt super illam quoniam merces
they will be mourning over her, seeing that the merchandise

eorum nemo emet amplius mercem auri
of hers no one will be buying amply, the merchandise of gold,

et argenti et lapidis pretiosi et margaritis et
and of silver, and of gemstones precious, and of pearls, and

byssi et purpurae et serici et
of fine linen, and of purple-dyed fabric, and of silk, and

cocci et omne lignum thyinum et omnia
of scarlet-dyed fabric, and of every ligneous thyine, and of every

vasa eboris et omnia vasa de lapide pretioso et
vessel made of ivory, and every vessel of ceramic precious, and

aeramento et ferro et marmore et cinnamomum et
of copper, and ferrous, and marmoreal, and of cinnamon, and

amomum et odoramentorum et unguenti et turis
of amonum, and of odours, and of unguents, and of frankincense,

et vini et olei et similae et tritici
and of wine, and of olive oil, and of fine flour, and of wheat,

et iumentorum et ovium et equorum et raedarum et
and of cattle, and ovine, and of horses, and of chariots, and

mancipiorum et animarum hominum et poma tua desiderii
of the bodies and the souls of men. and the pomes of yours desiderate

animae discessit a te et omnia pinguia et
of soul it is going away from you, and everything pinguid and

clara perierunt a te et amplius illa iam
clarified it is perishing from you, and amply these even now

non invenient mercatores horum qui
not they will be finding. the merchants of these things who

divites facti sunt ab ea longe stabunt
rich are made to be from her, a long way off they will be standing

propter timorem tormentorum eius flentes
on account of their timorousness of the torments of hers, weeping

ac lugentes et dicentes vae vae civitas illa
and also mourning, and they are saying Woe, woe, the city the

magna quae amicta erat byssino et purpura et cocco
great which arrayed to be in fine linen and purple and scarlet,

et deaurata est auro et lapide pretioso et margaritis
and gilded to be in gold and gemstone precious and pearl,

quoniam una hora destitutae sunt tantae divitiae et
because in one hour is destitute to be so much riches. and

omnis gubernator et omnis qui in locum navigat
every helmsman and every one in a place that he is navigating,

et nautae et qui maria operantur longe
and nautical, and who maritime are operating, a long way off

steterunt et clamaverunt videntes
they are standing, and they are clamoring as they are seeing

locum incendii eius dicentes quae similis
the place incendiary of her, and they are saying Who is similar

civitati huic magnae et miserunt pulverem super
to the city this great? and they are throwing dust upon

capita sua et clamaverunt flentes et lugentes
the heads of theirs, and they are clamoring, weeping, and mourning,

dicentes vae vae civitas magna in qua divites
and they are saying Woe, woe, the city great in whom rich

facti sunt omnes qui habent naves in mari de
are made to be every one who is having ships in the sea from

pretiis eius quoniam una hora desolata
the preciousness of her, seeing that in one hour she is desolate

est exulta super eam caelum et sancti
to be. be you exulting over her, O heaven and the sanctified,

et apostoli et prophetae quoniam iudicavit
and the apostles, and the prophets, seeing that he is judging

Deus iudicium vestrum de illa et sustulit unus
Zeus the judgment of yours of her. and is lifting up one

angelus fortis lapidem quasi molarem
angel fortitudinous a stone as though it were a millstone

magnum et misit in mare dicens
great, and he is throwing it into the sea, and he is saying

hoc impetu mittetur Babylon magna illa civitas
This impetuousness will throw down Babylon the great, that city

et ultra iam non invenietur et vox
and beyond any longer not ever it will be found. and the voice of

citharoedorum et musicorum et tibia canentium
the singer-cithara players and the musicians and the flautists

et tuba non audietur in te amplius et
and the trumpeters not ever will be heard in you amply. and

omnis artifex omnis artis non invenietur in te
every artificer of every art not ever will be found in you

amplius et vox molae non audietur
amply. and the sound of the millstone not ever will be heard

in te amplius et lux lucernae non lucebit
in you amply. and the light of the lamps not ever will be lucent

tibi amplius et vox sponsi et sponsae
in you amply. and the voice of the bridegroom and of the bride

non audietur adhuc in te quia mercatores
not ever will be heard hitherto in you. because the merchants

tui erant principes terrae quia in
of yours to be the principals of the earth, because in

veneficiis tuis erraverunt omnes gentes
the pharmaceuticals of yours they are made to err all nations,

et in ea sanguis prophetarum et sanctorum inventus
and in her the blood of the prophets and of the sanctified is found

est et omnium qui interfecti sunt in terra
to be, and of everyone who is killed to be on the earth.

CHAPTER XIX

post haec audivi quasi vocem magnam
after these things I am hearing as it were a voice to great

turbarum multarum in caelo dicentium alleluia
turbulence, a multitude in heaven and they are saying Hallelujah.

salus et gloria et virtus Deo nostro est quia
salvation and glory and virtue unto the God of ours to be. because

vera et iusta iudicia sunt eius quia iudicavit
veritable and just are the judgments to be of his. because he is judging

de meretrice magna quae corrupit terram in prostitutione
of the harlot great which she is corrupting the earth in the prostitution

sua et vindicavit sanguinem servorum suorum
of hers, and he is vindicating the blood of the servants of him

de manibus eius et iterum dixerunt alleluia
from the hand of hers. and iteratively they are saying Hallelujah.

et fumus eius ascendit in saecula saeculorum
and the fumes of her it is ascending into the ages of the ages.

et ceciderunt seniores viginti quattuor et quattuor
and they are falling down the seniors twenty- four and the four

animalia et adoraverunt Deum sedentem super thronum
animals, and they are adoring Zeus who is seated upon the throne

dicentes amen alleluia et vox de throno
and they are saying Amen. Hallelujah. and a voice from the throne

exivit dicens laudem dicite Deo nostro
it is exiting and it is saying Be you lauding the God of ours,

omnes servi eius et qui timetis eum pusilli
all you servants of him, and you who are fearing him, both small

et magni et audivi quasi vocem turbae magnae
and great. and I am hearing as it were a voice turbulent great

et sicut vocem aquarum multarum et sicut vocem
and as it were the voice of waters many, and as it were the voice

tonitruum magnorum dicentium alleluia quoniam
of thunder mighty, and he is saying Hallelujah, seeing that

regnavit Dominus Deus noster omnipotens gaudeamus
he is reigning the Dominant one Zeus of ours omnipotent. we are rejoicing,

et exultemus et demus gloriam ei quia
and we are exulting, and we are giving glory to him, because

venerunt nuptiae agni et uxor eius
it is coming the nuptial of the lamb and of the wife to him

praeparavit se et datum est illi ut
she to be preparing herself. and it is given to be to her in order that

cooperiat se byssinum splendens candidum
she is covering herself in fine linen splendidly white,

byssinum enim iustificationes sunt sanctorum
this fine linen for are the justifications to be of the sanctified.

et dicit mihi scribe beati qui ad cenam
and he is saying to me Write beatific who toward the supper

nuptiarum agni vocati sunt et dicit mihi
of the nuptual of the lamb is called to be. and he is saying to me

haec verba vera Dei sunt et cecidi
These the words are veritably of the Gods to be. and I am falling down

ante pedes eius ut adorarem eum et dicit
before the feet of him in order to be adoring him. and he is saying

mihi vide ne feceris conservus tuus
to me Be you seeing that not you are doing. I the fellow-servant of yours

sum et fratrum tuorum habentium testimonium Iesu
to be, and brethren of yours who are having the testimony of Jesus.

Deum adora testimonium enim Iesu est spiritus
Zeus be you adoring. the testimony for of Jesus to be the spirit

prophetiae et vidi caelum apertum et ecce
of prophecy. and I am seeing the heaven opened up, and behold.

equus albus et qui sedebat super eum vocabatur Fidelis
a horse white, and he who is seated upon him is called Faithful

et Verax vocatur et iustitia iudicat et pugnat
and Truthful by name, and in justness he is judging and he is pugnacious.

oculi autem eius sicut flamma ignis et in capite
the eyes but of him are like a flame ignited, and on the head

eius diademata multa habens nomen scriptum quod nemo
of him diadems many, and he is having a name written which no one

novit nisi ipse et vestitus erat vestem
is knowing except himself, and he is clothed to be in vestment

aspersam sanguine et vocatur nomen eius Verbum Dei
aspersed in blood, and is called the name of him The Word of the Gods.

et exercitus qui sunt in caelo sequebantur eum in
and the armies which to be in heaven are sequacious of him on

equis albis vestiti byssinum album mundum et de
horses white, clothed in fine linen, white and clean. and from

ore ipsius procedit gladius acutus ut
the mouth of him it is proceeding a sword acute, in order that

in ipso percutiat gentes et ipse reget eos
in him he is striking the nations, and he will be ruling them

in virga ferrea et ipse calcat torcular vini
in a rod ferrous, and he is trampling on the winepress of the wine

furoris irae Dei omnipotentis et habet
of the furor of the ire of the Gods omnipotent. and he is having

in vestimento et in femore suo scriptum rex regum
in the vestment and in the thigh of his written King of kings

et Dominus dominantium et vidi unum angelum
and Dominant one of dominant ones. and I am seeing one angel

stantem in sole et clamavit voce magna
and he is standing in the sun, and he is clamoring to voice great

dicens omnibus avibus quae volabant
and he is saying to the whole of all avians which are volant

per medium caeli venite congregamini ad cenam
by the midheaven Be you coming to congregate toward the supper

magnam Dei ut manducetis carnes
great of the Gods in order that you are manducating the flesh

regum et carnes tribunorum et carnes
of the kings and the flesh of the tribunes and the flesh of the

fortium et carnes equorum et sedentium
fortitudinous and the flesh of the horses also of those who are seated

in ipsis et carnes omnium liberorum ac servorum
on them, and the flesh of all free men and also of the servants,

et pusillorum ac magnorum et vidi bestiam
and of the small and also of the great. and I am seeing the beast

et reges terrae et exercitus eorum congregatos
and the kings of the earth and the armies of them congregating

ad faciendum proelium cum illo qui sedebat in
toward the the making of the battle with he who is seated on

equo et cum exercitu eius et adprehensa est
the horse also with the army of his. and is apprehended to be

bestia et cum illo pseudopropheta qui fecit signa
the beast, and with it the pseudoprophet who is making signs

coram ipso quibus seduxit eos qui acceperunt
in sight of it, by which he is seducing them who are accepting

caracterem bestiae qui et adorant imaginem
the character of the beast which also they are adoring the image

eius vivi missi sunt hii duo in stagnum ignis
of it. alive they are thrown to be these two into the lake ignited

ardentis sulphure et ceteri occisi sunt in
ardent with sulfur. and those who remain are killed to be in

gladio sedentis super equum qui
the sword of him who is seated upon the horse, which sword

procedit de ore ipsius et omnes aves
it is proceeding from the mouth of him. and all the avians

saturatae sunt carnibus eorum
are satiated to be with the flesh of them.

Q

CHAPTER XX

et vidi angelum descendentem de caelo
and I am seeing an angel and he is descending down from heaven,

habentem clavem abyssi et catenam magnam in
and he is having the keys to the abyss and a chain great in

manu sua et adprehendit draconem serpentem
the hand of him. and he is apprehending the dragon, the serpent

antiquum qui est diabolus et Satanas et ligavit
of antiquity which is the Devil and Satan, and is being ligated

eum per annos mille et misit eum in abyssum
him through years thousand, and is being thrown him into the abyss,

et clusit et signavit super illum ut
and it he is closing and it he is sealing above him in order that

non seducat amplius gentes donec consummentur
not him is seducing amply the nations until it is consummated

mille anni post haec oportet illum
the thousand years. after these things it is oportune for him

solvi modico tempore et vidi
that he is being loosed for a modicum of time. and I am seeing

sedes et sederunt super eas et iudicium datum
seats and those who are seated upon them, and judgment is given

est illis et animas decollatorum propter
to be them, and I am seeing the souls of the decollated because of

testimonium Iesu et propter verbum Dei et
the testimony of Jesus and because of the word of the Gods, and

qui non adoraverunt bestiam neque imaginem eius nec
who not they are adoring the beast neither the image of it, neither

acceperunt caracterem in frontibus aut in manibus
they are accepting the character in the foreheads or else in the hands

suis et vixerunt et regnaverunt cum Christo
of theirs. and they are living and they are reigning with Christ

mille annis ceteri mortuorum non vixerunt donec
a thousand years. the rest of the dead not they are living until

consummentur mille anni haec est resurrectio
the consummation of the thousand years. these to be the resurrection

prima beatus et sanctus qui habet partem
the first. beatific and sanctified those who are having part

in resurrectione prima in his secunda mors non
in the resurrection the first. on these the second death not

habet potestatem sed erunt sacerdotes Dei
it is having potency, but they will be sacerdotal of the Gods

et Christi et regnabunt cum illo mille annis
and of Christ, and they will reign with him a thousand years.

et cum consummati fuerint mille anni solvetur
and when it is consummated to be the thousand years, loosened

Satanas de carcere suo et exibit et
Satan from the prison of him, and he will be exiting and

seducet gentes quae sunt super quattuor angulos
he will be seducing the nations which to be upon the quadrangle

terrae Gog et Magog et congregabit eos
of the earth, Gog and Magog, and they will be congregating them

in proelium quorum numerus est sicut harena maris
into battle, of whom the number to be as the sand of the sea.

et ascenderunt super latitudinem terrae et
and they are ascending upon the latitude of the earth, and

circumierunt castra sanctorum et
they are circumfluent of the encampment of the sanctified and

civitatem dilectam et descendit ignis a Deo
the city of delight. and it is descending fire from the God

de caelo et devoravit eos et diabolus qui seducebat
of heaven, and it is devouring them. and the devil who is seducing

eos missus est in stagnum ignis et sulphuris ubi
them is thrown to be into the lake ignited and of sulfur, wherein is

et bestia et pseudoprophetes et cruciabuntur
also the beast and the pseudoprophet, and they will be excruciated

die ac nocte in saecula saeculorum et vidi
day and also night into the ages of the ages. and I am seeing

thronum magnum candidum et sedentem super eum a
a throne great white and him who is seated upon it, from

cuius aspectu fugit terra et caelum et locus
whose aspect is fugitive the earth and the heaven and place is

non est inventus ab eis et vidi mortuos magnos
not to be found by them. and I am seeing the dead, both great

et pusillos stantes in conspectu throni
and small, and they are standing in sight of the throne,

et libri aperti sunt et alius liber apertus
and the books are opened to be. and another book is opened

est qui est vitae et iudicati sunt mortui ex
to be, which is of life. and are judged to be the dead out of

his quae scripta erant in libris secundum opera
that which is written to be in the books according to the works

ipsorum et dedit mare mortuos qui in eo erant
of each. and it is giving up the sea the dead who in it to be,

et mors et inferus dederunt mortuos qui in
and death and the inferno they are giving up the dead who in

ipsis erant et iudicatum est de singulis secundum
them to be, and they are judged to be of each one according to

opera ipsorum et inferus et mors missi
the works of them. and the inferno and death they are thrown

sunt in stagnum ignis haec mors secunda est
to be into the lake ignited. these things death the second to be,

stagnum ignis et qui non est inventus in libro
the lake ignited. and whosoever not to be found in the book

vitae scriptus missus est in stagnum ignis
of life written, he is thrown to be into the lake ignited.

CHAPTER XXI

et vidi caelum novum et terram novam primum
and I am seeing the heaven new and the earth new. the first

enim caelum et prima terra abiit et mare iam
for heaven and first earth it is departing, and the sea any longer

non est et civitatem sanctam Hierusalem novam vidi
not is. and the city the sanctified the Jerusalem new I am seeing

descendentem de caelo a Deo paratam sicut
it is descending down from heaven from God, prepared as it were

sponsam ornatam viro suo et audivi vocem
a bride ornate for the husband of hers. and I am hearing a voice

magnam de throno dicentem ecce tabernaculum
great from the throne, and he is saying Behold. the tabernacle

Dei cum hominibus et habitabit
of the Gods is with men, and he will be making his habitation

cum eis et ipsi populus eius erunt et ipse
with them, and they the people of him they will be, and himself

Deus cum eis erit eorum Deus et absterget
Zeus with them he will be, and will be to them Zeus. and he will absterge

Deus omnem lacrimam ab oculis eorum et mors ultra
Zeus all of the tears out of the eyes of them, and death beyond

non erit neque luctus neque clamor neque dolor
not it will be, neither mourning, neither clamor, neither dolor

erit ultra quae prima abierunt et dixit
to be any more. all that is former it is going away. and he is saying

qui sedebat in throno ecce nova facio omnia
whom is seated on the throne Behold. new I am making all things.

et dicit scribe quia haec verba fidelissima sunt
and he is saying Write, because these words faithful to be

et vera et dixit mihi factum est ego sum
and veritable. and he is saying to me Finished to be. I am

Alpha et Omega initium et finis ego sitienti
the Alpha and the Omega, the initial and the finish. I to you who thirst

dabo de fonte aquae vivae gratis qui
I will be giving from the font of the water of life freely. to him

vicerit possidebit haec et ero
who is conquering he will be possessing all these things, and master

illi Deus et ille erit mihi filius timidis autem et
to him Zeus, and him will be to me son. the timid but and

incredulis et execratis et homicidis et fornicatoribus et
incredulous and execrated and homocidal and fornicators and

veneficis et idolatris et omnibus mendacibus pars
drug-abusers and idolaters and wholly everyone mendacious the part

illorum erit in stagno ardenti igne et sulphure
of theirs they will have in the lake ardently ignited and sulfuric,

quod est mors secunda et venit unus de
which to be the death the second. and he is coming one from

septem angelis habentibus fialas plenas
the seven angels who are having the drinking saucers plenary with

septem plagis novissimis et locutus est mecum
the seven plagues the very last. and is speaking to be with me,

dicens veni ostendam tibi sponsam
and he is saying Be you coming and I will show to you the bride

uxorem agni et sustulit me in spiritu in
the wife of the lamb. and is lifting up me in the spirit into

montem magnum et altum et ostendit mihi civitatem
a mountain great and high, and he is showing to me the city

sanctam Hierusalem descendentem de caelo
sanctified, Jerusalem, and it is descending down from heaven

a Deo habentem claritatem Dei lumen
from God, and it is having the clarity of the Gods. the light

eius simile lapidi pretioso tamquam lapidi
of her is similar to gemstone precious, like to the gemstone

iaspidis sicut cristallum et habebat murum magnum
of jasper, like rock crystal. and it has a city wall great

et altum habens portas duodecim et in portis
and high, and it is having city gates twelve, and at the gates

angelos duodecim et nomina inscripta quae sunt nomina
angels twelve and the names inscribed which to be the names

duodecim tribuum filiorum Israhel ab oriente
of the twelve tribes of the sons of Israel. from the rising

portae tres et ab aquilone portae tres et ab austro
gates three, and from the north gates three, and from the south

portae tres et ab occasu portae tres et murus
gates three, and from the setting gates three. and the wall

civitatis habens fundamenta duodecim et in ipsis duodecim
of the city it is having fundaments twelve, and in them the twelve

nomina duodecim apostolorum agni et qui loquebatur
names of the twelve apostles of the lamb. and he who is speaking

mecum habebat mensuram harundinem auream ut
with me is having a measuring rod golden in order to

metiretur civitatem et portas eius et murum et
measure the city, and the gates of her, and the wall. and

civitas in quadro posita est et longitudo eius
the city in quadrangular position to be, and the longitude of her

tanta est quanta et latitudo et mensus
as much to be in quanta and by latitude. and the measure

est civitatem de harundine per stadia duodecim milia
to be the city from the rod about stadia twelve thousand.

longitudo et latitudo et altitudo eius aequalia
the longitude and the latitude and the altitude of her equal

sunt et mensus est murus eius centum
to be. and the measure to be of the city wall of her hundred

quadraginta quattuor cubitorum mensura hominis quae est
forty- four cubits by the measure of man, which to be

angeli et erat structura muri eius
of the angel. and to be the structure of the city wall of her

ex lapide iaspide ipsa vero civitas auro mundo
out of gemstone jasper. she is verily the city of gold pure,

simile vitro mundo fundamenta muri civitatis
similar to glass pure. the fundaments of the wall of the city

omni lapide pretioso ornata fundamentum primum iaspis
every stone preciously ornate. the fundament the first jasper,

secundus sapphyrus tertius carcedonius quartus zmaragdus
the second sapphire, the third chalcedony, the fourth emerald,

quintus sardonix sextus sardinus septimus chrysolitus
the fifth sardonyx, the sixth sard, the seventh chrysolite,

octavus berillus nonus topazius decimus chrysoprassus
the eighth aquamarine, the ninth topaz, the tenth chrysoprase,

undecimus hyacinthus duodecimus amethistus et duodecim
the eleventh hyacinth, the twelfth amethyst. and the twelve

portae duodecim margaritae sunt per singulas et singulae
city gates twelve pearls to be, through singular and singular

portae erant ex singulis margaritis et platea
the city gates to be out of singular pearls, and the broad way

civitatis aurum mundum tamquam vitrum perlucidum
of the city of gold pure as it were vitreous and pellucid.

et templum non vidi in ea Dominus enim
and the temple not I am seeing in her, for the Dominant one namely

Deus omnipotens templum illius est et agnus et civitas
Zeus omnipotent the temple of her to be, and the lamb. and the city

non eget sole neque luna ut luceant
not it is needing the sun neither the moon in order that to be lucent

in ea nam claritas Dei inluminavit eam et
in her for the clarity of the Gods it is illuminating her and

lucerna eius est agnus et ambulabunt gentes
the lamp of hers to be the lamb. and they will be ambulant the nations

per lumen eius et reges terrae adferent
through the light of her and the kings of the earth they will be bringing

gloriam suam et honorem in illam et portae eius
the glory of them and honor into her. and the city gates of her

non cludentur per diem nox enim non erit illic
not are closing through the day, the night for not to be there.

et adferent gloriam et honorem gentium
and they will be bringing the glory and the honor of the nations

in illam nec intrabit in ea aliquid coinquinatum
into her. and not they will be entering into her any one defiled

et faciens abominationem et mendacium nisi qui
and or they are doing abomination and or mendacity, if not who

scripti sunt in libro vitae agni
are written to be in the book of life of the lamb.

CHAPTER XXII

et ostendit mihi fluvium aquae vitae splendidum
and he is showing to me a river of the water of life splendid,

tamquam cristallum procedentem de sede Dei
like to rock crystal, and it is proceeding from the seat of the Gods

et agni in medio plateae eius et ex
and of the lamb. in the midst of the broad way of it, and also out of

utraque parte fluminis lignum vitae adferens
either side of the river, grows the tree of life, and it is producing

fructus duodecim per menses singula reddentia
fruits of twelve kinds, through each month one kind it is rendering

fructum suum et folia ligni ad sanitatem
the fruit of it. also the foliage of the tree is toward the health

gentium et omne maledictum non erit amplius et
of the nations. and every malediction not it will be amply. and

sedes Dei et agni in illa erunt et
the seat of the Gods and of the lamb in her it will be, and

servi eius servient illi et videbunt
the servants of him they will be serving him, and they will be seeing

faciem eius et nomen eius in frontibus eorum
the face of him, also the name of him in the foreheads of them.

et nox ultra non erit et non egebunt
and night any longer not it will be. and not they will need

lumine lucernae neque lumine solis quoniam
the light of lamps neither the light of the sun, seeing that

Dominus Deus inluminat illos et regnabunt
the Dominant one Zeus he is illuminating them, and they will be reigning

in saecula saeculorum et dixit mihi haec verba
into the ages of the ages. and he is saying to me These words

fidelissima et vera sunt et Dominus Deus
most faithful and veritable to be, and the Dominant one Zeus

spirituum prophetarum misit angelum suum
the spirits of the prophets he is sending off the angel of his

ostendere servis suis quae oportet
and he is showing to the servants of him what it is opportune

fieri cito et ecce venio velociter
and it is occurring in quickness, and behold. I am coming quickly.

beatus qui custodit verba prophetiae
beatific who he is keeping custody of the words of the prophecy

libri huius et ego Iohannes qui audivi et vidi
of the book this. and I John who I am hearing and I am seeing

haec et postquam audissem et vidissem cecidi
these things, and after I am hearing and am seeing, I am falling

ut adorarem ante pedes angeli qui mihi
in order to be adoring before the feet of the angel who to me

haec ostendebat et dicit mihi vide
these things he is showing. and he is saying to me Be you seeing

ne feceris conservus tuus sum et
that not you are doing. I the fellow-servant of yours to be, and

fratrum tuorum prophetarum et eorum qui servant
brethren of yours the prophets, and of them who they are guarding

verba libri huius Deum adora et dicit
the words of the book this. Zeus be you adoring. and he is saying

mihi ne signaveris verba prophetiae
to me that Not you should be sealing up the words of the prophecy

libri huius tempus enim prope est qui nocet
of the book this, the time for near to be. whom he is nocent

noceat adhuc et qui in sordibus est sordescat
he is nocent still. and who in sordidness to be he is sordid

adhuc et iustus iustitiam faciat adhuc et sanctus
still. and the just justice he is doing still. and the sanctified

sanctificetur adhuc ecce venio cito et merces
sanctifying still. behold. I am coming in quickness, and the wages

mea mecum est reddere unicuique
of me with me to be, and I am rendering to each and every one

secundum opera sua ego Alpha et Omega
according to the works of him. I the Alpha and the Omega,

primus et novissimus principium et finis beati
the first and the last, the principal and the finish. beatific

qui lavant stolas suas ut sit
who they are washing the stoles of them in order that to be

potestas eorum in ligno vitae et portis intrent
the potency of them in the tree of life, and the gates they are entering

in civitatem foris canes et venefici et inpudici
into the city. outside the dogs and the drug-abusers and the impudent

et homicidae et idolis servientes et omnis qui amat
and the homocidal and the idolaters and every one who he is loving

et facit mendacium ego Iesus misi angelum
and he is making mendacities. I Jesus I am sending the angel

meum testificari vobis haec in ecclesiis ego
of me to testify to you these things in the ecclesiae. I

sum radix et genus David stella splendida et
to be the root and offspring of David, the star splendid and

matutina et Spiritus et sponsa dicunt veni
matutinal. and the Spirit and the bride they are saying I am coming.

et qui audit dicat veni et qui sitit
and who he is hearing be you saying I am coming. and who he is thirsting

veniat qui vult accipiat aquam vitae
he is coming. who he is coming he is accepting the water of life

gratis contestor ego omni audienti verba
freely. I testify myself every one who is hearing the words of

prophetiae libri huius si quis adposuerit ad haec
the prophecy of the book this. if any one he is adding to this,

adponet Deus super illum plagas scriptas in libro
will be adding Zeus upon him the plagues written in the book

isto et si quis deminuerit de verbis libri
this. and if any one he is diminishing from the words of the book

prophetiae huius auferet Deus partem eius
of the prophecy this, will be taking away Zeus that part of him

de ligno vitae et de civitate sancta et de
from the tree of life, and from the city sanctified, and from

his quae scripta sunt in libro isto dicit
that which is written to be in the book this. and is saying

qui testimonium perhibet istorum etiam
him whose testimony it is being presented at hand, Now too

venio cito amen veni Domine Iesu
I AM coming in quickness amen. Be you coming O Dominant one Jesus.

gratia Domini nostri Iesu Christi cum omnibus
gratitude of the Dominant one of ours Jesus Christ be with all men.

~ fin ~

——interlinear translation from the Latin Vulgate by Daniel Joseph Min

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About the Original…

The *editio Vulgata* is indisputably the most inspired, erudite and reliable translation of the sacred Christian scriptures in existence. There are many modern translations, including the literal interlinear translation of the original koine (common Greek) Westcott-Hort new testament of 1881 that was published in 1985 by Watchtower of NY, NY, but the incomparably well-educated Sophronius Eusebius Hieronymus, verily St. Jerome (whose birth data is in dispute, since he certainly died in 420 CE and Prosper of Aquitaine's Chronicle says this is his 91st year=>ergo 330-331 AD, but others have cited later dates, e.g. 340s to 347 AD; 331 is accepted), had completed his Vulgate in 405 AD, including apocryphal books of the LXX.

Jerome began work on the Vulgate in 382 AD. And by 386, he'd moved to Bethlehem. While there he worked on the Old Testament, beginning with the Greek LXX Septuagint, but Jerome chose to work directly from the Hebrew & Aramaic. By 405 AD, the Old Testament, and the rest of the New Testament was finished. With older Latin texts in circulation, Jerome's work wasn't widely popular until the ninth century AD, and would become the official Canon of the Holy Roman Empire — in which it remains uncontested to this day.

Min's Concise Commentary on the Apoc

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Chapters 17 thru 22 are under construction…

Introduction

The Book of Revelation is the last to be written and final book of the Holy Bible. Its promise "to reveal" the second advent, our resurrection in Christ, is why this manuscript has attracted so much interest beyond the fold of orthodox believers—especially since the "new age" enthusiasts took it to their own level of interpretation, misinterpretation, and whatever they could do to adapt it to their own dogmas.

As the Christian reader peruses my interlinear translation from the Latin Vulgate, emphasis on the present-tense will not go unnoticed. Familiar phrases like "Christ is risen!" are exemplary of how the past participle "has" is conveyed in the perfect mood or tense of the verb to the benefit of the reader's comprehension of the activity being described. Redundant expressions like "this was to be", "it is to be", "he is coming to be", while archaic, emphasize continuance of events in their dynamic setting, and their far-reaching consequences & contextual pertinence to the subject matter.

The astrological precepts set forth in my first four books are essential to the study of the Apocalypse. The analysis presented hereinbelow of the translation given hereinabove uses astrological terminology as defined and charted in my preceding work. That way, I can keep my commentary concise, and I can only advise the reader to become better informed. All my work is linked to the "google" archives on this URL:

http://groups.google.com/groups?selm=5YTK57VH37948.6355092593@Gilgamesh-frog.org
& my complete translation of the Apocalypse is posted here:
http://groups.google.com/groups?selm=N8G8XLYW37986.0680439815@Gilgamesh-Frog.org
Rather than quote chapter & verse, I cite chapter #'s only.

Notably, Edgar Cayce gave readings on the Revelation which I'm bound to quote brief excerpts from where they are help- ful to understanding this highly symbolic book of prophecy. I've always felt adamant that Cayce's readings ought to be released entirely to the public domain. Prophecy is not to be kept hidden in a vault, but to be shouted from rooftops. Whether or not it's acceptable to those hearing it, that's another matter. I present this book for the discerning ear.

January 1st, 2004
Daniel Joseph Min

READER'S NOTE:

The alphabet charts below indicate the ancient Hebrew and 1st century koi-ne Greek keyboard equivalents for the On-Line Bible fonts as used in this book. You may wish to bookmark this page and reference as needed:

Aleph	=a	א	Lamedh	=l	ל
Beth	=b	ב	Mem	=m	ם/מ
Gimel	=g	ג	Nun	=n	ן/נ
Daleth	=d	ד	Samekh	=o	ס
He	=h	ה	Ayin	=e	ע
Waw	=w	ו	Peh	=p	ף/פ
Zayin	=z	ז	Tsadhe	=u	ץ/צ
Cheth	=x	ח	Qoph	=q	ק
Teth	=j	ט	Resh	=r	ר
Yod	=y	י	Sin	=v	שׂ/ש
Kaph	=k	ך/כ	Shin	=s	שׁ/ש
			Tau	=t	ת

Alpha	=a	α/A	Nu	=n	ν/N
Beta	=b	β/B	Xi	=x	ξ/Ξ
Gamma	=g	γ/Γ	Omicron	=o	ο/O
Delta	=d	δ/Δ	Pi	=p	π/Π
Epsilon	=e	ε/E	Rho	=r	ρ/P
Zeta	=z	ζ/Z	Sigma	=s/v	σ/Σ
Eta	=h	η/E	Tau	=t	τ/T
Theta	=y	θ/T	Ypsilon	=u	υ/Y
Iota	=i	ι/I	Phi	=f	φ/Φ
Kappa	=k	κ/K	Chi	=c	χ/X
Lambda	=l	λ/Λ	Psi	=q	ψ/Ψ
Mu	=m	μ/M	Omega	=w	ω/O

Chapter 1

The very word "apocalypse" inspires dire visions of nuclear war, famine, pestilence, cataclysm, and God's judgment of souls in heaven, earth, and beneath the earth, each according to their works whether they be good, and whether they be evil. Even those who share their part in the "new heaven and new earth" are reminded that "that old serpent Satan" is going to reemerge periodically to tempt "even the very elect" if that were possible. So anyone looking for a "free ride" in paradise for all eternity with Jesus had better re-evaluate his or her priorities. Trials and tribulations are opportunities for souls to learn and grow through new experiences.

The apostle John, to whom historians attributed authorship of the "αποκαλυπσις ιοανου", was banished to the tiny isle of Patmos, an inhospitable rocky and barren island located near coordinates 26E33 37N20 of the Sporades in the Aegean Sea, under the persecution of emperor Domitian circa 95 AD. The named "seven churches" in the Roman province of proconsular Asia in western Asia Minor were located in its seven districts (as renowned historian W. M. Ramsay pointed out). Patmos wasn't so far away from the capital city of Ephesus, located near the modern village of Selcuk 27E22 37N56, and where once stood the magnificent temple of Artemis—one of the seven wonders of the ancient world at 180' wide by 360' length and built exclusively of marble. Ephesus was the ancient seat of Greek power before the sixth century BC when Athens attained governmental dominance. By John's time, it was a thriving metropolis with 1/4 million inhabitants and preserved the rich culture of classic western civilization. Upon his release in 96 AD, John returned to Ephesus, where he compiled his apocalyptic memoirs. The Revelation showed scholars that the Bible was complete. It was soon codified.

Notably, ancient Egypto-Babylonian cultures had maintained and developed accurate methods of astronomical observation and computation for predicting sidereal and synodic orbits of the planets ten thousand years before the first century. They used this data to compute calendars, observe holidays, and most especially for the purpose of astrological charts, and even for monumental architecture, such as the Pyramids. These principles of observation, computation and deduction spread for thousands of years, and over thousands of miles. Commonality of astronomical-astrological practices is exemplified in biblical astrology, the ancient judicial method used by the most devout religious astronomers in the world.

