

Praise יהוה! Praise יהוה! Let us give our overflowing recognition and acknowledgment unto יהוה, the God of the Bible, for He is the one True and Living God this day. Furthermore, let us give thanks to יהוה for sending His Only Begotten Son, יהוה בן יהוה, unto us, the Lost Sheep of the House of Israel. יהוה בן יהוה is the promised Messiah who was prophesied to come from among the so-called black people of America, the Tribe of Yehuwdah (Judah). Praise יהוה!

We should be exceedingly glad to know that our Redeemer and Savior, יהוה בן יהוה, has come to teach us about our “true” history, culture, language, name, land, and God. Be ecstatic that יהוה בן יהוה came to us first before all the other nations and peoples of the earth. Be happy to know that your very presence here today causes you to be counted as a true believer of יהוה בן יהוה. The fact that יהוה בן יהוה has proved His never-ending love and, unselfishly, has done all these things for us should make us want to exalt, worship, and lift up His Holy name forever. Praise יהוה! Praise יהוה!

I welcome all of you today to our Twenty-Fifth Annual Feast of Weeks 2005/6008, which we are celebrating and observing here in Stuart, in the Sunshine State of Florida, at the lovely Hutchinson Island Marriott Beach Resort and Marina. This feast celebration is prescribed and appointed

for all Hebrew Israelites to keep fifty days after the Passover/Feast of Unleavened Bread. Moreover, this feast must only be kept in the place that יהוה chooses to place His name. These statements are validated in Deuteronomy, Chapter 16, verses 10 and 11. Praise יהוה!

The title of our seminar for this morning is “The Seven Last Plagues,” Part 3. In today’s presentation, we will continue our decoding and explanation of Revelation, Chapters 15 and 16, in which the pouring out of The Seven Last Plagues is described and foretold. At this point, we can reiterate what we discovered during our past feast in part two of this seminar when we completed our analysis and breakdown of Revelation 15:1, which reads in part

*“...great and marvelous, seven angels having the seven last plagues; for in them is filled up the wrath of God, יהוה.”*

The word great, which is the first descriptive word for The Seven Last Plagues, was revealed (through the words loud and mighty) as being a large amount of vocal utterances that contains logically valid facts and data that would provide authority and resources to a particular group of individuals. This particular group of individuals would have in their control some extremely useful and important things that will have a major effect on

the course of future events that shall be especially disagreeable, unpleasant, and disturbing to people all over the earth.

Secondly, the word marvelous was shown to identify the arrival at the end of a certain period of time in which יהוה shall accomplish and perform the termination of wicked rulership. It was stated, by way of the word marvelous, that יהוה shall fulfill His command and promise to do what is stated, and that is to carry out His prophecy according to the Scriptures.

Furthermore, we made known that these plagues spoken of would only amount to the number seven, which meant that they will be complete, perfect, and directed to only “one” end. These seven plagues will be dedicated and devoted exclusively to the single use and purpose of utter devastation by our God, יהוה. We also learned that the implementation of these seven plagues shall be carried out by “divine” beings and messengers who will have been authorized and appointed to act on behalf of God, יהוה, with His full authority. Praise יהוה!

These “divine” beings and messengers of יהוה will have The Seven Last Plagues; meaning they will possess and be provided with these unique things--the Seven Last Plagues. The word last was uncovered and it was validated that these great plagues will come after all other plagues in time or

order in the Holy Bible. They shall be the final plagues that will be the highest in extent or degree and unlike any other disasters or catastrophes ever known to man.

These plagues shall cause widespread afflictions, calamities, and evils that shall be direct punishment by God, יהוה, on the inhabitants of the world for not keeping His laws. Moreover, these disastrous afflictions shall be filled to the maximum with the wrath, fierceness, and indignation of our God, יהוה. This “divine” fierceness and indignation shall bring about the punishment and vengeance of יהוה as a manifestation of His anger toward the wicked and unrighteous people of the earth. Praise יהוה! Praise יהוה!

