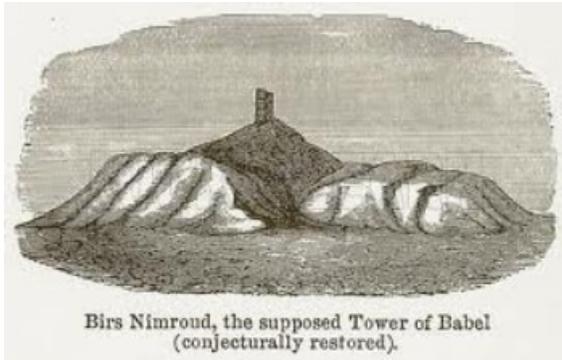


The Second Witness

The Prophecy Newsletter of Scott Lively Ministries

March 28, 2016
Volume 2, Issue 3



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Note: Please remember to tag this newsletter so that it goes to your "Inbox" and not Spam or "Promotions."

An archive of past issues is available [here](#).

Pictured above is the Birs Nimrud (Tower of Babel) of Hillah, Iraq, known as The Second Babylon.

In 2015 we offered you lead articles drawn from our book-in-progress, "*The Soon Second Coming of Christ*." While there is much we still want to publish in this newsletter from that project, we're going to switch gears for a while and introduce to you material from a separate book-in-progress: "*Where Satan Dwells: Antichrists Through the Ages*."

SPECIAL OFFER: You can help Dr. Lively compete his prophecy books-in-progress, and receive a signed and numbered pre-publication copy of both books in manuscript form with a minimum donation of just \$50.00.

Friends, I have scheduled a two-week block of time in the second half of May to finalize and format three years worth of prophecy writings into two separate books: *The Soon Second Coming of Christ*, and *Where Satan Dwells: Antichrists Through the Ages*.

It's a huge job that requires intense focus, but I am determined to have both books in final printed and electronic form by the end of the year, and to have the manuscripts finished by mid-June. I will be sequestered in a resort-like setting in an undisclosed location,

away from all normal work-a-day distractions, with a single goal: the completion of these manuscripts. Your donation of \$50 will help me to accomplish this task, and in return you will be one of the very first people to be able to read the finished manuscripts, which I will personally number, autograph and send to you.

I have decided to donate these books and all proceeds from them to Abiding Truth Ministries to raise funds for equipping and encouraging pro-family projects in the U.S. so your gift will offer the added benefit of advancing that goal as well

Thanks in advance for your help. Donate online here:
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Unmasking the Antichrists of Earliest Antiquity

Antichrists in the Antediluvian (Pre-Flood) World

” [Satan] was a murderer from the beginning... (John 8:44).“

If our assumptions are correct, the only way Satan is capable of murder is by the hand of a human host. The first murder in the Bible was of Abel by his brother Cain, who introduced that grievous sin to human society. The first Antichrist, therefore, appears to be Cain. For His own reasons, the Lord put a mark on Cain so that no one finding him would slay him in vengeance, warning “whoever kills Cain, vengeance will be taken on him seven-fold” (Genesis 4:8-15). This “Mark of Cain” is reminiscent of the last days “Mark of the Beast” in that both marks are inseparably associated with a man of evil by which the whole world can recognize him. Again, this is speculative, but quite plausible.

Several generations later, Cain’s direct descendant Lamech, the first person specifically identified as a polygamist in the Bible, fits the Antichrist profile even more closely.

“Lamech said to his wives, Adah and Zillah, Listen to my voice, you wives of Lamech... For I have killed a man for wounding me, And a boy for striking me. If Cain is avenged seven-fold, then Lamech seventy-sevenfold” (Genesis 4:23-24).

Not only is polygamist Lamech the second identified murderer of the Bible, and the first identified megalomaniac, his boast reflects a satanic principle of vengeance that directly contradicts the Messiah’s commandment in Matthew 18:21-22. In that passage Peter asked the Lord whether it was his duty to forgive his brother seven times. Jesus replied we must forgive “*seventy times seven*” times.