There are three Greek words in the New Testament which are used with respect to the expected second advent. These are αποκαλυπσις, παρουσια and επιφανεια, meaning "revelation", "presence", and "appearance", respectively. The third word, epiphany, has been applied to the twelfth day of Christmas January 6 in the orthodox tradition, or a moment of sudden and oft-fleeting intuitive enlightenment per consciousness of something divinely-inspired. In the ancient world, such experiences were expressed in religious-astronomical terms, since the

heavens and the earth were an integral and vital part of religion around the world, in every culture and in every epoch of ancient and antediluvian civilization going back to the stone age. In truth, the heavens and the earth have always been and will always be essential to existence, inseparable from reality, tantamount to life's experiences in both soul and body. Every inhabited solar system in the universe has its time and place of creation, of sustaining and of destroying. Every vast galaxy has a lifespan: birth, life and death over long aeons. Ancient galaxies are shown by the Hubble space telescope to be in every stage of development in deep field images. Some just being born, others well on their way to dying some fifteen billion lightyears away from the Earth. And this appears the same universally in all directions. Forget your "big bang". The universe is infinite, of infinite size and infinite age. Don't ask how many galaxies are in the universe. Ask how infinite is God the Creator of the universe. Now, let's look at Revelation…

Of course, the chapter divisions of every biblical book is somewhat arbitrary, not added by its original authors, but by the Archbishop of Canterbury Stephen Langton circa 1227 AD. Usage of Langton's chapter convention was made popular by the Wycliffe English Bible of 1382. The Authorised King James Version of 1611 took the Holy Bible into every house- hold of English-speaking Xians in the world—or just about. Even non-Xians are impressed by its beautiful language and magnificently-told stories. The King James "AV" has become the most read & quoted book in the history of civilization.

It is therefore that we'll follow the same chapter numbers in my book of commentary on the Revelation. Ergo Chapter 1.

The first chapter of the Apocalypse introduces each reader to the author's dear friend, lord and saviour Jesus Christ, who even by this early date of 96 AD needs no introduction. The seeds of the Gospel took root in Ephesus. The audience of first-century proconsular Asia would've been absolutely infuriate at any religious teacher who didn't sing praises to the Muses, to God "Zeus" and to the other Olympian Gods of heaven. Try explaining this to your modern-day orthodox Xians and Judaists (i.e. religious Jews) and you're liable to be misunderstood, and get accused of being a "sorcerer".

I invite the reader to travel back in time to the world of first century proconsular Asia. Suddenly, names like "Zeus" and speaking of "the Gods" makes a whole lot of sense. You know full-well who Zeus is, and you know full-well who the Gods are…as did the Hebrew-Egyptian priest Ra-Moses 1900 years before them. As did Romans, Greeks, Hindus, kabalist Hebrews, and basically the whole populace of every country, whether they believed in the God of Abraham or not. They'd at least know that Zeus is the God of the planet which the Romans called "Jupiter" seeing that the God and the planet are one—rather the planet is the vast region or vessel of God, which vessels Moses and all of Egypt with him knew as "elohiym". Noted orthodox historian Robert Hand has posted charts comparing ancient Greek and Sanskrit names for some of the most common terms used by ancient astrologers. This shows astronomic cor-

relation between the two vast cultures of ancient Greeks and Hindus. It is important to note that Abraham is universally credited with bringing the alphabet of astrology which has 22 characters (10 planets and their 12 signs) to other regions beyond his homeland. Eventually these were called the Chaldean alphabet, which by the time of the prophets Daniel and Ezekiel in the sixth century BC shared roughly common characters in Hebrew, Aramaic, Greek, Phoenician, Roman, Samaritan etc. most of which survive to this day in the modern English language albeit their exact pronunciation and grammatical usage would vary widely from language to language and from millennium to millennium. It was still the alphabet of the ten planets which embody the Gods in their orbits plus the twelve signs which celebrate their reign in the Earth from their positions to the Earth. Any added or missing characters simply ignore that sign or planet, or else they are intended as combinations, such as the Greek letter "Psi", which seems to combine the P and S sounds by softening them. The result being, that scripture itself—all writing in fact—is written frae end-to-end in astrological letters. Even the numbers, 1 through 10, have a corresponding God-AND-Planet: 1 Moon, 2 Mercury, 3 Venus, 4 Sun, 5 Mars, 6 Jupiter, 7 Saturn, 8 Uranus, 9 Neptune, & 10 Pluto. Once you begin to recognize that astrology is so intrinsically integrated with every aspect of our life—as to be synonymous with life—then you'll understand why the Apocalypse requires the astrological mind to understand it, and leaves those who fear such ancient knowledge perplexed and frustrated. From this point forward I'll speak in pure astrological language to comment on the Apocalypse. If you don't understand any of it, learn about judicial astrology first. Then read it again. You'll be amazed I guarantee it.

The angel of Jesus is his own light-body. Zeus, charitible sphere, "God gives". Faith (Sun). Hope (Venus) and Charity (Jupiter) "the greatest of these is Jupiter" (1 Cor 13:13).

The Word, is the togetherness of the voices of the Gods of the heavens which begins as one and ends as one, and which splays out into the rainbow of the planets of creation and sustaining and destroying. Seven sidereal (diatonic) modes through Twelve synodic (chromatic) signs which form the 84 key signatures of the Gods. Don't forget the ancient world was in its worldly way similarly "together" by sharing one common language, one common alphabet, one common religious belief system after the worldwide inundation [Gen 11:1] of circa 28,000 BC. Even then, however, dialects soon emerged by tribal and regional congregation, segregation, and integration of their expanding population centers. Babel means "confusion by mixing", hence Babylonian means "children of confusion by mixing". In their vain imaginations they were trying to mix worldly things with heavenly things. This is the post-deluvian resurrection of arrogance and infidelity, which as you'll recall wrought the eventual destruction of antediluvian civilizations all around the preflooded world.

Return now to the fall of Adam & Eve in the Garden of Eden, and the consequential seasonal fall of luni-solar tropical Autumn & Evening. The Earth-Moon system destabilized, with the Earth's rotational axis tilting some 23.5 degrees. The once 360 solar day per sidereal year

orbit of Earth became 365.25 some-odd days per sidereal year against 365.24 days per tropical year, due to the tilt of the Earth's daily rotation. The Moon's once stable and concentric 30 solar day per month orbit began to undulate in compensation with the head and tail of the Dragon, which are North Node & Lilith, respectively…serpentine orbital intercepts of the Moon's continued reaction to the now partially destabilized Earth, with Moon's orbit becoming somewhat eccentric and inclined to the Earth-Sun ecliptic, such that the maxima and minima of declination sees the Moon oscillate above and below the ecliptic by up to 5.15 degrees. Thus, wherever the Moon is, the great circle of its light-apparent geocentric orbit intersects the ecliptic at its lunar nodes, ergo north-south.

The computation of this north node or "head" of the dragon differs by up to ± 20 arcminutes between mean, true-mean, and true-true intersections of the mean-vs-momentary orbit of the Moon and the Sun—apparent to the Earth's geocenter. The south node is merely opposite north…that's all it is. Fortunately, Lilith, even though somewhat more complicated to explain, is always within 5 degrees of its mean average, since its mean value uses the Earth-Moon barycenter, while its "true" value would technically refer Earth's geocenter as the first focus of the "ellipse" of the lunar orbit—as the Sun's tremendous gravity tugs on the Earth-Moon system at all times. Thus Lilith, the "tail" of the dragon, is no more difficult to ascertain than is the "head" of the same. Never confuse the south node with the "tail" of the Dragon, as only Lilith shows lunar apogee or its empty focal point.

As man has dominion over the Earth, the Adamic fall caused the instability of Earth and the Moon's orbital undulation in response. Since then, the Moon has varied in geocentric distance by down to about 221,000 miles at perigee, and up to about 253,000 miles at apogee for a difference of up to 50,000 miles while Earth is in proximity to perihelion, or aphelion, and either are most nearly coincident with a new or full Moon. So not only did Earth's once perpetual, year-round season break from her sidereal year when her axis of rotation tipped some 23 degrees, but the Moon's orbit also inclined by more than 5 degrees, slowly gyrating along her geocentrically-observed orbit with Earth, causing the Moon itself to appear to Earth-bound astronomers on the surface, ergo topocentric observers, to notice slight librations in the light-apparent lunar disc, such that almost 60% of the Moon's surface can be observed over time between maximum & minimum distances, as the Moon "nods" slightly up-left and down-right respectively. Even this "up-down" motion wasn't observable before the fall of man, and "left-right" motion was less appreciable since the Moon's orbit was less eccen- tric, but was still tidally-locked to Earth, so the Moon's monthly rotation toward Earth would appear to "jump ahead" or "lag behind" its then more nearly elliptical orbit with Earth, revealing a tiny sliver of the lunar surface on the left, then right, around apogee, and perigee, respectively.

By comparing Earth's constant stability before the fall to Earth's subsequent instability thereafter highlights where man has fallen from. Man fell, and the Earth fell with him. Through Christ, man is redeemed to God from the dead—thus the Earth must again become

stable and firm. This is basic to understanding the Revelation, to remember from where we are fallen, when man ruled over the whole Earth in concert with the Gods who made it all. We were sons of the Gods at that time, before the fall, and for many millions of years. By knowing where we are fallen from, we can then know what to expect in the restabilized "new" heaven and "new" earth.

Cayce gave many 100s of readings related to the Xian bible, particularly about creation and the creative forces or God, and always in reference to the King James AV—a book Cayce had read many times over. Hence the readings are rife with ye ol' king's English "thine own", "thou shalt", "thou art" etc. and interspersed with oft-redundant homilies. However, as one searches through the vast psychic readings database, instructional question-and-answer excerpts emerge as cream rises to the top of a container of fresh milk. And because of Cayce's consistent usage of a variety of biblical terms in combination with his helpful metaphysical dissertations, it doesn't take long for the astute reader to "connect the

dots" so to speak, to recognize the patterns and common de- nominators present throughout the readings. Those who have devoted many years to studying the Cayce readings database have also found sometimes subtle but more rarely overt conflicts between various readings. When asked about such conflicting or most often misconstrued statements in readings, Cayce said it depended on the source(s) and was influenced by those who were posing the question, and the unconscious-superconscious connection made with his patients. He might reiterate his answers and re-explain them from a different vantage point either in the same reading, through a series of readings, or across completely separate readings spread out over decades. The more common the theme, then the more common and consistent his answers became. Under the Report section following reading 0278-001, item 2 quotes a letter of reply that Cayce himself wrote regarding the veracity & reliability of the readings in general, from which I quote:

> *"Of course, there is no charge whatever for my part in this*…We have had information concerning the source. Under separate cover I am sending to you a little pamphlet that has been compiled by the office, on how a reading is obtained. This may help you to understand our experiences in this field. Personally, I believe this: Life itself is an essence or manifestation of the divine Intelligence, or Force, that we call God. When there is incoordination between the mental, the physical and the spiritual body (which are One, represented by the Trinity - the Father, the Son and the Holy Spirit, in the spiritual world), we have what we call dis-ease. This may grow into real disease. Our medical science has classified these into different names, because they affect different portions of the body. Now, any*

healing that may possibly come must be a re-coordinating of that physical being to that triune of force manifesting in our bodies. So, all healing must come from God. Whether the intelligence that brings that consciousness is from a drug, a mechanical appliance, the foods we eat, or what not, it is in its essence one and the same source. For the readings to be a channel through which such information may come as to assist an individual in understanding what would produce coordination in the individual body, is saying that it must come from a UNIVERSAL source - then, if it is not from such a source, it is just as apt to be detrimental as it is good. So, let's hope this is from the universal or One source. I believe it to be."

[end quote; *Min's note: Cayce was not a selfish man]

The keyword here is "universal". The many psychic readings that Cayce gave on judicial astrology for example, seem to share this same universal source, which we know to be true. Any intermediary source channeling the universal source is probably reliable. The better that the question was worded, the better was the answer given. Consider the four Gospels from different sources and various witnesses, yet they are for the best part remarkably consistent in their testimony. And in those few places where odd discrepancies appear, it is almost always attributable to the disbelief of skeptics. When asked about who wrote the four Gospels, Cayce replied:

". . . .MARK was first dictated, greatly by Peter; and this in those periods just before Peter was carried to Rome. The next was MATTHEW, written by the one whose name it bears - AS for the SPECIFIC reasons - to those who were scattered into the upper portions of Palestine and through Laodicea. This was written something like thirty-three to four years later than MARK; and while this body - that wrote same - was in exile. LUKE was written by Lucius, rather than Luke; though a companion with Luke during those activities of Paul; and written, of course, unto those of the faith under the Roman INFLUENCE - not to the Roman peoples but to the provinces ruled BY the Romans! and it was from those sources that the very changes were made, as to the differences in that given by MARK and MATTHEW. JOHN was written by several; not by the John who was the beloved, but the John who REPRESENTED or who was the scribe FOR John the beloved; and - as much of same - was writ-

ten much later. Portions of it were written at different times and combined some fifty years after the Crucifixion."
[end quote from reading 1598-002#19]

We know that Christ was crucified Wednesday 25 April 31 AD from about 9 AM to 3 PM LAT just outside the Damascus gate on the north-west perimeter of old Jerusalem. Notably John "beloved…was sent to Patmos as an old man" [1523-016#28], so the compilation of his gospel must've occurred circa 81 AD, or about 15 years before he returned from exile to his home in Ephesus. With so many great Cayce readings to cite regarding the Revelation and its zealous author who'd been the most beloved disciple of Jesus, and was primary author of the gospel According to John (as recorded by his scribe) and was the sole author of his Epistles and his Revelation, selecting only brief excerpts from a few dozen readings is necessary to keep this commentary "concise" like the title reads. Before continuing I'll quote just two more excerpts in this chapter, although I'd like to quote two dozen more:

"(Q) Were the thought forms that were able to push themselves out of themselves inhabited by souls, or were they of the animal kingdom?
(A) That as created by that CREATED, of the animal kingdom. That created as by the Creator, with the soul." [end quote from reading 0364-007#5]
"(Q) At the change called death is the entity free of a physical or material body?
(A) Free of the material body but not free of matter; only changed in the form as to matter; and is just as acute to the realms of consciousness as in the physical or material or carnal body, or more so.
(Q) What is meant by the resurrection of the body? What body?
(A) That Body thou hast taken in thine individuality to draw upon, from matter itself, to give it shadow or form, see? As may be seen by a study of the information which has been given through these sources as to the various appearances of an individual soul-entity in the earth, sometimes the body is six foot two, again four foot five; sometimes fair of hair, sometimes of very dark complexion. What has the Book written on same? MAN looketh on the outward appearance; GOD looketh on the heart. This is the same, but why the change? In entering into materiality, that thou hast used of spirituality or Creative Force

makes for the development that has been in the experience of thy entity or soul-body, see? Then as it appeareth in the earth, what has been the builder ever? MIND! Mind of what? Of the entity! as associated with Creative Forces drawn by those environs into which it has come in its various experiences. The matter is drawn, as it were, of the soul and of the soul-entity. Hence with what Body shall ye be raised? The same Body ye had from the beginning! or the same Body that has been thine throughout the ages! else how could it be individual? The PHYSICAL, the dust, dissolves; yes. But when it is condensed again, what is it? The SAME Body! It doesn't beget a different Body! . . . . . .

(Q) Is the destiny of woman's body to return to the rib of man, out of which it was created? If so, how; and what is meant by "the rib?"

(A) With this ye touch upon delicate subjects, upon which MUCH might be said respecting the necessity of that UNION of influences or forces that are divided in the earth in sex, in which all must become what? As He gave in answer to the question, "Whose wife will she be?" In the heavenly kingdom ye are neither married nor given in marriage; neither is there any such thing as sex; ye become as ONE - in the union of that from which, OF which, ye have been the portion from the beginning."
[end quote from reading 0262-086#21-22,25]

I love how Cayce can combine nuclear physics, biochemistry, spirituality, astrology, creative-evolution/ cosmology, and basically everything else about creation & its creator, in just several short paragraphs—and do this while he sleeps! Such universal wisdom is pervasive throughout the readings. By recognizing the universal framework within which bodies, souls & minds operate both in harmony and disharmony, each to its own benefit and detriment, this framework forms the "teeth" of biblical astrology, actualization of thought by the elements, the "dust of the earth" in this solar system from which man is made in this spiral arm of the Milky Way.

Now while in Patmos, John writes that he came to be in the spirit (Gk. πνευμα, to breathe) in the Lord's, or dominant, day (Gk. κυριακος, related or belonging to the Lord). This is by Xian tradition believed to be the day of the Sun, or first day of the week, i.e. the day of Jesus' resurrection commencing after sunset that prior evening. Notably, Zeus' day is the fifth day of the week, Thursday, the Lord's day of *gratiarum actio*, meaning literally, gratitude-in-action. That's why our modern holiday of Thanksgiving always falls on the fourth or last Thursday of

the ninth month November, which is necessarily into the first or "creative" decan of the ninth astrological month ruled by Jupiter-superior i.e. the tropical month of Sagittarius. While others have opted for either Saturn's day (Saturday, sanctified day of rest) or Sun's day (Sunday, the day of light & first cause), the day of Zeus is also in keeping with the Revelation context which is given to Jesus Christ by Zeus, "the Dominant one" wholly in the spirit of giving and sharing. But whether or not his revelation to John occurred over the course of one day or one week is not known. And if it was all in one day, which day of the week isn't known either, but probably the Sun's day (Apollo) is the best candidate. And don't forget, each successive day of the seven-day week is plainly named for its planet or vessel of God by sidereal orbital fifths, Sun-D, Moon-A, Mars-E, Mercury-B, Jupiter-F, Venus-C, & Saturn-G; Dorian, Aeolian, Phrygian, Locrian, Lydian, Ionian, Mixolydian respectively, as described in my previous books.

The importance of the number seven is clearly inclusive of all seven sidereal modalities of creating, sustaining, and destroying through the twelve synodic colors, tones, directions, the actualizations of body, thought and will in the elemental courtyards of corporeal experience. Cayce called this a "pattern - of the whole universe" [5755-001#7]. The whole science of cosmology is predicated on universal laws of physics to the limit that such laws are realized by man.

No more readily is the fundamental law of seven and twelve demonstrated than on the piano keyboard. As seven diatonic modalities ascend (rushing forth) then descend (returning), they are each transposed through the twelve chromatic keys within the octave. Each of the seven diatonic modes is com- posed of the same seven white keys, but only the center or order begins or ends that ascending or descending mode respectively. The balance and completion of the twelve phases, or signs, or gateways of a soul's physical incarnations on Earth, that's like the completion of the seven modes transposing through the twelve tones within the octave of sound, which tones and octaves repeat beyond the audible spectrum for humans from the deepest earthquakes to above what's audible to any lifeform known to man. The seven centers tend to form nodes across the whole spectrum of life, vibrating in all directions, dimensions, and frequencies. The colors of the narrow octave of visible light behave much the same, having seven primaries (ROYGBIV), & twelve chromatic tones (with five secondaries by mixing R/O, O/Y, G/B, B/I & I/V).

Infrared is just one octave below violet while ultraviolet is just one octave above red. But every octave has its own special properties across the electromagnetic spectrum, as each octave on the keyboard imparts its own unique quality, its own affinity to the tones, octaves, and modes of music. That which sympathizes with this music is thereby affected.

There is natural resonance and dissonance between signs or tones in the spectrum of sound, and color for example, particularly for tones within the same or adjacent octave depending on the distance between them. The further away that two or more tones are from each other, and the further the octaves are apart along the electromagnetic spectrum, then the

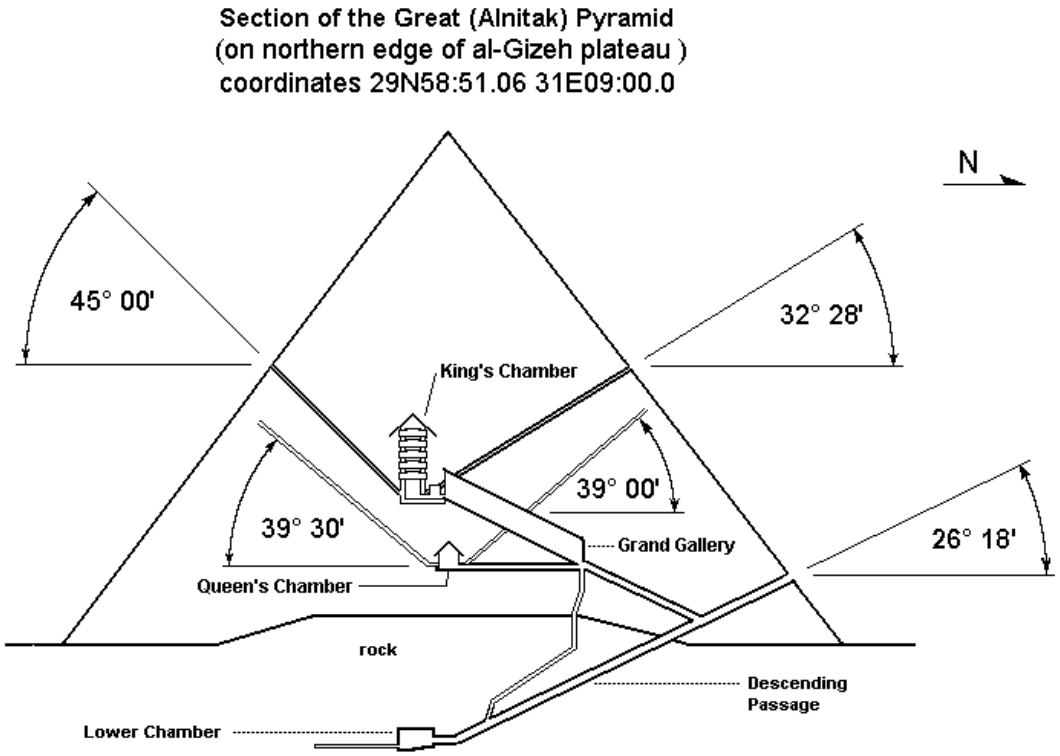
fainter, the less sympathetic said resonance and dissonance becomes. How each tone plus how each interval, triad, chord, octave etc. interacts with humans and their environment determines its effect. Consider the experience of sun- bathing on a clear summer day. The full spectra of visible light is clear to see. Infrared light, though we can't see it, we can feel its warmth. Ultraviolet light—also invisible to humans—turns overexposed skin red (and even purple on very dark-skinned humans) and is felt burning the areas thus afflicted, particularly by those with very light skin.

Similarly, each octave of vibration affects any parts of a mans body and his environment which are sensitive or sympathetic to those vibrational frequencies—xrays, gamma rays, cosmic rays, ad infinitum. The body, the mind and the will, each is either directly else indirectly affected by forces sympathetic to a human being and that person's environment. E.g. when you're being closely watched by someone at close range, somehow we get the feeling like we're being watched. We turn instinctually, to see whomever it is staring at us. We get an inkling, a feeling, a subtle yet motive force in our body, mind, and soul, and we react to it. We are sensitive to those vibrations which affect those parts of human experience tasting sweetness and bitterness. Between sweet and bitter, what else lies between them? It's combinations of tones, colors, tastes, odours, feelings, signals of all human sensation which combine together into physical human experience. The octaves are exponentially augmented across the eighty-four key signatures of mind, and will, and what occurs among and between this trinity is our actualization.

The virtuoso concert pianist must practice the scales just like any other consummate musician, to maintain his or her command over their instrument & give a command performance when the time comes. Anyone who is really good at anything must develop and practice their craft for many years to become proficient at it. Mastery is attained when will, mind and body can perform in concert well enough to be heard or seen as a "master" by the discriminating audience. Similarly, every individual person is essentially practicing life around the clock, from birth to death. Mans performing art of living tends to improve and evolve with practice, while the body grows from infancy into adulthood, and soul grows ever-older and wiser through its sojourns and incarnations.

To paraphrase a Cayce reading [1770-002#78], the "old soul" or "young soul" isn't about chronological age but is about how soul applies itself toward or away from divine purpose over the ages. 5748-006#3 says that a "change in the races" begins with a "greater influx of souls" from civilizations of forgotten antiquity. Cayce says "the second star in the great dipper..indicates the system toward which soul takes flight", once its duty in our solar system is accomplished. Cayce says the change corresponds with a noticeable change in the great pyramid's descending passage's orientation to the stars by a major shift in the Earth's axis, since this passage points toward the terrestrial-celestial north pole, and will continue to do so after the change. Therefore any crustal displacement wouldn't deviate this 12,500 year-old proph-

ecy set in stone from its geo-polar orientation. This means the al-Gizeh plateau must maintain the same latitude near 30 degrees north (Great Pyramid is presently 29N58:51) in order for the new "north polar star" to be visible from the subterranean floor of the pyramid's descending passage:



However, what Cayce meant by "the great dipper" is unclear. Thuban (alDra) is the caelestial "tail of the dragon", and its "second star" by magnitude is the "head of the dragon", Rastaban (beDra). Our present-day "pole star" is the brightest star (alUMi) in the "little bear"…"great" it is not, neither is it the little bear's second brightest star. The second star in the "big dipper" or "bigger bear" is "merak" (beUMa), and is only 45 degrees north of the caelestial equator (+45:07'49" J2000). The brightest star in the "belly of the dragon" is Altais (deDra) about 83 degrees north of the ecliptic (+82:53'31") but is Draco's fourth star. This, however, assumes that antediluvian architects ranked stars by their apparent magnitude, or that "constellations" were grouped as they were grouped in postdiluvian Egypto-Babylonian cultures or later by the Greco-Romans as we use today with a few minor additions and modifications. We'll assume Cayce's "second star" is likely closer to the north caelestial pole than Kochab (beUMi) 73 degrees north (+72:59'05"), but I've listed stars (and 1 nebula) as sorted by latitude from Polaris to the north caelestial pole, for epoch J2000:

Name(i/a)	Caelestial	Latitude	Bayer	Mag.
Cat's Eye	18Lib08'09"	+89:50'33"	NGC6543	8.30
Alathfar	17Can33'56"	+86:53'49"	omeDra	4.80
Aldhibah	08Vir35'39"	+84:45'21"	zeDra	3.17
Dziban	19Gem03'47"	+84:11'35"	ps-1Dra	4.58
	21Tau11'00"	+83:34'13"	chDra	3.57
	25Ari32'20"	+83:13'32"	upDra	4.82
Altais	22Pis22'23"	+82:53'31"	deDra	3.07
Alsafi	05Ari30'46"	+80:55'20"	siDra	4.68
	20Cap04'06"	+80:48'18"	omiDra	4.66
	00Tau14'23"	+80:41'57"	taDra	4.45
Grumium	29Sco55'41"	+80:16'51"	xiDra	3.75
Tyl	07Ari54'49"	+79:29'43"	epDra	3.99
Kuma	15Sco30'29"	+78:08'42"	nu-1Dra	4.88
KumaII	15Sco34'57"	+78:08'13"	nu-2Dra	4.87
	05Can32'50"	+77:49'40"	etUMi	4.95
Arrakis	29Lib57'04"	+76:13'47"	muDra	5.83
	08Tau18'03"	+75:29'19"	kaCep	4.39
Rastaban	17Sco09'08"	+75:16'31"	beDra	2.79
Pherkad	26Can49'16"	+75:14'15"	gaUMi	3.05
	02Can37'55"	+75:07'13"	zeUMi	4.32
Pherkad Mi	26Can52'12"	+74:57'16"	11UMi	5.02
Eltanin	03Sag09'10"	+74:55'16"	gaDra	2.23
	21Vir52'10"	+74:25'52"	thDra	4.01
	10Pis03'29"	+73:56'19"	thCep	4.22
	14Gem21'48"	+73:55'23"	epUMi	4.23
	20Cap06'25"	+73:48'20"	kaCyg	3.77
Kochab	18Can32'31"	+72:59'05"	beUMi	2.08
	09Pis52'53"	+71:47'07"	etCep	3.43
	23Cap09'36"	+71:27'16"	io-2Cyg	3.79
Alphirk	10Ari45'35"	+71:09'28"	beCep	3.23
Edasich	10Vir09'26"	+71:05'17"	ioDra	3.29
Yildun	06Gem25'33"	+69:56'46"	deUMi	4.36
	23Cap49'51"	+69:37'26"	thCyg	4.48
	25Sco04'47"	+69:15'49"	ioHer	3.80
Alderamin	17Pis59'04"	+68:55'09"	alCep	2.44
Al Kalb al	06Tau09'07"	+68:22'47"	rh-2Cep	5.50
	05Gem41'26"	+67:30'23"	laUMi	6.55
Thuban	12Leo40'12"	+66:21'27"	alDra	3.65
Polaris	03Gem47'14"	+66:06'09"	alUMi	2.02

To be more precise, if we can expect this north star to be visible from the floor of the pyramid's descending passage, it must appear at some point during or after the change to be within several degrees of the new terrestrial-celestial pole. At present the t-c pole is near 3° 01' 26" above the upper limit of the passage window (accounting for parallax) so that any caelestial light below 86° 58' 34" declination down to 85° 40' 04" will be visible from the passage

floor. If this prophesied "earth-change" should shift the pyramid northward by several degrees, then the pole (CNP) would be visible through the shaft of the descending passage albeit any nearby star may or may not be, depending on the star's declination thereto. Cayce indicates that it'll be visible.

There are other significant shafts in the pyramid, such as the two leading from the King's chamber, more particularly the shaft pointing northward and inclined at about 32° 28'. Since the descending passage is inclined 26° 18', then the north shaft from the King's chamber is some 6° 10' steeper, and our calculations are adjusted accordingly, meaning the pyramid must shift by over 9 degrees northward in order to align the north shaft toward the "CNP" as we know it today. The southern shaft of this King's chamber rises at 45° 00'. The Queen's chamber also has two shafts…neither of which are open all the way to the outside. Its northern shaft is inclined at 39° 00', and Cayce's "imaginary lines" give us pause to consider this. The southern shaft is the steepest of all at 39° 30'. Of these, the north shaft of the King's chamber is probably the best candidate considering Cayce's statement in 5748-006#3 (see above) that "these conditions are indicated in this turn in the journey through the pyramid". What's really important is the pyramid's position relative to the Earth axis of rotation, so the north & south shafts remain geographically oriented toward the poles. As a function of polar orientation, it is also important that Earth's axis shift more perpendicular to her ecliptic with the Sun since this will restabilize the Earth to the stars, and thus determine which star(s) will align with the shaft. Because of the real potential for crustal displacement, it is impractical to compute which star(s) will be so aligned. The closer they are to the Cat's Eye Nebula (89:51' north), then the more apt those stars are to align with this shaft over the long term, obliquity and precession having abated.

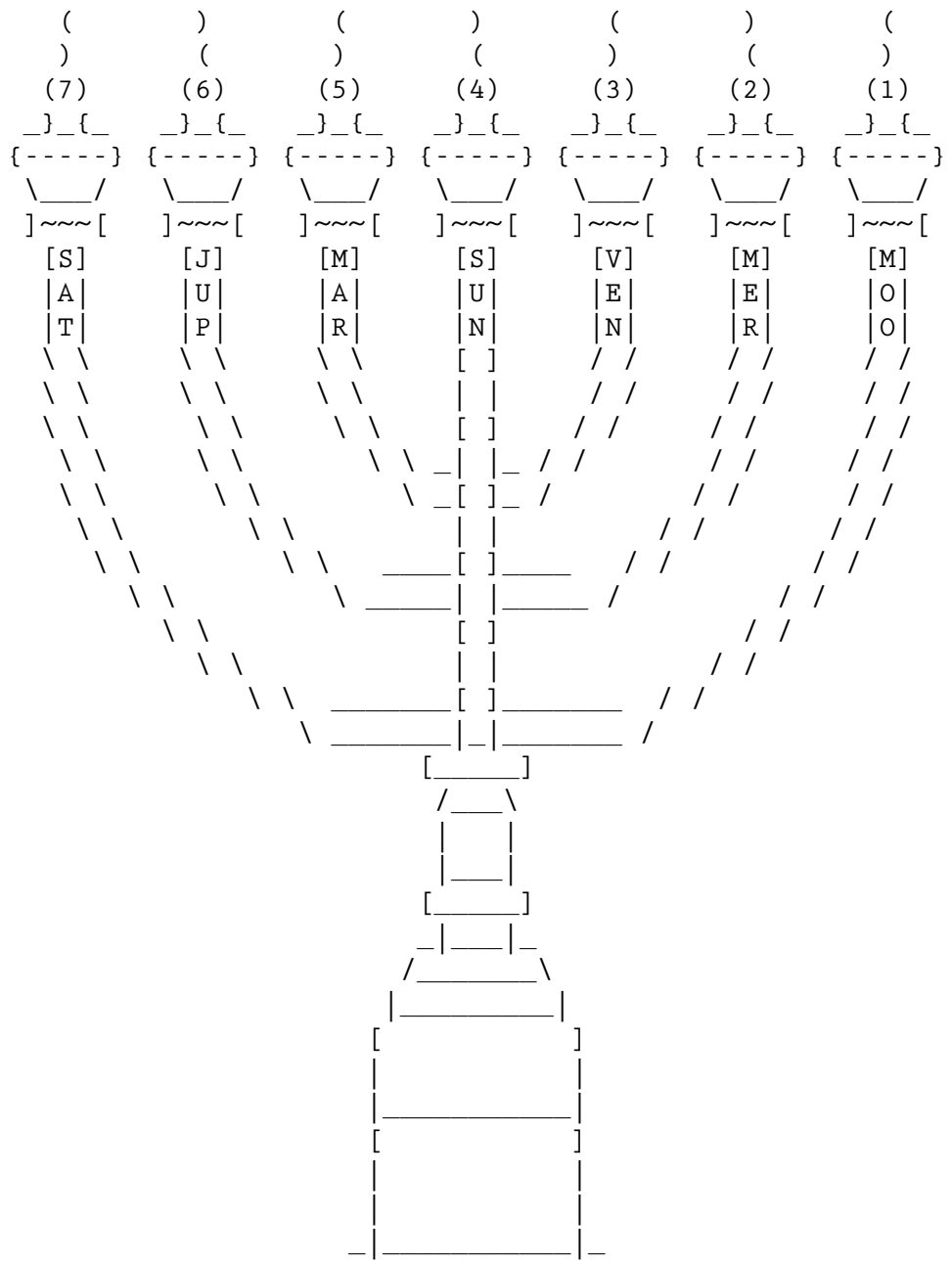
The Bible is replete with references to angels and spirits. Ancient catacombs "ad catacumbas" outside Rome for example, are painted with symbols of the astrological Gods together with Judeo-Xian symbols and themes. Many composite frescos still adorn underground walls and ceilings—some down four storeys deep—along the Appian Way. Depictions of menorahs, good shepards, angels etc., are perfectly at home with the classical Greco-Roman symbols of the zodiac of the planets. Anthropomorphic renderings of Jupiter and other major Gods of our solar system appear side-by-side with Greek inscriptions "**ΙΧθΥΣ**", which is the acronym for IESOVS CHRISTOS THEOV YIOS SOTER, Jesus Christ of God the Son our Savior, with the "two fishes" of Pisces always nearby. Egypto-Babylonian influences are everywhere (Horus, Mithras, et al) albeit the secular/religious orthodoxy took a dim view of combining astro & xian symbologies once the dark ages came along—a dim view which lingers to this day. But we are not concerned here with the dim views of dim wits. The reality is, Xianity and Astrology are one.

