

“The Seven Last Plagues” – Part 1

Praise יהוה! Praise יהוה! Shalom Aleichem, everyone! How are you feeling this morning? Let us stand up, shout for joy, and give all praise and glory to the Ruler of Heaven and Earth, the Sovereign of the Universe, and the Author of all things, our God, יהוה! Praise יהוה! We must give eternal thanks, gratitude, and appreciation to יהוה for sending His Only Begotten Son, בן יהוה, to a sinful, nefarious, detestable, criminal, sacrilegious, and blasphemous world to deliver His people, the Lost Sheep of the House of Israel. Praise יהוה!

Oh, yes, בן יהוה came through time and on time; being born of a woman to one day manifest Himself to you and me as the Son of God, the Prince of Peace, the Blessed and Only Potentate, the Supreme Being, the All-Powerful, the Infinite, the Absolute, the Most High, and the One who controls all forces of nature in the Universe! That’s right! בן יהוה is the Lamb that was led to the slaughter to be crucified and hung on the cross of judicial murder. However, בן יהוה humbly accepted His fate to be bruised and injured for our iniquities that the Scriptures might be fulfilled.

Oh, but that great and glorious day is coming when we all shall see the resurrection and ascension of בן יהוה to the Throne of Heaven and

the Seat of Judgment where all men of the earth will be weighed in the balance and judged according to their works! Praise יהוה! For those men spoken of in Ephesians, Chapter 6, verse 12--the principalities, powers, rulers of darkness of this world and perpetrators of spiritual wickedness in high places who conspired against יהוה בן יהוה, you had better watch out because the countdown to your demise is imminent. Praise יהוה! בן יהוה יהוה is the Messiah, who is covered with the shield and whole armor of His Father, יהוה.

So, know of a surety that He will not fail, nor will He be discouraged until His job is done. And when His job is done, the righteous and moral people of the earth will be able to live and have a happy and an abundant life. Praise יהוה! Hallelu יהוה! Glory to יהוה!

Welcome, my Hebrew brothers and sisters, to The Twenty-Fourth Annual Feast of Tabernacles in the year of our Lord and Savior יהוה בן יהוה – 6007. I am extremely delighted to see all of you here keeping the law of our Father, יהוה, in beautiful Stuart, Florida, at the Hutchinson Island Marriot Beach Resort and Marina.

I also welcome you to this seminar entitled *“The Seven Last Plagues,”* Part 1. We have come together this morning to partake of the Divine Mind of our Father, יהוה בן יהוה, to study and research all the facts

about a thing, seek to understand the nature of that thing, then learn to apply all that we have studied and learned to better our minds individually, then our Nation as a whole. In this seminar today, we will endeavor to comprehend, perceive, absorb, assimilate, decipher and interpret the encoded and cryptically concealed information, content, and underlying meaning in the foundation Scripture for our seminar. This will be achieved through the Ten-Step Study Method of **יְהוָה בֵּן יְהוָה**, which we shall utilize as a beacon of light and as awareness in our everyday lives.

The foundation Scripture for our seminar today is Revelation, Chapter 15, verse 1. This first verse lays the basis for the entire chapter of Revelation 15, which describes the preparation for the pouring out of the seven last vials (bowls) of plagues which will constitute the final expression of the wrath of God, **יְהוָה**, during the Tribulation.

The first expression or exhibition of the wrath of **יְהוָה** is seen in the seven seals of the apocalypse in Revelation 6:1-17. The seventh and last seal contains the seven trumpet judgments found in Revelation 8:1-13; 9:1-21 and 11:15-19. Then, out of the seventh trumpet judgments come the seven vials of the wrath of **יְהוָה** in Revelation 15:1 and 16:1-21.

We will commence our journey today by reading our foundation Scripture, which is Revelation, Chapter 15, verse 1. Let us read:

*“And I saw another sign in heaven, great and marvelous,
seven
angels having the seven last plagues; for in them is filled up
the
wrath of God, יְהוָה.”*

Today, we will decipher the first part of our Scripture, which is the phrase,
“And I saw another sign in heaven, . . .”

