

# 6

## The Seven Letters

The story of the Western King has set a sordid scene of what the American culture of *strong delusion* will look like when Opening Day and the Great Escape are close at hand. In the opening chapters of Revelation, Jesus provides the specific details of this most *perilous*<sup>1</sup> scene in seven letters He dictates to *seven churches* in Asia Minor. The particular churches He chooses to address are those whose actions best exemplify what the condition of the Church and of the Casual Christian will be when *the time is at hand* for the 2300 days to begin.

The book of Revelation came to be some sixty years after the Crucifixion when Jesus appeared to John on the island of Patmos in the Aegean Sea where John had been exiled by the Romans for refusing to cease his public testimony of Jesus Christ and the Word of God. The first thing Jesus does is to identify Himself, His authority, and His mission. He then dictates the seven letters for John to disperse to the *seven churches*. The trick to putting the book of Revelation in context is understanding that it is not written for John's time, but for the time when *the time is at hand* for the events of which Jesus speaks to take place; the time leading up to the 2300 days.

The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants **things which must shortly come to pass**; and he sent and signified it by his angel unto his servant John: Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.

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**. (Revelation 1.1-3)

Law 3 leaves no doubt that the time dynamic of the letters to the *seven churches* is when the *things* Jesus has come to show John *must shortly come to pass*; and when *the time is at hand* for these *things* to begin to unfold. With the time frame of the revealing established, John addresses the *seven churches which are in Asia* and relays greetings to them from Yahovah, from the seven Spirits of the churches, and from Jesus the Christ.

John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne;

And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.

Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen. I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty. (Revelation 1.4-8)

John then describes how he *was in the Spirit on the Lord's day* when he heard a voice like a *trumpet*. This is most likely the same voice Paul describes concerning the Great Escape: *For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God.*<sup>2</sup> The voice is that of Jesus, and He instructs John to write what he sees.

I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, Saying, I am Alpha and Omega, the first and the last: and, What thou seest,

write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance was as the sun shineth in his strength.

And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death. Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;

The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches. (Revelation 1.9-20)

Revelation is the only book in the Bible that blesses one for just reading it or hearing it read, yet, it is the only book that the churches of today tend to advise their followers to avoid. The general message from today's pulpits is that these prophetically sacrosanct words of Jesus are much too controversial and confusing to be taken seriously by the unwashed. The general message from Jesus to the world is the exact opposite: *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* [for the 2300 days to begin]. The *take away* clause of Law 2 says that keeping these words of Revelation hidden from the Casual Christian does nothing but expose the perpetrator to a quick downward stroke on *the book of life's* shaky delete button.

There is one elementary reason the church of today has no selection but to severely downplay Revelation. Five of the seven letters to the *seven churches* are full of despairing details and

warnings about the false doctrines that will be preached from the pulpits of a corrupt clergy when *the time is at hand* for Opening Day to *shortly come to pass*. These false doctrines are referred to by Jesus as: (i) *the doctrine of the Nicolaitans*; (ii) *the synagogue of Satan*; (iii) *the doctrine of Balaam*; and (iv) *that woman Jezebel which calleth herself a prophetess*.

**#1. The Church of Ephesus (2.1-7)** I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars. .... But this thou hast, that thou hatest the deeds of **the Nicolaitans**, which I also hate.

**#2. The Church in Smyrna (2.8-11)** I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are **the synagogue of Satan**.

**#3. The Church in Pergamos (2.12-17)** But I have a few things against thee, because thou hast there them that hold **the doctrine of Balaam** ..... So hast thou also them that hold **the doctrine of the Nicolaitans**, which thing I hate.

**#4. The Church in Thyatira (2.18-29)** Notwithstanding I have a few things against thee, because thou sufferest **that woman Jezebel, which calleth herself a prophetess**, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.