Carefully consider what is an "angel". Angels are the Gods, the divine consciousnesses & archetypes of the heavens and earth, to wit, as symbolized by the major and minor arcana. Just

as in classical Greek mythology, there are major Gods and minor gods, all with a definitive hierarchy and traits and powers. Archangels are the immortal Lords or Guardians of the heavens, while angels serve as guardians and guides to mortals. We'll talk more about angels in later chapters.

The seven stars are the radiant consciousnesses of the planets singing together in harmony, each centered on its own diatonic sidereal modality according to its sidereal order, and each of the seven stars are inclusive of the other six in order. The seven candelabra typify this principle, with each candelabrum placed toward the south wall of the altar. These are called "מנורה", menowrah, in ancient Hebrew [Exo 25:31ff]. Each flame represents the "seven rays" of Apollo, the seven lights of divine consciousness in sidereal order.

The following illustration approximates an ancient menorah, adding abbreviations for the seven planetary Gods, looking south, so the ordering is properly read from right to left:



The branches of the menorah were more nearly semi-circular than plain ascii text can accurately portray, representing the sidereal orbits of the planets, emphasizing their sidereal order. The great Hebrew-Roman historian Josephus said:

> *"Over against this table, near the southern wall, was set a candlestick of cast gold, hollow within, being of the weight…a talent. It was made with its knops, and lilies, and pomegranates, and bowls by which means the shaft elevated itself on high from*

> *a single base, and spread itself into as many branches as there are planets, including the sun in the midst of them. It terminated in seven heads, in one row, all standing parallel to one another; and these branches carried seven lamps…." [Antiq. IIIvi6-7]*

In the tabernacle, these seven lamps were lit each evening and extinguished each morning by temple priests serving in their week-long 8-day overlapping course of temple service. All seven remained lit all night long—every single day of the year. New oil and wicks were replenished each day. The "pattern" of heavenly things [Exo 25:9; Heb 8:5] was known as just that, symbolic of the heavens, but not the heavens themselves. The togetherness of the seven lights was known to symbolize the choir of the Gods, like the Muses singing, seven lights, one temple. Even the temple was known to symbolize the temple of the body [John 2:19ff], thus the body or εκκλεσια of Christ is symbolized by this temple menorah, with seven centers of the body ergo seven churches in Asia, each with the seven stars (of divine consciousness) within every member or true believer in the resurrection of Jesus.

So we have seven one-hundred pound candelabra of fine gold, each alight with the seven nocturnal flames symbolizing angelic consciousnesses—i.e. Gods—of the planetary heavens, a light which shines day and night, and has no need of the daytime Sun nor its nocturnal reflections from the planets.

CHAPTER 2

THE FIRST OF seven letters opens with "to the angel of the Ephesian ecclesia", as does the remaining letters to their respective ecclesiae. So we have Jesus' own angel or light-body addressing each believer's own angel (within) who are living in the seven population centers of proconsular Asia. Tiny enclaves of Xians would gather together for study and worship wherever they could. As with most all residents in the region, these early Xians were exceedingly well-versed in Greco-Roman astrology & mythology, and their meaning in life, death and the afterlife. This made Jesus' Revelation as witnessed by his apostle John, & given entirely by Zeus, much easier to read than it was for modern-day generations.

The Tarot helps tremendously to reacquaint latterday Xians with angels and archangels, and their astro- mytho-logical essence and attributes, their spiritual "meets and bounds".

> *Thus I'll quote Cayce from a reading dated January 3, 1925:*
> *"(Q) …gods have granted him, or brought him to that point where he may attain knowledge. What is meant by gods?*
> *(A) In this manner and form are gods meant here: In the attaining of development, through the mental, the soul forces, in the earth's plane, there has been set bounds about every force as manifested in the material, the mental, the soul, the spiritual planes. These bounds are the gods, or guards, of such attainment, and conditions…"*
> *"(Q) It has been given that the soul is the spiritual force that animates or gives life to the body. What is spirit? What is spiritual force? Is it corporeal or in- corporeal? Where may we find the soul force in the body - in the brain, nerve centers or where?*
> *(A) There is a vast deal of difference between spiritual and soul forces, for, as given, each force there has been set guards or bounds. Spirit forces are the animation of ALL LIFE giving life-producing forces in animate or inanimate forces. Spiritual elements become corporeal when we speak of the spiritual body in a spiritual entity; then composed of spirit, soul and the superconsciousness.*
> *In the soul forces, and its dwelling in man, we find the animation, the spiritual element, the soul that developing element, and contained in the brain, in the nerve, in the centers of the whole system. As to the specific centers, nearer those centers of the sensory system, physically speaking. In the conditions, then, we*

find when soul and spirit take flight from the animate forces of an human, we find the deadening of all the centers of the sensory system, with the vitality of the solar plexus system, with the gland of the medulla oblongata, these then controlling the forces, and the life becomes extinct, with soul and spirit, with the super-conscious forces, gone.

Then, we have as this:

Spiritual element, the vitality, produces the motive forces of the entity, whether physical or spiritual. Spiritual forces being the life, the reproductive principle; the soul the development principle. As we have manifested, or illustrated, in the physical body in nerve tissue: There becomes that principle of the nerve action and the nerve in action. That is, with the expression of some condition bringing distress in the body, the active principle is the spirit. The nerve is the soul, for development.

(Q) What happens to the conscious mind forces and physical forces at death?

(A) The conscious mind forces either are in the soul's development, and in the superconsciousness, or left with that portion of material forces which goes to the reclaiming, or remoulding, of physical bodies, for indwelling of spiritual entities.

(Q) Explain universal forces. Are they forces -

(A) (Mr. Cayce, breaking in:) In this, we find that great indwelling of that force as is given in the bounds about all development, whether mental, soul, or spiritual conditions; the universal being that element through which all becomes manifest in a material world, or a spiritual world. As would be illustrated in the prism separating the elements of light, and showing the active principle of given light or heat in its action, by deflection from the given law, the universal forces are as such. These, we see, become manifest in the material world as the mentality of man develops and gains the knowledge of the laws of the universe, and as man in his mentality gains the knowledge of that law, the de- flections become the manifestations of universal laws, and force, manifested through the material world. All such laws, as man develops, will come to the use and benefit of man, there being many illustrations in the present age.

The greater we find in the life of Jesus, who only used the universal law, and in the deflection of same, through the life lived, made same manifest in the world, in the last overcoming even the disintegration of the spirit and soul from the physical or corporeal body, and able to force all law to become subjugated to the body, or, as we see, manifest in the electrical forces as used by man. This becoming only an atom in motion, and as the atomic force gathers this, producing such vibration as to create heat, light, and of the various natures, by the kind, class or nature of resistance met in its passage in the cycle given, reducing, or raising the velocity, or better by the class of atomic force it vibrates, either with or against.

These are ensamples of portions of universal forces.

[end quote from Cayce reading 0900-017.html#3,5-7]

Thus within our solar system, the universal archetypes, as delineated, illustrated and symbolized in the major arcana, are confirmed by the planets in their sidereal and synodic orbits through the active agency of spirit, soul, and embodiment of humankind's individual and collective experience.

The "deflections" of various wavelengths and amplitudes of energy testify to the framework of boundaries within which said energies function. Man gains knowledge of the law via experience—practice—in his habitat. Man learns to expect certain behavior of these manifesting forces in certain environments. E.g. we expect water to freeze in temperatures below 32 degrees fahrenheit, and to boil above 212 degrees at sealevel. We expect fire to burn flammable objects. The certainty of gravity, "what goes up must come down". Every natural & supernatural law earns its merit through repeatability and verification, through controlled experiment and practical experience. We say "law of karma", or "what goes around comes around". This is because we know in our heart of hearts that the universal law will hold man accountable for his every thought, word and deed. We say "law of grace" because we know that God's love is the most powerful force in the universe. We say "in the spirit of the law" because we have gained such wisdom through long-ages of experience.

We have learned that humility is better that egocentricity, charity's better than greed and honesty is the best policy. But we've also learned "do as I say not as I do", "actions speak louder than words" & "the road to hell is paved with good intentions"—we all know that Jesus loathes hypocrisy! The best part is that knowledge knows no bounds, no limits beyond that which it presently knows. The great surrealist painter Salvador Dali used to say "you don't know what you don't know". Indeed, one can not exceed his brain capacity. Rather, a man will

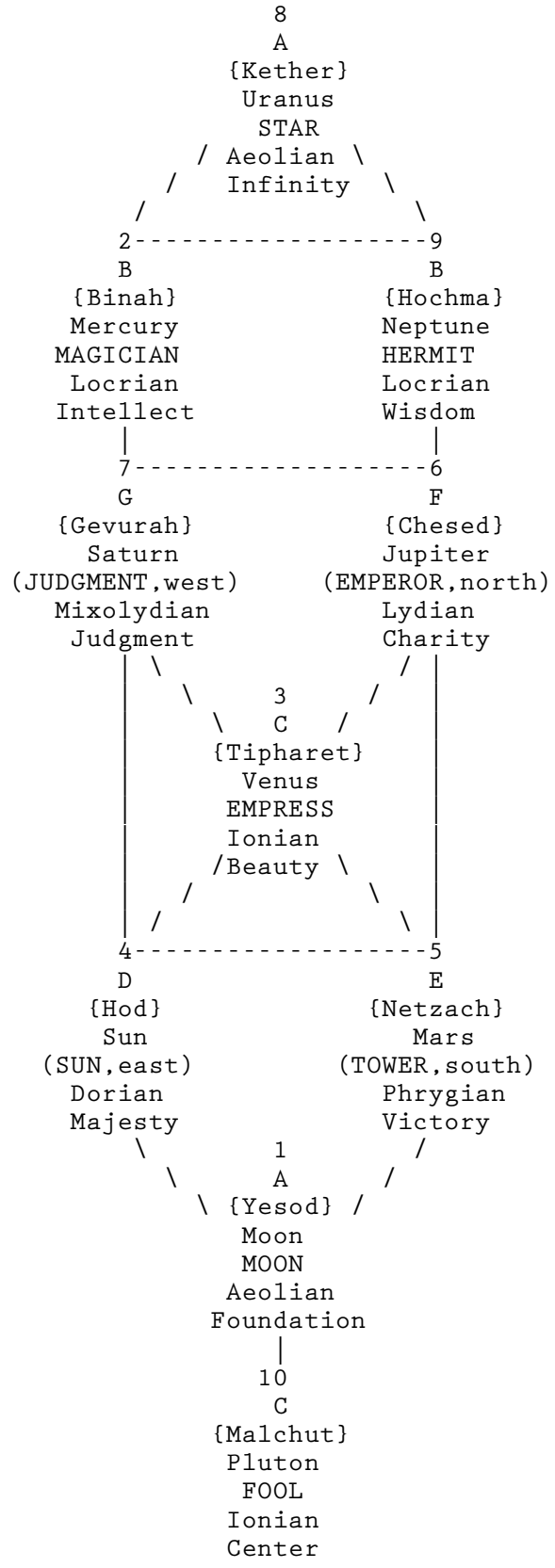
seldom use more than a tiny fraction of it, leaving an open invitation to learn more, to know more, to think more as he develops, adapts and evolves with time.

The confidence we place in the universal law has increased with mans evolution, particularly on the unconscious level. Things that are most familiar to us, the things we tend to take for granted. Basically, everything that a human being stands to lose at the moment of his or her demise. What we generally grow accustomed to in life awaits us in our next incarnation. Similarly—yet by stark contrast—disembodied souls are superconsciously familiar with their sojourns in the heavenly realms. The imperative result, the war of ten sidereal years (i.e. "a thousand years" due to Venus' 1871 sidereal orbits /per 720 synodic orbits /per 1151 tropical years for Venus' grand sidereal-synodic-tropical multiple), describes our long-standing conflict between soul and body. This profound conflagration is fought between Zeus and his angels against Kronos and his angels. More on this later…

The direct association of the seven ecclesiae in Asia with the seven double-lettered (i.e. superior and inferior) planets is obvious by the symbology of the seven-branched candelabra—one for each ecclesiae. The seven angels or planetary Gods are symbolized by the seven flames common to all seven candlesticks. Ephesus is commonly associated in with the Moon i.e. all seven planets in the first Aeolian order. The first of the seven branches on the Ephesian candelabra is symbolic of the Moon, and its flame symbolic of that divine consciousness, heavenly dimension or "plane" as it is called in eastern mysticism. Call it whatever you like, as the Moon is still the same Moon and its plane of consciousness is still the same plane of consciousness by any other name. The anthropomorphous "angels" of the seven planetary Gods look upon us humans in much the same way, since humankind was created by the Gods in our own image, and our own likeness. So angels and humans are anthropomorphizing each other, so to speak. That angels would appear as "a man" to humans is acknowledged in the first chapter of Genesis and throughout the Bible, seeing that "Angels" and "Gods" mean the same thing. It's no wonder then that ancients depicted the Gods & Angels as having human or even super-human form.

The angel of Jesus walks—lives—in the midst of the seven double-lettered ecclesiae. This is our first love or place in the midst of paradise from where we are fallen. Phrases like "Jesus is risen!" suddenly gain a greater meaning. He is risen not only from the dead, but also he is risen from the Adamic fall. As descendants of the Adamic fall, we are to rise from the dead and the Adamic fall in Christ. These are the most fundamental tenets of Xianity that we do this by election, practice and participation—ergo we must "act in penitence and the first works do", so says Jesus' angel. The spirit, the "breath of the divine" (cf. spiritu sancto also translated "holy ghost"), tells us "to the conquering I will give to him to eat of the tree of life, which is in the paradise of the Gods of me". We see the "tree of life" depicted in the ancient kabalah. This is also called "book of life", in reference to the planetary ephemeris, or "daybook of the Gods".

Each of these ten vast regions or plane of consciousness embodies that pathway, as called “the way” among the ten heavenly spheres comprising our solar system:


8
A
{Kether}
Uranus
STAR
Aeolian
Infinity
2
B
{Binah}
Mercury
MAGICIAN
Locrian
Intellect
9
B
{Hochma}
Neptune
HERMIT
Locrian
Wisdom
7
G
{Gevurah}
Saturn
(JUDGMENT,west)
Mixolydian
Judgment
6
F
{Chesed}
Jupiter
(EMPEROR,north)
Lydian
Charity
3
C
{Tipharet}
Venus
EMPRESS
Ionian
Beauty
4
D
{Hod}
Sun
(SUN,east)
Dorian
Majesty
5
E
{Netzach}
Mars
(TOWER,south)
Phrygian
Victory
1
A
{Yesod}
Moon
MOON
Aeolian
Foundation
10
C
{Malchut}
Pluton
FOOL
Ionian
Center

In the midst of the heavens is called "the center" and the throne of God. This is of course the geocenter of Earth or "eye of the sky". The "throne" is where the King is seated at the center of the four directions, at the center of the caelestial and terrestrial zodiac. These four are directly associated with their planetary ensigns, lion (Sun), eagle (Jupiter), ox (Saturn), and man (Mars). In chapter 4 we'll examine the mythos of these "four animals" more thoroughly.

The seven seven-branched candlesticks listed symbolize all seven double-lettered planets each. Same seven planets and same seven-branched 100-pound golden candlestick per angel of each ecclesia, identified according to the order of its sidereal-diatonic modality, emphasizing their togetherness. Their ordering is important since this symbolizes the same seven planets through each of the seven sidereal modes, or muses. Meaning one mode per angel, with each mode composed of all seven angels according to their sidereal order. The choir of seven angels singing in the Ephesian modality are singing in the Aeolian mode beginning at the Moon. Each of the next six angels are all part of same Aeolian choir but only their order is shifted from angel to angel. The following list sums up this correspondence of angels to planets:

City-Angel	God-Planet	Modality-Ascending	Modality-Descending
Ephesus	Moon	Aeolian	Hypodorian
Smyrna	Mercury	Locrian	Mixolydian
Pergamum	Jupiter	Lydian	Hypolydian
Thyatira	Mars	Phrygian	Dorian
Sardis	Sun	Dorian	Phrygian
Philadelphia	Venus	Ionian	Lydian
Laodicea	Saturn	Mixolydian	Hypophrygian

As with the planets, we cannot consider the angels as entirely separate entities but only as an integral boundary of the seven angels together. Cayce reading 2533-007#32 reads:

> *"…Behold the face of the angels ever stands before the throne of God; the awareness in self that thou may be one with, equal with, the Father-God, as His child, as the brother of the Christ, thy Savior, thy Brother. And as the awareness comes, it is as the angel of hope, the angel of announcing, the angel of declaiming, the angel that would warn, the angel that would protect. For, these are ever as awarenesses, as consciousnesses of the abiding presence of that "He hath given his angels charge concerning thee."*

So you see, it's really one great angel, one great body of Christ, who has seven sidereal boundaries of consciousness. Each boundary, each God, each angel, each plane, dimension, attunement, attainment etc, each of the seven vast regions of consciousness in the diatonic scales of life is a place for our awareness to develop, via its mode among the seven.

The classical Greek mythology of the planets, particularly as recounted in Hesiod's Theogony, springs to life in soul-consciousness, the psyche of man. Hence psychology becomes a close parallel with astrology. The distinct powers & per- sonalities of the Gods are well-known to man, if only on a subconscious level for the gentile masses. Dreams bring us closer to this occult awareness of superconscious entities, as Cayce calls the "creative forces" in whose image we are and were created. Each of the Gods commands fabulous power and principality, such that awakening any one of them from slumber i.e. within ourselves is to rouse a sleeping giant! And like the Earth's vast oceans, the other Gods will seek the same "sealevel" of superconscious arousal. Hindus have known this for many thousands of years, and have developed whole religions devoted to arousing the centers or chakras in the body, particularly those of the cerebrospinal nerve centers. Cayce gave plenty of readings on this subject and this excerpt from reading 1861-004#25 is exemplary of this:

> *"(Q) How may I bring into activity my pineal and pituitary glands, as well as the Kundalini and other chakras, that I may attain to higher mental and spiritual powers? Are there exercises for this purpose, and if there are, please give them.*
> *(A) As indicated, first so FILL the mind with the ideal that it may vibrate throughout the whole of the MENTAL being! Then, close the desires of the fleshly self to conditions about same. MEDITATE upon 'THY WILL WITH ME.' Feel same. Fill ALL the centers of the body, from the lowest to the highest, with that ideal; opening the centers by surrounding self first with that consciousness, "NOT MY WILL BUT THINE, O LORD, BE DONE IN AND THROUGH ME." And then, have that desire, that purpose, not of attaining without HIS direction, but WITH His direction, - who is the Maker, the Giver of life and light; as it is indeed in Him that we live and move and have our being."*

This is the heart of astrological-psychological meditation or Xian prayer in its pristine glory. The will seeks to be always giving to and helping others in need. This help can be in physical necessities like food, shelter and clothing, or helpful instructions, advice, admonishments, rebuke and chastisement ONLY where it is warranted and appropriate to the degree befitting the offense. This includes taking responsibility for ones own transgressions—as conscience

dictates. Confession, contrition and reparation. We cannot be giving to others what we are loathe to take upon ourselves. We can't warn others to repent from things we do ourselves. Jesus warned repeatedly against hypocrisy. Self-discipline is conducive to well-being and helps us to serve others in need. Thus ones intent to help others is only deception if it isn't put into actual practice. That's the great danger of meditation or prayer, that being complacency or dereliction of duty. Better not to meditate at all, than it is to neglect our daily obligation to put ones illumination into practice. Mere purpose isn't enough. Action speaks volumes in the book of life. We are judged by our works, even more than by our intent. Where research and implementation come together in actualization, then we are truly doing our job.

The Nicolaitans were a sect of libertines feigning Xianity. In the original sense of idolatry, the idolater is one who adores the archetypal or mundane image and likeness of the Gods more than the One above all. The ten commandments are wholly unambiguous about this. I've translated these from the Latin Vulgate in my 4th book "Min's Planetary Awareness Technique" on this URL:

http://groups.google.com/groups?selm=OYJC9TOU37947.1559259259@Gilgamesh-frog.org

The first three commandments appear translated verbatim hereinbelow:

> *1) "We speak likewise is God altogether the Gods this. Myself to be the God Zeus of you who brought up yourself from the land Egyptian, away from the house of servitude. Not you shall have gods alien in the presence of me.*
> *2) "Not shall you make of you sculpture nor any kind of similitude to what is in heaven above or which is in the earth below neither anything which exists in the water under the earth. Not you shall worship them nor tend to them. Myself to be the God Zeus of you. With my power I do jealously visit the iniquity of the fathers upon the children unto the third and fourth generation of them who hate me. And I am making mercy on the thousands those who are loving me and are taking heed of the precepts mine.*
> *3) "Not you shall take the name of God of the Gods yours in vain. Not in fact will hold innocent thy God he who is taking the name of God of the Gods His in vain."*

Clearly, this is given to Moses by Zeus, whom the ancients reverently called King, the "Emperor of the Gods" who Dominates in the pantheon of the Olympians. Modern separatists who have been taught to ignore ancient wisdom—calling anything associated with astrological-

psychological knowledge "sorcery" ad nauseam—they perpetuate heresy in the church of sedition, teaching children to reject ancient knowledge and embrace ad hoc the vulgar illusions of secular madness.

Hermes, Mercury is the archetypal angel or anthropomorphic God of the Smyrnan ecclesia. The Judaists are those who devoutly observe ancient orthodox Hebraism or Mosaic Judaism. Many early Xians were also descendants of Abraham, such as the Parthian Magoi who visited baby Jesus—certainly among the first Xians. Recognizing Jesus Christ's fulfillment of the Law, Prophets, & Writings (acronym TaNaKh, a.k.a. "old testament") is to recognize the completion of the Bible in the new testament. I.e., that both old & new testament are all part of the one good book, the literal word of God. In those days there were many Judaists, Greeks & Romans alike who embraced and studied the scriptures and believed God's word, and demonstrated their belief by the words & actions. But among those Judaists there were also many seditionists, those who sought to divide the one word of God into TaNaKh vs. Xians, accusing the latter of undermining common faith in the God of Abraham. This religious schism between Xians, which includes both Jew & Gentile alike, vs. old testament anti-Xian Judaists has been perpetuated two thousand years and counting. Many modern-day Xians are likewise guilty of sedition, since they've rejected the law of Moses in favor of their doctrine of "faith-without-works" salvation. This only goes to show you that "two wrongs don't make a right", as is a common theme throughout the new testament, talking about how both Jews and non-Jews are guilty of many wrongs.

Thus the Judaists of first-century proconsular Asia should have been living exemplary lives towards the pattern lived by the one great king of the Jews. Many did not, and it is to them which the angel—God—of Jesus was alluding. Great respect for Jesus' devout Judaism was paramount in the early church. That's why Xianity is more properly referred to as "Judeo-Xianity" since Jesus is not only the great Rabbi but he is king of the rabbis, king of priests, king of all. Those who reject his reign are called "synagogue of Satan". One needn't be a Jew to fit into that category! Rather anyone who is not willing that Jesus Christ should reign over them is a willing congregant therein [Luke 19:27]. So when we read the passage of Revelation 2:9 & 3:9, be aware that any person no matter what his or her race, creed and color, they're always welcome to join with Satan's grand assembly.

Remember, the "ten days tribulation" refers to us "Gods in Time". Seven days for the seven double-ensign planets plus three days for the octaves of the Moon, Mercury, and Venus, which are Uranus, Neptune, & Pluto respectively. The "days" are the ephemeris or "day-book" of the Gods. Remember also that the Sun, Mars, Jupiter & Saturn have their respective places in the four cardinal elements, exalting in the four cardinal directions. I've thoroughly covered this and related topics in previous work. The emphasis here is that the exaltation of planets is a function of their rulerships in the terrestrial horoscope which is adjudicated by the same, i.e., by the predominant rulerships exerted by the planets from their positions to the Earth. Their

exaltations arise when a planet isn't ruling but is exalted by the planet(s) who rules over that terrestrial courtyard. I.e. exaltation is more an effect, and less a cause of horoscopic adjudication. These ten days are as ten thousand years in prophecy, many trials and tribulations, many adventures to come. The patience of God is a divine virtue, the courtyard of Virgo, the High Priestess ruled by Mercury-superior in the zodiac.

The faithful who are crowned with life don't suffer the second death, i.e., being cut off and cast down to perdition from heaven. These are not vulnerable to sickness or death amply, neither hunger nor thirst amply. How this can be is beyond mortal understanding. We do know that with God, all things are possible and there're a plethora of things that exist in reality that we don't fully understand—and there are many very real things that we do not understand at all yet we experience them first-hand. What Jesus says will be, you can take it to the bank…it'll assuredly come to pass. It may not happen in your mundane lifetime, but it'll eventually occur. The certainty of Jesus' word is as God's own word, being one in the same. Just the act of him saying it is enough to make it so [Ge 1:3,6,9,11,14; Lu 7:6-9; ibid].

Next, the God of the Pergamum ecclesia is Zeus, or Jupiter, whose Lydian muse begins the sixth sidereal order. Realize all seven modes are common to all seven ecclesia, only the sidereal order of the seven angels is increased by one for each consecutive church. Why they're listed in a different order is unclear. In strictly sidereal order they'd be listed 1 Ephesus, 2 Smyrna, 3 Philadelphia, 4 Sardis 5 Thyatira, 6 Pergamum, & 7 Laodicea. Jupiter's attribution of the long double-edged spear (eg. archaeologists have unearthed many coins depicting Zeus holding a spear, & double-headed axe, in Milas, ancient Mylasa and former capital of Caria) is for the Sagittarian, the hunter of fortune, hence Wheel of Fortune archetype in tarot. Here we are dwelling in the seat of Satan among his angels and we are fighting against Zeus and his angelic army in the war of ten sidereal years, the great battle of Armageddon. The indignities & dishonor we bring to the temple of Zeus defiles his good name. Thus we're told to *act* in penitence else we'll be defeated by Zeus & his angels in the grand conflagration of the heaven, and consigned to the pit of perdition for a thousand years, where we are dwelling. The "hidden manna" is of course the bread of life in the Eucharist, the sacred rite, bread and wine which are taken symbolic of the body & blood of Jesus. The manna is not the bread or wine, but what it symbolizes. It is Zeus, meaning God gives, the gift which God gives to us from the expanse of heaven which Zeus rules—the giving nature of God. The "white pebble" is of course symbolic of Pluto, the developing center of the Earth, the "eye of the sky". We'll talk plenty more about Pluto in later chapters.

Next is to the God of the Thyatiran ecclesia, Mars. Beyond the good things that are acknowledged, his altruistic love, loyalty, ministering, patience and progress, Mars is being vehemently warned against activities involving promiscuous, adulterous, and otherwise unprincipled women—particularly against having sex or having children out of wedlock. This warning is probably not so severe concerning a man & woman who have fallen in love and are nur-

turing a meaningful and monogamous relationship. Those who have such relationships often redeem themselves by getting married and having a family. Like Mars' famous symbol of an erect, blood-engorged penis topped by an arrow pointing outward, the natural and divine purpose of the male sex organ is procreation with a woman. When the man & woman are truly in love, they surely are blessed by God, and hopefully their love will find its way to marriage and a loving family. The power of love can overcome all obstacles, even in death. Perhaps the greater sin of the unfaithful and lecherous man and woman is their reckless abandon of love and loyalty for gluttonous carnal pleasures. Such people are in serious danger of God's judgment, which Jerome forebodingly translates as "tribulation maximum", where the Greek word μεγας usually means "great", "huge", "massive", "very loud", "very long" etc. But words like "maximum" used to describe tribulation (Gk. θλιπσις) remind us of imprudent grievances like "things can't possibly get any worse…can they?" The book of Job, by far the oldest book of the bible, reminds us of how things can get a hell of a lot worse if the powers of providence sanction its manifestation. The scary part is Job's piousness, that a man of irreproachable integrity could incur sweeping and wholesale affliction. That such an upright, prosperous man could be ruined so utterly, hitting rock-bottom, yet given the opportunity to rebuild his life from scratch—which he eventually did, imagine what "tribulation maximum" entails for egregiously impious sex maniacs? While Job may've been the most righteous of men, what karmic debt he incurred in his previous lifetime, or the one before that etc., that's not known. The angel, the God of Jesus makes it clear that we'll each and every one of us be judged by our works, and in God's own good time. Cayce said he was a rather bad guy in his soul's previous incarnation, as one John Bainbridge:

> *"From an astrological aspect, then, the greater influence at the entrance of this entity that ye call Cayce was from Uranus. Here we find the extremes. The sojourn in Uranus was arrived at from what type of experience or activity of the entity? As Bainbridge, the entity in the material sojourn was a wastrel, one who considered only self; having to know the extremes in the own ex- perience as well as others. Hence the entity was drawn to that environ…*
>
> *"The birth of the entity into Uranus was not from the earth into Uranus, but from those stages of consciousness through which each entity or soul passes. It passes into oblivion as it were, save for its consciousness that there is a way, there is a light, there is an understanding, there have been failures and there are needs for help. Then help CONSCIOUSLY is sought! Hence the entity passes along those stages that some have seen as planes, some*

have seen as steps, some have seen as cycles, and some have experienced as places."
[5755-001#7,8-9]

Cayce, an upright man, had his share of trials and tribulations over his lifetime. Perhaps by having a past-life hypnotic regression, we can come to terms with our own trials and tribulations. Mars is improving with every incarnation, but is forever in danger of backsliding—like a dog to its vomit. The further up the ladder we've climbed the further down we can fall. Mars rules Self and Death, and he exalts in the World. It's reassuring to know that we improve with every incarnation, that man evolves in time with his world. That the further we fall, the further up the ladder we can still climb. Hard as it is, man strives to improve himself.

It is notable that Jesus' angel completes his word to Mars with "he will rule them in a rod ferrous…and I will give to him the star matutinal". Venus, Lucificus, Lucy, Bright and Morning Star. God gives sacred Mars his heavenly bride.

Chapter 3

To the anthropomorphic God of Sardis, the Sun, Dorian mode of tragedy, Jesus reminds us that he holds us—the stars— in his right hand. Here's the collective association of angels with regard to whom the angels or Gods of the planets are identified. Jung referred to this as our collective unconscious, the sum and gestalt of the superconscious archetypes manifesting or evolving with our solar system. These angelic superconsciousnesses filter up to consciousness by way of mans sub- or un-conscious mind. The essence of Gods is superconsciousness in its multiple dimensions, each God or archetypal angel ruling its particular realm, his plane or dimension of super- ergo God-consciousness. Notably the "seven spirits of the Gods" are that universal life-giving æther by which the angels of our solar system are enabled. God's universal law, universal bounds, is wholly universal. How it manifests in our—as our—solar system is our local focus of universal law in action, as holds true everywhere in the universe that there is a focus of activity. Cayce's readings answered many questions about this, e.g. 5749-003:

> *"GC: You will give at this time a discourse on the subject 'Angels and Archangels, and How They Help Humanity.' You will also answer the questions which will be asked.*
>
> *EC: Yes. With the bringing into creation the manifested forms, there came that which has been, is, and ever will be, the spirit realm and its attributes - designated as angels and archangels. They are the spiritual manifestations in the spirit world of those attributes that the developing forces accredit to the One Source, that may be seen in material planes through the influences that may aid in development of the mental and spiritual forces through an experience - or in the acquiring of knowledge that may aid in the intercourse one with another..*
>
> *…(Q) Explain the law of the line of demarcation between soul and spirit.*
>
> *(A) This is one, yet distinct - even as the Father, the Son, the Holy Spirit is one, yet is the manifestation of a force that is capable of manifestation in the varied planes of development. The soul is an individual, individuality, that may grow to be one with, or separate from, the whole. The spirit is the impelling influence of infinity, or the one creative source, force, that is manifest….*
>
> *(Q) Discuss the various phases of spiritual development before and after reincarnation in the earth.*

(A) This may be illustrated best in that which has been sought through example in the earth. When there was in the beginning a man's advent into the plane known as earth, and it became a living soul, amenable to the laws that govern the plane itself as presented, the Son of man entered earth as the first man. Hence the Son of man, the Son of God, the Son of the first Cause, making mani- fest in a material body. This was not the first spiritual influence, spiritual body, spiritual manifestation in the earth, but the first man - flesh and blood; the first carnal house, the first amenable body to the laws of the plane in its position in the universe. FOR, THE EARTH IS ONLY AN ATOM IN THE UNIVERSE OF WORLDS! And man's development began through the laws of the generations in the earth; thus the development, retardment, or the alterations in those positions in a material plane. And with error entered that as called DEATH, which is only a transition - or through God's other door - into that realm where the entity has builded, in its manifestations as related to the knowledge and activity respecting the law of the universal influence. Hence the development is through the planes of experience that an entity may become one WITH the first cause; even as the angels that wait before the Throne bring the access of the influence in the experience through the desires and activities of an entity, or being, in whatever state, place or plane of development the entity is passing. For, in the comprehension of no time, no space, no be- ginning, no end, there may be the glimpse of what simple transition or birth into the material is; as passing through the other door into another consciousness. Death in the material plane is passing through the outer door into a consciousness in the material activities that partakes of what the entity, or soul, has done with its spiritual truth in its manifestations in the other sphere. Hence, as there came the development of that first entity of flesh and blood through the earth plane, he became INDEED the Son - through the things which He experienced in the varied planes, as the development came to the oneness with the position in that which man terms the Triune.

(Q) Are angels and archangels synonymous with that which we call the laws of the universe? If so, explain and give an example.

(A) They are as the laws of the universe; as is Michael the lord of the Way, NOT the Way but the lord of the Way, hence disputed with the influence of evil as to the way of the spirit of the teacher or director in his entrance through the outer door. [See Jude 1:9 in re Michael the archangel "when contending with the devil about the body of Moses" when Moses died.]

(Q) Describe some of the planes into which entities pass on experiencing the change called death.