In order for us to correctly reveal, make known, declare, and proclaim what is cryptically concealed in this Scripture, we must begin our decoding with the first word in this verse; and then each word in sequence accordingly. This must be done to get a thorough perception of our foundation Scripture.

So, let us begin. On the authority of *The American Heritage College Dictionary*, Fourth Edition, copyright 2002, on page 52, **and** is “(a *conjunction*) meaning, together with; in addition to, and as well as.” It is also used to indicate “result.” Now, before we can move on, we must get an understanding of what **and** represents in this Scripture. Therefore, we need to know what a **conjunction** is.

Conjunction from *Roget’s II the New Thesaurus*, Third Edition, copyright 1995, on page 196 is, “of, relating to, or tending to produce combination; association, connection.”

These definitions let us know that the word **and** is a **conjunction** that produces a combination that shows association or connection. It also denotes that something happens together with, in addition to, and as well as something else, henceforth indicating a result.

So this conjunction, **and**, is used as the first word in our foundation scripture to express that what is being spoken happens together with, in addition to, and as well as a previous occurrence that will eventually bring about a result.

Now that we have one understanding of the word **and**, let us take a look at this word from another definitive angle. *The New Oxford American Dictionary*, copyright 2001, on page 57, defines **and** (*as a conjunction*) which is, “used to connect two clauses when the second happens after the first.”

Now we need to know what a **clause** is, right? A **clause** is documented in the *American Heritage Talking Dictionary*, copyright 1997, Computer Edition, as “a group of words containing a subject and a predicate and forming part of a compound or complex sentence.”

Alright, we have the conjunction **and** being used to connect two clauses when a particular occurrence happens first, then another happens second. We also know that a **clause** is a compound or complex sentence with a subject and a predicate (or verb).

We can now determine that the word or conjunction **and** is used to connect two sentences or occurrences that happen together with, in addition to, as well as, in association, combination or connection with each other. What are these occurrences being mentioned? Well, let us find out.

Stated in *The New Oxford American Dictionary*, copyright 2001, on page 57 **and** is, “an introduction for an additional comment or interjection.” **Clause** again, from the *American Heritage Talking Dictionary*, copyright 1997, Computer Software, is “a distinct article, or provision in a document.” And an **interjection** is used “to insert between other things.”

Combining these definitions together form a complete thought; and we can conclude that the word **and** in correspondence with the word **clause** means that **and** is the “introductory” word used to denote additional comment or insertion in a distinct article, or provision in a document.

As a result of deciphering these previous words, we recognize that the word **and** declared at the beginning of our foundation Scripture, Revelation 15:1, serves as the *introduction* for additional comments or interjections that will come in the distinct article or document mentioned.

The distinct article or document that we are referring to is the **King James Version of the Holy Bible**, specifically, Chapter 15 of the Book of Revelation. The additional comments or insertions made in Chapter 15 are directly connected to and the continuation of the revelations or occurrences

that took place in Chapter 14. Essentially, all the revelations or occurrences that shall take place in both Chapters are related, associated, and connected; and they will eventually bring about a result--the seven last plagues and the wrath of יהוה.

Since we have grasped the meaning of the word **and** in its correct context with our foundation Scripture, the next word in the sequence that needs to be investigated for us to discern exactly what is going on in the first part of our foundation Scripture--Revelation 15:1--is the word **I**. In order for us to know beyond a shadow of a doubt the identity of the person speaking in this chapter and verse, we must define the word **I** for confirmation.

Acknowledged in the *Webster's New World College Dictionary*, Fourth Edition, copyright 2004, on page 705, **I** is "(a pronoun) the person speaking or writing." *The New Oxford American Dictionary*, copyright 2001, on page 840, defines **I** as, "(a pronoun) [first person singular] used by a speaker to refer to himself."

A **pronoun** from *Merriam Webster's Collegiate Dictionary, Eleventh Edition*, copyright 2003, Computer Software, is "any of a small set of words in a language that are used as substitutes for nouns or noun phrases and

whose referents are named in the context.” A **noun** is a word that names a person, place, or thing.

These combined definitions of the word **I** and **pronoun** verify that the word **I** is being used as a substitute for the noun or name of this specific person who is speaking and writing. The use of the word **I** in Revelation, Chapter 15, verse 1 as the first person singular proves that this particular speaker is referring to himself. יהוה בן יהוה taught us, His students, that the entire Book of Revelation is a prophecy of Him as the “true” Messiah.