**#6. The Church in Philadelphia (3.7-13)** Behold, I will make them of **the synagogue of Satan**, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

The warning Jesus gives in the first letter to *the church of Ephesus* is the same as the first warning He gives in *the beginning of sorrows* portion of the Olivet Discourse: *Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many.*<sup>3</sup> Even though Jesus admonishes the Ephesians for having lost the love they first had for Him, He praises them twice for their rejection of false prophets: (i) *thou hast tried them which say they are apostles, and are not, and hast found them liars*, and (ii) *But this thou hast, that thou*

*hatest the deeds of the Nicolaitans, which I also hate.*

Jesus's hatred of *the deeds of the Nicolaitans* is reiterated in the third letter where He accuses *the church in Pergamos* of having *Nicolaitans* in their midst: *So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate.* Most religious authorities incorrectly define a *Nicolaitan* as a follower of Nicholas, the leader of a radical sect of early Christianity. A more academic analysis of the Greek word, *Nicolaitan*, is provided by Arno Gaebelein in his 1919 book, "The Revelation."<sup>4</sup>

And here [in the letter to the church at Pergamos] the Nicolaitanes are mentioned for the second and last time. The best and perhaps only solution of this mysterious word is to examine its meaning. It is a Greek compound. *Nikao* means to have the upper hand, to domineer; *laos* means, the people (our English "laity"). Nicolaitanes signifies "the domineers of the people." A priestly class had sprung up in the church, domineering over the rest of the people, the so-called laity. And this domineering class claimed a superior place in the body of Christ and a priesthood which rightly belongs to the Lord Jesus Christ.

The evil was rejected in Ephesus, but is fully sanctioned and tolerated in Pergamos. Priestly assumption became then, and ever since has been, the corruption of Christianity. This is what our Lord hates and what He hates we must hate with Him.

Another element of church corruption that shows up in both the second letter to *Smyrna* and the sixth letter to *Philadelphia* is *the synagogue of Satan*, an apparent conflation of Judaism and Christianity that will be a pure abomination to both. These are the only two churches of the seven that Jesus does not admonish in some form or fashion, and they are both commended for keeping their faith in the face of tribulation, poverty and little strength. What little information there is about the nature of *the synagogue of Satan* comes from the letter to *the church in Smyrna*.

And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive; I know thy works, and tribulation, and poverty, (but

thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan.

Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.

He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death. (Revelation 2.8-11)

The other two elements of church corruption addressed by Jesus in the seven letters – *the doctrine of Balaam* and *that woman Jezebel which calleth herself a prophetess* – concern false teachers that will proliferate the ranks of the Church in the days leading up to Opening Day and the Great Escape. *Balaam* was a magician in the Old Testament who was known for being able to directly communicate with any particular elohiym in the heavens. *That woman Jezebel which calleth herself a prophetess* manipulated her husband, King Ahab of Israel, into replacing the worship of Yahovah with the worship of Baal, a popular elohiym among Israel's enemies in the seventh century B.C. She was most noted in her time for having killed hundreds of Israel's true prophets and for having been eaten alive by dogs after being thrown out of a window.

## **The Great Escape Letters**

In addition to the warnings of false *apostles* and false doctrines found in the above five letters to the *seven churches*, five of the letters also contain warnings to the Casual Christian about the importance of maintaining awareness, and not becoming complacent, during the days when *the time is at hand* for the *things* of which Jesus speaks to come to light.

**#1. The Church of Ephesus (2.1-7)** Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly [**at the Great Escape**], and will remove thy candlestick out of his place, except thou repent.

**#3. The Church in Pergamos (2.12-17)** Repent; or else I will come unto thee quickly [at the Great Escape], and will fight against them with the sword of my mouth.

**#5. The Church in Sardis (3.1-6)** Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief [at the Great Escape], and thou shalt not know what hour I will come upon thee.

**#6. The Church in Philadelphia (3.7-13)** Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation [the 2300 days], which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly [at the Great Escape]: hold that fast which thou hast, that no man take thy crown.

**#7. The Church of the Laodiceans (3.14-22)** Behold, I stand at the door, and knock [at the Great Escape]: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

The seventh and final letter to the *lukewarm* church of the *Laodiceans* is rightly considered by the Scholastics to be specifically addressing the lackadaisical mindset of the Casual Christian during the beginning of *the end*. These final words of Chapter 3 are the last words of Jesus to the world before He takes John to Heaven in a dry run of the Great Escape in the first verse of Chapter 4.

And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God;

I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue [vomit<sup>5</sup>] thee out of my mouth.

Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent.

**Behold, I stand at the door, and knock [at the Great Escape]: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.** To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches.