At this time, we are ready to continue our discussion and pick up where we left off. Now that we have an understanding of how The Seven Last Plagues shall ultimately affect the entire world and bring about its unprecedented destruction, it is time for us to uncover the exact nature and character of these plagues. However, because the Bible is sometimes written out of chronological order, we must move from Revelation Chapter 15 and go to Chapter 16 because this is where The Seven Last Plagues are verbalized and described in detail. Therefore, let us turn to and read our

foundation research Scripture for this seminar, which can be found in the Book of Revelation, Chapter 16, verse 1. Let us read:

*“And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God, ☩☩☩, upon the earth.”*

This Scripture clearly decrees and heralds the instructions that are to be given unto the seven angels to go their ways, and to pour out the vials of the wrath of ☩☩☩ upon the earth. Thus, we will begin our examination today by first making plain the phrase “...And I heard a great voice,...”

It was made known in part one of this seminar series that the word **and** is a conjunction meaning, “together with and in addition to,” according to *The American Heritage College Dictionary*, Fourth Edition, copyright 2002, on page 52. In *Roget’s II the New Thesaurus*, Third Edition, copyright 1995, on page 196, the word **conjunction** is defined as, “tending to produce combination or connection.”

Hence, we understand that the word **and** is a conjunction that produces a combination that shows a connection. It also indicates that something will happen together with and in addition to something else, thereby causing a result. So this conjunction, **and**, is used as the first word in our foundation Scripture to represent that what is being stated will happen

together with and in addition to a previous occurrence that shall ultimately bring about a result.

Moving right along, we now need to identify the person that is speaking in this Scripture--Revelation 16:1--by defining the word **I**. Documented in the *Webster's New World College Dictionary*, Fourth Edition, copyright 1999, on page 705, I is "(a pronoun) the person speaking or writing."

Secondly, *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 11th Collegiate Dictionary*, copyright 2003, Computer Software, is "any of a small set of words in a language that are used as substitutes for nouns." And a **noun** is a word that "names a person, place, or thing."

These definitions of the words I and pronoun serve to validate that the word I is used as a substitute for the noun or name of the person who is speaking or writing in this verse. The word I also points out that the speaker in this verse is referring to himself in the first person singular.

Now we can combine the meanings of the word and along with the word I to form a complete thought, which proves that the previous occurrence that is mentioned took place in Revelation, Chapter 15, verse 1, when the Prophet John came to comprehend the sign that he had viewed from an angel of **אֱלֹהִים**. We learned in an earlier seminar that the Prophet John wrote the entire Book of Revelation; therefore, we can now verify that he is the one who is speaking in Revelation, Chapter 16, verse 1 by reading Revelation, Chapter 1, verse 1. Let us read:

*“The Revelation of [ **אֱלֹהִים** וְ**אֱלֹהִים** ], which God, **אֱלֹהִים**, 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”:*

Our foundation Scripture reads in part “...And I heard a great voice...” At this point, we are ready to bring to light the significance of the word heard in Revelation, Chapter 16, verse 1 to prove that what takes place in this Scripture shall be in combination and connection to the occurrences in Revelation, Chapter 15, verse 1.

The word heard is the past tense of the word hear. Therefore, we must define hear before we can realize what John heard. Predicated on the correctness of *The American Heritage College Dictionary*, Third Edition,

copyright 2000, on page 649, to **hear** means “to receive news or information and to learn.” So, this servant of, אֱלֹהִים, named John, received news and information then took the time to learn what it meant.

In *The New Strong's Expanded Exhaustive Concordance of the Bible*, Red Letter Edition, copyright 2001, on page 12 of the Greek dictionary, under the reference number 191, **hear** is pronounced ak-oo-o; a primary verb meaning to, “be reported.” We will expound on the word report to gain an accurate perception of what was actually reported to John.

On the authority of *The Microsoft Encarta Reference Library 2004*, to report something is to, “find out facts and tell people about them in print or a broadcast.” *The Synonym Finder*, by J. I. Rodale, copyright 1978, on page 390, says that **facts** are “details, information, and the whole story.”

We know from our first seminar that John received his information from an angel of אֱלֹהִים in a written or other visual source. The preceding definitions further confirm this. So we can deduce that the prophet John came to find out some astounding and shocking facts about how The Seven Last Plagues shall come during the Great Tribulation. As a result, he was able to tell people about them in print or by way of a broadcast. The facts that he uncovered were details, information, and the whole story surrounding

The Seven Last Plagues, which are characterized as great and marvelous in Revelation, Chapter 15, verse 1.