The writer of this last book of the Holy Bible prophesies the fulfillment of things that will come to pass in the Last Days of this world. יהוה revealed these things to His prophet and servant John. We can verify these facts by reading Revelation, Chapter 1, verses 1 through 3. Let us read:

1 “The Revelation of [יהוה בן יהוה], which God, יהוה, gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John”:

2 Who bare record of the word of God, יהוה, and of the testimony of [יהוה בן יהוה], and of all things that he saw.

3 Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.”

So, we see clearly that John, the servant of יהוה, is the one speaking and referring to himself in Revelation 15:1. John wrote the words that were sent and signified unto him by an angel of יהוה. Then John prophesied that these same things would be revealed unto us in the end times.

Connecting the expanded meanings of the word **and** along with the word **I**, we now know unquestionably that John, the servant of יהוה, used the conjunction **and** followed by the word **I** at the beginning of Revelation, chapter 15, verse 1 as an “introductory” phrase to show that he, John, is the person speaking; and that which he is speaking is related, associated with, and connected to all that is written in Revelation, Chapter 14.

To be more explicit, this holy prophet, John, is proclaiming in Revelation, Chapter 15, verse 1 that some future occurrences are going to take place that will be in addition to, together with, or as well as those that are associated with, connected to, or even a combination of the occurrences that shall take place in Revelation, Chapter 14.

This allows us to read the first part of our foundation Scripture with a reasonably different understanding. If we associate all that we have

uncovered so far and insert it into our foundation Scripture, Revelation, Chapter 15, verse 1, it would read:

“In addition to, together with, as well as, or in association with Revelation, Chapter 14, I, John, a servant of יהוה, saw another sign in heaven, great and marvelous, seven angels having the seven last plagues; for in them is filled up the wrath of God, יהוה.”

Praise יהוה!

Proceeding right along in our quest to unlock the mystery of our foundation Scripture, Revelation, Chapter 15, verse 1, we will maintain our course by decoding the next word in our Scripture, which is the word **saw**. We know, unequivocally, that the prophet John is the person speaking in Verse 1. Therefore, we will, at this point, take on the challenge of revealing exactly what the Scripture is saying regarding what John *saw* in the vision he received from the angel of יהוה.

Certified in *The New Strong's Expanded Exhaustive Concordance of the Bible*, Red-Letter Edition, copyright 2001, on pages 253 and 254 of the Hebrew dictionary, under the reference number 7200, **saw** is spelled from left to right, ראה (Resh, Aleph, Hey) pronounced **ra-ah** (*rah-ah*). **Rahah** is a primary root meaning to “look, behold, perceive, discern, and foresee.”

Look from the *Random House Webster's Unabridged Dictionary*, copyright 1999, Software Edition, is “to use one's sight or vision in seeking, searching, examining, watching, etc.” **Behold** in the *American Heritage Talking Dictionary*, copyright 1997, Computer Software, is “to perceive through use of the mental faculty; comprehend.”

These definitions make plain and clear that יהיה gave the prophet John the ability to *look*, meaning to use his sight or vision to seek, search, examine, and watch what the angel of יהיה had displayed to him. Furthermore, John used his mental faculty to comprehend the information that was being conveyed to him.

Perceive (coming from the word **behold**, which originated from **saw**) from *The New Oxford American Dictionary*, copyright 2001, Computer Edition, means to “become aware or conscious of (something); come to realize or understand.” **Discern** in the *Merriam Webster's 11th Collegiate Dictionary*, copyright 2003, Computer Software means, “to come to know or recognize mentally.” יהיה gave this upright man, John, the mental ability to search so he could become aware and conscious of the spiritual implications of what was revealed to him; and by seeking, searching, examining, and watching, he came to know and recognize mentally the “divine” revelations.

Lastly, **foresee** (from the word *saw*) means to “be aware of beforehand; predict,” according to *The New Oxford American Dictionary*, Computer Edition, copyright 2001. John received data and counsel that was divinely communicated to him. This allowed him the gift to become aware of circumstances beforehand, making him capable of predicting those things which shall come to pass in these latter days.