It appears that Lamech was the Antichrist of his time. Based on the average multi-

century lifespan of the pre-flood world, Lamech's term as Antichrist may have extended through his entire lifespan, perhaps until the flood itself.

In any case, insufficient details are provided to specifically identify other Antichrist figures before the great flood. However, from what we read in Chapter 6 we know that through his agents both human and angelic (and perhaps hybrids of the two – Genesis 6:4), Satan managed to corrupt the pre-flood world so completely that God was forced to cleanse the earth of all human beings except righteous Noah and his family (Genesis 6-9).

There is no indication that Satan was limited in antediluvian times to any particular territory.

Nimrod and the Tower of Babel

The first Antichrist figure in the post-flood world was Nimrod, who became “*a mighty one on the earth.*” Nimrod was the grandson of Ham and great-grandson of Noah.

Ham appears to have served as a carrier of the wicked pre-flood culture into the new world, corrupting at least two of his sons. Ham's son Canaan was banished from Noah's presence for what was most likely an act of homosexual molestation of his grandfather Noah (Genesis 9:22-25)*.

[* “ ‘And Noah awoke from his wine, and knew what his younger son had done unto him. And he said, Cursed be Canaan...’ (Genesis 9:29). To ‘uncover nakedness’ is a Biblical idiom for sexual intercourse. “None of you shall approach any blood relative of his to uncover nakedness; I am the LORD” states Leviticus 18:6. The Genesis passage has been interpreted some to mean that Ham had sex with Noah's wife, producing Canaan by incest, a conclusion bolstered by Leviticus 20:11: ‘The man that lies with his father's wife, has uncovered his father's nakedness.’ Alternately, the sin is interpreted to be the homosexual molestation of Noah by Canaan. We have chosen the latter interpretation, partly because this was the conclusion of Hebrew scholars of their own language, but primarily because it more closely aligns with the pattern of conduct we have exposed in this study, and thus seems more plausible” From *The Forgotten Last Days Warning About Homosexuality in the Bible,*” (2013), by Dr. Scott Lively.]

Ham's grandson through Cush was Nimrod:

“He was a mighty hunter before the LORD; therefore it is said, ‘Like Nimrod a mighty hunter before the LORD.’ The beginning of his kingdom was Babel and Erech and Accad and Calneh, in the land of Shinar. From that land he went forth into Assyria, and built Nineveh and Rehoboth-Ir and Calah” (Genesis 10:8-11).

Nimrod's campaign to build the Tower of Babel was an implementation of the Satanic goal described in Isaiah 14:13: “*For you have said in your heart: ‘I will ascend into heaven, I will exalt my throne above the stars of God.’*” Under Nimrod's rule, the people said “*Come, let us build for ourselves a city, and a tower whose top will reach into heaven, and let us make for ourselves a name, otherwise we will be scattered abroad over the face of the whole earth.*” (Genesis 11:4).

The majority opinion regarding the Tower of Babel is that it was an attempt to build the

tallest possible human-made structure. Some argue further that the goal was to build the tower higher than the water level of the great flood.

In his 1893 classic *The Witness of the Stars*, Christian writer E.W. Bullinger, presents an alternate view arguing that “top...into heaven” in Genesis 11:4 is not primarily a reference to the height of the Tower of Babel, but that the tower itself depicted the constellations of the Zodiac.** This would comport with Satan’s boast in Isaiah 14:13 that his throne would be exalted “*above the stars of God.*”

Bullinger quotes then-famous Babylon archeologist Lieutenant General Cheney:

"About five miles S.W. of Hillah, the most remarkable of all the ruins, the Birs Nimroud of the Arabs, rises to a height of 153 feet above the plain from a base covering a square of 400 feet, or almost four acres. It was constructed of kiln-dried bricks in seven stages to correspond with the planets to which they were dedicated: the lowermost black, the colour of Saturn; the next orange, for Jupiter; the third red, for Mars; and so on. These stages were surmounted by a lofty tower, on the summit of which, we are told, were the signs of the Zodiac and other astronomical figures; thus having (as it should have been translated) a representation of the heavens, instead of 'a top which reached unto heaven.'" (Bullinger:17).