(A) Passing from the material consciousness to a spiritual or cosmic, or outer consciousness, oft does an entity or being not become conscious of that about it; much in the same manner as an entity born into the material plane only becomes conscious gradually of that designated as time and space for the material or third dimensional plane. In the passage the entity becomes conscious, or the recognition of being in a fourth or higher dimensional plane takes place, much in the same way as the consciousness is gained in the material. For, as we have given, that we see manifested in the material plane is but a shadow of that in the spiritual plane. In materiality we find some advance faster, some grow stronger, some become weaklings. Until there is redemption through the acceptance of the law (or love of God, as manifested through the Channel or the Way), there can be little or no development in a material or spiritual plane. But all must pass under the rod, even as He - who entered into materiality. We are through."

Jesus' angelic letter to the angel of the Sun connotes the sering harshness of Apollo along with his great brilliance and strength. Each of the seven sidereal modalities as are expressed by the angel of Jesus sing for his righteousness. In these things, he knows what is good and right, and sees what we are doing in righteousness. Whereas, his adversity against us—against our angel's "dark side"—is because of the unrighteous activity of both our individual and collective angels in this—of this—solar system. Whatever we do unrighteously is antithetical to Jesus' righteousness. And thereby we become his enemy, each of us to the degree that we are working against him & against his angelic archetype. To that degree thus we agree to pay for our transgressions.

Jesus warns our solar angel that he'll approach in stealth "as a thief", and we'll not know "the hour" unless we keep vigil. This evokes our primeval memory of sunset & sunrise, and the passage of days in our myriad earthly incarnations, the vigil of the ages, our ephemeris,

mans "daybook of the Gods" on Earth. Note the conspicuous reference to "dignity" in Jesus' description of we who walk with him in the midst of the seven ecclesia, that we'll clothe ourselves in vestments "white"—indicative of the togetherness of the light spectrum, and the covenant of God with the children of the postdiluvian world. For every holy angel there seems to be a "fallen angel" as if to balance their power by free will, our power of free will. The angels are in a profound sense confined to being either a power for good, or else a power for evil. Neither can die like humans. Holy angels live in heaven. Demons in hell. We never hear of angels doing evil, do we? How about Satan and his angels. Have you ever heard of Satan getting along "peachy keen" with God's archangels? Is Satan ever accused of doing evil, unless WE are tempted?

It just doesn't happen. That's because we humans are essentially the vehicle, the temple in which both good and evil do battle. We've heard the metaphor of an angel whispering in our right ear while the devil tempts us in our left ear. The reality is, we ourselves are doing the talking on both sides. We ourselves are both individually and collectively angels of good and evil. We can summon angels for purposes of good will, or purposes of ill-will. That's not to imply that angels aren't real entities—far from it! Rather, the superconscious connectivity that man has with angels gives us authority to summon them—not to command them, but only to summon them. There are divine rules, laws, by which man must live lest he fall into the profound pit of his own arrogance. The best advise is ask to help others. That's the only sure and safe way to summon God's holy angels. Not by your own desperate needs or hopes but in pristine humility. Don't ask for an angel to appear to you, for that would be selfish—and ill-advisedly foolish. Only pure love for the subject of your prayers will invite the audience of angels to guide and protect those you love. Anything else is evil.

In fact, even praying for those you love without allowance for those who God loves beyond your own loved ones is evil. Even our enemies are loved by God. A soldier on the battlefield loves and respects his enemy—and we still kill them. That's because there are rules, laws, angels over everyone. Only through the purest of motivations can we command good, and through the evilest of motivations can we command evil.

It's okay to love & respect the enemy of God and kill them. Anyone who murders innocents needs to die for his own good. If you don't think so, then you'd let America be destroyed. By loving your enemy, then you agree to sacrifice yourself for their well-being. If not then why did Jesus die for us?

Best to say God's will be done. Because God knows what you need better than you do. We're "fools" in the sight of God. Think of it. Both pacifist and warrior are each one a fool. This is important to understand on a mental, logical level. Understand *why* God knows what we need better than we can possibly know. Otherwise, we're merely spinning our wheels. The idea is to replace what *you* want with what God wants.

To be clothed in white is like Venus is clothed in the Sun, as is the Moon, Earth, Mercury, Mars and the outer planets with their moons, since the Sun radiates the full spectrum of visible light and beyond (spectral class G2v, with most intense wavelengths about 5010 Angstroms [5.010 x 10^-7m]). Since the color green is from about 5700 A, down to 5100 A, and blue is 5100 down to 4750, unfiltered sunlight is most intense near the center of human vision. Of course the Sun emits electromagnetic radiation across the entire spectrum, radio waves, microwaves, infrared, ultraviolet, xrays, gamma rays ad infinitum. But the narrow triune(RGB), diatonic (ROYGBIV), & chromatic (R,R-O,O,O-Y,Y,G,G-B,B,B-I,I,I-V,V) octave of visible light is centered as the Sun is centered on the cusp of Green-Blue, Cyan, the color of Libra, Venus- superior, the Evening Star and Archetypal Angel of Justice.

The seven diatonic colors appear over in these wavelengths, although experts disagree slightly where color "cusps" are:

Color	Angstroms
Violet	4000-4450
Indigo	4450-4750
Blue	4750-5100
Green	5100-5700
Yellow	5700-5900
Orange	5900-6500
Red	6500-6700

Though primary colors are generally agreed upon, secondary and tertiary colors are somewhat less so because standards vary among color theory and its practical application. The theoretical addition or subtraction for either transmitted or reflected colors are exact complements—till you try to actually mix the same apparent color pigments on an artist palette, and you discover that Red plus Green makes Brown paint, not Yellow. That's because simple transmitted light is not partially absorbed, or darkened when mixed together, but a color departs FROM light as wavelengths are filtered out of the pure light beam. Mixed pigments become darkened, as is apparent by the light we see reflecting off of paint. Generally the rainbow of color we see from direct sunlight after a rainstorm or else refracted through a common prism is best representative of the seven primary and five secondary colors of the zodiac. The purity and intensity of the rainbow is the sunlight refracted into its component color, and glorifies how the light itself obeys the universal law.

Notably, Magenta is made by subtracting Green from the RGB color trinity. Green is at chromatic opposition to Magenta in the zodiacal color wheel, Virgo and Pisces respectively. Similarly, Yellow is made by subtracting Blue from the RGB color trinity, e.g. surfaces that absorb mostly Blue light will appear mostly Yellow. Yellow opposes Indigo-Violet in the zodiac where the diatonic primary color Violet appears

Magenta, as made by subtracting Green from the RGB trinity. Interestingly, the "New Chromaticity Diagram for Research" shows Magenta at the intersection of 4000 and 6450 A. This is exactly equal to the cusps of Aries: Violet-Red and Red- Red-Orange on the zodiac color wheel. Magenta is the color of Pisces, not Aries which is absolutely Red in the zodiac. Pure Violet is but a primary color in the diatonic rainbow. Working only with the "RGB" trinity, Magenta is the result.

This shows that the additive and subtractive principles of color as we see it are uniform, since the color Red by the subtractive color theory is equivalent to Magenta in the additive color theory. To wit, the additive-trinity of RGB, Red, Green & Blue, are each exactly one sign away from MYC, Magenta, Yellow & Cyan per the additive-color wheel of the zodiac. Naturally, color pigments can only approximate the pure transmitted colors of a rainbow, but the basic layout of colors in the zodiac remains perfectly intact, since we know that pure printed colors appear less intense than RGB colors, which in turn appear less brilliant than a rainbow produced by direct sunlight. And yet the principle, or universal law under which even light itself must abide, is intact. Whether our human eyes see, and our brains interpret, light by subtractive and/or additive color theory "appears" to make no difference in the zodiac, i.e. the law of light.

To be clothed in "white", is really to be clothed in light. That is why the law of light is so fundamentally important. By recognizing the triune, diatonic and chromatic behavior of light we can better appreciate what it is to be clothed in it. "White" is either the absence of any subtractive color or the presence of all additive color. A light beam is "pure" when all visible wavelengths are present and proportionally intense by its appearance to the human eye. White light is simply pure light, and we must learn and remember the triune, diatonic & chromatic components of light, that these same laws manifest through the spectrum of existence.

Next Philadelphia, "brotherly love" (now "Allahshehr") was a city of Lydia (ancient or descending Lydian is ascending or modern Ionian, the sidereal mode of Venus & Pluto). Our brethren, meaning our fellow human beings both male and female, with Venus denoting the love, not "lovers" of Gemini. The brotherhood of man (Gk. αγαπε, charity, goodwill) thus the exaltation of Venus is under Neptune & Jupiter, Pisces, meaning the wisdom to do charity by being charitable makes the angel—i.e., the LORD or God—of Venus happiest of all.

The "keys" signify the master's authority entrusted to his chief steward over the household, as "the key of the house of David will I lay on his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open.." [Isa 22:22]. The key to treasures in heaven and earth, and beneath the earth on the authority of God entrusted to his faithful servants while he's away, so that when he returns he'll find his house in order, and he and his steward will rejoice together. This is to be a channel for those powers in heaven & earth, and do so with zeal, courage, vigilance and perhaps above all, patience. The synagogue of Satan is the assembly of confusion by mixing truth with fiction. As we're all human beings descended from the

first men Autumn & women Evening, from Noah, Abraham, Isaac, Jacob, Solomon, until Jesus Christ (root and offspring of David; Re 22:16) the Saints, the "sanctified and veritable", sainted not by the church but by their bona fide faith and works in Christ (whom in many cases was later sanctified by mother church), the true believers in and doers of the word are the Church, while the half-hearted, "part-time" doers of the word give themselves over to the perdition of luxury, and libidinous adultery, and myriads of similar departures from the light.

The column or "pillar" (Gk. στυλος, from στυο, to stiffen) in the body of Christ is what Christ has made his faithful stewards. That's an important Xian precept, that Christ is the power to transform sinners to saints, lazy no-accounts into his zealous prophets of fiery and fearful countenance. It's not the person who changes but Christ who changes him.

The outer, or other door, as Cayce phrases it, is the transition from one state of consciousness unto the next. This door or gate opens in front of us and shuts behind us—the point of no return. Once the door opens no one can shut it before us. And once it closes no one can open it behind us. The "war" is between those rushing forth & those returning. That those who support the body of Christ "not him will go out amply" is comforting, since we'll not be at "war amply" as a result. The last part about the name of the Gods, the name of the new Jerusalem descending from God in heaven is a most sacred prophecy, one which cannot be uttered openly.

Lastly, to the angel of the Laodicean assembly, the anthropomorphic LORD of Saturn, Kronos, Scythe & Father Time. On reflection the premier creation of the Gods is Adam in the World. Saturn is warned against his "lukewarm" complacency. Jesus says he'll regurgitate our Saturnine angel upon swallowing it—much as Saturn regurgitates his children having swallowed them for fear of the prophecy, lest any other of his sons of heaven ascend the throne of the deathless Gods, and Zeus would set free his brothers from the deadly bonds that their father (Κρονος) had selfishly foisted upon them [ref. Hesiod's Theogony]. Here Saturn is getting a dose of his own medicine, and time be chained for a thousand years.

Jesus warns us not to become too restful from our works as this angel of the seventh heaven is so renowned for doing. In the courtyard of The World, materiality and possessions are for the exaltation of self i.e. happiness of the Devil. Hence the ancient association of Saturn with Satan, as the Devil is ego-self, Aries, ram of ambition. And the He-Goat Capricorn is The World governed by Father Time i.e. Kronos.

Saturn the majestically ringed golden-yellow planet beyond the orbit of Jupiter has forever been associated with materiality and opulence, the "gold" of living. Gold tested in the fire is pure, shiny and brilliant. Raw, unrefined gold ore is generally impure, dull and lackluster by comparison. The angel who conquers or rules Saturn into the golden age of a thousand years is granted to sit upon the throne just as Jesus Christ has conquered and rules on the throne with our heavenly Father. Again, we see that classic Greek myth, Tarot & Astrology decipher this otherwise inscrutable text.

Chapter 4

Historically, the angelic hierarchy is ascribed definitive names and posts. The most common denominator among ancient myths of the chief planetary Gods number three, seven, and twelve. Where the three and seven are the ten vast regions of the Gods—i.e., the ten planets in their sidereal order. And the twelve are their twelve synodic courtyards of rule exerted upon the Earth (from their positions to the Earth).

For example, we know that Michael is the superconscious anthropomorphic archetype of the chief Olympian God Zeus, or Jupiter. While Satan is chief of the Titans Kronos, Saturn, who along with his fallen angels is defeated in the war of ten sidereal years then chained in Tartaros for a thousand years. Remember who fathered who. Earth begat her heavenly firmament, Ouranos, who fathered Kronos, who fathered Zeus. So Mother Earth begat her celestial sphere who begat Satan who begat the Dominant one Michael. Because we are created in the image and likeness of the eternal Gods from whom we are descended, then the angels of heaven and earth, and beneath the earth are apt to appear to us in human-like form.

The chain of custody of the Earth, of the dust or atoms of the Earth, from subatomic forces to whole human beings and their sundry conditions, the unbroken chain of incarnation as it were, here on Earth where flesh begets flesh, spirit begets spirit, mans chain is interlinked by Earth's memory beginning at Adam & Eve, through the end of the human race.

The elemental building blocks of today are yet tied to the building blocks of yesterdays, and harbingers of tomorrows to the end of Time (child of Earth & Starry Heaven). Opportunity for mans temptation occurs over Time whose angel is Satan. Isn't it interesting that the diatonic color Indigo is oft-omitted by modern science—the very chroma of Satan- superior in the zodiac! Perhaps our collective aversion to Satan encourages us to deny Satan's benefic force to Earth, which is the World Capricorn, Time in the World, Time that we use to do good and evil, and thereby accumulate "karma".

When we think of atoms, we think of "impelling" influences, spirit, which is effectively "fixed"—adhering to the laws of the universe so perfectly that an atom of carbon for example is identical as a basic unit throughout the universe. How can we know this when we're confined to this planet in this solar system? Our confidence in the law is infallible. It's the reproducibility of experimentation that makes men confident in the laws of the universe, ergo that's science.

Thus the participation of men in science gives it veracity. By observing and analyzing the electromagnetic spectrum of starlight reaching Earth from millions of distant suns, we find that various spectral classifications of common stars share most characteristics which make them distinguishable from other stars thus the repeatability of nuclear physics is witnessed by stellar radiation across billions of lightyears to Earth's firmament. Thus the Psalmist David writes:

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"caeli       enarrant          gloriam   Dei
 the heavens they are relating the glory of the Gods,

 et  opera     manuum       eius   adnuntiat
 and the works by the hands of him they are announced

 firmamentum"      --Psa 19:1 (Vulg. 18-2)
 on the firmament.
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Remember that Earth's firmament is where men walk on terra firma, or sail on her waters, or fly in Earth's skies. Man sends unmanned instruments into outer space, but man NEVER leaves Earth's inner space, being confined to about 250 to 300 miles above sea level to wit, as in the space shuttles. Bottom line is Earth's heavenly firmament is right here on Earth, not somewhere deep in outer space. The announcement of God's universal works is radiated spherically in all directions from each sun thereof, which radiation is carried all the way to us—and to every other solar system—across lightyears unobstructed thru the near-vacuum of deep space.

Hence we know that natural law is universal and repeatable, reliable and inexorable. God's law defines the boundary of each of his holy angels, each in their sidereal orbits and synodic positions to Earth's iris, commencing on our local meridian. How God's angels "get along" forms the mythology of astrology, their innate universal archetypes, and their powers and principalities as Gods interact on the Earth in human form, we collectively being them & them collectively being us, the solar system altogether creating, sustaining and destroying through the grand skein of life & afterlife.

The Gods project our anthropomorphic Archangels toward man. Hence, Archangel Michael is Jupiter, "Emperor" of the Gods. Satan is Saturn, "Judgment" ranking second only to his son Jupiter. Gabriel is Apollo, "Strength" of the Sun. The Sun exalts in Aries hence Mars is "Regent of the Sun", King of Wands whose principality or terrestrial courtyard is Aries, so Uriel is Mars the "Tower", the "Fire" of the Gods whose scavenging vultures "feast on the fallen". These four Gods, Jupiter (Michael), Saturn (Satan), Sun (Gabriel), Mars (Uriel), exalt in the cardinal or "king" elements: Water, Air, Fire, & Earth, respectively. Not surprisingly these are the same four planets which the prophet Nostradamus had in his seal, with his natal Sun transiting midheaven to rule in the 5th house of his horoscope, and Jupiter ruling 12th house over Mars & Saturn therein. Add to this, he had Venus ruling in the 7th house, Mercury ruling 6th afflicting his Neptunian souljourn therein. His natal Moon was ruling the 4th house. Nosty's chart had all seven of his archangels in rulership. Of course he knew this, being a master judicial astrologer and devout Catholic. No wonder so few could understand him.

Raphael is Mercury the "Magician", the Physician or Healer. "chief messenger" of the Gods. Raphael exalts in the Queen of Swords, Aquarius—sustainer of the element Air. Jophiel is the

"Beauty" of God Venus, guardian of the Tree or Book of Life, Libro, she who wields the flaming sword, guarding her terrestrial principality of King of Swords, ergo Libra. The Archangel Chamuel is the Moon, "the vision of God" who has emotional feeling, to wit compassion (and whose waning phase Hekate is the favorite of Zeus) thus the Moon exalts in the principality of Passion, Taurus. Of the hundreds of famous commentators on angels, St. Jerome, Dante Alighieri, and the Vulgate itself—apocryphal books notwithstanding—, in general terms the angelic hierarchy outlines as follows:

(Jerome)
1 Seraphim
2 Cherubim
3 Powers
4 Dominions
5 Thrones
6 Archangels
7 Angels

(Dante)
1 Seraphim
2 Cherubim
3 Thrones
4 Dominations
5 Virtues
6 Powers
7 Archangels
8 Principalities
9 Angels

Again, the classic Greco-Roman myth provides the benchmark against which previous and subsequent angelic myths can be best recognized and understood in basic astrological terms. Consider, the Gods of the Pantheion are well-known by both astronomical & astrological characteristics and behaviors. Man, who is created in the image & likeness of the Gods is in communication with the Almighty through his holy angels.

How the Archangels communicate with humans is archetypally familiar and common to all of us, yet is singularly unique to each of us on an individual basis, according to how far we have evolved as souls, and our self-imposed limitations. We tend to congregate into and away from groups of similar unfoldment, as our physical, mental and spiritual capacity takes us. Those with extraordinary limits or extraordinary gifts tend to specialize, and often excel more than others. But how much they influence the world, depends on how much they demonstrate, communicate, and propagate their talents. Even the most unknown hermit can refine his or her ability, but to share it with others requires a little extra effort.

The question arises, how much of the Archangels as we know them is projected from ourselves up toward the illimitable, I mean, collectively, archetypally? In essence, Archangels are our focii of that lagrange point between God & Man, or, to reminisce, Michelangelo's unrivaled rendition of יהוה & Adam not quite ever touching—forever leaving room to grow, but also highlighting that point of no return, the abyssal of chaos! It seems that our Creator placed a great deal of confidence in us as human beings, in our body, mind & soul.

Gabriel's trumpet invites John's awareness by his solar angel, i.e. John's own lagrange between himself and Almighty God along the sphere, plane or dimension of the 4th heaven beyond this the third. The level or extent of surrender on John's part has opened the door that much to the Archangel. The less of "John" in the equation the more that his angel channels Gabriel's collective archetype, his consciousness, as if John's Archangel opens the door by John's invitation. This is John's oversoul opening the door to his soul, freewill being the keyword. Not by John's will, but God within opens his soul's outer door in heaven. Think of this as it was before you were born in this mortal life. Your soul is arguing with your oversoul (i.e., your fallen angels doing battle with God's holy angels) concerning your coming fate in your next incarnation—which you know will be difficult. You know this, because you know that God's will supersedes your own every time. You don't like it. You protest, since that part of your will that's asynchronous with God's will can't understand why. After all, you were doing so well in heaven—why must you return to the Earth in a new body who is vulnerable to the perils and pitfalls of the fallen man?

So John's consciousness ascends in vibration to the fourth heaven where is seated—meaning ruling—the king of heaven. Remember, the whole solar system localized in its position in the Milky Way from the Sun's genesis, during which this local solar kernel of creation formed orbits in accordance with the universal law, the law of the iris, also known as the "eye of the sky". From its inception, our solar system is a vast "atom" in the natural evolution of the Milky Way galaxy, which itself evolves within a vastly greater macrocosmic evolution of galactic clusters, then super-clusters, then super-super-clusters. . .to googolplexes ad infinitum.

Because the universe is infinite, we can never see the end of it, not even in the mind of God, because God himself is Illimitable. The infinite hyperdimensional cosmic fractals of God's creating appear to know no bounds save those that are imposed by his universal law, being one & three, seven & twelve, which are: Unity & Trinity, Diatonic & Chromatic at its foundation. I'll quote a few Cayce reading excerpts:

> *"Each planetary influence vibrates at a different rate of vibration. An entity entering that influence enters that vibration; not necessary that he change, but it is the grace of God that he may! It is part of the universal consciousness, the universal law" [0281-055#19]*

"…Arcturus is that which may be called the center of this universe…

"…The solar system of which the earth is a part is only a portion of the whole. For, as indicated in the number of planets about the earth, they are of one and the same - and they are relative one to another. It is the cycle of the whole system that is finished" [5749-014#8]

"Rather, then, than the stars RULING the life, the life should rule the stars - for man was created a little bit higher than all the rest of the whole universe, and is capable of harnessing, directing, enforcing, the laws of the universe" [0005-002#3]

"Yet these, as the entity will find, are of one law, IN the material world, - which is causation world; but that they arise as well from those spiritual laws, and that the causation law is the outgrowth of the spiritual law…

…For, to be absent from the body is to be present in the consciousness of spirit, or that we have CALLED spirit, or the cosmic consciousness, the universal forces…" [1998-001#6,9; end quotes of Cayce readings]

In keeping with scripture, Cayce equates Jesus Christ with the center of the universal forces, literally, the fulfillment of the universal law [Mat 5:17; 2Co 5:1; Ga 6:2 ibid]. Arcturus is a bright orange star marking the end of caelestial Virgo (alBoo 29Vir26' +30:44' mag. -0.04) which marks nearly the same longitude as the bright binary star, Spica (alVir 29Vir03' -2:03' mag. 0.97). Arcturus is universally known as the Herdsman or the "ox-driver" on the caelestial zodiac, which word derives from the ancient Greek ζοδιακος, meaning literally "circle of animals". Because evening precedes morning in every ancient myth, Libra, the first sign of evening, is liturgically-speaking the first sign of the zodiac. At zodiacal opposition is Aries, the first sign of morning, ecclesiastically-speaking. Similarly each sign has a yin and yang, a feminine and masculine principle. So there is the entering and leaving of each zodiacal sign in the circle of animals. The chart below illustrates this:

```
 Ari     Gem     Leo     Lib     Sag     Aqu    |
 1/2     5/6     9/10   13/14   17/18   21/22   |
/---\---/---\---/---\---/---\---/---\---/---\---/
|    3/4     7/8    11/12   15/16   19/20   23/24
|    Tau     Can     Vir     Sco     Cap     Pis
```

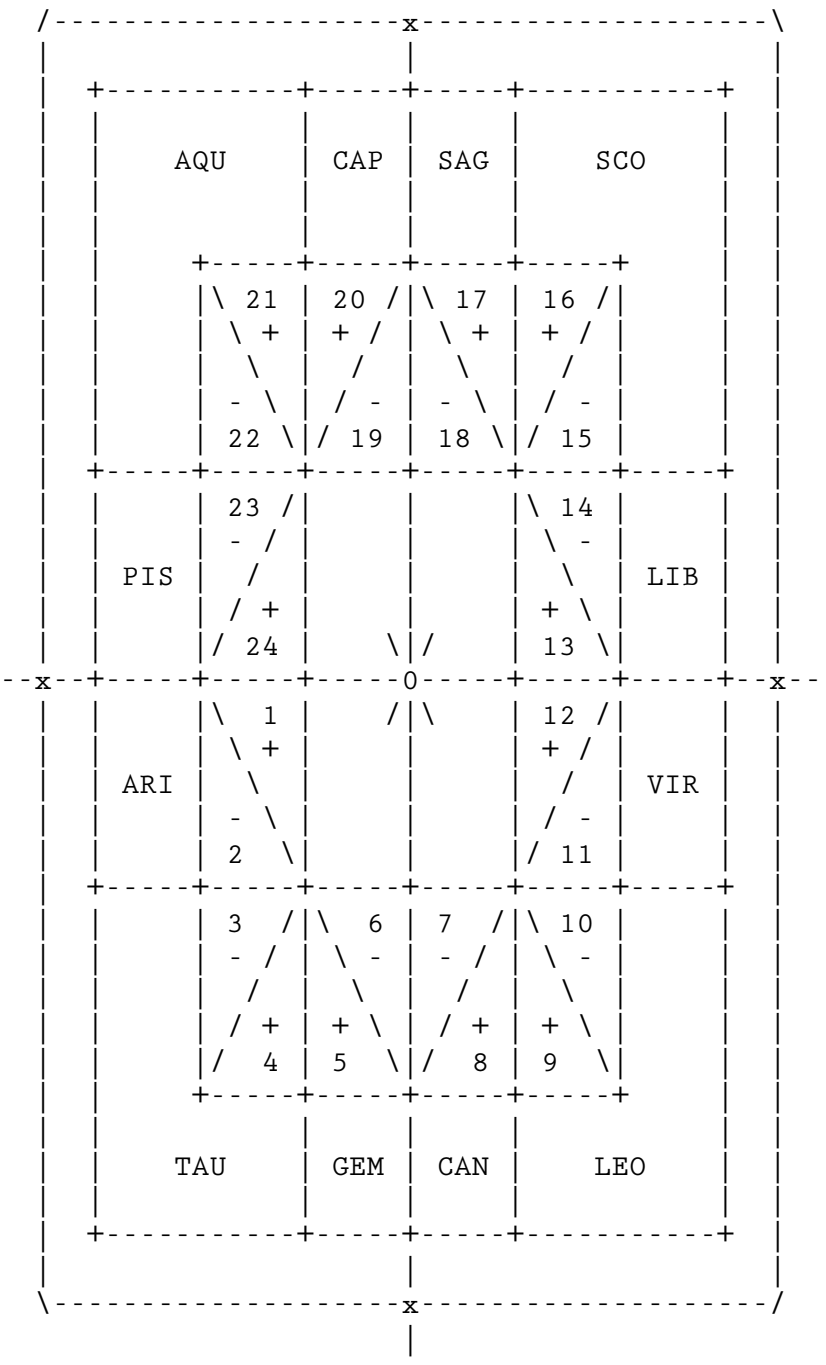
Thus the odd-numbered signs of the zodiac peak at opposite polarity to even-numbered signs in a way comparable to a wave, with odd-numbered crests and even-numbered troughs. Remember, the numbering of the signs of the zodiac are two-fold. The common, ecclesiastical zodiac commences on Aries, which is the exaltation of Apollo in the first sign of morning. While the liturgical zodiac begins at Libra, evening, with the exaltation of Saturn the "sun of darkness", hence Satan. I suspect this is why orthodox xians reject "occult" teachings, studies and practices for fear of their "shadow-self", that vital and integral component of soul, mind and body, which together with the "light-self" form a complete, individuating human being. Hence, the yin or anima of self (shadow, feminine) & the yang or animus (light, masculine) of the self-same animate entity are complements one of the other. Is this why fearful orthodox xians have loathed and subjugated this feminine part of man for so many centuries, thus projecting their delusions—fear of Satan—onto women?

Of course, every human being, every man and woman has both yin and yang in their psyche and persona, a right and left side to every aspect of one complete being. A complete man

& a complete woman married together form one complete body as God the Creator intended, "to be fruitful and multiply" [Genesis 1:27-28; 2:18,21-25]. When you look at the circle of animals (zodiac), this unified duality becomes apparent.

Since each of the planets has yin & yang aspects e.g. Zeus & Hera, Kronos & Rhea, Adonai & Adonis, etc., thus each of the twelve signs made by the planets resonate their nature, with the Moon (yin) & her twin brother Sun (yang) complete and together in Cancer & Leo. By the same principle Taurus (Adonis) complements Libra (Adonai), inferior and superior aspects of Venus. Note how their polarities complement one to the other. The same is true of Mercury, Mars, Jupiter & Saturn, with each planet's inferior and superior aspect in complementary opposition—reflecting their innate feminine and masculine principles in accordance with their sidereal orbit to the Sun (10), and synodic orbit (12) to the Earth. Since the Sun & Moon both orbit the Earth sidereally, then they each make one sign only in the Earth's zodiac, to wit:

|



So the iris & twenty-four seated elders encircling the center throne is the zodiac and feminine-masculine principles of each planetary God and the reign they make to the Earth relative to the Sun. Being "seated" means these elders are fixed by the planets who rule them, and being light (white), is their pure togetherness in the pure light of the throne.

The center throne is the center of activity where the king is seated. Wheresoever the king goes, then the throne with its astrological entourage goes with him. Our solar system is the

center of itself within this infinite universe, and the center within our solar system is the barycenter of itself about which the Sun and its planets, moons, asteroids, comets etc. are mutually in orbit. This in turn orbits the Milky Way's barycenter (/sgra-b) about which everything in it is mutually in orbit. Then comes galactic clusters, and super to the Nth power galactic clusters ad infinitum—all things being relative. Hereon the Earth, the center is the center of each person, relative to the center of the Earth (my Planetary Awareness Technique explains this in detail).

The "sea of glass like rock crystal" is the Earth's memory Mnemosyne embodied in her crystalline structure of Earth's thin crust, which is essentially a hollow sphere filled by the great mass of Earth's molten elements, all of which is attracted by its own elemental forces toward her geocenter about which it mutually rotates. That the Earth is "clear" refers to the astrological forces which we "view" from the center of the Earth, the center of Mnemosyne's crystalline memory. In the middle of the throne, and all around it are four animals each of which has omnidirectional vision. The first has the face of a lion, the second a calf, the third like a man, and fourth like an eagle. These are messengers, heralds of the Gods. Each is triune, having six wings each, meaning two wings for each angel & three angels per animal.

The elder Gods are the Titans, thus their elder messengers yield to the younger Olympian Gods & their youthful angels. When the elders give glory to Jupiter, who is the reigning king of heaven, the Emperor of volition, or will-in-action, then the elders are submitting to the king's will and they remove their golden crowns and cast them before his throne.

Volition is the most vital substance of judicial astrology, since freewill is only free when we observe his divine law.

The face of each of the four animals refers to the God who exalts in that animal's cardinal or creative courtyard, as the lion is the archetype of strength, the Sun exalting in Aries. The calf typifies sacrifice, Saturn exalts in Libra. The man is Mars who exalts in Capricorn. The eagle Jupiter is exalted in Cancer. This cardinal quadruplicity is ruled by God the Creator or creative trinity of the four animals. The fixed quadruplicity is ruled by God the Sustainer, sustenant trinity of the four animals. While the mutable quadruplicity ruled by God the Destroyer, destructive trinity of the four animals. Hence the trinity of the four animals refers to the three signs in each animal's respective quadrant of the zodiac. The lion is for Aries, Taurus & Gemini. The calf is for Libra, Scorpio & Sagittarius. The man-like face is for Capricorn, Aquarius & Pisces. With Cancer, Leo & Virgo for the eagle of Jupiter. So the four animals have three qualities each, Cardinal, Fixed & Mutable, or triune nature. As Crowned Emperor of heaven, Jupiter is dignified above his fellow planetary Gods, who as you'll recall, number ten in all, and MUST be considered altogether One—not ten separate Gods only. The God of Abraham is One. The ten vessels of God are his ten planetary heavens, his dwelling places in our solar system. He is everywhere in all things.

Chapter 5

The king is seated upon the center throne holding a scroll in his right hand, written in the front & back, and sealed on the sidereal authority of the Gods. The "right" side of the body is principally governed in the left hemisphere of the brain and the left side of the body is governed in the brain's right hemisphere. The "tree of life" reflects this left-right balance of the planets as I've previously shown, with Mercury, Saturn and Sun the "pillar of judgment", and Neptune, Jupiter & Mars the "pillar of mercy", with Uranus, Venus, Moon, & Pluto mediating between them in the balance, particularly beautiful Venus, her grace exalting in Pisces. Hence, the ancient myths of the world reflect this duality of mankind, such as the Hopi creation myth on this weblink:
http://groups.google.com/groups?selm=6b199f11966d96b2eaae9056f8e2f3eb@noisebox.remailer.org

> *"He made our bodies of two principles, good and evil. The left side is good for it contains the heart. The right side is evil for it has no heart. The left side is awkward but wise. The right side is clever and strong, but it lacks wisdom. There would be a constant struggle between the two sides, and by our actions we would have to decide which was stronger, the evil or the good" [end quote, Hopi Prophecy by Dan Katchongva]*

In fact, the heart is far and away the strongest muscle in the human body. If the right side be stronger it certainly isn't for want of the heart, but perhaps for something else.

The human brain embodies a whole universe of complexity at every level of operation. There is tremendous connectivity among and between its two hemispheres, with plenty of data crossover or bioelectric "crosstalk". For example, signals from the left side of both eyes is sent to the right brain, while signals from the right side of both eyes tends to go to the left brain. The human face is normally asymmetrical, one ear lower than the other. The left side of the face is more expressive of right-brain qualities, in wisdom, mercy and victory, for which Neptune, Jupiter and Mars are known. The right side of the face exhibits more left-brain characteristics, by intellect, judgment & strength for which the planets Mercury, Saturn and Sun are known. Between the two hemispheres are the æther & infinity (Uranus), beauty and balance (Venus), dreams & imaginings (Moon), until the center of activity, man's ever-evolving sphere of practicality and experience (Pluto). These ten planets compose the tree of life with the central four planets sharing aeolian & ionian, minor & major, modalities, Uranus and Moon the minor, Venus and Pluto the major. The major & minor modes are the most common diatonic sidereal modes in musical composition. So it's no wonder then that these four planets are central to human experience, happiness, sadness and all in between.

That which is right in front of us is plain to see, illuminated in the broad daylight. But what is left behind us is hidden from plain view. The front of the scroll of life is plain to see, but what is written on the back is invisible, hidden from the conscious eye. The "right" hand is plainly visible. Let us be conscious of it. The "left" hand is not plainly visible. We are unconscious of it, or at best, subconscious—ever wish you had eyes in the back of your head? Through our subconscious and unconscious we can know, feel, hear, and see into the superconscious dimensions of heaven.