After this I looked, and, behold, **a door was opened in heaven [the Great Escape]:** and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter [the beginning of the 2300 days]. (Revelation 3.14-4.1 LITV)

It is with nauseous clarity that Jesus warns the *lukewarm* church to become *hot* for Him or else be vomited out of His mouth into who knows where. Those of this *lukewarm* mindset will have had little exposure from the pulpits to the post-Crucifixion reality that Jesus is now *the Lion of the Tribe of Juda* and no longer the meek and humble servant of mankind reeking agape. The fact that Jesus is no longer on a mission of peace will be a difficult thing for the *lukewarm* to accept. *Think not that I am come to send peace on earth: I came not to send peace, but a sword.*<sup>6</sup>

The noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together: the LORD of hosts [Yahovah of the armies] mustereth the host of the battle.

They come from a far country, from the end of heaven, even the LORD [Yahovah], and the weapons of his indignation, to destroy the whole land. Howl ye; for the day of the LORD [Yahovah] is at hand; it shall come as a destruction from the Almighty. (Isaiah 13.5-6)

These seven letters to the *seven churches* emphatically state that the most dangerous element for the Casual Christian leading up to the 2300 days is succumbing to the *strong delusion* of the *deeds* and false *doctrine* of the *Nicolaitans* and the *synagogue of Satan*. This warning is found in five of the seven letters, and it is Jesus's first warning in *the beginning of sorrows*. The heart of Jesus's message is that turning one's salvation over to the *doctrine* and *deeds* of the *Nicolaitans* could be an eternal mistake. It would, without question, be waiving the existing one-on-one deal



Jesus gave the world by having a crown of thorns driven into His sinless skull while being whipped unmercifully prior to being nailed to a cross for six hours; and then finished off with a Roman spear through the side of His rib cage.

For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. **And no marvel; for Satan himself is transformed into an angel of light.** Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works. (2 Corinthians 11.13-15)

For there is **one God**, and **one mediator** between God and men, **the man Christ Jesus.** (1 Timothy 2:5)

Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.

**For there are certain men crept in unawares**, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, **afterward destroyed them that believed not.**

And the angels [a.k.a., the elohiym] which kept not their first estate, **but left their own habitation**, he hath reserved in everlasting chains under darkness unto the judgment of the great day. (Jude 1.3-6)

During the time of *the end*, it will be *no great thing* and *no marvel* for the ministers of Satan to be *transformed as the ministers of righteousness* and *apostles of Christ*. Great diligence is required to dodge this *strong delusion* and avoid the same fate as that awaiting the *Nicolaitans*, the very same fate suffered by the unbelievers in the Exodus and by the elohiym *which kept not their first estate* during the time of Noah. Since the elohiym were on earth prior to Noah entering the Ark, Law 3 will not be violated if the same occurs on earth prior to the Great Escape. Should this supernatural event actually happen, it would help explain the *ten days of tribulation* about which Jesus warns in His second letter to *the church in Smyrna*.

Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life. (Revelation 2.10)

The Bible has nothing else to say about the *ten days of tribulation* for *some* who hold true to His name. Nevertheless, there are several reasons to reasonably assume Jesus is referring to a period of time prior to the Great Escape and the beginning of the 2300 days: (i) all seven letters are written to the churches prior to John being taken to heaven in the Great Escape in Chapter 4; and (ii) after the *strong delusion* of Law 1 is lifted from the earth following the Great Escape, those who choose correctly and hold true to His name from then on will not have *ten days of tribulation*: they will have 2300 if they happen to be one of the few humans still alive at the Second Coming. *And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.*<sup>7</sup> (Olivet Discourse)

There are two schools of thought among the Scholastics as to what Jesus means by saying *those days shall be shortened*. One school believes it is the 2300 days that will be shortened to a lesser number of days, while the other contends it is time itself that will be shortened. Jesus seems to give credence to this latter concept in the beginning of His account to John of the *two witnesses*.

And the angel [Jesus] which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, **that there should be time no longer:**

But in the days of the voice of the seventh angel, when he shall begin to sound [the 7<sup>th</sup> trumpet judgement], **the mystery of God should be finished**, as he hath declared to his servants the prophets. (Revelation 10.5-7)

In the eyes of Law 3, a mystery is a mystery: therefore, the infinite meaning of '*time being no longer*' and '*the finishing of the mystery of God*' will remain unknown until the 7<sup>th</sup> trumpet

judgement is blown and *the mystery is finished*. Until then, there is another way to look at *time* that may apply to Jesus's declaration that *those days shall be shortened*.