On the basis of the *Greek* dictionary of *The New Strong's Expanded Exhaustive Concordance of the Bible, Red-Letter Edition*, copyright 2001, on page 76, under the reference number 1492, **saw** is pronounced **eidō** (*i-do*); a primary verb; meaning to “know by perception, be aware, have knowledge, and understand.”

This explanation of the word **saw** allows us to recognize that יהוה blessed John, His faithful servant, with the aptitude to know by perception and to have knowledge and understanding of the true consequences of future occurrences that would happen in the Last Days.

The *Merriam Webster's Collegiate Dictionary, Eleventh Edition*, copyright 2003, on page 1105, defines **saw** as, “*the past of SEE.*” **See** from the same source, on page 1124 is defined as, “(*See the light*) – to discover or realize a usually obscured truth.” **Discover** is defined as, “to find out information that was not previously known.” While **obscure(d)** means,

“unknown to most people, because of being hidden.” These facts were taken from the *Microsoft Encarta Reference Library 2004*.

This great prophet, John, **saw**, meaning that he found out information that he had not previously known. In addition, he also came to realize that the truth was unknown to most people because of being hidden from plain view.

Next, *The American Heritage College Dictionary*, Fourth Edition, copyright 2002, on page 1255, **see** also means “to refer to or read; to have foresight.” *The New Oxford American Dictionary*, copyright 2001, on page 1518, defines **see** as, “to be or become aware of something from observation of a written or other visual source. To experience or witness (an event or situation).”

Here we notice clearly that John referred to and read informative materials he collected from the angel of יהוה. As a result, John had foresight concerning future occurrences that would come to pass in our lifetimes.

Furthermore, this righteous man, John, also became familiar with and aware of the actual circumstances surrounding the End Times from the observation of a written or other visual source provided by our Omniscient Father, יהוה, through His angel. Secondly, John experienced and witnessed

a particular event or situation that awarded him the competency and proficiency to write the last book of the Holy Bible, the Book of Revelation.

Praise יהוה!

Because we are now conscious of the more cryptic details contained in our foundation Scripture concerning the Prophet John's ability to "see" into the future, we can read it again with a new understanding of the next portion we have decoded. Revelation, Chapter 15, verse 1. Let us read:

"In addition to, together with, and in association with the occurrences in Revelation, Chapter 14, I, John, a servant of יהוה, found out some information that was not previously known because it was being hidden. But an angel from יהוה told me in a written source about another sign in heaven, great and marvelous, seven angels having the seven last plagues; for in them is filled up the wrath of God [יהוה]."

Praise יהוה! Give thanks to our Father, יהוה, for blessing us to be able to follow the divine ten step study method of יהוה בן יהוה to unlock the mysteries in His Holy Book. Praise יהוה!

Moving right along in our voyage to unlock the quandary, enigma, and riddle shrouded in our foundation Scripture, we will continue by breaking down the successive word, which is the word **another**. From *The Merriam Webster's Collegiate Dictionary, Eleventh Edition*, copyright

2003, on page 51, **another** is defined as, “different or distinct from the one first considered.” **Different** from the *Merriam Webster’s 11th Collegiate Dictionary*, copyright 2003, Computer Software is, “partly or totally unlike in nature, form, or quality.” **Distinct** from *The New Oxford American Dictionary*, copyright 2001, Computer Edition, is, “recognizably different in nature from something else of a similar type.”

From our translation of the word **another**, we can attest to the fact that John became aware of a sign that was different, meaning partly or totally unlike in nature, form, or quality from the first sign considered. He also recognized a sign that was distinct, meaning it was recognizably unlike a similar type from the one first considered.

As we continue our breakdown of the word *another*, we will now refer to *The American Heritage College Dictionary, Fourth Edition*, copyright 2002, on page 58, which defines **another** as, “some other or an additional one.” *The New Oxford American Dictionary*, copyright 2001, on page 64 defines **another** as being, “used to refer to an additional thing of the same type as one already mentioned or known about.” Lastly, some synonyms stated in *The Synonym Finder, by J.I. Rodale*, copyright 1978, on page 53, are “a second, a further, a supplementary, and a separate.”