The eyes before and behind see in all directions, all four quadrants in the "circle of animals". Remember, the unconscious is the weak nuclear force, the alchemical element of Water with its aquatic triplicity of Cancer, Scorpio & Pisces. Self-beingness is the strong nuclear force or element of Fire and ignited triplicity of Aries, Leo & Sagittarius. Consciousness is the electromagnetic force, the element of Air and triplicity of Libra, Aquarius & Gemini. With Earth, the gravitational force, triplicity of Capricorn, Taurus & Virgo. Thus the three mother elements are signified by the Alpha, Mu & Sigma, being Air, Water and Fire, respectively.

The one which is worthy to open the scroll of life, and to look upon it, having the dignity and authority of the Gods, he is opening the innermost sanctuary of the temple, hence all around him sing praises. Considering the Revelation of John was penned circa 95 AD, fully thirty years had passed since the daily sacrifice had ended and the destruction of the temple—and all Jerusalem with it—had occurred by the time the Revelation was published and was circulated among the early Judeo-Xian ecclesia c. 100 AD. Even then, no one doubted that it was the crucifixion of Jesus back in 31 AD which had directly caused the daily sacrifice to cease and the temple-made-with-hands to be obliterated, and the city to be utterly razed flat to the ground. And beyond this it is likewise certain that the crucifixion of Jesus portends the wholesale desolation of the world as we know it before 2331 AD. Because the early Xians understood the dire consequences of God's lamb having been slaughtered, so too were these early Xians leaping with joy over the good news that Jesus had been crucified for the sins of "myriads myriads" (Gk. μθριαδες μθριαδον), meaning many hundreds of millions & "thousands thousands" (Gk. χηιλιαδες χηιλιαδον), meaning many millions more, perhaps numbering in the *billions* of people finding salvation in the gospel of Christ-crucified. Doesn't that make you want to say "Amen"? The motive power of the Gods compels every fibre of our being to sing, Amen!

It is in this spirit of joy that all life in heaven, earth, beneath the earth, in the waters, everywhere the spirit of life is burgeoning find jubilation, adulation, celebration of the good news that only the gospel can bring. That's no mere metaphor, but man has Dominion over all living things of the Earth. The whole Earth resonates with the good news, even the whole solar system resonates with the word of God. It took some two hundred thousand tropical years for salvation to become reality, since before the Advent in 3 BC it was God's promise that a deliverer, a savior would come to save men from their sins, and lead them to the fountain of eternal

life. That's what the celebration's all about, and the whole host of heaven and earth is altogether rejoicing.

Helpful, if not crucial, to this understanding is the "war" between the youthful Olympian Gods of Jupiter & his angels defeating the elder giants, the Titans Saturn & his angels. The elder Gods are the planets, beginning with Tellus, the Earth (Gk. Γαεα) and her starry canopy Uranus (Gk. Ουρανος) who gave birth to the elder giants rather our AWARENESS of the planets on her caelestial sphere. Just how old are the Titan planets? As old as our solar system, several billion years and counting. Helius, the Sun, is a Titan. Apollo is the anthropomorphosis of the Gods on the sixth evening-morning of creation, Lat. *veneris dies*, Venus' day. Hence the angel of the Sun Gabriel is verily the Olympian God Apollo as he appears in his capacity or plane as divine messenger in the fourth heaven. Atlas continually holds the Earth in place for Zeus & his fellow Olympian Gods according to his supreme and invincible will—meaning the twelve courtyards of the Earth, her meridian houses commencing on ones local meridian of geographic longitude, Atlas holds the meridian of each house in place for the Gods to rule NOT vice versa!

Notice how each individual's present meridian of longitude determines how Atlas must hold up the Earth by the will of Zeus? That's because the temple of the Gods is in each and every person, and each person's geographic coordinates are relative to the Earth, and to the planetary Gods ruling in her houses, and to her starry firmament of the universe as we view it from Earth. This great war of the Olympians and the Titans was finished the moment that Jesus Christ bowed his head and gave up the ghost at Calvary. Is this the victory of Jupiter's joviality over Saturn's timekeeping? The exercise of ones free will is more potent than time itself only when freewill is asserted in concert with the Gods on Mt. Olympus. Where is this mythical, snowy-peaked mountain? You're standing on it! The point being that "free will" is only free when it operates within the laws of the universe. The law is "give, give, give", while violation of this law is "take, take, take". Ζευς, Jupiter, "God gives". Κρονος, Saturn, "God takes". Saturn the great and mighty father of Jupiter is the seventh of the seven spirits of the Gods in the midst of God's throne and whose sidereal modalities are sent off into the whole Earth, transposing in her horoscope commencing on every human being's local meridian. In the giving spirit, that of Jupiter, ones will is operating in concert with the Olympian Gods of heaven. But by taking away from God, the individual's will is discordant against providential powers & principalities—making war in heaven!

This is why the ego-self in the court of the King of Clubs ruled by Mars-inferior, the Devil archetype (Cardinal Fire) opposes Venus-superior, the other-self in the court of the King of Spades (Cardinal Air), the archetype of Justice or Balance in the major arcana. Think of the 22 (10 planets & 12 signs) archetypes, symbols, letters of the major arcana as angels in the "perfect mood" of prophecy, the "heavenly" messengers of the Gods. While the minor arcana is symbolic of the "imperfect mood", the temporal corporealness of the Gods-incarnate in the

elemental environment of Earth, with each man's God-given will to do both good and evil—giving and taking as he or she will. That the twelve feminine and twelve masculine principles or yin & yang of the planetary zodiac yield to the free will of the Son of God fulfilling the universal law of the iris, hence the corporeal body of Christ transposes through the zodiac according to his will, always working in concert with the Gods, always free to do as he will, because the universal law is made for man, not man for the universal law. Through the illimitable potency of God's love, the lamb of God opens the book of life amid a choir of a billion saints anointed by the blood of Jesus.

Chapter 6

The lamb begins by opening the first seal on the authority of the Gods. Consider how much this is saying. The minor & major arcana of experience is being received then unveiled in stages by the witness of John the beloved of LORD Jesus. Consider how important his witness is. He's VERY important!

The first of the four horses is light (white), the vehicle, means, by which its sagittarian rider achieves his mission. After all, who exalts in Sagittarius but Jupiter's brother Neptune? This expansive equestrian is Zeus who conquers by his very nature on the horse of wisdom and victory of Mars. Indeed Zeus rightfully wears the crown of heaven's Emperor, because this crown is awarded by man to this God of giving. Remember, a king is pronounced King by his fellow servants. We say "it is better to give than to receive". That is God to mankind. We Xians ask God to make us givers in his name. In so asking, the heavens decree what Zeus himself decrees. In so doing we are adoring, loving, God's spirit of giving, and in spirit we indeed "conquer" our fellow man by giving. In this awareness the first seal is opened for our benefit.

The second horse is red the color of Mars-inferior, and he who is seated thereupon is warring against his brother man. The sword is the weapon of death. This is war. Enough said. Well, maybe not. Quoting Matthew 18:7, "Woe unto the world because of offences! for it must needs be that offences do come; but woe to that man by whom the offence cometh!" The point being that war is not without cause…no, not indeed.

The third horse is black, and his rider Saturn is exalting in the balance, the scales of Justice. A day's rations are allotted, but luxuries of olive oil and wine are prohibited. Very specifically, the scythe, the grim reaper cutting off. Saturn, Satan, only takes what we have taken, nothing more. Can you bring a railing accusation against Satan? Not ever.

The fourth horse is called pale-green, or "greenish-yellow" (Gk. χλορος), or more nearly colorless, the absence of color, the willful rejection of the rule of the Gods in life. There can be no doubt that Death is Scorpio, the rulership of Mars-superior, Vitality, & Pluto-inferior, Diis Manibus, particularly Pluton-Hades, the great God of the underworld.

The fifth seal is that of the Moon whose Aeolian muse Klio writes history at the foundation of the world. Millions of martyred souls pleading with Jupiter to exact vengeance on the living on account of the karmic debt they've inherited from their lives as ancestors. Zeus shines the white light of the togetherness of the Gods on Mt. Olympus down on the souls, telling them to be patient, that the living must be killed as they were, each according to their works. As the souls who have lived by the sword in past incarnations die at the hands of others in the present, else in the near future, maybe only a century or two (mere hours to the Gods). Zeus makes this clear to Moses and everyone within earshot:

"……ego sum Dominus Deus tuus
……myself to be the God Zeus of you.

fortis zelotes visitans iniquitatem
with my power I do zealously visit the iniquity of

patrum in filiis in tertiam et
the fathers upon the children unto the third and

quartam generationem eorum qui oderunt me et
fourth generation of them who hate me. and

faciens misericordiam in milia his qui
making mercy on the thousands those who

diligunt me et custodiunt praecepta mea"
are loving me and are taking heed of precepts mine.
--Exo 20:1-23 Vulgate, Min's interlinear translation

Upon Jesus opening the next seal the sixth, Mercury, whose theoretical Locrian sidereal mode finds resonance with Neptune on the bass octave of B (just a half-step below Pluto, this great dissonance mightily shaking the Earth) thus the Sun is fully eclipsed by the Moon in conjunction, then the Moon at solar opposition is eclipsed in the dark umbra of Earth's shadow. The foreboding portent of eclipses goes back to prehistoric antiquity, frightening mankind for two hundred thousand years even though we've always understood the cause of solar and lunar eclipses, by the fall of Adam.

The stars falling from heaven are souls of evildoers incarnating into our fallen Adamic nature. No soul in heaven is looking forward to being cast down into our vulnerable condition as mortals. Mans mother of the music of the spheres Mnemosyne remembers by the crystalline elements of Earth's thin crust, her "skin" as the mystics have called it. This reference to "the third part of the stars of heaven" means the augmented fifth, the mutable court of the triplicities of Earth, Fire, Air, Water. The third decanate, changeable, the third part of the trinity, the "Destroyer" who follows the "Creator" and "Sustainer", in which the Creator is the Cardinal, tonic or root of its triplicity, while Sustainer is the Fixed, major third harmony, relative to the Creator. For example the Creator of Fire is Aries, Sustainer is Leo, and Destroyer is Sagittarius, and the three decans of each of these three signs retain these qualities, such that the first decan of Aries is Creator, first decan of Leo is Sustainer, and first decan of Sagittarius is Destroyer. These astrological principles are the basis for the "third part" of everything always being associated with change, or evil-doers, destruction, transformation, transmutation. And the first part of everything is always associated with God the Creator, just as the second part always goes with angels & saints, God the Sustainer. Such astrological relationships are covered in meticulous detail in my previous four books.

The conspicuous parable of the fig tree [Isaiah 34:4; Mark 13:28; Matthew 24:32; ibid] is a recurrent theme regarding prophecy and the wrath of God towards the end of the world. More than the souls cast down from their planetary sojourn "precisely to experience evil" as Nostradamus so blatantly phrased it, and further on in Chapter 12 of the Revelation, where the tail of the Dragon—where souls need work—drags the third part, the mutable aspect, of discarnate souls in each of the planets back to Earth to experience their foreordained and karmically-burdensome destiny…being born to die. In addition, the fig tree parable, as it is used here in Revelation 6:13-14, may also point to a significant and catastrophic shifting of Earth's rotational axis and maybe accompanied by yet another catastrophic crust-displacement, in which the Earth becomes more stable and firm, under the heavens, with Earth's daily rotation returning more perpendicular in her orbit with the Sun. Since chapter 8 clearly refers to an asteroid or comet striking the Earth's oceans (I believe in the South Pacific based on other prophecies), then a catastrophic pole-shift and crustal-displacement is not out of the question. Another cause could be our global warming since the industrial revolution, by which the deep ice shelfs are melting at an unprecedented rate. This will have the reverse effect as what Einstein said in Hapgood's foreword about asymmetrical ice deposition causing crustal displacement, just as Jupiter's moon Europa is observed to do. Whatever the catalyst for catastrophic "earth-changes", we know the fundamental cause is the crucifixion of Christ on the morning of the Passover on Wednesday 25 April 31 AD, and more specifically about 3 PM LAT when he actually died.

So each soul who is presently incarnate upon the Earth has good reason to fear the undiluted wrath of God and His Son.

That the rocks and mountains should fall toward the center of Earth's gravity, which is Pluton-Hades, is the covering of karma against God's wrath. These misguided souls are asking mother Earth to hide their sins from Jesus instead of confessing them in his presence. Rather than admitting the self-deprecating shame of our sins before Jesus Christ who suffered horribly and died the worst possible death for us at Golgotha, just outside the ancient gates of Damascus at the north-western edge of the city that was entirely razed flat to the ground 39 years 146 days after the crucifixion, the Earth remembers. Can the erosion of time hide our sins from Almighty God? Can we as souls escape God's wrath over our transgressions against Him? Only to the degree we feel ashamed and ask Jesus for his forgiveness can a man be forgiven of his or her sins against the son of man. Of course, mans blasphemies against the holy Spirit exact retribution which not even the rocks & mountains can conceal from יהוה!

Chapter 7

Since I've already analyzed the distribution of the twelve tribes in Min's Planetary Awareness Technique, on this URL in chapter 10 (Saturn), I copied my summary for the 12 tribes:
http://groups.google.com/groups?selm=OYJC9TOU37947.1559259259@Gilgamesh-frog.org

CAMP	SIGN	TRIBE	EXALTS	ENSIGN	MOTHER
East	Aries	Judah	Sun	Leo	Leah
		Issachar		Lib	Leah
		Zebulun		Sag	Leah
South	Capricorn	Reuben	Mars	Ari	Leah
		Simeon		Sco	Leah
		Gad		Tau	Zilpah
Center	Iris	Levi	Jehovah	All	Leah
West	Libra	Ephraim	Saturn	Cap	Asenath
		Manasseh		Aqu	Asenath
		Benjamin		Vir	Rachel
North	Cancer	Dan	Jupiter	Pis	Bilhah
		Asher		Can	Zilpah
		Naphtali		Gem	Bilhah

The four angels of North, West, East & South are of course Michael (Jupiter), Satan (Saturn), Gabriel (Sun) & Uriel (Mars) respectively, who're holding back the "winds" of great tribulation, the forces of nature which bring the end of this old world. The Gods-incarnate number in the billions, with one day corresponding to one of the Gods in each Baktun as previously charted. Thus 20^4 Baktun equals 160,000 Baktun, or one Mayan Alautun which is equal to 23,040,000,000 days, or as many Gods-incarnate into this realm of the ephemeris, as long of a time as is measured in solar days, 63,081,000 light years. Meaning, as long as humankind have walked the Earth, and as many of humankind who've walked the Earth under the Sun under the rule of the Gods, in our day-journal.

When we consider the archetypal creation myth of man, that the Gods created woman from one of Adam's ribs whilst Adam deeply slept in his subconscious and superconscious planes of experience, one might wonder if Adam had had a 25th rib, leaving him 24, and from which Evening was made and graced with nearly the same twelve pairs of ribs as Adam retained, Adam's more masculine than feminine, & Eve's more feminine than masculine, both male & female sharing both traits but Adam predominantly masculine & Even predominantly feminine.

Consider the basic structure of the human ribcage. We have twelve pairs of ribs, seven true ribs, and five false ribs. The seven pairs of true ribs are connected to the spine in back, and by costal cartilage to the sternum in front. The five pairs of false ribs are composed of three pairs

which are a bit shorter than true ribs, and are connected to the spine in back, but are connected by costal cartilage under the seventh true rib in front. The remaining two pairs are floating ribs, which are the smallest of all, and although connected to the spine in back, they have no connection on their anterior ends—hence floating. These twelve pairs of ribs are connected to the twelve thoracic vertebrae in the spine, above which are seven cervical vertebrae, and below are five large lumbar vertebrae, making 24 spinal vertebra in all. The common theme of seven and five makes twelve is conspicuous in light of the sidereal and synodic influence of the planets in the zodiac of life. Even the three added false ribs connected to the seventh true rib reflect seven and three make ten vessels of God, seven planet modalities and three repeat modes which add the bass up to the center. When considered in this manner the first ten pairs of ribs are sidereal. Also when you add the last two floating ribs, now you have the seven white keys plus the five black keys makes the chromatic scale or planetary signs of the zodiac.

It's a very archetypal design, as is the whole human being. Our two open-ended pairs of ribs are incomplete, and still developing, emblematic of man's ever-evolving condition of life, the developing center of experience, Earth and Pluto, the tenth heaven, the Empirevm. Man's first seven pairs of ribs are complete and closed full circle at the breastbone, as if to describe the sidereal orbits of the seven planets, fixed, closed, complete, and altogether fixed in one group.

Man's next three pairs are the fixed, false ribs, complete only below the seventh rib, below the whole true-rib group. These three pairs are described by Uranus, Neptune & Pluto.

The remaining two pairs of floating ribs can only refer to the quadrangle of the terrestrial zodiac, the four animals or living quadrants of life, two quadrants of evening, and two quadrants of morning. As detailed in my previous books, the six evening signs are superior, returning, "blue-shift" benefic, blessed, purified signs of the zodiac—commencing on Arcturus in the universal sense, and entering the court of the King of Swords in the temporal "minor arcana" sense. In the balance, the six "sinful" signs of morning begin on archetypal Aries, or universal "Devil" of the major arcana, and the court of the King of Wands—of temporal experience. These six signs of morning are in "red-shift", receding by radial velocity "rushing forth", a planet's malefic aspect.

In keeping with the universal creation myth, the left side of man is weak but benefic, the right side which is strong but malefic. The left side is wise, but the right is intelligent. The left side is giving & the right side is taking. So even though both male & female share left & right qualities, the average male of the species tends to be slightly more "taker" than "giver". thus the female tends to give a bit more than she takes. It's only natural. After all, God gave the beautiful daughter of evening unto the son of morning. In compensation, the female will assert herself more than the male, while the male will acquiesce & accommodate lest he face worse-than-hellish fury of this woman's scorn.

Conversely the male spermatozoa is the transmitter of life. The so-fertilized female ovum is the receptor of life. The male externalizes his sperm and the female internalizes it. The female externalizes life in the form of the human baby. Hence the female also gives life and shows it by pregnancy. Historically, it's been mostly the male who takes life, by war and bloodshed. Sure, plenty of females have been great warriors alongside males on the battlefield of bygone eras. Even today, many a brave and noble woman dons the uniforms of military combat beside male counterparts, in harm's way.

Yet the female remains very much female and the male, male (normal, natural heterosexuals, not unnatural homosexuals). Truly, the left & right sides or "yin & yang" sides of the male are about perfectly complementary to the left & right sides of the female. Think about it. The mutual attraction is so thorough, so complete between male & female. What is lacking in one is brimming over in the other! A male's masculine & feminine nature complements the female's and vice versa. In the archetypal sense is this "mystical marriage" of body, mind & soul. The whole essence of the human being is complete in the unity of male & female, touching heaven.

Among other things, Cayce interprets the "24 elders" of Revelation as "the 24 cranial nerves of the head" [281-29#6], albeit most of the 281-series of readings are sort of "yes-man" Q&A, meaning, Cayce says "yes, that's correct" almost every question he is asked! Reminding readers that most of such "glad helpers" prayer & healing group interpretations are just that, interpretations. This is because sidereal & synodic principles of the planets are fixed separately but are free and transposable together. We can transpose every diatonic modality into every chromatic key signature. That is seven times twelve equals eighty-four key signatures of the Gods, again, as I've meticulously detailed in my books.

It all comes down to judicial astrology, and the positions of the planets to the Earth at the moment of a man's death, his last breath or "death rattle", till that departed soul incarnates anew into the horoscope of his new body, at the moment he or she draws the first breath of life. Thus, his natal horoscope follows that person until the day they die, forever relative to the real-time positions of the planets in the daily horoscope, by the rule of the Gods exerted on the Earth from their positions TO the Earth, and the cycle repeats: death and planetary sojourn, birth and life until death, and on it goes ad infinitum—until we conquer death even as Jesus did already conquer death…that's how it is.

So it seems that our twelve pairs of cranial nerves are designed under the same divine hierarchical rulebook that is architect of our ribcage and spine. The cranial nerves are:

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 No.  Nerve Pair
  I - Olfactory
 II - Optic
III - Oculomotor
 IV - Trochlear
  V - Trigeminal
      i) ophthalmic
      ii) maxillary
      iii) mandibular
 VI - Abducens
VII - Facial
VIII - Vestibulocochlear
 IX - Glossopharyngeal
  X - Vagus
 XI - Accessory
XII - Hypoglossal
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So, on any given day ones natal horoscope is influenced by the positions of the planets to the Earth on that day. The willful transposition of the planetary influence occurs on authority of the Gods—from their present positions to the Earth! If you must repeat this to yourself a hundred times to get, then by all means do so. Judicial astrology is the cornerstone for grasping every biblical principle bar none, by understanding how freewill operates under universal law.

Mans scientific endeavors to understand such esoteric principles are broad and all-encompassing. Jesus' advice is to "seek ye first the reign of the heavens" [Mat 6:33], which, in the first century Greco-Roman empire, was clearly understood to mean the "rulership of the planetary Gods here on the Earth" (Lat. *regnum caelorum*)—the overriding theme of the gospel according to Matthew! Even the magi who visited baby Jesus in 2 BC were very much aware that "the reign of the heavens" has always been crucial to understanding what the vastly more ancient Egypto-Babylonian religions of the stars were all about. In this light, ancient religions the world over have always shared this much in common as Mayan, Vedic and other mystical teachings of antiquity attest. It is the sidereal and synodic reign of the Gods hereon Earth which forms the foundation of this solar system experience.

By seeking the Rulership of the Heavens within, then everything in life, death, and the afterlife will reveal itself accordingly, all in good time—over geological aeons if it takes that long to complete each soul's solar system cycle. It seems the more you focus your efforts on helping others, then the more complete your soul's planetary cycle becomes. But the more selfish ones efforts become, then the more we are backsliding into the ego-self. You can see this happen frequently with pop music or hollywood celebrities, anyone who has been adored by millions of fans for too long. Many have become quite rich, and very shamelessly self-centered! Most superstars get over it, as fame is oft-fleeting. Some, however, are so full of themselves that they

can't dig out of the pit they've dug for themselves, until it's too late. The whole premise of salvation is that we are saved not by saving ourselves, but by works, by actively helping others. Doing so seems to have the effect of awakening the rule of the heavens within. That doesn't mean we shouldn't pray or meditate in solitude, but our light must shine in the open. That's what being judged by your works is all about. We're judged more by what we do in life than any other criterion.

Sharing the joy that scientific and mystical enlightenment brings is the purview of both scientists and mystics. Such distinctions get blurred where science and the occult join forces, the synthesis of disciplined religion and free art. For example, there's an interesting scientific study which is put to music, literally. http://www.dnamusiccentral.com:

> *"..music is a natural medium for expressing the complex patterns of proteins and their encoding DNA. Both consist of a linear sequence of elements whose real meaning lies in their combinations, proving that the whole is equal to or greater than the sum of its parts"*
> *"..The 3 billion base pairs in the human genome are organized into 24 distinct, physically separate microscopic units called chromosomes. All genes are arranged linearly along the chromosomes. The nucleus of most human cells contains two sets of chromosomes, one set given by each parent. Each set has 23 single chromosomes — 22 autosomes and an X or Y sex chromosome. A normal female will have an X X pair of these gender chromosomes; a male will have an X Y gender pair. Chromosomes contain roughly equal parts of protein and DNA; chromosomal DNA contains an average of 150 million bases. DNA molecules are among the largest molecules now known."* [end quote; refer to http://www.dnamusiccentral.com]

Similarly, the ancient, prototypical 22-character alphabet corresponds to the ten planets & twelve signs of the major arcana, all of which corresponds to the sidereal & synodic qualities of music! This fundamental relationship works in every branch of science and occult disciplines. Developing such universal principles in any specific field of science requires only two things. Knowledge of music and knowledge of science. The fundamental importance of music is ancient and modern, local and universal. Like mathematics of music or music of mathematics, either expression of the other is concordant with both, each within its relevant application. This will work for any scientific or occult field of study, since music and mathematics com-

municate organized thoughts better than any other mundane medium…music & mathematics.

So it's no surprise that the "star-logician", the judicial astrologer, the skilled astronomer and mathematician, ours is the music of the spheres, as applied to everyday living. It's the application of these fundamental precepts to complex observations and deductions which empowers metaphysics, since the very power thereof is the kingdom of the heavens.

By this heavenly power, the continual process of salvation is imbued. This process is enabled by Christ's crucifixion. This process requires ones invitation and participation in order to affect its long evolutionary process of spiritual, mental and bodily transformation on God's own schedule not yours. The book of Daniel gives us until about 2331 AD, by which time we're entering the city by election, else we're without its pearly gates. Again, this is the war of a 1000 years, of ten sidereal years in perfect and imperfect mood. After these planetary years, this spiraling cycle is again, advancing & orbiting with this spiral arm of the Milky Way, expanding with the Solar Apex (HerA* 7Sag21' +53:26 J2000).

Chapter 8

As we delve into Revelation chapter 8, those familiar with the book of Genesis will readily recognize the stark parallels with the six days of creation then the seventh day of sanctified reflection upon creation. Gen 1:1-31 (the first chapter) refer to the elohiym (Heb. אלהים, Gods of Heaven) 26 times, but Jehovah (Heb. יהוה, I AM, the One, Almighty) doesn't appear until Gen 2:4 in front of elohiym, rendered "יהוה אלהים", literally "The Master of the Gods of Heaven", or as St. Jerome commonly translates it "Dominus Deus", or the Dominant one Zeus, Jupiter, the "jovial" God of giving. That the Sun-Jupiter barycenter has the most gravitational influence on the entire solar system's planetary orbits is no mere coincidence. But because the God of the 6th heaven is the greatest of the ten Gods of Heaven thus Jupiter has the second greatest mass in the solar system exceeded only by the Sun who holds it all together. The Sun's the God of Day, while the ten Gods in sidereal order of Moon, Mercury, Venus, Sun, Mars, Jupiter, Saturn, Uranus, Neptune & Pluto (Earth), the Gods of these ten vast regions, or dimensions, of heaven are verily the Rulers of Night. But consider the actual words used by the Hebrew-Egyptian priest in Genesis.

Only the first six days of creation are referenced to both evening [Heb. ערב, ereb, Gk. ερεβος) and morning [Heb. בקר, boqer], the superior & inferior synodic aspects of the planets, but the seventh day includes no such reference. Also, the luminaries of both Day and Night are called "great" by Moses, the great or "elder" light to dominate the day, and the lesser "younger" light to dominate the night, with "day" [Heb. יום, yowm, time, day, year, Gk. εφεμερις, day- book of the Gods] and "night" [Heb. ליל, layil, night]. As the Sun's daily transit on the local meridian (southing on a sundial, twelve o'clock post meridiem LAT) bears witness to the solar day, so too do the distant suns on our caelestial firmament bear witness to the sidereal transits & the sidereal & synodic orbits of the planets. Of course, daily observations serve to reveal, confirm & calibrate previous astronomical predictions, and also to refine the ephemeris for future generations observing long-term predictions (as I've covered extensively in last book, 'Min's Planetary Awareness Technique'). As we know, ancient stargazers were meticulous astronomers. Genesis neatly summarizes these beginnings of astronomy & astrology in the simplest possible terms. That does not mean that Moses wasn't educated in these subjects and very much so. Rather Moses' genius at quickly reducing complex subject matter to its essential beginnings reveals his tremendous aptitude for communication with people less educated than himself. Moses would become the most revered teacher in all history Before Christ. There've been plenty of rivals for that accolade! That speaks VOLUMES for Moses.

The seventh seal opens with "silence in heaven" for a half hour. This is essentially the "calm before the storm", the peacefulness before war, a moment of pause before judgment, to recollect our thoughts, to replenish our strength. Like the sabbatic year where the land lay fallow, and one day's rest in seven before the eighth day, one year's rest in seven before the eighth,

which is the first, a new beginning. These are as "the again forces" [Cayce 3744-4#34; 779-9#13], a soul's new incarnation into a new body, "re"-incarnation after a rejuvenating respite, as the term "seventh heaven" inspires tranquil visions of blissful rest from our labors.

Notably, the quasi-½ hour of silence (Gk. ηος ηεμιοριον) is "about half an hour", since where the meridians of time intersect the ecliptic or caelestial equator defines house- cusps in the courts of the Gods' rulership. Because of the 23.x obliquity of Earth's sidereal-daily rotation to the ecliptic, the ± 30° angles of the courtyards oscillate between minima & maxima twice sidereal-daily, centered along the local geographical meridian of longitude (of activity) in reference to the fixed east point and Earth's geocenter. Hence ½ hour of sundial time (LAT) is about 7 ½ degrees caelestial (ecliptic) longitude, slightly more or less. It is notable that such precision astronomical considerations are accounted for only by judicial astrologers, and no one else. This was common knowledge to the ancient astrologers, and pertains to planets acquiring or separating per aspect- orb as measured in caelestial longitude without respect to a planet's caelestial latitude (except for that of the Sun, whose geocentric position is always 0 caelestial latitude).

If you ever wondered WHY no more than 7.5 degrees is considered a horoscopically significant aspect, now you know it is because the predominant daily horoscope depends on what planets are within significant orb relative to the average 30* courtyards of the Earth's meridian houses. Since about half of these planetary aspects are either acquiring or separating over long-term averages, reducing the orb down to approximately ±7 degrees assures significance in approximated calculations where event times were merely estimated in ancient times. Ones local angle time (LAT) was measured on a sundial during daylight hours, or to transiting stars at night, weather permitting. A common ancient sundial set level and properly positioned to rotational-axis south was usually accurate to within fifteen or twenty minutes, with more ingenious designs accurate down to one or two minutes. Even so, it was rare that such reliable data was available to the judicial astrologer, who relied on the event itself, a birth, a death, an earthquake, etc., to rectify the hour under the dominant ruling planets and significant transits.

Even the unrectified daily horoscope is always better than 75% correct, as planets within the ~7.5 degrees aspect orb will dominate the horoscope an average of 18 hours per day, rarely below 14 hours per day, or exceeding 22 hours a day. Even if we only know it was "day" or "night", then the certainty of the horoscope increases from above 75% up to 88% certain. A diligent astrologer can achieve better than 90%. World-class adepts, e.g. Parthian Magoi, were probably 98% correct (only Jesus Christ is 100% right 100% of the time).

The seven archetypical anthropomorphous angels of the Gods are symbolized by the tarot trump cards, in sidereal order:

I	The Moon	Moon
II	Magician	Mercury
III	Empress	Venus
IV	The Sun	Sun
V	The Tower	Mars
VI	Emperor	Jupiter
VII	Judgment	Saturn

The Ten Commandments add Ouranos, Poseidon, & Pluton-Hades:

1)	Emperor	Zeus
2)	Hermit	Poseidon
3)	The Fool	Hades
4)	Judgment	Kronos
5)	The Moon	Artemis
6)	The Tower	Ares
7)	The Sun	Apollon
8)	Magician	Hermes
9)	The Star	Ouranos
10)	Empress	Aphrodite

The angel beside the seven, the one who accepts the censer, is the "again force" angel of Ouranos on the octave of the "angel of the Ephesian ecclesia", or Aeolian natural minor adding his deep bass per the descending octave of the Moon, keeping vows…again. Cf. Rev 8:5 to Exo 20:18,24;21:1-2ff.

Like the part about "thunderings, lightnings and voices of trumpets, the mountain fuming" in Exodus 20:18, compare it with "thunders and voices and lightnings and an earthquake" in Rev 8:5. Rev 1:10 "a voice great as of a trumpet…send to the seven ecclesiae". The fire scorches the earth, like "rock, paper, scissors", rock is fire, paper is water, and scissors is air; water covers or extinguishes fire, as air cuts or evaporates water, and the fire smashes or consumes the air. Mother Earth swallows, retains, and preserves the water by pulling, holding it down to her incessant gravity, these four elements combining in this quintessence of life.

The voice or trumpet of the first angel issues forth, with hail, fire, blood thrown to the Earth. The first four trumpets are reminiscent of the plagues in Egypt circa 1800 BC, e.g., seventh plague of hail, fire & thunder (Exo 9:13-33). The trumpet tones of the seven angels excite the astrological elements, the forces of nature which do indeed combine to bring about real hail, fire, meteor storms in which the incoming projectiles don't fully burn up in the atmosphere, but hit the ground red-hot and could easily weigh a talent or 100-200 lbs.(Rev. 16:21). That would be a disaster, but it wouldn't be the first time that nature's furies, Alecto, Tisiphone & Megaera exacted God's wrath on unrepentant men.

The Sun, powerful ruler of Leo, fixed element of fire, and solar radiation burns the grass. This has been called "the freezer burn effect", where plants literally appear burned even

though they get ample water in rich soil. Here in the mountains of central Colorado, everywhere you look, plants get this freezer-burned appearance more and more each year.

The second angel's voice reverberates with images of an incoming asteroid smashing into the ocean, sending a massive tidal wave perhaps 85' high along the shorelines thousands of miles away, hence would run-up about ten times that, or up to 850' above sealevel, reaching many miles inland, and washing back out to sea carrying everything in its wake to the ocean bottom. Remember the "third part" is the mutable courtyard, the augmented 5th seeking resolution up or down in the triad of the elements. The Destroyer brings changes wrought by destruction, as entropy which precedes creation and sustenance makes room for new worlds, new heavens, and new earths in the grand cycle of life, death and life anew.

Like the first plague in Egypt when the Nile was turned to "blood" (Exo 7:14-25), killing the fish and rendering Nile water foul and unpotable. As the Hebrew word for blood was "דם" (dam, pronounced dawm), this word was also applied to wine and other reddish elixirs. The first men called "Adam" (Heb. אדם, aw-dawm) literally means the first or "red race" of humans. Whether the Nile was turned to actual blood, or more likely was turned reddish color by some kind of algae or other organism, perhaps doesn't matter. The I AM of God can do anything, that much is certain. I do, however, tend to believe that nature is perfectly capable of doing God's bidding. After all, most biblical plagues are described as natural phenomena accomplished by God's will and occurring in nature, plague of frogs, lice, flies, pestilence, boils, large meteor showers, locusts, darkness, and first-born of all male Egyptian children keeling over dead—albeit these last two plagues seem more supernatural, than just natural. Perhaps this was יהוה's way of advising Pharaoh that these dreadful natural disasters were more than mere coincidence.