Of course, these alternatives are not exclusive of each other, and it is equally likely that the Tower of Babel both depicted the Zodiac and attempted to reach a height above the level of the great flood.

[** It is well established that the “Zodiac” was a Babylonian corruption of a more ancient God-established astronomical system for reading the signs in the heavens, called the Mazzaroth (See Job 38:32; Psalm 19).]

In any case, the Bible reveals Nimrod as a totalitarian megalomaniac who exploited all of the people and resources under his control to build a monument to himself. This is the model of Antichrist government we will see repeated throughout the following centuries. Time after time, from the Pharaohs of Egypt to the Emperors of Rome, to the Fuehrer of the Third Reich, we will see armies of slaves building gigantic structures intended to reflect the god-like power and importance of the supreme ruler. Nimrod was the first in the post-flood world.

Importantly, centuries later, the two nations founded by Nimrod (Babylon and Assyria), were, respectively, the conquerors and enslavers of the two Houses/Kingdoms of the Hebrew people: the House of Israel was conquered by the Assyrians in 722BC and the House of Judah was conquered by the Babylonians in 586BC.

There is limited information about Nimrod from extra-biblical sources and a variety of conclusions drawn from it but I believe the following summary of the life of Nimrod and his wife Semeramis is probably true:

“After establishing his kingdom in the Tigris/Euphrates region Nimrod consolidated his power by establishing ...a religion that included deification and worship of the emperor (himself), worship of Satan and his demons, and star-worship (corrupted from a pure antediluvian astronomy). A key unifying factor in his religion was to be an astronomical/astrological observatory built upon the pinnacle of a pyramid, or tower, at

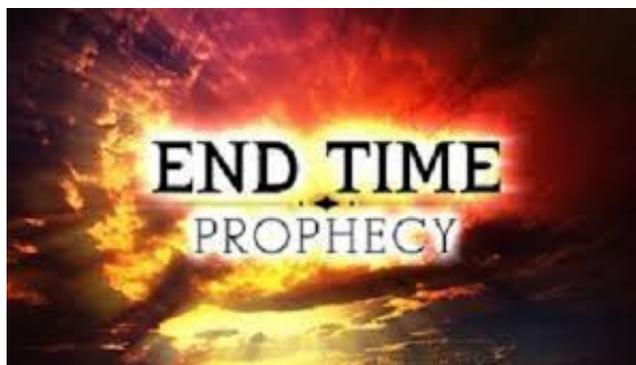
Babel...After their deaths, Nimrod and his wife Semiramis (the ancient ‘queen of heaven’) were confirmed by their priests as gods and given homage as Marduk and Astarte” (NIMROD, MARS AND THE MARDUK CONNECTION, by Bryce Self, <http://www.ldolphin.org/Nimrod.html>).

It is generally accepted (and largely intuitive) that Marduk and Astarte are spiritually synonymous with Baal and Ashteroth of the Bible. These are simply different, culturally-specific names of the same two demonic entities. Baal (Satan), the male figure, is known in different places and times as Marduk, Zeus, Jupiter, Allah, Wotan, etc.. Ashtoreth (the Bride of Satan as it were), the female figure, is also known as Astarte, Ishtar, Isis, Ostara, Gaia, etc.. This is not an exact science, and there are many arguments over which specific god or goddess in any given pantheon corresponds to Baal or Ashteroth, but the important and indisputable fact is that these two specific demonic entities exist cross-culturally and are known by a variety of names.