This certain sign that the Prophet John *saw* was some other or was in addition to the one he had seen before. The fact that the word **another** is

used in Revelation 15:1 gives credence to demonstrate that what John is referring to is an additional sign of the same type as one he had already mentioned or known about. John beheld a sign that was a second, further, supplementary, and separate event from what is described in Revelation, Chapter 14.

With that, we can now read our foundation Scripture yet again with the next portion we have uncovered. Revelation, Chapter 15, verse 1:

“In addition to, together with, and in association with the occurrences in Revelation, Chapter 14, I, John, a servant of יהוה, found out some information that was not previously known because it was being hidden. But an angel from יהוה told me in a written source about a second, further, supplementary and separate sign in heaven, great and marvelous, seven angels having the seven last plagues; for in them is filled up the wrath of God, יהוה.”

At this time, let us take a moment to summarize what we have already expounded on regarding the first four words in our foundation Scripture. So far, we know that the word *and* is used at the beginning of this Scripture to show that some occurrences will take place in Revelation, Chapter 15 that are in addition to and connected with the specific occurrences that shall take place in Revelation, Chapter 14.

We also verified and proved that John, a humble servant of יהוה, characterized by the word *I*, is the person speaking and writing of the things that he *saw* through the use of his mental faculty to comprehend the magnitude of what was revealed unto him by an angel of יהוה through a written or other visual source.

Lastly, in decoding the word *another*, we came to realize that John beheld through a written or other visual source a sign that was distinctly different from the one he first considered. He also recognized that this sign was second, further, supplementary, or separate from the previous one described in Revelation, Chapter 14.

Now, we can keep up the pace and press on in our seminar to illustrate what the second or other great and marvelous thing the Prophet John **saw** that was different and distinct from the first sign he viewed. Let us read our original foundation scripture, in part, once again to get the answer. Revelation, Chapter 15, verse 1. Let us read:

*“And I saw another **sign** . . .”*

The next word in our progression is **sign**. John recognized mentally yet a second and separate **sign**. What is a sign? We will persist in making use of our books of understanding to obtain the justification. Officially recorded in the *American Heritage Talking Dictionary*, copyright 1997,

Computer Software, a **sign** is, “a portentous incident or event; a presage.”

Portentous means, “full of unspecifiable significance; exciting wonder and awe.”

So John visualized a *portentous* incident or event that was full of unspecifiable significance which, in turn, elicited exciting wonder and awe from him. Basically, he was dumbfounded and flabbergasted!

Okay. **Sign** was also defined as “a presage.” A **presage** is, “an indication or a warning of a future occurrence; an omen.” It also serves as “prophetic significance.” The *Thesaurus of the American Heritage Talking Dictionary*, validates that a **presage** is, “a phenomenon that serves as a sign of future good or evil.”

That being the case, we can deduce by way of these components that the angel of יהוה manifested to John an incident or event that had prophetic significance, which was an indication, warning, or omen of a future occurrence. This occurrence was also a phenomenon that served as a token of future good and evil.

John had to be spiritually and mentally strong to withstand these incredible circumstances. Let us also be as John, so that we too can have the competence to take in and acquire the knowledge of יהוה which is

provided for us in the Holy Bible, King James Version, as well as in the books and tapes of יהוה בן יהוה. Praise יהוה!

At this point we have almost completed the decoding of our scriptural phrase from Revelation, Chapter 15, verse 1, which is, “*And I saw another sign in heaven, . . .*” We are now going to make an effort to reveal and disclose what the Scripture is really saying by breaking down the words **in** and **heaven**.

On the establishment of *American Heritage Talking Dictionary*, copyright 1997, Computer Software, **in** is defined as being, “within the limits, bounds, or area of.” *The New Oxford American Dictionary*, copyright 2001, on page 846, says that **in** “expresses a state or condition.” **In** is also used to, “express the length of time before a future event is expected to take place.”

For those reasons, we can substantiate that *in* is the state or condition of being within the limits, bounds, or area of something or somewhere. *In* also designates the appointed length of time before a future event is expected to take place.