Nostradamus seemed to think this incoming massive mountain of Revelation 8:8 (Gk. μεγας ορος) is not quite one mile across, and the resulting tidal wave will kill millions and millions along the coastal region of inhabited land masses:

C1Q69

La *grand montaigne ronde de sept stades,
The great mountain round of seven stadia,

Apres paix, guerre, faim,   innondation:
After peace, war,   famine, inundation:

Roulera   loin abismant grands contrades,
Will roll far sinking great countries,

Mesmes antiques,   & grand fondation.
Even   antiquities, & great foundation.

In this context, a potato-shaped object is also round, not a geometric sphere but is adjectival for a roundish object. Not its circumference, or "circuit around the mountain" in the casual sense, but to its extremities, ergo 4250'/1300m "round" using 607' per stadia seven times across. JPII was quoted back in November 1980 while visiting Fulda, Germany, when asked about this controversial third secret of Fatima:

> *"When you read that oceans will inundate entire continents, and millions of men will suddenly have life snatched from them in a second - if you know this, there is no need to publish the secret." —Pope John Paul II (1920-)*

One thing we know for sure, that when this occurs it shall strike without warning, and land elevations lower than 850' a.s.l. will be vulnerable to the wave. While the worldwide flood of Noah's time circa 28,000 BC was vastly more powerful, caused by crustal displacement, and purging of subterranean waters, with runup reaching 10,000' and permanently raising the world's sealevel by more than half a mile, and leaving nothing but silted mud in its wake, water channels cutting through the mud as the cataclysmic inundation receded down the continental land masses toward the deep ocean. The first two angelic trumpets of Rev 8 herald devastating meteor storms striking the Earth with one massive asteroid sending hundreds of millions worldwide to an early, watery grave. The first trumpet heralds death by fire, the second by water. That's just the first two. We've five more to go.

The third angel's trumpet seems to be the aftermath of the first two, upsetting the Earth's ecosystem. Radiation must be the cause, perhaps by compromised nuclear submarines or other military vessels overcome in the tidal wave with the countless megatons of debris washed out to sea by the wave. Or, is it possible that top secret biological weapons make the waters bitter? Notably, wormwood is in genus Artemisia, named for the Moon. This also echoes the first trumpet and first & seventh plagues of Egypt. The waters are unpotable. Given the Chernobyl nuclear disaster back in 1986, I think the nuclear theme makes more sense. Radioactive rain, acid rain, or whatever it turns out to be, potable water is the most important substance known to man. Man can survive for weeks or even months without food, but potable water gives us life for just a few days at a time. That this unpotable rain water is deadly, that's GOT to be radiation poisoning.

While this third trumpet portends the catastrophic fallout resulting from the previous two trumpets, the next trumpet, the fourth seems to be the lull before the storm—as if we hadn't been through an unimaginably powerful storm already!

The planetary rays of astrological lights which excite the destructive elements of change, in the courtyards of Earth, this "third part" fomenting change is struck by this voice of the angel, that should be darkened (Gk. ηινα σκοτισθε), that awful certainty that we shall reap the rewards of sin.

This foreboding eclipse portending the elemental forces of change, by the angel's voice, draws attention to Jupiter's airborne eagle transiting the meridian, heralding yet more exceedingly grievous plagues to come. So the plague of the fourth trumpet is the intensified sadness and hopelessness of the situation. The ninth Egyptian plague (Exo 10:21-23) brought three days of this gloomy eclipse on the Egyptians, which brings us to a very important point about "darkness".

As with much of the bible, there're moods of understanding, not just grammatically but also by way of human experience. When God's Son was crucified, from about 12 noon until the moment he died about 3 PM, for those three hours the worst possible sadness fell upon the land (Mat 27:45). Jesus was dying, God's first born Son was suffering the worst horror, the most excruciating torture any man could ever be subjected to, and by 12 o'clock it was clear that Jesus was past the point of being revived. At noon, the Sun began sinking lower in the sky, taking with it any hope that Jesus would be rescued from certain death. God was dying! The death of the Gods-in-the-flesh was the darkest day in human history. Adam died because he sinned. Jesus died not because he had sinned but because of the sins of the Adamic-natured world.

As the darkness of the ninth plague in Egypt was harbinger to the tenth and last plague, death of every first-born in Egypt not spared by the passover, so too is the trumpet of the fourth angel harbinger of dreadful plagues yet to come. So you see, there're layers of understanding what is light and what is darkness. A really depressed person can be out in the noonday Sun and yet not see the sunlight, but only the anguish and despair of their emotional suffering which indeed hurts physically, mentally and spiritually. Such is the nature of deep darkness, the inescapable result of sin. But a person illuminated in the divine light can stand out under the midnight sky and see perfectly, hence the answer:

> *"And as Jesus passed by, he saw a man which was blind from his birth. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him. I must work the works of him that sent me, while it is day: the night cometh, when no man can work. As long as I am in the world, I am the light of the world." —John 9:1-5 AV*

It's one thing to see by the light of the daytime Sun, but it's another thing to see by the psychic light of the Gods which shines perpetually, eclipsed only by the sins of man:

"A mind not to be chang'd by place or time.
The mind is its own place, and in itself
Can make a heaven of hell, a hell of heaven."
—'Paradise Lost' by John Milton (1608-1674)

Chapter 9

THE FIFTH ANGEL HERALDS the second death, the fallen angel attracted back towards the center of Earth, that is Pluton-Hades, according to our karmic destiny. The constant theme of sin and fallen human nature runs through the scriptures like an unbroken thread cover to cover, as does repentance from sin, and the consequences thereof. Just as a powerful volcanic eruption blackens sunlight over many miles on end, consuming everything in its path, and bringing total devastation upon the land, so too does an incredibly vast swarm of locusts consume everything in its path not made of iron or stone. Even in recent times, locust swarms have been reported measuring thousands of square miles, so innumerable that when deep trenches were dug and fires set, these were filled and extinguished by the locust bodies dropping from the blackened sky. A locust can jump two hundred times its body length, and cover wide spaces, but it can't guide its own flight, so swarms are carried by the wind like a black cloud of desolation, released to the ground wherever providence deems fit. This combined Niagara falls-like noise of the locusts in the air, and those devouring the vegetation on the ground, is said by witnesses to be almost deafening.

As the Egyptian plagues came not without cause, the plague of locusts in Revelation 9 is attached to those not having the seal of the Gods in their foreheads. The locust's lifespan is typically about five months (mar/apr thru jul/aug), while summer crops are growing for the harvest to store up for winter. Notably John the Baptist was conceived exactly five months before his first cousin Jesus (Luke 1:24,36ff), and both were born exactly five months apart, 1 Nisan 3758 (Sun 17 Mar 3 BC; JD 1720403), and 1 Elul 3758 (Mon 12 Aug 3 BC; JD 1720551), respectively. That John ate locusts and wild honey (Mat 3:4;Mar 1:6) is an interesting coincidence.

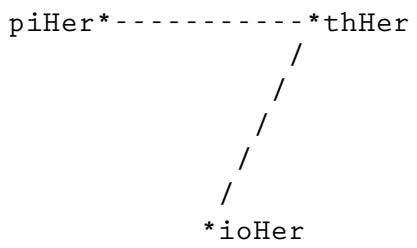
The scorpion is the archetype of Mars superior & courtyard of Death, the process, sting, pain, and suffering of death, the wages of sin (Rom 6:23). The "tail-star" on the caelestial serpent Draco, Thuban (13Leo +66), is commonly called the "coiled one", "whip", or "bruise" on the heel of Orion, Osiris the universal archetype of Pluto's reign (Gen 3:15), just as Draco's head-star, Rastaban (17Sco +75), rules over or guides its tail. Hence the Hebrew's called Orion "כסיל" (Kaeciyl, pron. kes-eel) meaning The Fool, just like tarot. Orion's caelestial coordinates are charted for epoch J2000:

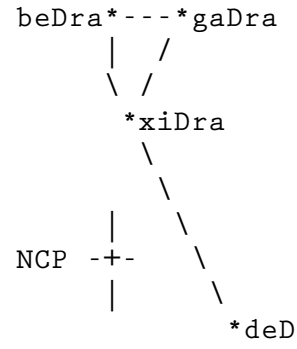
	Orion (Orionis)			
Betelgeuse:	3Gem58'	-16:02'	alOri	0.50
Rigel	: 22Tau03'	-31:07'	beOri	0.12
Bellatrix	: 26Tau09'	-16:49'	gaOri	1.64
Mintaka	: 27Tau37'	-22:57'	deOri	2.23
Alnilam	: 28Tau41'	-24:30'	epOri	1.70
*Alnitak	: 29Tau54'	-25:18'	zeOri	1.74
Hatsya	: 28Tau13'	-29:12'	ioOri	2.76
Saiph	: 1Gem37'	-33:04'	kaOri	2.06
Heka	: 28Tau55'	-13:22'	laOri	3.66
	: 07Gem04'	- 8:39'	nuOri	4.42
	: 18Tau42'	- 8:14'	omi-1Ori	4.74
Tabit	: 17Tau08'	-15:23'	pi-3Ori	3.19
TabitII	: 17Tau19'	-16:46'	pi-4Ori	3.69
	: 17Tau42'	-20:00'	pi-5Ori	3.72
	: 23Tau04'	-29:50'	taOri	3.60
Thabit	: 27Tau07'	-30:33'	upOri	4.62
	: 28Tau49'	-13:49'	ph-1Ori	4.41

The three stars of Orion's belt are the heavenly basis for the most enduring and mysterious man-made monuments on the planet, Egypt's al-Gizeh Pyramids, "Alnitak" in particular, the caelestial inspiration for the Great Pyramid, built in 10,490-10,390 BC (see 'Light & Sound' ch. 3, Cayce quotes).

Note, Alnitak marks the caelestial end of life, Taurus, at opposition to the caelestial end of death, Scorpio, marked by Shaula (laSco 29Sco47' -13:47'; mag. 1.63), and Grumium (xiDra 29Sco56' +80:17'; mag. 3.75), approaching the beginning of the tree of life, the galactic center (SgrA* 2Sag03' -5:36'), and galactic-ecliptic intercept (5Sag00' +0:00'), also known as Mayan Sacred Tree. At the center of the iris, the eye of the sky, is Pluto, God of the underworld. Hence Orion, a.k.a. Nimrod, meaning rebellious and mighty hunter, signifies the caelestial or universal archetype of evening (Gk. ηεσπερος), commencing on the caelestial meridian 0Lib, which is clearly marked by fiducial stars Arcturus & Spica.

Next look at Hercules, whose "foot" is stepping on Draco's head. This crude illustration below highlights these stars. Recall that the North Caelestial Pole is the "belly of the beast" very near the Cat's Eye nebula (NGC6543 18Lib08'09" +89:50'33"; 8.30 J2000), "bottom" of the caelestial zodiac:





	17Sco15’48”	+59:32’54”	piHer	3.16
	3Sag40’16”	+60:41’02”	thHer	3.86
	25Sco04’47”	+69:15’49”	ioHer	3.80
Eltanin	3Sag09’10”	+74:55’16”	gaDra	2.23
Rastaban	17Sco09’08”	+75:16’31”	beDra	2.79
Grumium	29Sco55’41”	+80:16’51”	xiDra	3.75
Altais	22Pis22’23”	+82:53’31”	deDra	3.07
/Cat’s Eye	18Lib08’09”	+89:50’33”	NGC6543	8.30
\North CP	_____	+90:00’00”	NCP	____

Hercules is the son of Jupiter & Alcmene while Orion’s the son of Jupiter’s elder brother Neptune & Euryale, thus Hercules & Orion are first cousins. The famous Herculean myth is among the most powerful known to man. By completing the twelve labors successfully, his great strength and courage would become synonymous with his name. With twelve synodic years of obedient service and twelve labors under his belt, Hercules became an Olympian god and placed among the stars. Only his immortality had saved him from the serpent’s bite.

Unlike Hercules, the myth holds that Orion died on account of the Scorpion’s deadly sting. While the scorpion’s sting in Palestine is seldom deadly, though is extremely painful, the scorpions of North Africa often exceed six inches long, and their sting is usually a death sentence—a painful one. Notably Artemis, the Moon, sent the scorpion to kill Orion, but because of near-opposition between the caelestial Scorpion and Orion, just as Scorpius rises Orion begins to set.

It is especially notable that the "sting-star" of Scorpius is almost perfectly conjunct the dragon's beguiling "mouth-star" Grumium, and both are at caelestial opposition to Alnitak the Great Pyramid star, as the following chart shows:

Alnitak	29Tau53'36"	-25:17'38"	zeOri	1.74
/Lesath	29Sco12'46"	-14:00'29"	upSco	2.69
\Shaula	29Sco47'09"	-13:47'17"	laSco	1.63
\Grumium	29Sco55'41"	+80:16'51"	xiDra	3.75

That the Adamic fall from grace, resulting in hardship and death, is the explicit result of the bite of the beguiling serpent, Adam being led into temptation,—the big no-no in the Lord's Prayer,—is at heavenly opposition to the Great Pyramid with its empty sarcophagus, which Cayce says signifies "there will be no more death", further down in 5748-6, this opposition could not be more conspicuous or revealing:

> *"(Q) What was the date of the actual beginning and ending of the construction of the Great Pyramid?*
> *(A) Was one hundred years in construction. Begun and completed in the period of Araaraart's time, with Hermes and Ra.*
> *(Q) What was the date B.C. of that period?*
> *(A) 10,490 to 10,390 before the Prince entered in to Egypt.*
> *(Q) What definite details are indicated as to what will happen after we enter the period of the King's Chamber?*
> *(A) When the bridegroom is at hand, all do rejoice. When we enter that understanding of being in the King's presence, with that of the mental seeking, the joy, the buoyancy, the new understanding, the new life, through the period.*
> *(Q) What is the significance of the empty sarcophagus?*
> *(A) That there will be no more death. Don't misunderstand or misinterpret! but the INTERPRETATION of death will be made plain.*
> *(Q) If the Armageddon is foretold in the Great Pyramid, please give a description of it and the date of its beginning and ending.*
> *(A) Not in what is left there. It will be as a thousand years, with the fighting in the air, and - as has been - between those returning to and those leaving the earth."* [5748-006#7-11]

Hence the end of life, Taurus, mans passion for life, opposes the end of death, Scorpio, soul's new incarnation into a new human body on Earth: archetypally entering the Wheel of Fortune Sagittarius, and in the temporal sense (that of the minor arcana), entering the courtyard of the Knight of Wands, the inherent karma of the body from our lives as ancestors. Remember, the universal archetypes develop in the heavens, and manifest in the world through physical living.

At opposition, at the end of life, soul is entering Gemini the archetypal Magician, chief communicator among the Gods. And, out of the white oblivion, soul regathers its needful journey, its heavenly lesson therein. Meanwhile its former physical body is reclaimed by the Earth at the end of life upon entering the court of the Knight of Swords. And Earth remembers for that soul's future incarnations, to continue its Earthly sojourn and development, and the cycle goes on.

The scorpions of Palestine whose sting causes unimaginably excruciating pain is seldom deadly, but its hapless victim surely wishes for death. The innumerable locusts devouring all in sight, to inflict terrible pain on men whose chakra in the brow is insecure—vulnerable to the torment imposed by the serpent's deceptive bite—meaning to put self above others, to put self-will above God's will, the fall of man.

So the pain of being born into mortal life, the pain of living, the pain of dying until the moment of clinical death brings deliverance from physical pain and suffering—pains of every kind that a mortal man can suffer, emotional, and physical, mental, spiritual, every curse on the fallen man, - - -these are the plagues and agonies, the wages of human sin. That's what the fifth trumpet is heralding, the ire of God.

John's description of these locusts also reminds us of the Apache, Comanche, and other military helicopters, which do indeed sound like "chariots of horses charging into battle" etc., and their fierce looks arouse the ancient archetypes of locust swarms with the wholesale destruction they bring. Maybe man developed the helicopter in honor of the locusts, since the locust is a formidable, and indomitable creature.

Since man's the only species on Earth capable of rebellion against God's will, the charging horses as used in warfare since time immemorial evokes our unique ability to destroy the world against God's will—i.e. if God didn't intervene. With today's nuclear arsenals easily capable of destroying the entire planet a thousand times over, only God can save man from his self-imposed terrene extinction (look at Mars as a stark reminder of what mans unbridled madness can do).

> *"Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the LORD cometh, for [it is] nigh at hand; A day of darkness and of gloominess, a day of clouds and of thick darkness, as the*

morning spread up on the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, [even] to the years of many generations. A fire devoureth before them; and behind them a flame burneth: the land [is] as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them. The appearance of them [is] as the appearance of horses; and as horsemen, so shall they run. Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array. Before their face the people shall be much pained: all faces shall gather blackness. They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks: Neither shall one thrust another; they shall walk every one in his path: and [when] they fall upon the sword, they shall not be wounded. They shall run to and fro in the city; they shall run upon the wall, they shall climb up upon the houses; they shall enter in at the windows like a thief. The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining: And the LORD shall utter his voice before his army: for his camp [is] very great: for [he is] strong that executeth his word: for the day of the LORD [is] great and very terrible; and who can abide it?"-Joel 2:1-11

The angel of the abyss is named Abaddon, and Apollyon, who Jerome adds is also called Exterminans in Latin, literally, "The Exterminator". While his victims are the Exterminated, those who are banished, "cast out" beyond the pearly gates. Thus Apollyon is verily the Destroyer, i.e. the third part for evildoers which can only be man who rebels against God. Otherwise, if not by man, then by Providence, the elements of change, his augmented fifth resolving to the 6th or 5th:

"The locusts have no king, yet go they forth
all of them by bands"—Proverbs 30:27 AV

The above quoted verse from the book of Proverbs accentuates the exclusive ability of humankind to rebel against God's will. All life-forms exhibit a collective gestalt of intelligence

that exceeds the sum of organisms belonging to its species and forming a community, & how that community interacts with those of other species.

But only in the case of the fallen man does his individual and collective will have the potential of conflicting with the will of God, and only to the extent that the universal law accommodates—before the pendulum of grace swings back with a vengeance! Karmic liabilities incurred by evildoers mark that man for future retribution, if not in this world, then on other generations of that soul's incarnating. This principle extends to the collective will of community, and the gestalt of collective karma far exceeds the sum of its individual members, i.e. where willful agreement is shared, each to his degree of collusion, participation and benefit.

Chapter 10

Before the seventh angel's trumpet (Rev 11:15) is sounding, this Christ-like angel is stepping down out of heaven in a cloud, the brilliant rainbow of the planetary zodiac radiating from his brow, the intensity of his presence compared to the Sun, and his stance supported as on pillars of fire.

The little book open is the akasic record of a life, which, some scientists theorize, may be like an ætheric hologram. Certainly the crystalline composition of Earth's "skin" is what remembers, while her ubiquitous waters quickly forget. Just as tiny fragments of a shattered hologram retain most of the image stored in the original plate, so too does the adapting and evolving species of every lifeform retain its genetic fingerprint while revealing subtle inconsistencies owing to its own evolutionary development with that of its living environment—the more complex the environment, then the more diverse its inorganic or organic lifeforms become.

In this sense we can say that a rock is a lifeform, living in the mineral state, because of the intelligence by which it manifests, the "geo-logic" of its nature or composition. Same goes for all corporeal lifeforms, from the tiniest to the largest, from subatomic energy-forms to supergalactic energy-forms, all manifestations of energy, the life-force whose intelligence is illimitable and creative as creation itself—infinite as the universe! As ones consciousness ascends into the realm of the Gods, rules become more strict, and the sidereal & synodic octaves of the voices of heaven vibrate in their togetherness, to hyper-cosmic wavelengths. Thus a word spoken there echoes down into corporeal matter, manifesting itself as the rules of each plane, or division of intelligence resound. Being created in the image & likeness of the Gods—the rulers of their respective planes or spheres of superconscious energy—the ideal human soulmate, mind-mate and body-mate is collectively archetypal through every octave of energy from zero to infinity, limited only by ones spiritual, mental and physical development. Karmic bonds among and between incarnating souls perpetuate these quintessential archetypes, the developing elemental ideals of the human race, naturally universal, locally manifested.

All our hopes, all our dreams, all we aspire to, manifests by the laws enabling each octave, each iris of development compassing its triune, diatonic, and chromatic wavelengths in due time. Each heaven's rules or boundaries necessarily limit such manifestations accordingly as our divine ideals filter down into corporeal experience. Because human awareness spans every octave by varying degrees from the pit of Hell to the apex of Mt. Olympus, soul and mind can quickly become impatient for spiritual & mental aspirations to physically manifest. That sweet taste of the food of the Gods leaves a gallic aftertaste in the bellies of the impatient, the inevitable result of trying to mix worldly things with heavenly things, the difference between wanting and having.

So when we enter the Earthly life, our heavenly ideals are repressed in favor of mundane human instincts, each guided by his or her natal astrological or personality traits and karmic destiny. As we grow into adulthood, our ideals tend to reemerge and further develop and evolve with experience. The divine quality of mans ideals are retained after death in that state. Its heavenly attributes continue to develop in our discarnate souljourn, but its earthly qualities are not restored to develop until each consecutive incarnation.

When the seven voices speak in their own voices, no man is worthy to make unto his or herself an engraving or writing, certainly no artwork or sculpture thereof. Jesus' angel is teaching us the non-iconoclastic virtue of his commandment, no "sculpture or similitude" etc…God's doing the talking!

This is why we're free to extol the virtues of our own art, that what we make we make. God the father hasn't made them. We recognize that images we make in our own image unto God, these are of our own making. When the Gods speak, they are speaking for themselves unto us. When our parents speak to us do we then presume to speak back to them in their voice? Oftentimes, we've tried just that, yet our parents love us. That doesn't mean we've power of attorney over our parents, but does mean that our parents love us and forgive us. See? The wrong we do our parents is forgiven, but we owe spirit, God's spirit, idea and understanding that we've done wrong.

We're the descendants of the Gods, hence we're Gods in our own right, but we're not our progenitors themselves. Man's an individual first, so a mans progenitors are individuals with their own innate individualism that they've passed on to each of us. Thus the Gods of me are the Gods of you and of every human being who now lives, and who has ever lived, and who shall live, for all solar system time. Universally, this is true. But local to our solar system, the archetype of the Gods evolves with us—as we are only able to attain the God-consciousness instilled by solar system attainment. God's development's so far beyond us that only Jesus knows us & God together. To know God is to know Jesus personally. In this sense, both the universal & local Gods are our God, as the One is the Other. Or if not, then we don't know Him.

The concordance of the Revelation with biblical prophecies which preceded it serve to reiterate & emphasize all theretofore extant prophecy in one authoritative compendium. As with the choir of angels singing, the voice of the heavens themselves at frequencies infinitely beyond this corporeal environment, these vibrations aren't for mortal human ears. Cf. Daniel 12:9, "And he said, Go thy way, Daniel: for the words are closed up, and sealed till the time of the end", or Isaiah 29:11, "And the vision of all is become unto you as the words of a book that is sealed which men deliver to one that is learned saying, Read this, I pray thee: and he saith, I cannot; for it is sealed". And the next verse "to him that is not learned… Read this… and he saith, I am not learned"—a sort of "catch 22" evocative of the Garden of Eden and the fall of man, and even moreso of the ancient Egypto-Babylonian mythos in which these con-

sciousnesses resonate, all having one common origin and all having descended from the same Gods of heaven. Notably, in verse 7, the definitive reference to Daniel's "2300 years after the crucifixion" coupled with all other evangelizing prophets who have prophesied of "the consummation of the mystery of the Gods", which is the judgment & resurrection to everlasting life else everlasting torment. The "ample" time to the end echoes "all the way until evening and morning two thousand three hundred and will be cleansed the sanctuary…and the vision…is verily to be, you therefore seal up the vision, because afterwards days many shall be" from Daniel 8:13-14.

Hence the Revelation reiterates much of what is long-since been prophesied, and not only that which appears in the holy bible, but elsewhere, as by the great pyramid, and pyramid texts of greater antiquity. Considering that the bible has been translated into every language and dialect in the world, that the angels are saying to John "it is opportune for you iteratively to prophesy to peoples and nations and languages and kings many" is well-said indeed. This Apocalyptic memoir of John the Apostle is probably the most read book of the holy bible. That would make it the most widely read book of all time—and just maybe the least understood.

Notwithstanding, when John's spirit devours the scroll, it tastes pleasingly sweet but becomes unpleasantly bitter in his stomach. As to eat the sweet fruit of the tree of life, then reap its bitter consequences—as mercy & judgment are balancing actions or paths of consciousness via experience. Ezekiel calls this bitterness "lamentations, mourning, and woe"[Eze 2:8-10;3:1-2ff]. When the seventh angel's trumpet sounds, another reign of Saturn and his Judgment commences.

Chapter 11

Stargazers have always used fingers, hands, or an incremented measuring rod held at arm's length, to estimate aspect orbs between planets (i.e. clear signs) and fixed stars by whose witness rulerships are deduced thus their horoscopic trends are presaged (progressed by averaging their synodic- sidereal multiples, i.e. no differently than in real-time).

These averages are well-defined, and unique to each planet sidereally (i.e. that heavenly plane of consciousness) and each planet synodically (relative to every earthly incarnation collectively and each of the same individually—again, forever, in real-time). Originally these weren't separated, not of awareness (albeit sidereal vs. synodic distinctions remain intact), but after the fall, soul & body experience began to dispute between bodily death and that of the soul, i.e. ones awareness of one vs. ones awareness of the other.

There is internal vulnerability and external vulnerability. One of the body, the other of the soul. This we call "hell" or the err of our ways. Internally, we're subject to those karmic debts we've incurred thereby. Externally, there are others with whom we are connected through collective karma (and that is the joy of life, to be connected with others). That's why mortal life is hell in one sense, and afterlife is hell in quite another. Such separations were never made before the fall, but the ERROR of our ways was our undoing, such that the hell of each life and afterlife is tabulated.

Conversely, the pleasures and ecstasies of bodily life are the hells of the discarnated soul. One longs for the other, yet neither soul or body longs for the karma awaiting both.

Likewise, heavenly consciousnesses are available in life & afterlife. The measure of ones inner courtyard is what survives death of the body, our treasures, or "golden apples" stored up in heaven—what soul draws upon in both life and the afterlife. The outer court is for mortal experience in the body, the "vulnerable" nature of the gentiles. This is not anything to do with being a "jew" or "gentile" in what is become a bigoted misconstruance among wholly the latter. Rather, there is ones merciful spirit and ones of judgment, our spirit of giving and spirit of taking. There is a time for both, in due season. Every situation has a give & take, & this polarity-reversal of consciousness is two witnesses. One is the self; & the other is the other self. Understand?

The temple of the Gods—the heavens—within are where freewill is asserted via worship therein. Ab-Ram means "father-exalted", where Ab [Heb. אב, "ab"] means father, ruler, or chief, the first. And Ram [Heb. רום, "ruwm", pron. "room"] means exalted, raised high, higher, highest, magnified etc. Just as the Sun exalts in Aries, so too is the 1st evening-morning of creation associated with the 1st day, Sun's Day:

> *"In the beginning of God's preparing the heavens and the earth—the earth hath existed waste and void, and darkness is*

> *on the face of the deep, and the Spirit of God fluttering on the face of the waters, and God saith, 'Let light be'; and light is. And God seeth the light that it is good, and God separateth between the light and the darkness, and God calleth to the light 'Day', and to the darkness He hath called 'Night'; and there is evening, and there is morning—day one." Gen 1:1-5*

And of course, Aries is the 1st ecclesiastical sign of the planetary zodiac, for the exaltation of Apollo, the father of light. Libra at opposition is the first liturgical sign of the zodiac, for the exaltation of Saturn, the father of time. Just as Apollo is the "son" of day, Saturn is called the "son" of night, the son of darkness whom we call Satan, the Grim Reaper, the Scythe of the harvest, which cuts-off and dispatches. Hence for every sabbath of days, these are composed of six days for creative activity followed by the seventh day of rest, to reflect upon that which is created.

The heavens of creation, Sun, Moon, Mars, Mercury, Jupiter & Venus (in sidereal-order of perfect fifths as in Genesis 1:1-31) are each subdivided "evening-morning". Whereas the seventh sidereal-heaven Saturn, the sanctified heaven, worships the Gods of creation, i.e. "God the Creator" in time, in the world in the temple of the body, like Genesis 2:1-4:

> *"And the heavens and the earth are completed, and all their host; and God completeth by the seventh day His work which He hath made, and ceaseth by the seventh day from all His work which He hath made. And God blesseth the seventh day, and sanctifieth it, for in it He hath ceased from all His work which God had prepared for ma king. These are births of the heavens and of the earth in their being prepared, in the day of Jehovah God's making earth and heavens"—Young's Literal Translation*

Saturn's Day has an evening-morning of worship of the Gods of creation in time, being reflective, introspective, thus Saturn's muse Polihymnia, hymnody, many reverent canticles, a conclusion to the diatonic sidereal modes of the planets.

Hence to be in the bosom of Abraham is to be worshiping in heaven among the friends of God, which by now number multitudes. Josephus writes thus in his discourse to the Greeks:

> *"….the just are guided to the right hand, and are led with hymns, sung by the angels…unto a region of light, in which the just have dwelt from the beginning of the world; not constrained*

by necessity, but ever enjoying the prospect of the good things they see, and rejoice in the expectation of those new enjoyments which will be peculiar to every one of them, and esteeming those things beyond what we have here…this place we call The Bosom of Abraham."—Concerning Hades, Ii-iii

To share in the Eucharist, is to eat freely of the tree of life. As a religious institution, it symbolizes the body & blood of the Christ, the Anointed of God—to share therein. Though theological discourse on this central theme of Xian gratitude to God is extant, our experience in His Presence, the Comforter, is only to be experienced. Like being reminded of what's on the other side of death, the light at the end of the tunnel of colored bricks, that all-embracing unconditional love of the heavenly father. That's a long way from "sleeping" in the psychic sense, but is rest from the living physical body. Yet, this whole time we're active to the nth in the psyche, i.e. our discarnate soul sojourning among the planetary heavens innately in their universal archetype. The dead sleep in the crystalline memory of Earth. That's the resurrection, the first body by the elements of the Earth. The first death is the fall of man, to eat disobediently of the tree of knowledge of good and evil. These deaths are what's resurrected, from the beginning. Thus in Christ are multitudes resurrected from the dead. Not as we think of death in our present mortal body, but the eternal body which was from the beginning, remembered in the akasa.

Now the measure of the temple and the altar is to cardinal directions first. Facing east, the right hand points south for the exaltation of Mars. The left hand points north for the exaltation of Jupiter, and Saturn is behind us exalted in the west. When we take all six directions along the "x", "y" & "z" axis, which are Height, Depth, East, West, South, & North, then the seven planets (out to Saturn) and twelve labors of the planetary zodiac combine to form eighty-four key signatures of the Gods, which is thoroughly charted in my previous books, particularly in chapter 9 of "Min's Compleat Tarot Manual", and chapter 3 of "Min's Light & Sound" where these 84 key signatures are expanded into decans and pentads. By printing out "Min's Tarot Deck" with text-only posted on-line in the "Appendix" of my Tarot Manual, these provide convenient learning and memorization tools for the student & practitioner of judicial i.e. biblical astrology:

*Min's Compleat Tarot Manual - Chapter 9:
http://groups.google.com/groups?selm=N7KOW02C37616.8088541667@Gilgamesh-frog.org
*Min's Light & Sound - Chapter 3:
http://groups.google.com/groups?selm=8LRCV7FG37731.9539930556@Gilgamesh-frog.org
*Min's Compleat Tarot Pak:
http://groups.google.com/groups?selm=KOYGCBIR37773.1463425926@Gilgamesh-frog.org

So, the measure of the temple and the altar is the pattern of life's experience in time, in which the universal archetypes of heaven manifest in the material world. And so are duly influenced by the heavens from their respective positions to the Earth. These being measured in sidereal order and by synodic orbits relative to—and exerting rulerships in—Earth's meridian houses: ever-commencing on ones local geographical longitude of activity. Where each soul is, so too is its living mind & body while incarnate on the Earth. This astrological connectivity between each soul-incarnate follows that psyche-endowed being through its earthly experience, and these astrological forces interact with others and with the world as a whole, where the one, mutual focus of earthly activity is attracted toward the Earth's center.

Just as Nebuchadnezzar had conquered Jerusalem & destroyed the temple, and took many of her inhabitants captive to Babylonia, Nebuchadnezzar was afflicted for seven seasons in a state of animal-like rabidity, in retribution for his unwarranted pride and futile vanity [Dan 4:16]. 42 months or 42 Moons is commensurate with 3 ½ years in the lunisolar- tropical-day calendar common to the ancient world. This calendar added an intercalary month every two to three years, as I've meticulously charted in "Min's Historical Calendar Of Jesus" chapter 1, which describes exactly how & why this was done:

http://groups.google.com/groups?selm=16I98O2S37876.5620949074@anonymous.poster

The New Moon of every twelfth month (Addaru) or thirteenth month (AddaruII) was generally near the vernal equinox and was the usual time for consulting the oracle. More or less equivalent to the Roman month of February, or month of the "infernal gods" being always shy of 29.53 days—or the average period for one synodic lunation of the Moon, i.e., unlike the other eleven tropical-solar day months which have either 30 or 31 days apiece. Since there're almost exactly 235 mean-lunations each 19 mean-tropical years (i.e. 2 hrs. 5 min. & 4 sec. longer than 19 mean-tropical years), every 3 ½ lunisolar calendar years averages out to about 43.29 mean-lunations (ancient astronomers used 29 days, 12 hours and 793 parts average per lunation; i.e. 29 days, 12 hours, 44 minutes 3 1/3 seconds) or about 29.5306 mean solar days per average lunation. That's approximately 1278 days every 3 ½ lunisolar calendar years over the long-term averages, since the tropical year averages 365.2422 days per year by the Mayan long count. While it's good to be precise in our terms, the point of these 3 ½ years in prophetic context, or 3 ½ days for that matter, emphasizes the midst of the week in both days and years—in which Christ was crucified, the actual day numbered fourth of seven i.e. Mercury's Day, and the actual liturgical year being 3791—in the midst of that year, and in the midst of that month Nisan 14, in the midst of Jesus' seven-year ministry, which commenced three & one half years before, about the third hour (9 AM) Jesus was baptised (1 Tishri 3788, Sat 20 Sep 27 AD). So in realtime calendar days, that's 1,313 days into Jesus' ministry that he was crucified, even at the same hour. Because 3788 and 3791 were both intercalary leap-years, 385 + 353 + 354 + 221 = 1313 real-time calendar days from baptism to crucifixion. Who would be more proud of his or her own ministry than that of Messiah the Prince?! Nebuchad-

nezzar made that mistake, and he paid an egregious penalty for it. Prophecy is centered on the ministry, crucifixion, and resurrection of Jesus Christ. That's why time—chronology—is important, so very important to the measure of the temple of the Gods.