Moreover, some other terms for print from our definition of **report**, according to *Roget's 21st Century Thesaurus*, Second Edition, copyright 1999, on page 625, are “composition, writing, publication, and book.” Lastly, from the same aforementioned source, on page 98, as a verb, to **broadcast** is to, “put forth on electronic media, televise, announce, publish, and declare.”

It is simple to recognize that John composed and wrote, then published in a book the facts and details that he had received from the angel of **יהוה** concerning The Seven Last Plagues. The book that John composed and wrote is the Book of Revelation, a book of prophecy regarding the End Times and the Last Days in the Holy Bible. The prophet John did according as he was instructed, and that was to publish his written works.

In this present day, we as scholars of **יהוה בן יהוה** can utilize His Divine Ten-Step Study Method to correctly decode what is cryptically hidden in these same Scriptures, thereby giving us the capability to publish our writings in books or other written sources. The Nation of **יהוה** is at this time able to put forth on electronic media (by way of the Internet), televise,

announce, and declare the teachings and revelations of יהוה בן יהוה. Just as John published the words of Almighty God, יהוה, so must we. Let us read Deuteronomy, Chapter 32, verses 1 and 3: 2348775

1 “Give ear, O ye heavens, and I will speak; and hear O earth, the words of my mouth.

3 Because I will publish the name of the LORD, יהוה: ascribe ye greatness unto our God, יהוה.”

Praise יהוה!

We are still on the course of uncovering the meaning of the phrase “...And I heard a great voice...” from our foundation research Scripture Revelation, Chapter 16, verse 1. At this interval, it is time for us to look up the word great, which describes the voice from whom John heard or received his report and information.

**Great** as taken from *e-Sword*, Computer Software, copyright 2000-2004, under number 1419 of the Strong’s Greek dictionary, means “high and noble.” **High** is stated in *Webster’s New World Dictionary & Thesaurus*, copyright 1998, Computer Software as being, “above other persons in quality, character, etc; superior, exalted and excellent.” And **noble** is, “possessing or characterized by superiority of mind and morals,” according

to *Merriam-Webster's 11th Collegiate Dictionary*, copyright 2003, Computer Software.

From these definitions, we can establish that the prophet John received his report from a high and noble voice. This particular person whose voice was used to relay pertinent information to John was above other persons in quality and character, therefore being superior, exalted, and excellent. Even more so, the person with this specific voice possessed superiority and was characterized as having a superior mind and superior morals. There is only one Man on this earth today who exhibits and possesses total superiority and excellence of mind and morals and who is worthy of being exalted. That Man is our Leader and Savior, **יהוה בן יהוה**!

At this time, we will endeavor to make known the importance concerning the voice that John said he heard in our foundation Scripture, Revelation, Chapter 16, verse 1. First, we already know that it is not talking about some ordinary speaker or person, but God, **יהוה**, Himself. We should also be aware and alerted to the point that His voice is going to cause an action to take place later on in our Scripture. So, let us continue on in our research to see just what specific command was given by the voice of God, **יהוה**.

The word **voice** is validated in e-Sword, Computer Software, copyright 2000-2004, in the Strong's Hebrew dictionary under the reference number 6963, spelled from right to left, Qof, Wav, Lamed or Qof, Lamed, pronounced kol, and it means "to call aloud and proclaim."

*Webster's New World Dictionary & Thesaurus*, copyright 1998, Computer Software, states that to **call** is "to summon to a specific duty." The word **aloud** means, "distinctly, plainly, and clearly." Lastly, to **proclaim** is "to state something emphatically," according to *The Microsoft Encarta Reference Library 2004*.

So, it is evident that אָמַר used His peculiar voice to summon a group of particular individuals for a specific duty. אָמַר used His great voice to not only summon these persons, but He also did it distinctly, plainly, and clearly. In addition, these individuals were all summoned into one place and something was stated to them emphatically. This is to say that what was stated was done in a forceful and absolute manner. Praise אָמַר!