The stock argument against a literal interpretation of the Bible is its contention that God created the universe and everything in it in seven days. With scientific evidence indicating a fourteen billion year old universe, it would seem more than fantastical to side with the biblical literalists and accept Law 3: but, there is another side to the mathematical equation of the passing of time that is rarely mentioned.

Empirical scientific evidence also exists that shows the calculus used by the scientific community to determine the speed of light and the passing of time has omitted one critical mathematical component. The speed of light is not constant: it is slowing down. A minimum of 164 measurements have been performed over the past 300 years with all showing the speed of light to be slower than the result from the previous measurement.<sup>8</sup>

Physicist Barry Setterfield, one of the leading scientists in the field, explains the quantum mechanics involved in the slowing of the speed of light and the effects it has had on the age of the earth in an interview with Chuck Missler of the Koinonia House Resource Center.<sup>9</sup> Setterfield's calculations – which are accepted by many scientists who have not succumb to the dreaded Galileo Incarceration Syndrome – mathematically conclude that factoring in the massive decrease in the speed of light since the big bang equates to creation occurring over a six to seven day period of time. Even in the face of the number one argument against a literal approach to the Bible, Law 3 emerges uncompromised.

The time element of the 2300 days may be a *mystery of God*, but it is no mystery that America's time of living in God's favor has been waning since the end of WW II when Congress

began to cavalierly rip *the Spirit of God* out of the soul of the Constitution and insert in its place *that spirit of antichrist* to eradicate the morals and religion from the heart of the nation. Thanks to the Grace of God, there is the Great Escape for those who choose correctly. *Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.*

*Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure. (Isaiah 46.9-10)*

### **General Order of Events**

Asterisk\* indicates an Assumption derived from a Law 3 compliant event

#### **1948 – Time of the End Begins**

Law 1's *strong delusion* engulfs the earth  
*and as it was in the days of Noe, so shall it be also in the days of the Son of man*  
*Satan himself is transformed into an angel of light*  
*Satan's ministers also be transformed as the ministers of righteousness*  
 False apostles and deceitful workers transform into the *apostles of Christ*  
 Nicolaitanes and Synagogue of Satan carry out deeds hated by Jesus  
 America becomes not *great* and not *strong*  
 Madai unites the Kurdish people  
 Paras is the fourth king to rise in Persia  
 Kurds break with America and ally with Iran at the Ulai river  
*ten days of tribulation for some\**  
**Great Escape**

#### **The 2300 Days**

**Opening Day** – Madai and Paras begin *pushing* against their neighboring countries  
*the beginning of sorrows* begins  
*many shall come in my name, saying, I am Christ; and shall deceive many*  
*nation shall rise against nation*  
*kingdom against kingdom*  
 Madai and Paras provoke Yavan  
 Yavan retaliates against Madai and Paras

Yavan becomes *great* and *strong*  
*the first king* of Yavan is broken

Four *notable* kings stand up in place of Yavan

Phase I of the 4<sup>th</sup> *notable* Kingdom consist of ten Islamist nations against Israel

Lucifer thrown to earth into the midst of the 4<sup>th</sup> *notable* kingdom

#### **Day 1040 – End of the Alexander Anachronism**

– End of *the beginning of sorrows*

– Beginning of *great tribulation*

-Phase II of the 4<sup>th</sup> *notable* kingdom begins

-1260 day authority of the antichrist begins

-Antichrist overthrows three of the *ten kings* of the 4<sup>th</sup> *notable* kingdom

-False Prophet hails the antichrist as Islam's Mahdi\*

#### **Day 2300 – Second Coming**

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1. 2 Timothy 3.1

2. 1Thessalonians 4.16

3. Matthew 24.4

4. The Prophet Daniel by A.C. Gaebelein, copyright 1911, 18<sup>th</sup> Edition, "Our Hope" Publishing, Page 55-56

5. Strongs #1692 – Of uncertain affinity; to vomit: - (will) spue.

6. Matthew 10.34

7. Matthew 24.22

8. Online edition of In the Beginning: Compelling Evidence for Creation and the Flood, by Dr. Walt Brown.  
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9. Setterfield.org; youtube.com/watch?v=wM1fJF7IIUs