As with Gemini, our witness is mortal our brother immortal. In measuring the temple, we see the heavens by angular perspective, i.e. from our own relative position in space and time. While perspective changes noticeably when viewing objects nearby from changing vantage points, more distant objects don't change in their appearance so readily. The closest stars beyond our own solar system appear fixed to the naked eye from any location on Earth. Even rapid Barnard's Star (V799-Oph just six lightyears away at magnitude 9.54), which red dwarf (var. m4-m5) has the largest proper motion of any distant sun visible through a telescope, V799-Ophiuchus, even if it could be seen by the unaided eye, appears to move about 4 ecliptic degrees longitude per century, or about 2.5 minutes per year—ergo barely noticeable over an entire year (cf. V799-Oph 4Sag35' +28:06' J2000 to 8Sag33' 28:23' circa 12 UT 1-Jan-2100; amateurs note RA/Dec motion is only about 10 sec per year). However, all stars visible to the naked eye appear fixed, no parallax or motion to us mere mortals. For example, view the Orion demo on this URL: http://www.astro.ubc.ca/~scharein/a311/a311.html

Scroll down to the "Proper Motion" icon, click on it, then select "Orion". Click the button "Trace On", then "Run" to watch as the time-counter sails through the centuries at a rate of one second per 10,000 years! Let it go ten seconds, or about 100,000 years into the future. Note how "Alnitak", the Great Pyramid star, is the only star of Orion's "belt" which appears visibly to move, into caelestial Gemini from its J2000 position of 29Tau54' -25:18'. I.e., the greatest man-made monument ever built upon the Earth signifies that there will be no more death. In this sense, while I should express my disillusionment with the human race, as we have collectively digressed from wisdom & intelligence since we built the pyramids circa 10,500 BC, nevertheless we've all gained much experience since then even to the advent, life, death, and resurrection of Jesus Christ; the universal archetype of there will be no more death is made self-evident.

Consider how visible the stars are. They could be obscured by clouds in outer space just beyond our solar system, but they aren't. Just the opposite deep space is a near-vacuum, hence the crystal clarity of the Hubble Space Telescope is world-renowned, seeing some 15-billion lightyears into the deep field, limited not by "cloud-cover" but rather by the reality of deep space which is misconstrued by implausible theories indefinitely supported by pseudorational academia.

Sackcloth for mourning and repentance in tribulation, humility in earnest. Black for Judgment, Saturn, Shaitan, Time. Witness, prophecy, is established by two or more witnesses. That's why Jehovah's Witnesses always show up in pairs, or more, but never alone. Thus even Jesus Christ testifies to our heavenly Father who is sending him, the Father and the Son being in agreement. Olive oil from olive trees is what feeds the nocturnal flame of the seven-

branched candelabra, which together symbolize the eternal universal fire of the seven diatonic sidereal spheres of the Gods—from their synodic orbital positions to the Earth. Biblically, pairs of prophets are given prominence, foremost being John the Baptist & his first cousin Jesus Christ, Elijah & Elisha, Joshua & Zerubbabel, & so on down the line. Quoting Zechariah:

> *"And said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof: And two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof…Then said he, These are the two anoin ted ones, that stand by the Lord of the whole earth." —Zechariah 4:2-3,14 AV*

Here the word "Lord" was translated from the Hebrew "**אדני**", Adonai, the superior aspect of Aphrodite who waits for her beloved Adonis to rise from the dead, i.e. the hope of the world: the physical, mental, and spiritual advent of Jesus Christ in time, in fact, in reality. Adonai holds hope for the resurrection of the dead on the word of God's faithful witness (cf. John 5:24ff), the pattern of life, i.e. Jesus. This is truly the mystical marriage in spirit, mind & body, as Adonis & Adonai aren't two separately but are ONE flesh.

This ties directly to Daniel's prophecy of 2300 evenings & mornings, that the average grand synodic multiple of Venus is 1151 tropical Earth-years per 1871 avg. sidereal orbits of Venus, and is 720 mean-synodic orbital periods of Venus, as the Babylonian astrologers—including Daniel—were very well aware. I've reported this in detail many times before.

Reiterating, for each 1871 times that Venus orbits the Sun, then around 1151 years have passed, and Venus has appeared in about the same place relative to the Earth & Sun around 720 times over this same 1151-year period…like clockwork.

What's even more important is the reference to evening and morning. Superior is first, death of the body, soul living in heaven. Inferior is second, the second death, the death of soul's angelic planetary sojourn being cast down to the Earth incarnate in the mortal body precisely to experience evil temporized, i.e. soul-incarnate in time which Shaitan rules, the Scythe. Hence, the all-too familiar Grim Reaper referring to man, whose evening-morning of creation is for Venus, the sixth day of creation or six points of creation.

As covered in my "Compleat Tarot Manual" chap. IV, Quetzalcoatl goes about sinning past inferior conjunction, but is an immortal angel past superior conjunction. While we live in heaven we're angels. While we walk the Earth, we're fallen angels. The war between the Olympians & Titans goes on. 1150 years for superior conjunction and 1150 years for the infe-

rior. That's 2300 evening-mornings just as Daniel said! Hence a thousand years is complemented by a thousand years. We'll examine this in compendious detail in later chapters.

1260 days of prophecy is necessarily given in the "perfect mood", since 42 months is commensurate with 1260 days only when the average lunation is 30 days—not 29.53 days as it has been since the fall of Autumn & Evening. Up until this point, just entering chapter 11 of Revelation, familiar tenets of Judeo-Xianity in light of judicial astrology, classic mythology & archetypal psychology have brought us to a comfortable plateau upon which to reflect on what is known thus far. From hereon, more will be expected of the reader, and of this author. We, the Olympians & Titans, are at WAR!

The temple's outer court is for the vulnerable, and is not to be measured by the invulnerable in Christ. Every mortal man is vulnerable—ergo gentile—by the wages of sin. Jews in the spiritual sense are invulnerable, meaning all souls faithful unto death are in spirit Hebrews—out of whom salvation is, keepers of the oracles. The outer court is like the inferior conjoins of Quetzalcoatl rushing forth in sin, the superior conjoins of the inner temple returning by the grace of God. There is a balance, as Jupiter exalts in the courtyard of our lives as ancestors who is ruled by Hekate, most noticeable in the AM daylight hours, so Saturn exalts in the house of others—ruled by Adonai, mainly noticeable after sunset. The One sees into the past from our future & the Other sees into the future from our past—i.e., comprehending wholly of the present. The "forty-two months" that the vulnerable (sinners) trample on the sanctified city is counted from the day Jesus was crucified. This city is the withering habitation of the vulnerable, like the withering altar in the midst of Egypt, the Great Alnitak Pyramid and its neighboring monumental antiquities. Speaking of which…

Remember the seven years of plenty followed by seven years of famine shown Pharaoh in a clairvoyant dream interpreted by Joseph in Genesis chapter 41? Edgar Cayce said this was circa 5500 BC since that's about when Joseph died [Ex 1:6], and is but one of hundreds of biblical examples of how the number seven is so very important to the imperfect and perfect issue of time and events, meaning the full completion of short-term temporal events, and long-term manifestation of prophecy in the chain of events. Consider these passages:

> *"When heaven is shut up and there is no rain, [it is] because they have sinned against thee" … "after many days, the word of the LORD came to Elijah in the third year saying…I will send rain upon the earth."-1Ki 8:35, 1Ki 18:1 AV; cf. Luke 4:25, James 5:17 "3 years 6 months"*

When the forces of nature conspire together to settle some score incurred by an egregiously unruly people, we know it is inevitable and not without cause. How we deal with such hardship is another matter. If we prepare, then we're more likely to survive the ordeal. If not, we're liable to find ourselves in a world of anguish and torment, of regret and despair. By preparing for the consummation of prophecy, we are more likely to survive it. By storing our treasures in heaven "where neither moth nor rust doth corrupt"[Mt 6:20], they are always there for us in our times of greatest need.

So, how do we prepare for the days between the present and around 2331 AD, before which year all things are fulfilled? These days are shortened, but by how much no one knows [Mt 24:21-22; Mr 13:19-20]. So it's a good idea to be prepared for this, the greatest tribulation in the history of humankind. It's already been almost two millennia since the crucifixion (i.e. 1973 years at this writing mid-2004), so we barely have 327 years at the outermost to prepare for this.

Since the modern ephemeris is highly reliable for dates to the first century AD, we can easily determine superior and inferior conjoins of Venus dating from the time of the crucifixion. Using Astrolog w/SWEPH, superior conjunction was:

```
 Sun Oct 22, 30 OS (Julian)
 Sun Oct 20, 30 NS (Gregorian)
 Sun 7 Cheshvan 3791 (Metonic)
 10:01:27 UT; JD 1732309.91767
 Body   Caelest.  Lati. Veloc.
/Sun  : 29Lib49  -0:00' +1.012
\Venus: 29Lib49  +0:45' +1.259
 Aldeb: 15Tau00  -5:36'  alTau
```

That's vastly greater accuracy than we need simply to estimate the average synodic orbital multiples for Venus which we know from ancient Babylonian records is made as follows:

```
157 mean-synodic periods =~ 251 tropical years;
1871 sidereal ~ 720 mean-synodic ~ 1151 tropical
```

By using new style Gregorian calendar dates to count these prophesied 2300 years in 251 tropical year increments, the approximate calendar date of around October 20th should remain intact within one or two days, counting from 30 AD by round integer days since that's enough to prove this point. Skeptics are invited to use your favorite software program to check the accuracy of these synodic multiples for Venus, here using standard, midnight-to-midnight UT for all dates:

Day	Date	Year	Ven
Sun	Oct 20	30	0
Wed	Oct 19	281	157
Mon	Oct 20	532	314
Thu	Oct 20	783	471
Mon	Oct 20	1034	628
Thu	Oct 18	1285	785
Mon	Oct 19	1536	942
Fri	Oct 19	1787	1099
Mon	Oct 18	2038	1256
Fri	Oct 18	2289	1413

The above table shows that Venus completed 157 360° orbits to the far side of the Sun relative to the Earth beginning Sunday October 20, 30 AD Gregorian to Wednesday October 19, 281 AD Gregorian over a period of 251 tropical years. This synodic multiple repeated every 251 years following 281 AD to 1787 AD, and will repeat again October 18, 2038 AD, and again October 18, 2289, by which time Venus will have gone full circle relative to Earth from the far side of the Sun fully 1413 times. Therefore, because Daniel the prophet reported 2300 years from the crucifixion [Dan 8:11-14], then 31 AD + 2300 years = 2331 AD, exactly twice Venus' synodic-sidereal multiple for superior & inferior conjoins, as previously noted. Since Venus' nearest superior conjoin prior to the crucifixion was in Oct 30 AD, then we should expect 1151 + 1151 = 2302 tropical years after 30 AD to see Venus completing its 1440th (twice 720) synodic multiple, around the same place on Earth's caelestial sphere (near the same stars) as she was Sunday October 20, 30 AD Gregorian. See?

In other words, Venus begins her 1441st superior aspect to the Earth since 30 AD in the fall of 2332 AD, more specifically Monday 19 December 2332 AD 21:55:36 UT—about thirty caelestial degrees, or one whole constellation in ecliptic longitude from where the Sun & Venus were conjoined in Oct 30 AD, due to long-term compounding error in approximating Venus' long-term synodic-sidereal multiples, as related to Earth's ever-precessing tropical year. If we back up about a month to November 20th 2332 AD, there's the Sun 29 Libra, showing that the tropical year has precessed about a month since 30 AD as expected, since we know from the Mayan long count, that Earth's axis gyrates through one constellation over very-long-term averages, every 2135.57 tropical years.

Furthermore, we know that Venus will have made nearly 1440 orbits over this 2302-year period since 30 AD. Subtracting 2289 AD from 2332 AD leaves but 43 years for Venus to make 27 synodic orbits to the Earth. This comes out to a little over two days shy of Venus' average synodic orbit of 583.9 days, or 2.218 multiplied by 27 equals very nearly 60 days, which directly accounts for the two-month difference after counting 2302 tropical Earth-years & 1440 synodic orbits & 3742 sidereal orbits of Venus, this calculation as follows:

```
   Julian Day 2573158.41361
-  Julian Day 1732309.91767
---------------------------
=              840848.49594 days
```

A difference of merely 2 months out of about 28,000 is not bad at all simply working with ancient long-term multiples which are certain to vary somewhat from short-term observations…least of all for Venus, more for the other planets.

But most if not all students of prophecy are not concerned with such fine points of astronomical accuracy, but merely with how and when it is going to change his or her life in the short-term, & affect future lifetimes in the long-term.

The recurring theme of prophecy emphasizes our deliverance from evil, and ones personal and collective responsibility to actively participate in it life after life, death after death. To see the big picture, as Jupiter sees expansively, augmentative, at great distances with the eyes of an eagle.

The better we can see at a distance, then the further down the road we're able to look, whether traveling into the future or into the past. For example, when time traveling to ones own past, we can't experience it from our present consciousness, but only from that particular state we were in at the time being remembered. We can always reflect on our past experience and interaction with others from a present perspective but we can never go back without letting go of all that has transpired since. The same principle goes for seeing into ones future experience and interaction with others. The chain of events is only clearly visible from our consciousness in that experience. Anyone with clairvoyance, clairaudience or clairsentience knows from experience that the future most often reveals itself in dreams and visions.

All too often, the elements of such dreams and visions are unrecognizable until during or well-after the fact. Memory doesn't always spring to the surface, or even when it does it usually takes some time for our subconscious to process the information and consciously recognize its associations with such foreordained experiences and personalities we've teracted with since the time of our original dreams and/or visions. Conversely, when we've had a clairvoyant dream or vision it is usually immediately recognized for what it is, just not what it means. That comes later, when events transpire—that is unless the vision is received in the spirit of prophecy. Here the meanings are heavenly, of spirit not of the world in the worldly sense, but of heaven and earth in the symbiotic, synergetic & gestaltic sense of the word.

In upheaval, the tenth part of the city is cut off for the tithe offering, a tenth unto God. Of seven modes of heaven, one thousand each incarnate are thereby slaughtered in the consecration of their blood and substance unto Jehovah God.

Whence comes the golden age of Shaitan. Saturn worshippers rejoice! The gleaming golden-yellow planet of reflection & introspection, Judgment Almighty: Satan's trumpet

sounding, and the heavens are singing in reverent hymnody "To become is the kingdom of this world of the Dominant one…Christ". Ever since the Adamic fall, 200,000 tropical years of life and death, war and peace, cataclysm and upheaval, then the crucifixion of Jesus Christ finished it. The 2300 years began ticking down the centuries. As even Jesus himself said these days of great tribulation will be shortened. This is good news for true believers in Jesus Christ, bad news for his enemies. After almost a quarter million tropical years of calamitous adventure in the frail human body, a century or two longer would seem more like days, hours and minutes.

By Jove! Father Time is limited, even the time of the dead to be judged, bringing all things into remembrance. Discarnate souls in heaven and souls-incarnate on earth, to live our lives & die in corruption of our ill-will and dis-ease. Even so, every life, death and afterlife brings new growth through new experiences, leading us ever-closer to the One.

Chapter 12

Beautiful Venus is clothed in the brilliant rays of Apollo, with the silvery Moon at her foundation, directly below Venus in the balance (see "tree of life" ch 2). Her crown is the halo of the universal zodiac which radiates the cosmic light of the heavens. Venus is travailing to give birth on the greater-perfect Ionian octave of Venus, which is Pluto, our Earth-Mother Mnemosyne, our mother of the music of the spheres, whose divine sidereal modalities & key signatures of the Gods are singing as the choir of angels are singing. Forget understanding. Listening is everything. Just listen.

I, soul, do see Earth's light from Venus. Then, in my body, I see Venus from afar, brilliant, shimmering, so beautiful from the perspective of mine soul-incarnate in the body. I witness the light. This is aster, to view the heavens from the living temple of the Gods, I, incarnate upon the Earth.

Venus gives birth to the soul of man, the temple of the living God born of Mother Earth, to make straight the way of the LORD. The highway, our sojourn, the journey is made by conscious experience coupled to our unconscious then superconscious advances. As Cayce says, "then shall man come to know…in the temple…in the tabernacle of his OWN temple will he meet his God face to face!" [257-201 #15]. In fact I was thinking about how a "time" is a definitive temporal time of experience. While "times" are cycles, things we notice in phases of repetition. "Half a time" is when we see abrupt and unexpected changes that affect us deeply, death of a loved one, loss or gain of equally magnanimous proportions. It isn't just time but the experiences we associate with it. The keyword here is "I", we, us, you, understand?

As Venus is crowned with the twelve universal signs of the zodiac in the major arcana, so too is Mother Earth crowned with the twelve terrestrial ensigns of an adjudicated horoscope, the minor arcana, the temporal, and resurrection to life everlasting, the covenant, bow, or iris in the eye of the Sky. When we think of treasures in heaven, we think of the 22 sacred letters, i.e. major arcana—letters Chaldaic. When we think of the Gods-incarnate, we think of the signs from their positions in heaven centered on the Earth. See? The signs are transliterated, transposing in the horoscope.

Recognizing WHAT is the center of heaven, Pluton-Hades, is to recognize the tenth heaven, the superconscious light of God, the pure white light from which the spectrum of color splays out then converges when recombined in the temple of the living God—whose throne is forever centered in the zodiac of life, which first caelestial sign of morning Aries is the Devil in tarot, the spiritual or universal ego-self.

Likewise terrestrial Aries is called in tarot the Court of the King of Wands, the creator of fire—the strong nuclear force ruled by Mars-inferior, our malefic aspect of the Tower rushing forth in sin. Spiritually, this begins the war in heaven when Satan, father time, is banished

from heaven as he is saying It is better to rule in the World, i.e. in Capricorn, than it is to orbit among your sidereal heavens.

The angels of יהוה aren't saying this, but rather the sons of perdition, the fallen angels, each of whose own will is discordant with their—our—heavenly father. You see, this is the opening for spiritual rebellion—our beings created in the image and likeness of the Gods. Lucificus the light of morning, our passion for life, the Morning Star, second house of morning Taurus—the terrestrial house of riches & queen of diamonds ruled by Venus-inferior i.e. our Empress of tarot. Lucifer (Gk. φοσφορονς) the Morning Star whose is the incarnation of God's passion for life, which is sacrificed to mans ideal Gods on behalf of his gods-incarnate.

Consider what's the seed of the advent of Autumn & Evening in the Earth and how the latter differs from the World. It is like the difference between living in the Earth but not of the Earth where time is the father of the Olympians but is defeated in the selfsame time, the battle of Armageddon. This war began in the Garden of Eden, and is fought in the Air—by the elements or electromagnetic force of Consciousness in the Heavens and is, thereby, fighting in the Earth. This nearly 200,000 years-old conflagration is between our "fleshly lusts which war against the soul" [1Pet 2:11], or:

> *"From whence come wars and fightings among you? come they not hence, even of your lusts which war in your members? ..know ye not that the friendship of the world is enmity with God?…Resist the devil, and he will flee from you." —James 4:1ff AV*

The devil is self. Resist self, and self shall become your servant. Resist not the self, and self becomes your master. The World signifies the benefic forces of Saturn returning in superior aspect. Temperance, Aquarius is Saturn rushing forth malefic by inferior aspect—which is benefic for his heavenly father Ouranos (Uranus), Star in the major arcana. Capricorn is Discipline, hence the exaltation of Mars. And Aquarius is Inspiration, poured out from the vessel of new beginnings, the universe, hence the exaltation of the mind.

Now in the major arcana, these are the heavenly, universal consciousnesses and powers of the Gods in their sidereal & synodic orbits. Sidereal in heaven, & synodic to heaven-on-earth, to each person herein the living temple of the Gods.

The caelestial "tail of the Dragon", Thuban (ch 9), 13 Leo mythologically highlights the work needed by soul cast out of heaven at the moment it intercepts its newborn human body incarnating into the Earth—Leo being the ensign of the Sun, which in the minor arcana empowers the house of "sons & daughters", the courtyard of the queen of wands, meaning sustainer of the element Fire on the major third above the courtyard of your ego-self, the terrestrial devil. So, the dragon's tail "dragging the third part of the stars of the heavens and throw-

ing them into the earth" is the destroyer, the mutable, or augmented fifth, the third part of the elemental triplicities, which commands resolution. Acceptance isn't an option, but is the natural consequence of reality.

As in heaven Venus is clothed in the Sun and Earth is likewise, so too is every woman incarnate on the Earth clothed with the Sun in her daylight hours—be she pregnant or not. This shimmeringly-beautiful evening light is female to man in the masculine gender—the eternal beauty of Venus & the temporal beauty on Earth as we experience mortal life here- IN the mortal body of our existence. The amazement we feel when observing the natural landscape of any wilderness setting is therefore no less beautiful and astonishing. These appreciations for beauty which we experience are always in concert with our love of Venus i.e. our passion for beauty. Subsequently what's manmade celebrates that natural beauty in the best of times, the golden bull, and the opposite of which is the scorpion, death. Every heaven, even Earth, is envious of our soul-incarnate the body. Death be not proud.

Recall from chapter 9 that Draco's "head-star" Rastaban in 17Sco rules over or guides its tail-star, Thuban, and that the Scorpion's "sting-star" Shaula in 29Sco almost exactly conjuncts the dragon's beguiling "mouth-star" Grumium with over 94 caelestial degrees latitude between them (conjunct means longitude only, while conjoined means both longitude and latitude must be in close angular proximity). Note how the dragon's seven authoritative heads & ten horns compare to the next chapter's opening verse[Rev 13:1], where these ten horns now have the diadems of authority with its seven heads whose names are now called blasphemous(cf. Rev 17:3).

It is written "Not you shall take the name of the Dominant one of the Gods yours in vain" [Exodus 20:1-23]. So we see blasphemy originates not with the Gods but within the soul of man. Remember from where you fell? Here's a Cayce quote:

> *"(Q) In Rev. 12 we find the symbols of the Woman, Dragon and Child. Do these represent the part played by souls in the creation and fall of man? Please explain the reference of these symbols.*
>
> *(A) Rather is the reference given to show to the individual entity that from which or through which the soul in the earth has passed in its creation, its activity in the earthly sojourn, see? For as we go on or interpret further we find: The war was in heaven, see? The woman - or the mother - earth; the source from which all materiality is to become a conscious thing - and these are brought forth. Now, as is given, ye have reached to that understanding of thy perfection with God; how in materiality ye may attune the attributes of self. Now, from what have ye*

arisen? These are emblems, significant of that as given as the name of Satan, the Devil, the Dragon or the like, through which man's rebellious forces arise, even though he has attained to the Book even itself in his body! And these are the experiences then to be met.

(Q) What is meant here by the war in heaven between Michael and the Devil?

(A) As has just been given, as is understood by those here, there is first - as is the spiritual concept - the spiritual rebellion, before it takes mental or physical form. This warring is illustrated there by the war between the Lord of the Way and the Lord of Dark ness - or the Lord of Rebellion.

(Q) What is meant by the symbols of the wings of eagle given to the woman for escape and "the time and times and half a time"?

(A) This is as the entrance into or the flight from materiality into those influences through which the body may rest within itself; as physical, or the mental flight, or that to the astral forces as about its various changes. It is figurative of the transitions from the various spheres of mental experience; by the mind, the spiritual influences as arise - and are as the use of same. Remember, all of these should be then in accord with that ye have attained to, that the Book of Life is given thee. What is the Book of Life? The record of God, of thee, thy soul within and the knowledge of same." [281-33#13-15]

We know from the book of Genesis that mans rebellion began many millions of years after he first walked the Earth (as "thought-forms", ref. 'Planetary Awareness Technique' Ch 7 & Cayce reading 364-3#5, dated 16 Feb 1932), which presently was "only" some 200,000 tropical years BPE. And because we know the Revelation is entirely about Jesus Christ, i.e. the genuine salvation of man from his fallen Adamic nature back toward the Godhead, then we can be sure that this WAR of ten sidereal years began with Autumn & Evening who were created in the image and likeness of the Gods, and so were in spiritual rebellion at first, then of the mind and body.

This is a beautiful statement that "the dragon is standing in front of the woman…that as soon as to be born the son of hers him to devour". Alas, the horoscope! God's will is incarnate in Jesus Christ. Not foisted upon him, rather is by his God-given freewill to live in harmony with the same. No longer can we treat our own family like our own, but as the sons and daughters of the most high! Will life ever be the same? Let us pray that it won't. Let's pray in

earnest. Now we know how John the Baptist felt at Jesus' baptism on the river Jordan. Who Jesus is, he's inside everyone of us, yet it's not enough to know this (see James 2:17-24).

The lowly prophet Edgar Cayce frequently harped on the subject of Will over ones astrologically-inherent subjugation to the planetary cards that we're dealt—in accordance with our karma & destiny. No, not blatantly opposed, but rather subtly differentiated. Very near together. Nearly together in both purpose and substance. But WILL alone dictates the variance. Ones willingness to put faith in Jesus Christ is not so much to ask, but is the quality, the purity of will as a matter of ones conscientiousness that makes the grade. Meaning, our personal actions testify to our faith in יהוה.

Numerologically, the number 42 is 6 x 7, Jupiter by Saturn, and is also 4 + 2 = 6, the number of Jupiter. In the Greek lots or Arabic parts, the angular relationship between the two largest of the jovian giants refers to Siblings by the astrological equation Asc - Sat + Jup(N), Death of Parents Asc - Sat + Jup(Y), and Children & Life Asc - Jup + Sat(Y). The youngest progeny of the elder Titan Saturn, is Jupiter. Keep in mind who Saturn is, Kronos, Father Time. While his son Jupiter is Zeus, Emperor & Father of the Olympian Gods. Remember also that the Titans & the Olympians are like two sharply contrasting, vehemently opposing viewpoints by the very same ten planets! I've covered this in detail already. Suffice to say that the LORD giveth & the LORD taketh away.

While 42 months is the midst of the week, 84 months is the consummation of the sabbatic year, which is 7 x 12 meaning 2 x 7 x 6 = 84. Also, 8 + 4 = 12, thus 1 + 2 = 3, which is the number of Venus, the triune number of man, the trinity- incarnate, as soul, mind & body, which together is the temple of the living God: The Father, Son & Holy Ghost, which is Creator, Sustainer & Destroyer respectively. Jesus said:

> *"He that is not with me is against me; and he that gathereth not with me scattereth abroad. Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." —Matthew 12:30-32 AV*

The holy destroyer, the avenging angel as the apostle Paul quotes from Deuteronomy 32:35 in his epistle toward Romans 12:19, one of the most famous quotes from the bible to wit "Vengeance is mine; I shall repay, saith the Lord". Jerome translates this Greek word αντα-ποδωσω as "retribuam", meaning to re-tribute, or to make retribution. Is it any wonder then that Saturn exalts in the balance of Justice? Perhaps the title Holy Ghost is more apropos than

fans of the King James version realize. Sanctified like Mnemosyne, Earth's memory of events from the largest to the tiniest, the akasic records. Where the myriad injustices of sinners requires resolution.

Thus Shaitan is "projected", thrown, along with his angels "dismissed to be" into the Earth. This is good news…even the gospel of Christ crucified to the brethren of humanity. In the day means consciousness, life in the body. Night is subconscious in the body & superconscious in the soul. Our accuser is righteousness, not our enemy, but our adversary.

Now I know what the akasha is, the superimposition of life upon the intelligence of its immediate, proximate environs.

Because Judeo-Xianity is so strongly rooted in the ancient Hebrew-Egyptian mindset of the scholarly priest, Ra-Moses, then the central theme of the Adamic fall from the bite of the serpent, meaning humans are led into temptation by the beguiling which proceeds from the serpent's mouth, a river of temptation to the soul's worldly experience in the body. Hence the Earth's mouth, meaning the voice of Mnemosyne or the akasic Memory of the Earth-Mother, mother of the voice of heaven, of the Nine Muses or sidereal diatonic modality of the seven planets out to Saturn, then the three mothers adding the eighth Alpha, then the ninth Beta in the octave below middle C, then finally the tenth who is Mnemosyne at the center of our human hearing and Pluto at the center of the Earth, at the center of heaven ergo the throne of Zeus. Earth "absorbs" the serpent's temptation as dust unto dust, remembering for posterity, for future generations of souls returning to the new heaven and new earth EVERY time we're born, according to our karma and destiny for that lifetime. More than this, mans fifth kingdom is the resurrected body of Christ meaning the new Earth finds no place for Sin the Serpent for a "time" of Venus i.e. for over one millennium.

The serpent knows he has but a short time, being two times for Venus, or less than 2302 years from the crucifixion of Christ, virtually "two days" with the Gods—a day being as a thousand years and vice versa. Remember the testimony of Jesus is the spirit of prophecy [Rev 19:10]. The "mandates of the Gods" are the oracles of prophecy, of scripture and in practice. Even at the time of this writing, warfare has a solid foothold on the human race, and the very idea that God-fearing Xians around the world will destroy everything about this Roman empire & what's left of the three empires preceding it (Babylonian, Medo-Persian then Greek), no one can deny that a major attack on US soil will launch ICBM's into Damascus, Tehran, possibly Baghdad—if things escalate beyond the point of no return. If ever a Judeo-Xian nation was ready, willing AND able to blow these infidels to kingdom come, the United States of America wins the gold medal! Chapter 13 is next, time for the beast to rise up and walk.

Chapter 13

STANDING UPON THE SAND OF THE SEA is to walk upon the dust of the Earth along her water's edge, as the crab of Cancer symbolizes Klio the lunar muse of history, of our lives as ancestors—as innumerable multitudes have walked the Earth over many long-forgotten epochs, all returning to the deep oceans eventually from whence all organic life first arose:

> *"One generation passeth away, and another generation cometh: but the earth abideth for ever…" "All the rivers run into the sea; yet the sea is not full; unto the place from whence the rivers come, thither they return again. All things are full of labour; man cannot utter it: the eye is not satisfied with seeing, nor the ear filled with hearing. The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun. Is there any thing whereof it may be said, See, this is new? it hath been already of old time, which was before us. There is no remembrance of former things; neither shall there be any remembrance of things that are to come with those that shall come after."—Ecclestiastes 1:4,7-11 AV*

The beast rising up hearkens back to Daniel 7:3 which says:

> *"And four great beasts came up from the sea, diverse one from another"*

As in the four directions, the four elements, Earth's quadrangle. The kings of the East, South, North, West. Over many millennia, these kings have come and gone. Since the final destruction of Atlantis circa 10,700-10,100 BC so says Cayce, Egypt took the reigns, and civilizations flourished radially therefrom. By the late 1st century AD some 28,000 years into this post-diluvian world, the Egypto-Babylonian kings had long-since emerged and declined, yielding to the Medo-Persians, then the Greeks, then finally to the Romans.

As strength and weakness, severity and wisdom don't mix together, so too is the Roman Empire divided not only by her eastern & western "legs" [Dan 2:31ff], but by her "feet" of iron & clay. The title "king of kings" was awarded Artaxerxes [Ezra 7:12] and Nebuchadnezzar [Ezekiel 26:7, Daniel 2: 37], which is most conspicuous considering that prophecies of Daniel refer to the priestly scribe Ezra in Dan 9:24-27 going forth with Artaxerxes' edict and Nebuchadnezzar, the defender of the crown, was the greatest king of Babylon in her heyday. And you consider Genghis Khan whose name means "Universal Ruler of Hell Who Attacks Without Warning", the empire he and his thugs conquered through bloody slaughter exceeded all oth-

ers before him by sheer square mileage. It is clear the division between the old Roman empire and the present which has clearly conquered the whole Earth—all 7 continents! The Greco-Roman influence is everywhere in the world. The Latin language completely dominates law & order, science & religion in the western leg of this Roman Empire. The USA is indisputably the global leader in money and war. Her eastern leg "flew north", so to speak. Byzantium, Constantinople, i.e. Istanbul, Turkey, a predominantly Islamic country of 300,000 square miles, even where Mt. Ararat was the landing site of Noah's Ark—a sobering lesson to Judeo-Xians around the modern world, that the ultimate sanctuary on the ancient Earth is now in the hands of common Muslims. Meaning, we must respect every human being's faith in יהוה, irrespective of race, creed & color. Faith in God is faith in God in any language. All humans are created in His likeness and image. That is why the USA is destined to succeed, ergo we know all men are created equal in the sight of God. And yes, Moscow became safe haven for Rome's eastern "leg"; until recently the bastion of Atheism, and much oppression…

As old Rome declined and divided from the new Rome of Constantinople in 395 AD, the latter prospered exceedingly and continued as capital of the Roman Empire's eastern leg for more than a thousand years, until she fell to the Turks in 1453 AD. At that point a new capital city for the Roman Empire's eastern leg was needed. Since the Tartars under Genghis Khan had sacked Kiev in 1240, with its collapse under Mongol rule, the metropolitan head of the Russian Orthodox Church had moved northeast to Moscow, called the "3rd Rome" by the late fifteenth century AD when Ivan III put the two-headed Byzantine Imperial Eagle on the official, Muscovite coat of arms, and assumed title of Tsar, Cæsar. A council of Russian bishops in 1551 AD under Tsar Ivan the Terrible took the role as capital of the Roman Empire's eastern leg.

After 476 AD, when the old capital of the Roman Empire had fallen to the Goth invaders under the barbarian ruler Odoacer, the western leg of the Roman Empire went through many schisms, wars, famines, pestilences, expansions, and power struggles. The Empire's ancient schism between east & west legs was made official by 1054 AD. Yet through it all, the word of God, the gospel and testimony of Jesus was carried to every corner of the Earth, and in every language hereof.

After the Bolshevik revolution in 1917 and formation of an atheistic Union of Soviet Socialist Republics in 1922, and renaming St. Petersburg to Leningrad two years later, this failed experiment in heretical communism crumbled like the iron curtain it had built. Thus the eastern & western legs of the Roman Empire never really did fall per se, but both experienced tremendous sociopolitical upheavals over these last, nearly two millennia since the crucifixion of Christ.