Now that we have a lucid and plain notion of the word *in*, we need to make sure that we properly recognize and identify the place, characterized

as **heaven**, where John recognized this incident or event in our foundation Scripture.

What is heaven? The place up in the sky where Jesus lives with great big pearly gates you enter through when you die. Right? Wrong! That nonsense is what the gods of this world have taught the masses to believe. We, as students of **יְהוָה בְּן יְהוָה**, know that heaven is right here on earth.

As validated in *The New Strong's Expanded Exhaustive Concordance of the Bible, Red-Letter Edition*, copyright 2001, on page 284 of the Hebrew dictionary, under the reference number 8064, **heaven** is spelled from right to left, **מִיָּמִן** or **מֵהַיָּם** (Shin, Mem, Hey or Shin, Mem, Yod Mem-Sofet), pronounced *shah-mah-yim* or *shah-meh*. **Shahmahyim** or **shameh** is from an unused root meaning, “to be *lofty*; also the *sky* (as *aloft*).

The *Merriam Webster's 11th Collegiate Dictionary*, copyright 2003, Computer Software, defines **lofty** as, “elevated in character and spirit: noble.” **Sky** is, “the topmost limit or the best and most it is possible to achieve; this is on the authority of *Microsoft Encarta Reference Library 2004*. **Aloft** is labeled as, “in or into a high place,” according the *American Heritage Talking Dictionary*, copyright 1997, Computer Software.

So, we can gather that to be in *heaven* is to be elevated in character and spirit as a noble person. Heaven is also distinguished as being the sky,

which is the topmost limit or the best and most that is possible to achieve. To be in heaven is to be aloft in a high place.

When we merge the meanings of the word **in** with the word **heaven**, we come to the unquestionable conclusion that the Prophet John became aware of an incident or event that was sent and signified by an angel of יהוה while he was in the utmost limits, bounds, and area of elevation in his character and spirit; in other words, at the height of his nobility. He comprehended all of these incidents and events when he was at the topmost limit of spirituality or at the best and most it is possible for one to achieve understanding of that which he was shown beforehand.

After understanding these portentous incidents or events that were full of unspecifiable significance, John was in a state of exciting wonder and awe.

The Prophet John was enlightened about the appointed length of time before the future events -- the pouring out of the last vials of the wrath of יהוה -- were expected to take place, which was during the time he was mentally aloft and in a place where he was spiritually high. John evidently applied 2 Timothy 2:15 and studied to show himself approved unto יהוה; and as a result, יהוה chose him to be the one responsible for writing and

scribing the visions of the Last Days, which were sent and signified by an angel of יהוה.

To conclude and wrap up our seminar today, we will read our foundation research scripture for the final time with a new understanding of all that we have learned, discovered, and exposed. Revelation, Chapter 15, verse 1. Let us read:

“In addition to, together with, and in association with the occurrences in Revelation, Chapter 14, I, John, a servant of יהוה, found out some information that was not previously known because it was being hidden. But an angel from יהוה told me, in a written source, about a second, further, supplementary, and separate portentous incident or phenomena that was evidence of future good and evil. This occurred while I was in the utmost limits of elevation in character and spirit, at the height of nobility, at the topmost limit of spirituality, and at the best and most it is possible to achieve understanding of that which was shown to me beforehand. What I comprehended was an exciting wonder and awe, great and marvelous, seven angels having the seven last plagues; for in them is filled up the wrath of God, יהוה.”

Praise יהוה!

Well, I sincerely hope that everyone has thoroughly enjoyed our discussion today. I also pray that you have been immensely enlightened and informed on the subject matter of this seminar. Please note, that this is only

the first part of the preparation of the pouring out of the *seven last vials of the wrath of יהוה*.

These seven vials contain the *Seven Last Plagues* that will be unleashed on the earth as sent and signified to the Prophet John by the angel of יהוה in Revelation, Chapter 15, verse 1.

In the meantime, I will be eagerly waiting to see you all again in part two of “*The Seven Last Plagues*,” when we shall continue to translate and interpret the true meaning of the last part of our foundation Scripture, starting at “*great and marvelous*” and progressing to “*the seven angels having the seven last plagues, filled up with the wrath of יהוה*.”

Praise יהוה! Shalom Aleichem!