Another definitive angle of the word voice can be substantiated in *Random House Webster's Unabridged Dictionary*, copyright 1999,

Computer Software, which dictates that a **voice** is “an expressed will or desire.” This means that the summon that was given to the previously mentioned group of individuals was for them to carry out the expressed will and desire of their God, יהוה.

At this stage in our seminar, we will read our foundation research Scripture with all of the components that have been revealed thus far. Let us read Revelation, Chapter 16, verse 1. Please read:

*And I, John, found out from יהוה some astounding and shocking details, information, and the whole story about the seven last plagues. And through compositions, writings, publications, books, and electronic media, I have televised, announced, published, and declared distinctly, plainly, and clearly His expressed will and desire that have come forth] out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God, יהוה, upon the earth.*

Praise יהוה!

Next, we can proceed in our quest of knowledge to uncover the mysteries shrouded in our foundation Scripture. We have just read the truth regarding the first phrase of Revelation, Chapter 16, verse 1, which is “...*And I heard a great voice...*” Now we can make plain the phrase “...*out of the temple saying to the seven angels...*” John heard a voice out of the

temple. “Out of” can also mean “from inside”; thus, we will move on and define the word temple.

*The New Strong’s Expanded Exhaustive Concordance of the Bible*, Red Letter Edition, copyright 2001, on page 165 of the Hebrew dictionary, reference number 4583, spells temple from right to left Mem, Ayin, Yod, Nun-Sofet, pronounced mah-een. **Maheen** means “an abode of God, מִיֵּהָאֱלֹהִים, and habitation.” *The New Oxford American Dictionary*, copyright 2001, on page 4, defines an **abode** as “a place of residence”; while a habitation is “a house or home.”

So, we can presume that the prophet John heard a great voice from inside the place of residence of God, מִיֵּהָאֱלֹהִים, or plainly, His house or home. Jeremiah, Chapter 25, verse 30 confirms that the place where the voice of מִיֵּהָאֱלֹהִים emanates from is His habitation. Let us read Jeremiah, Chapter 25, verse 30:

*“Therefore prophesy thou against them all these words, and say unto them, The LORD מִיֵּהָאֱלֹהִים shall roar from on high, and utter His voice from His holy habitation; He shall mightily roar upon his habitation; He shall give a shout, as they that tread upon the grapes, against all the inhabitants of the earth.”*

The next word in succession that needs explanation is the verb **saying**. On the record in *Merriam-Webster's 11th Collegiate Dictionary*, copyright 2003, Computer Software, a **saying** is “something said.” Hence, it is apparent that the voice of the person--which came from inside the habitation and house of the Lord יהוה--said something in particular. The statement that was made was directed “...to the seven angels,...”

It was unquestionably and unequivocally proven in our last seminar that the seven angels are seven “perfect” and “divine” beings who will be authorized and appointed to act on behalf of God, יהוה, with His full authority. Therefore, we can read our foundation Scripture for a second time with the next portion we have decoded. Let us read Revelation, Chapter 16, verse 1. Read please:

*“[And I, John, found out from יהוה some astounding and shocking details, information, and the whole story about the seven last plagues. And through compositions, writings, publications, books, and electronic media, I have televised, announced, published, and declared distinctly, plainly, and clearly His expressed will and desire that have come forth from out of His holy habitation. This distinct statement that יהוה made was directed unto His perfect number of divine beings whom He appointed to act on His behalf with His full authority, to] Go your ways, and pour out the vials of the wrath of God, יהוה, upon the earth.”*

Praise יהוה!

Keeping and maintaining our course of action causes us to seek to disclose the next part of our foundation Scripture, which is the summon and statement that יהוה shall make unto His seven angels which is to “...Go your ways, and pour out the vials of the wrath of God, יהוה, upon the earth.” יהוה is being very straight with His angels in this verse, isn’t He? Well, we will begin deciphering this sentence, beginning with the word go.

*The Microsoft Encarta Reference Library 2004*, says that to **go** is “to depart and leave a place.” **Go** as a noun from *Merriam-Webster’s 11th Collegiate Dictionary*, copyright 2003, Computer Software, means “permission to proceed.” Some synonyms of **go** are “travel, get on, and set out.” So we recognize that the seven angels of יהוה were commanded to depart and leave the place where they were. יהוה gave them “a go,” meaning the permission to proceed, travel, get on, and set out on their summon of duty.