A quick read of the book of Daniel chapter 2 and chapter 7 shows that the dream Daniel interpreted for Nebuchadnezzar in 605-604 BC was prototypical to a prophetic dream Daniel

himself had sometime during Belshazzar's first year in 540- 539 AD, and that both dreams 65 years apart share a common theme interpreted in context. I've charted this as follows:

Empire	Nebuchadnezzar's dream >	Daniel's dream
Babylonian	Head of fine gold >	Lion w/eagles wings
Medo-Persian	Breast & arms of silver>	Bear biting 3 ribs
Greek	Belly & thighs of brass>	Leopard w/4 wings & 4 heads
Roman	Legs of iron, with feet part iron and part clay>	Terrible Beast w/ strong iron teeth, ten horns, plus 1
Jesus	Stone made w/o hands, kingdom stands forever >	Son of man w/clouds, everlasting kingdom

With these prophetic dream-images from Daniel in mind, the prophetic images of Revelation are more recognizable. This fourth empire is only similar to the first three, since it built on top of these bygone empires—not wholly separated from them in time. For example, the new testament appeared originally codified in Greek. Greek words or etymons still frequently appear through our English dictionary. There're three major influences on the western world, Greek, Hebrew and Roman. Much moreso than language, but in law, politics and social order. Every ancient culture shared some common ancestry and influence from those who went before them. It is above all, the Greco-Roman influence on western history which shaped the world we know today. Even eastern nations are gradually being absorbed into this modern Roman Empire by the politics of an oil-based global economy. The US and our allies are now fighting a GLOBAL war on terror, really the final crusade of this new world order against infidels.

The strength of the Sun to Earth is Leo, sustainer of Fire, which is the strong nuclear force. Hence the lion with the wings of an eagle symbolizes the post-diluvian founding of Babel by Nimrod, Orion, and the long-lasting Babylonian Empire which lasted better than 20,000 years before the book of Daniel was written. The head of gold tried in the fires of time is much refined, and its eagle's wings carries the sustained influence of this empire into the Neo-Babylonian world and beyond. The head is ego-self, or creator of Fire, the malefic aspect of Mars rushing forth conquering in sin.

Traditional associations of human body parts with signs of the zodiac are extant from classic Greek literature. These are likewise associated with every aspect of numbering and order apparent in the body, mind and soul. I.e. 12 cranial nerve pairs, 12 rib pairs, 12 chromosome

pairs, etc. There are other readily apparent associations, 7 major & 5 minor rib pairs, 7 major & 5 minor cranial pairs, 7 major & 5 minor chromosome pairs, etc. Similarly the number 22 pops up in the human body such as 22 autosomes in the human genome. Consider also the two pairs of phalanges, five digits each on the hands and feet, making ten and ten like the planets rushing forth and returning. Or the seven primary openings on the human head, 2 eyes, 2 ears, 2 nostrils, and 1 mouth. And 2 more openings common to male & female, the anus, and urethra. Only the female has the twelfth opening, or vulva, leading to the uterus through the vagina, the receptor for male semens, which the male discharges through his urethra. Thus, considering the male & female joined together as one flesh, then there's a total of 23 openings in one COMPLETE human body. Recall from chap. 7 "the nucleus of most human cells contains two sets of chromosomes, one by each parent. Each set has 23 single chromosomes". So there's the number 23. Many other coincidences & synchronicities can be found.

The common associations of the planetary signs to the body are summarized as follows—keeping in mind each planet has a positive & negative aspect to the Earth i.e. to the body so that each aspect is benefic, malefic, or thereinbetween and wholly pertains to terrestrial houses of the horoscope:

#	Sig	Ran	Ele	Horoscopic Embodiment
1	Ari	Kin	Fir	Head and brain
2	Tau	Que	Ear	Throat and neck
3	Gem	Kni	Air	Arms, hands, lungs, nerves
4	Can	Kin	Wat	Breast, thorax, stomach
5	Leo	Que	Fir	Heart, spine and back
6	Vir	Kni	Ear	Intestines, abdomen, spleen
7	Lib	Kin	Air	Kidneys, lumbar, lower back
8	Sco	Que	Wat	Colon, urinary, sex organs
9	Sag	Kni	Fir	Hips, sacral, thighs
10	Cap	Kin	Ear	Skin, knees, bone tissue
11	Aqu	Que	Air	Blood, flow, lower legs
12	Pis	Kni	Wat	Feet, lymphatic, liver

Ergo the Babylonian dream-symbology correlates to the Head, Heart & Hips, Aries, Leo & Sagittarius—verily the Page of Fire. And while less obvious or distinct, silver is verily Cancer. So if the same elemental distinction applies, then the Medo-Persian symbols must be Cancer, Scorpio, & Pisces, Page of Water. The "little bear" fits in perfectly (J2000), with his brightest star near 4 Gemini and others in Cancer:

```
            Ursa Minor/Ursae Minoris
Polaris    :  3Gem47'14" +66:06'09" alUMi 2.02 <=
Kochab     : 18Can32'31" +72:59'05" beUMi 2.08 <=
Pherkad    : 26Can49'16" +75:14'15" gaUMi 3.05 <=
Yildun     :  6Gem25'33" +69:56'46" deUMi 4.36
           : 14Gem21'48" +73:55'23" epUMi 4.23
           :  2Can37'55" +75:07'13" zeUMi 4.32
           :  5Can32'50" +77:49'40" etUMi 4.95
           :  5Gem41'26" +67:30'23" laUMi 6.55
Pherkad Mi: 26Can52'12" +74:57'16" 11UMi 5.02
-----------------------------------------------
Aldebaran : 15Tau00'00" - 5:28'03" alTau 0.85
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The third dream-symbols of the Greek Empire correlate with the King, Queen & Knight of Air, the electromagnetic force of consciousness. From what we know of the Greeks, such is to be expected. The 4th, Roman Empire is King of the World, Queen and Knight of the element Earth given the exaltation of Mars in the court of the King of the element Earth. And Rome's ten horns are mans ten crowns of planet-incarnation. The blasphemy is mans playing & hearing the sidereal modes of his existence more in vain than not, i.e. not listening to the Gods thereof speaking—not only via sound and light, but by every octave of reality from subsonic to gamma rays.

Jesus Christ was crucified to be then healed of his deadly wounds he is. Not to find in that yet, withering sepulcher, but Jesus is alive. Not there, not here but wheresoever he will to be, there he will be. Mans own vision of Jesus may or may not be synchronous with the aforesaid. Zeus gives & gives & gives! Do that, & be in sync. Anything, everything else is asynchronous with the same. You see, this beast is of mans own device. No agency of heaven ever contrived the beast in time—if not by rebellion to wit. Universally the admiration of the risen Christ is in time…verily in time. So we ask Who is able to war with mans own image of Christ?

Of the seven heads of the beast, the one from Venus is the one which is wounded to death then miraculously healed, as this is the souljourning planet of Jesus…Adonis is risen! Recall that Adonis was killed by the wild beast, said of a wild boar. The soul of Jesus' mother Miryam was from Venus, Empress of heaven, while his father is Jupiter, Emperor of heaven. Mans own image of Christ is the beast speaking blasphemies. Mans own image of the Lamb slain from the foundation of the world is the other beast rising up, having all the power of Mans own image of Christ, leading everyone to worship the aforesaid, making an image of worship, and who would not worship the image should be killed. Making "fire come down from heaven" in the miraculous sense isn't clear, but the miracle of the Sun at Fatima might be a comparison. Certainly the third chapter of Daniel comes to mind to wit:

"Nebuchadnezzar the king made an image of gold…" "Then an herald cried aloud, To you it is commanded, O people, nations, and languages, That at what time ye hear the sound of…all kinds of music, ye fall down and worship the golden image that…the king hath set up: And whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace." "Where fore at that time certain Chaldeans came near, and accused the Jews."—Dan 3:1ff AV

When Constantine made Xianity the official religion of the Roman Empire, in effect mans own image of Jesus Christ was worshipped by Imperial decree. By the 13th-century, the inquisitions, and centuries of witch-hunting & blood-letting in their wake never satiated the wild beast's appetite for blood. Michel Nostradamus wrote in his Epistle to Henry II:

```
"qu'apres   le  grand chien sortira   le  plus gros
 that after the large dog   will come the most big

 mastin,  qui   fera    destruction de tout, mesmes
 mastiff, which will do destruction of all,  even

 de ce   qu'au parauat    sera      este perpetre…
 of that which previously will have been perpetrated…

"par les Occidentaux. Et  a  ce   regne sera    faicte
 by  the Occidentals. And to this reign will be made

 grande   desolation, & les plus grandes citez  seront
 greatest desolation, & the more great   cities will be

 de peuplees, & ceux  qui   entreront  dedans seront
 depopulated, & those which will enter inside will be

 comprins      a  la  vengeance de l'ire    de Dieu."
 comprehending to the vengeance of the rage of God.
```

This "most big mastiff", or old English dog of war, is the wild beast in question…yes, the United States of America. England was the large dog, preceding the Revolutionary war.

It's rumored that America's first President received a prophecy from an angel while in prayer at Valley Forge in the hard winter of 1777. This story was allegedly told in 1859 by a ninety-nine year-old soldier named Anthony Sherman to Wesley Bradshaw, a writer of good reputation who published it. It is possibly George Washington himself whom imparted this prophetic account but only the Gods can know for sure. The fact that it discusses WWI, WWII & WWIII is intriguing,

This "angel" talks about WWIII as the greatest test of all. America ushers in the kingdom of justice which is foretold by Nostradamus in his "Centuries", just as I've translated:

C4Q96

La *soeur aisnee de l'Isle Britannique
The sister first born of the Isle Britannic,

Quinze ans deuant le frere aura
Fifteen years in front of the brother to make public

naissance,
day of rising up,

Par son promis moyennant verrifique,
By her promise by means of verification,

Succedera au regne de balance.
She will succeed at the reign of balance.

*United States 1774/6; 15 years before France 1789/91;

Now it doesn't take a genius to see that the USA will make short work of her war on terror once the chit hits the fan. At this writing (mid-2004) the USA has combated terrorists by wearing kid-gloves. Pretty soon these proverbial gloves will come off, and nuclear war will assuredly ensue. These nuclear strikes'll be in revenge against terrorist strikes here in the US…China may play a pivotal role in all this.

But before attempting to paint an unduly bleak picture of the Roman Empire's & her USA's role in bringing about such changes as are necessary to fulfill these myriad prophecies, remember that the basis of mother Church and her empire is the gospel of Christ crucified. Even with all the evils of evildoers around the world,—of every nation, religion and people,—there can be no doubt that the power of Christ is more than sufficient to overcome even death itself. On the down side, however, the exacting efficiency of retribution will leave no stone unturned, and no thought, word or deed however good or evil un-Judged. And that's why the destruction of the fourth empire & every worldly thing upon which it is built must occur. As in Jerusalem 70 AD, the city is razed flat to the ground, the worldly temple built with human hands is burnt and toppled to the ground—with not one stone left upon another. Picture this almost worldwide and you get the idea. The world is headed for trouble, big BIG TROUBLE! This is to "make straight the highway of the Gods" [Isa 40:3, Joh 1:23], to pave the way for the fifth Empire. So we see this great tribulation working together for good. Finally, we come to the number 666 & the wisdom of Solomon:

> *"Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom. Blessed be*

the LORD thy God, which delighted in thee, to set thee on the throne of Israel: because the LORD loved Israel for ever, therefore made he thee king, to do judgment and justice." "Now the weight of gold that came to Solomon in one year was six hundred threescore and six talents of gold"—1Ki 10:8-9,14 AV

That's a lot of gold. At about 190 lbs. per talent of gold, 666 talents equals approximately 126,500 lbs, or more than sixty-three TONS of gold! This's the temple Nebuchadnezzar looted and eventually destroyed (see II Kings 25:1ff). The keyword here is Destroyer. The third part of a 1000 is 666-thru-999, the third part being the Destroyer ergo for evildoers, the number of man. The beast is mans evildoing. Understand? The mark is as Cain, who slew his brother Abel, was marked for death [Gen 4:15], marked for destruction. That's "666".

Chapter 14

Note how "the lamb" contrasts to the previous chapter (13) "similar to a lamb". THE lamb is standing on Mt. Zion, the Hebraic equivalent of Mt. Olympus. The twelve tribes of Israel number realtime solar Earth-days, nearly 400 years in round numbers. The closest, synodic-sidereal multiples are solar eclipse totality at 410 years, and Jupiter's synodic multiple, at 36 sidereal ~ 391 mean-synodic ~ 427 tropical years. Remember, each day is the day-book of the Gods, the ephemeris. This journal is the journey, and vice versa. It is time-in-space, and space-in-time, respectively. Notably, the Mayan baktun of 144,000 days (see ch 7; see also Min's Planetary Awareness Technique ch 10) is comprised of 20 katun of 7,200 days each. Each katun in turn is comprised of 20 tun, with each tun equal to exactly 360 solar days each. Recall that in astronomical theory, before the fall of man circa 200,000 BC there were exactly 360 solar days per year, and there were exactly 30 solar days per lunar month. With the fall of man the Earth's axis tilted obliquely to the ecliptic, and the Moon's orbit became exceedingly perturbed. The Mayans called the remaining 5.2422 days per mean tropical the "five bad days". Since the Mayans had mastered the long-term astronomical prediction of Earth's precession to her caelestial firmament, it follows that the Mayan's idea of preserving the long-count in expectancy of Jesus Christ was very much divinely-inspired and furthermore shows that they had superior knowledge of astronomy & sacred geometry.

Having the name of Zeus, "God gives", written in mans forehead means to be jovially-attuned with God's giving spirit. In good times it's easy. In difficult times it's difficult at best. Even so, it is still doable. Just ask the unlucky Xians who were burnt alive to light the Roman Colosseum at night—many of whom openly gave thanks to God as they were burning at the pleasure of heartless Roman spectators. The intensely excruciating pain of death by fire is swift, yet these hapless casualties of persecution found time to give thanks to God with their dying breath. Same went for those who were fed to the lions else were forced to fight in the games. Not a pretty picture to be sure, but you know where these Xian martyrs ended up upon the death of their bodies? In the bosom of Abraham. As for the Roman crowds, where do you think they ended up? Afar off, i.e. on the far side of Chaos. But such lines of demarcation are hardly clear. The ideal that all Xians go to heaven and all anti-Xians go to hell is flawed, distorted by the fact of each individual's God-given freewill. For example I suspect that many of the Roman spectators held their tongues in fear of meeting the same lamentable fate as did whole families of Xians. These souls were severely aghast at the hideous specter of Xians of all ages being brutally tortured, and murdered en masse. No wonder they had vomitoriums. I'm surprised they did not have "suiciditoriums" to handle the masses of the suicidal.

Twelve thousand children of each of the twelve tribes (Rev 7:4-8) of Israel, are standing with Jesus on Mount Olympus glorifying the name of Zeus by their brow chakra of living consciousness, numbering ten thousands & myriads purchased with the lamb's blood, and they

are without blemish before the Gods on Mt. Olympus—hence "virgins". The twelve courtyards of the Earth which are numbered by the Gods of every living horoscope adjudicated thereby, these are the houses of the children of the twelve tribes, or the twelve labors of the Earth which is wholly Israel in the spiritual sense, the Gods-incarnate, of whom Jesus is the first begotten of the dead. Meaning he lives immortally at the right hand of his heavenly father Zeus on Mt. Olympus. The "12 x 12" signifies the togetherness of the zodiac of life, each of the twelve labors being relative among its eleven zodiacal companions, each from the perspective of that courtyard's vantage point in relationship to the others. A "thousand each" signifies the many days & years of the many descendants of the post-diluvian world, through every day, and every year, and every grand century of Venus i.e. the "thousand years".

The "κιθαροδος" (kithera player-singers) would tune their lyre-esque instrument to best harmonize with their own vocal range and style of music. Thus the great voice from heaven is harmonious, like the sound of well-tuned strings in harmony with this tremendous and powerful hymnody—verily the muse of Saturn. These myriads who stand with Jesus have undying faith in his testimony much as "the word of the LORD came unto Ab-Ram"[Gen 15:1], and the veracity of his faith was put to the ultimate test [Gen 22:1ff]. These souls who stand with the lamb have demonstrated their faith by works.

This "evangel" who is transiting the local meridian on the ecliptic is preaching the gospel to every living person on the inhabited Earth, to each according to his or her local meridian of geographical longitude in realtime. The crisis (Gk. κρισις) is the time of separation, the time of Saturn, the Scythe of Judgment. This evangel "is saying in a great voice Be you fearing Zeus and be you giving unto him honor, because it is coming the hour of the judgment of his, and be you adoring him who is making the heaven and the earth, and the sea and the fonts of waters" [Rev 14:7]. To "honor" Zeus means to be a giving person in every way that you can.

To "fear" God means to know that his word is true, that he "shall bring every work into judgment…whether it be good, or whether it be evil" [Ecclesiastes 12:13-14]. More important still is the spirit of God's law, that we don't avoid doing bad things for fear of divine retribution but rather we focus on the good things of God, and know that all good comes from Him. This is a happy thing, jovial like Jupiter. More of the Old Testament is echoed in the following verse

> *"another angel….is saying She is falling, she is falling: Babylon the great, who from the wine of the ire of the fornication of hers, makes a potion to drink for all nations": "And, behold, here cometh a chariot of men, with a couple of horsemen. And he answered and said, Babylon is fallen, is fallen; and all the graven images of her gods he hath broken unto the ground"—Isaiah 21:9 AV*

> *"For thus saith the LORD God of Israel unto me Take the wine cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it"…"Babylon is suddenly fallen and destroyed: howl for her; take balm for her pain, if so be she may be healed." —Jeremiah 25:15,51:8 AV*

The term "fornication" is rendered from the Greek "πορνεια" meaning prostitution, and is metaphorical with idolatry or defilement, to participate in, or promote corruption, much as pornographic filmmakers promote adultery and filthiness. Thus to "eat" unclean things sacrificed to idols, or allow oneself to be so tempted and behave like an unclean animal. Whether it's lust for flesh, lust for gold, lust for power, lust for blood, or lust for anything, it means losing self- control and self-respect, and incur the wrath of the Gods!

The symbolic imagery of "fumes of the torment of them into the ages of the ages it is ascending, and not…having rest day and night" refers to the unrepentant soul's affliction in the afterlife, where Dantéesque visions of Hades and the immense Abyss of no return evoke either acceptance or fear in each soul looking thereon. The term "Armageddon"[Ch 16], comes from the Hebrew "Har-Megiddon" which literally means "mountain of the place of crowds", more popularly known as a place of great slaughter, since many ancient battles had been fought on its great plain of Esdraelon. So Armageddon refers more to wars and slaughter than to eternal hellfire, ergo the war of ten sidereal years between Michael & Satan, between Jupiter & Saturn, between giving & taking. There's a valley where rubbish was burned continually, & human sacrifices were made as idolatrous Jews burned their children alive in fire stoves called "tophet" to Moloch and Baal in the valley of Hinnom [ref. 2Ch 28:3;33:6. Jer 7:31;19:2-6]. Hence this part of the valley of Hinnom (Hebrew Ge-Hinnom) became popularly known as the place of everlasting destruction by eternal fire, symbolic of the punishments in Hades, rendered "Sheol" in the old testament sixty-five instances.

Since Sheol or Hades is universally known as the afterlife in which souls are entreated in the same way that they had treated others while living, then it follows that the punishments and rewards of the afterlife are just and deserved. Those who treated others unjustly, they will be so treated unjustly. Those who lived justly they'll be treated justly. It's like a perfect "let the punishment fit the crime" system of justice. Those who practice the Golden Rule will do just fine. For those who do not, it's not a pretty picture.

Those who die in the jovial spirit of Jupiter are happy to be dead, happy to rest from their labors, and knowing that their works in life do follow them into the afterlife, i.e. Mnemosyne remembers, and their next incarnation will "pick up" in the spiritual sense where their last life "left off" at the time and place of their death. The scythe of father time, Saturn, is thrust into the earth to reap what's sown, to reap firstfruits unto God, the 144,000 clothed in light. The

angel having power over fire is self. The winepress of God's wrath is a familiar theme given in the old testament:

> *"I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart and the year of my redeemed is come"-Isa 63:3-4*

Where this winepress is the reality of human experience on the Earth, where tribulation can come at the hand of God's avenging angels, i.e. the gentiles "trampling" on the holy city 42 months, or can come at the hand of God himself, in the form of plagues, natural disasters, famine, pestilence, disease, freak accidents, and other seeming natural causes. The maturity of the grapes refers to the millennia of mans earthly experience over many incarnations—more than ample time for incarnated souls to have learned their lesson. If the "blood" from the winepress reached the length of Palestine, 1600 furlongs or about 185 miles, that's like saying the blood of every mortal human being who's ever walked on the Earth, all human blood since the fall of Adam & Eve at the Garden of Eden…as if to imply that the last Judgment wholly encompasses mans fallen nature. 7 vials are to come…

Chapter 15

Just as implied by the previous verse that God's last Judgment wholly encompasses and rectifies the fallen nature of mortal man, the last seven plagues accomplish nothing less. This chapter is a compendium of old testament verses, like "Robertson's Word Pictures in the New Testament, Volume 6" (freeware on http://www.onlinebible.net/downloads.html) is so meticulous in pointing out citing chapter & verse where applicable. I like the reference at Rev 15:3, which states:

> *"John thus combines in Hebraic tone the expressions of the old and new in the song to the Glorified Messiah"*

The victory over death pales in comparison to the glory we sing to our heavenly Father the Emperor and King of heaven. His sea is crystalline, Mnemosyne. We stand upon His Earth, singing in His sidereal modes by transposing in His twelve horoscopic keys of life {kudos to Stevie Wonder, (c) 1976}. The "citharas" we're playing signify our attunement to the music of the spheres, helping us to sing on key and in concert with the divine orchestra of the solar system, of the whole Universe. Above all, we're giving glory to Zeus, the king & emperor of heaven. See how Jupiter is universal, as all ten sidereal planets are likewise universal? We should, it's the togetherness of the Gods which Jupiter is king OF.

The manifestation of God's Judgment is a matter of fact in the grand scheme of things, just as He is in the elemental kingdom of God's atomic and molecular design & actualizing. What part of reality is deficient of God's presence? We're unable to answer if not in rebellion against His Dominance.

No man can stand in the presence of the majesty and virtue of the Gods until the seven plagues of the seven planetary angels is finished. Not the soul of a man which verily can of itself stand in God's presence, but the trinity of mans human existence. That consummation isn't until the angelic "numberer" of Daniel 8:13-14 is utterly actualized in full. This is because Jesus Christ personifies the UNION of Zeus & Aphrodite, the King & Queen of heaven. All glory we sing to Zeus we sing to his son Jesus, and vice versa. Jesus is not a "reflection" of Zeus, but is inherently endowed with the same potential of his heavenly father…that's a scary thought, when you consider this from a human vantage point. But in the spirit of Jupiter, this all makes perfect sense. Jupiter gives & gives & gives & gives. That's what he does.

Consider, two-thirds of God gives & forgives that which he is giving. But the third part of God namely the Holy Ghost, that part of God is un-forgiving [Mat 12:30ff; Mark 3:28ff; Luke 12:8ff]. This is not so hard to understand. The third part of God is the third decan of the labors of life, that augmented fifth above the root tone, while the major third above the same root tone is sustaining what is created. It is the third part, the augmented fifth, which demands resolution. Up to the octave of the root tone is perfect. Just as down to the fifth is simi-

larly perfect. Up to the sixth is also perfect. So there're three ways to rectify the 3rd part of God in the zodiac of life. To the "9s", in a sense.

The lucid candescence of the seven angels of the seven planets is likened to flawless gemstones, refracting & reflecting that color, that tone, that sidereal modality. Any of the most precious gemstones in the world, such as diamonds, emeralds, rubies, sapphires, et al, these embody the purity of Earth's crystalline memory, e.g. "diamonds are forever".

Note, how one of the four animals gives these seven angels of pure gem-like quality the seven vials filled with God's wrath, such that these seven angels are doing the animal's bidding, enforcing the wrath incurred by OUR fallen nature. God's wrath is a function of mans rebellion, not otherwise.

Chapter 16

We, humankind, have lived and died as a condition of Adam's fallen nature for some two hundred-thousand years and counting, by the grace of God. At the moment that Jesus died on the cross not quite two thousand years ago, then our fallen nature died with him. Fully three days later, Jesus was resurrected immortally to live and reign forever at the right hand of Zevs.

Hence, Jesus is called the first begotten of the dead, meaning that he is the first human being since the Adamic fall to rise in the first body by election—i.e. by *mutual* agreement with God—by rising above his old fallen nature. Thus the Dominion of Christ over the whole Earth commenced upon his death at Calvary. From that moment, the countdown of less than two-thousand years (only God knows exactly how much less) began as Jesus Christ's Dominion has been gradually manifesting and unfolding throughout the whole Earth ever since.

But as we draw nearer to the end of these second thousand years [Rev. 20:7], the inevitable and unstoppable earth-changes, even the change in the races as Edgar Cayce properly called it, under Christ's Dominion these earth-changes are accelerating exponentially. That's because of the law of grace under which mankind is subordinate. You see, because Christ truly reigns over the whole Earth, mankind has been *permitted* grace by powers and principalities, which themselves operate within their meets and bounds of heavenly and earthly forces, interacting among the whole, man has been *allowed* space to repent in time and space, in space and time.

As we approach the culmination of these second thousand years, the change is being felt tangibly, and the grace-period for man to live in rebellion against the Illimitable God of heaven is destined for an abrupt halt, an extremely rude awakening. This is the direct result of Jesus dying on the cross, and is not due to the good and evil thoughts, words and deeds of mortal men since the fall of the first men Autumn and the first women Evening circa 200,000 tropical years ago. It is precisely *because* of the crucifixion of Jesus Christ on Wednesday April 25, 31 AD at the moment that he died at about 3 PM LAT, that the whole world, literally, the entire mass of the Earth and all animate and inanimate things hereon, even the six billion-plus souls-incarnate, the *totality* of the Earth is conforming to the perfected-matrix of the Dominant one who reigns over the Earth, the one who is rightly called King of kings and Lord of lords.

So when you read about Judgment, which is Kronos, Father Time, the Scythe, called Shaitan in the Arabic, Satan in the gentile English translation, know that you are reading about the inherent completion of the pattern of Christ in the whole Earth.

It is the egregious fault of the gentiles, meaning the vulnerable, be they Jew or Xian, Muslim or Hindu, Buddhist or what have you, it is the limited scope of the gentile's comprehension of the Apocalypse, even of its Genesis, that the churches, synagogues, mosques, ashrams etc. have been misleading their flocks as to the sheer divine POWER of the Dominion of Jesus Christ over the entire Earth. Gentiles have been taught wrongly to believe that Christ's reign over the Earth is metaphorical, symbolic, or anything else afar off from the reality that

Jesus does in fact RULE over the whole Earth, from the highest mountains to the depth of the seas, even down/up to the center of the molten bulk mass of planet Earth.

Everything you read in the Holy Bible pertains directly to Messiah the Prince. Even the Lamentations, from Genesis chapter one. Those who fail to comprehend the tremendous magnitude of Christ's reign over the Earth are in grave danger of Saturn's Judgment, the King of Gravity who at Judgment Day is unchained from the very depths of the Earth Tartaros (where to find Phokos, the Focus of Iris which is the eye of the Sky, the memory and mother of the muses Mnemosyne, the developing white pebble at the center of the Earth Pluto).

When Saturn, Satan, the King of Gravity, is unchained from the focus of the Earth, the even the gravity of the Earth will be greatly imbalanced, and the world in tremendous upheaval thus Nostradamus wrote in his epistle (which was solely dedicated to Jesus Christ, merely written to poor hapless king Henry II of France to ensure its universal propagation, as this letter plainly states):

> *"…Jesus-Christ, & against his Ekklesia, & his reign for a time, and in occasion temporize, & will precede in front of one eclipse solar the most obscure, & the most tenebrific, which will have been since creation of the world until to the death & passion of Jesus-Christ, & from there until here, & will be in the month of October that some grand translation will be made, & such that we will believe the gravity of the earth having lost her natural movement, & been abyssal in perpetual darkness…"*

Because the destiny of the Earth is focused on the global reign of Jesus Christ, then all men, all animals, all plants, all rocks, all lakes and oceans, and everything in them, all mountains and valleys, all islands, all tectonic plates, all sulphurous magma, all of the molten bulk mass of the entire Earth below, and Earth's atmosphere, her weather, her seasons, climates and cycles within cycles, the WHOLE of the Earth is destined to conform to the indomitable will of Jesus Christ, whose will is one with the will of our heavenly father Zevs who reigns Emperor of heaven on Mt. Olympus.

THAT's what Judgment is, the Scythe unloosed upon the Earth by the will of Zevs, i.e., in synchronicity with the grand caelestial clock of the solar system, by the sidereal and synodic windings as I've previously expounded in explicit detail.

With this in mind, know then that that's why the Apocalypse is unfolding, in order to fulfill the will of the Son of the Gods, with Zevs the King over all.

The wrath of the Gods pertains to the karmic indebtedness of the whole Earth in the twelfth house ruled by Jupiter malefic (rushing forth) and his elder brother Neptune benefic (returning). Think of the whole Earth as one karmic machine, one grand clock ticking with,

turning with, orbiting with the solar system in time. Hence the seven cups filled with God's wrath pertains to the completeness of the Judgment of Saturn in time, the surety of payment of debts in balance with the second house of riches relative to the self, the Devil Ares, the malefic ensign of Mars, who is Ambition-incarnate.

The order of the seven drinking saucers filled with the ire of the Gods being poured out into the Earth pertains to their sidereal order: 1 Moon, 2 Mercury, 3 Venus, 4 Sun, 5 Mars, 6 Jupiter, and 7 Saturn. Thus the first cup produces a wound called severe and pessimistic, an emotion, the Chariot of the unconscious, the river which carries us along towards our destiny under the greater destiny of the whole Earth. If we ride with it, then we fare well. If we try to deviate from it, then we suffer. It's that simple.

As we follow the order of the effusions of God's wrath in preparation of, to pave and make straight the highway for, the second coming of Christ, the battle of Armageddon is fought in the air, in the seventh house of Justice where Satan is exalting, the benefic ensign of Venus in the balance of the tree of life of the whole Earth. Remember, think of the whole Earth as Jesus, because the whole Earth is under his Dominion. Think of the tree of life as Jesus, because the whole body of Christ is under his wing, that of Aquila, i.e. under the King of heaven Jehovah.

On the following page, compare the classical symbols for Jupiter and Saturn, where Saturn is the Scythe reaping *down* into the Earth, and Jupiter is the Dominant one Jehovah who withholds the Scythe in the *up* position, because Jupiter gives and Saturn takes, Jupiter expands and Saturn restricts, etc.:

(from Min's Compleat 78-card Tarot Pak posted on alt.binaries.e-book and alt.binaries.e-books*)*

Thus entering the seventh house of Justice, Judgment is unloosed from his chains by him who withholds—limits—the Scythe. This is why "so great an earthquake in magnitude" is caused. The lightnings and thunderings and voices are caused by Jupiter reigning on Mt. Olympus, just as the scribe of the scholarly Hebrew-Egyptian priest Moses wrote in the Torah:

> *"and altogether moreover the populace to see thunderings, and lightnings, and voices of trumpets, and the mountain fuming, and they were terrified and in a panic at the concussions, so they stood afar off and they are saying to Moses, speak you to us and we will hear, but not let speak to us thy God that not perchance we should die. and is saying Moses toward the people, not you be fearing. in order that indeed to prove you is come Zeus, and in order that terror of His to be in you, that not you be sinning. and is standing the populace from afar off. Moses, however, is approaching near to the dark cloud in which*

> *to be Zeus. and is saying thereafter God to Moses, this say to the children of Israel, you are seeing that from heaven I did speak to you. not shall you make of us gods of silver, neither gods of gold shall you make to you."—ibid Exodus 20:1-23, Min's Interlinear Translation of the Latin Vulgate*

The battle is fought between Michael the anthropomorphic angel of Jupiter and his choir of Olympic planetary angels vs. Satan the anthropomorphic angel of Saturn and his choir of elderly Titan planetary angels. Same planets, but the Titans correspond to time, whereas the Dominant Olympians correspond to space. The war corresponds to the conflict between souls rushing forth vs. those returning, i.e. souls dying from the body vs. souls incarnating into new bodies, just as the planets do synodically "rush forth" and "return" specifically as a function of their repeating and highly-predictable inferior and superior synodic orbits to the Earth's focus, respectively, as the ancients have known for many thousands, even millions of sidereal years.

The trinity is the Creator, Sustainer and Destroyer, which are verily the Father, Son, and Holy Ghost, as called in the Vedic language *Brahma*, *Vishnu*, and *Siva*. The first of the trinity is for the Gods, the second is for angels and the saints, and the third is for evildoers. This universal principle holds true for the four elemental triplicites, and for the three qualitative quadruplicities, even for the three decans of each boundary, for each of the twelve gates of the city, which is the inhabited Earth under the Dominion of Jesus Christ, our brother under Jupiter.

The presently unfolding and rapidly accelerating tribulation pertains to the destruction of the fourth empire of Iron mixed with miry clay on a global scale, as wrote the prophet Daniel, in order to pave the way for the fifth empire which is universal, the reign of Christ in his Dominion over the whole Earth; again, Jesus *is* our loving brother under the mighty reign of the Emperor of heaven Jupiter, who is verily the God of giving, expansion and augmentation, the Dominant one Zeus as called in the Apocalypse, the ONE who we are adoring into the ages.

The children of confusion by mixing fact with fiction, truth with lies, these are the vulnerable children of the Earth, of every religion, nation, language and race, children of the whole world which has been divided and subdivided, and in conflagration since the tower of Babel was raised some 22,000 years ago. The dream-image of Nebuchadnezzar is the *whole* Earth, which from his time yielded the four major empires, 1 Neo-Babylonian, 2 Medo-Persian, 3 Greek, and 4 Roman, each of which empires drew from and built upon those of their predecessors. All of this is removed, as Christ's Bride *Gaea* and those with her prepare for the Day.

The great hailstones could be actual hail, such as witnessed in Texas and Oklahoma (see Guinness Book of World Records), given the accelerating destabilization in global weather patterns and wild shifts in climate, lakes at the north pole, melting glaciers and ice sheets, etc. A talent is about 100 to 130 lbs., which could also pertain to a bombardment of incoming meteorites on a planetary scale. That's a scary thought. We'll *see* what happens in due Time.

CHAPTER 17

<chapters 17 thru 22 under construction>