Since יהוה instructed His seven angels to “...Go ‘your’ ways,..” then each angel must have had a distinct location to travel to accomplish his task. We will define the word your for confirmation. *Merriam-Webster’s 11th Collegiate Dictionary*, establishes that the word **your** “relates to one.”

Therefore, יהוה is giving the permission to each of His angels to proceed as “one” person.

Now we must get insight on which way each of the angels went. The word **ways** is “a particular route to follow,” according to *The Microsoft Encarta Reference Library 2004. Webster’s New World Dictionary & Thesaurus*, copyright 1998, Computer Software affirms that a **way** is “a course of action; a method or manner of doing something.” So, each of the seven angels of יהוה had a particular route they were to follow. They also had a specific course of action and a method or manner in which they were to do something.

At this time, we will read our foundation Scripture once again with the new components we have divulged. Let us turn to and read Revelation, Chapter 16, verse 1:

*“[And I, John, found out from יהוה some astounding and shocking details, information, and the whole story about the seven last plagues. And through compositions, writings, publications, books, and electronic media, I have televised, announced, published, and declared distinctly, plainly, and clearly His expressed will and desire that have come forth from out of His holy habitation. This distinct statement that יהוה made from out of His habitation was directed toward His perfect number of divine beings whom He appointed to act on His behalf with His full authority. יהוה summoned each of these divine beings to the specific duty to depart and set out on their*

*particular route to follow], and pour out the vials of the wrath of God, ייח"ו, upon the earth."*

Praise ייח"ו!

Moving right along, we are now going to delve into the word **pour** from the phrase "...*Go your ways, and pour out the vials of the wrath of God, ייח"ו, upon the earth.*" Based on the correctness of *e-Sword*, Computer Software, copyright 2000-2004, reference number 1632 of the Greek dictionary, pour is pronounced eh-kheh-o and eh-khoo-no. Ehkheho or Ehkhoono mean to "gush out, run greedily out, spread abroad, spread forth, and spill."

Based on those definitions, it is obvious to ascertain that ייח"ו shall command His seven angels to cause The Seven Last Plagues to gush out, run greedily out, spread abroad, spread forth, and spill out upon all the earth. These angels of ייח"ו may appear to be cruel and harsh, but they will be hearkening to the command and order given directly to them from God, ייח"ו.

Let us read Ezekiel, Chapter 21, verse 31:

*"And I will pour out Mine indignation upon thee, I will blow against thee in the fire of my wrath, and deliver thee into the hand of brutish men, and skillful to destroy."*

Let us read Psalm, Chapter 78, verse 49. Let us read:

*“He [ יהוה ] cast upon them the fierceness of His anger, wrath, and indignation, and trouble, by sending evil angels among them.”*

Finally, let us also read Psalm, Chapter 103, verse 20:

*“Bless the LORD, יהוה, ye His angels, that excel in strength, that do His commandments, hearkening unto the voice of His word.”*

Praise יהוה!

Since we are now conscious of how these severe and relentless plagues shall be unleashed upon the earth, we must get an understanding of what they shall be poured out of. The Scripture describes the objects that they shall be poured from as vials of the wrath of God, יהוה. A **vial** according to *The New Strong's Expanded Exhaustive Concordance of the Bible*, on page 263 of the Greek dictionary, number 5357 is “a broad shallow cup.”

**Broad** is verified in *The American Heritage College Dictionary*, Third Edition, copyright 2000, on page 182 as “full and open.” Shallow from *The New Oxford American Dictionary*, copyright 2001, on page 1566, means “of little depth.” This means that this cup won't be too deep, thereby causing

the contents to pour out easily. Lastly, a cup from the same source is, “one’s portion or share, as of sorrow or joy.”

Henceforth, we can logically and rationally arrive at the conclusion that the vials of the wrath of יהוה are, in actuality, the full and open portions or shares of sorrow that shall be easily poured out upon those ones that do not accept יהוה בן יוסף as the Messiah of the world. Praise יהוה! Let us read Jeremiah, Chapter 10, verse 10 to prove that no one will be able to get around יהוה in the Last Days:

*“But the LORD, יהוה, is the true God, He is the living God, and an everlasting King: at His wrath the earth shall tremble, and the nations shall not be able to abide His indignation.”*

Let us also read Deuteronomy, Chapter 4, verses 30 and 31 to see the benefits of accepting יהוה בן יוסף as our Savior:

*“When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the LORD, יהוה, thy God, and shalt be obedient unto His voice;*

*(For the LORD, יהוה, thy God is a merciful God;) He will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which He sware unto them.”*

Praise יהוה!

We are still in the process of decoding the phrase “...*Go your ways, and pour out the vials of the wrath of God, אַהֲרָה*, upon the earth.” Given that, we have already achieved an understanding of the first part, we will persist in our studies and make noticeable the second part of that phrase, which is “...the wrath of God, אַהֲרָה, upon the earth.”

It was brought out in part two of this seminar series that wrath of God, אַהֲרָה, is found in *The New Strong's Expanded Exhaustive Concordance of the Bible*, Red Letter Edition, copyright 2001, under the number 2375 in the Greek dictionary as thoo-mos. **Thumos** is fierceness and indignation. The *American Heritage Talking Dictionary*, copyright 1997, Computer Software defines **wrath** as “divine retribution for sin.” And **retribution** is “punishment that is considered to be morally right and fully deserved.” **Sin** is transgression of the Law of אַהֲרָה (according to I John, Chapter 3, verse 4).

The wrath of אַהֲרָה is His “divine” punishment on mankind in the world for sinning, that is breaking “His” “divine” laws--a punishment that is considered morally and fully deserved. Isaiah, Chapter 13, verses 9 and 11 confirm this:

9 *“Behold, the day of the LORD, יְהוָה, cometh, cruel both with wrath and fierce anger, to lay the land desolate: and He shall destroy the sinners thereof out of it.*

11 *“ And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible.”*

We have been expounding upon the inconceivable and incredible wrath of יְהוָה. Revelation, Chapter 16, verse 1 boldly states that the seven angels of יְהוָה are to pour out the wrath of יְהוָה upon the earth. What does earth mean? On the record in *e-Sword*, Computer Software, copyright 2000-2004, in the Greek dictionary, number 1093 pronounced ghay, the **earth** is “soil; by extension a region, or the solid part or the whole of the terrene globe (including the occupants): - country, land, world.”

It is plainly noted for us now that the wrath of God, יְהוָה, shall pour out upon all of the soil, regions, and solid parts of the globe including the occupants of that soil, region, or part of the globe. Furthermore, this unstoppable wrath shall be poured out upon every country or piece of land in the whole world. Nothing and no one shall be left untouched, besides those who follow the way of יְהוָה בְּיַד יְהוָה. Praise יְהוָה!

Presently, we have reached the end point of our seminar discussion today, and we will now again read our foundation research Scripture, Revelation, Chapter 16, verse 1 with every element and component that has been brought to the forefront of our minds today. Please read:

*“And I, John, found out from אלהים some astounding and shocking details, information, and the whole story about the seven last plagues. And through compositions, writings, publications, books, and electronic media, I have televised, announced, published, and declared distinctly, plainly, and clearly His expressed will and desire that have come forth from out of His holy habitation. This distinct statement that אלהים made from out of His habitation was directed toward His perfect number of divine beings whom He appointed to act on His behalf with His full authority. אלהים summoned each of these divine beings to the specific duty to depart and set out on their particular route to follow to go spread abroad, spread forth, and spill out the portions of sorrows and divine retribution of God, אלהים, upon all the occupants of soil, regions, and pieces of land in the whole world.”*

Please remember and don't forget that the only way for you to escape this horrifying and terrible time is to recognize, accept, and truly follow the Son of אלהים, יהוה בן יהוה! This battle is about to get very serious. Praise אלהים!

Well, brothers and sisters, I have thoroughly enjoyed presenting this information this morning and pray that you also have enjoyed our journey into the Divine Mind of יהוה בן יהוה through His holy Word. I hope to see you

all in part four of “The Seven Last Plagues” at which time we shall continue to reveal the truth cryptically hidden and concealed in the book of Revelation regarding these plagues.

Shalom Aleichem and have a wonderful and marvelous remainder of our Twenty-fifth Annual Feast of Weeks. Praise יהוה!