Later in this study we will profile Nebuchadnezzar, the King of Babylon, who in 586BC completed his years-long conquest of the Kingdom of Judah, destroyed Jerusalem and God’s Temple, and took the Judeans into captivity for 70 years. Three years later, in 583BC, as part of a vast public works project (likely funded by the treasure he had plundered from Jerusalem), he built the Ishtar Gate, called by the Hebrews the “Gate to Hell.” As noted above, Ishtar (aka Astarte) is the demon “Bride of Satan.” Inscribed on the Ishtar Gate was the boast that Nebuchadnezzar was “appointed by the will of Marduk.”

Today in Berlin, Germany, the Pergamum Museum holds two primary exhibits: 1) The Altar of Pergamum, aka “Satan’s Throne,” and 2) the Ishtar Gate. Satan and his bride united under one roof, it would seem.

Is the demon known as Ishtar tied to the Ishtar Gate in the way we assume Satan is tied to the Altar of Pergamum? Were either or both of them connected to other structures, such as the Tower of Babel or the Pyramids? The Bible is silent on these matters so we can only conjecture as we proceed with our study.



Fundamentals of End-Time Prophecy

Eschatology 101A

A Certificate Program of Redemption Gate Bible College

In the Spring of 2015, I developed a 5-week class on prophecy for Redemption Gate Bible College. This newsletter will feature the material from that class over the next year as I

work to refine and strengthen it for use as a correspondence course. To that end I solicit your input.

The original course featured 35 questions (seven in each class session) which were asked and answered during an interactive discussion period.

We will address one or more of those (and likely additional) questions each week in this segment of the newsletter.

Session 2: The Context for Understanding Prophecy

(Questions 9 of 35)

9. What did Jesus Prophecy about End-Time Events?

During His earthly ministry Jesus made numerous predictive prophecies relating to end time events. We will address just two of them, plus His post-ascension revelation to John the Apostle.

The first was an affirmation of the Millennial Kingdom as a literal future reality: This is found in Matthew 19. Typically, the teaching emphasis in this section is on the moral lesson in verses 16-24, addressing the unwillingness of the rich young ruler to part with his material possessions. However, our interest here is how Jesus responded to the disciples astonishment at the lesson in verses 23-30:

“And Jesus said to His disciples, ‘Truly I say to you, it is hard for a rich man to enter the kingdom of heaven. Again I say to you, it is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of God.’ When the disciples heard this, they were very astonished and said, ‘Then who can be saved?’ And looking at them Jesus said to them, ‘With people this is impossible, but with God all things are possible.’ **Then Peter said to Him, ‘Behold, we have left everything and followed You; what then will there be for us?’ And Jesus said to them, ‘Truly I say to you, that you who have followed Me, in the regeneration when the Son of Man will sit on His glorious throne, you also shall sit upon twelve thrones, judging the twelve tribes of Israel.** And everyone who has left houses or brothers or sisters or father or mother or children or farms for My name’s sake, will receive many times as much, and will inherit eternal life. But many who are first will be last; and the last, first.”

This passage not only affirms the Millennial Kingdom (the regeneration), it distinguishes the role of the 12 Apostles, who will then be in glorified bodies, from the “twelve tribes of Israel,” who will populate the regenerated earth in human form. These are the 144,000 Hebrews of Revelation and their descendents.

The second prophecy of Jesus of special relevance to this study is the Olivet Discourse of Matthew 24. The same teaching is repeated in Mark 13. In Luke Chapter 21, the so-called "Great Temple Discourse" contains many of the same elements. Each of these is a basic chronology of end-time events, but the iteration of the teaching in Matthew is the most thorough, and the chronology continues into Chapter 25, addressing the Wedding Feast of the Lamb, the Testing of the Works of the Believers, and the Beginning of the Millennial Kingdom, in that order.

The third prophecy of Jesus is that which He delivered to John in the Book of

Revelation, consisting of virtually the entire book. Of special interest is Revelation 6, which appears to be an expanded and annotated version of the Olivet Discourse, following the same basic chronology.

When then did Jesus prophecy about end time events? Our preferred answer is:

Specific detail about end-time milestones and their chronological order, and the future literal reality of His thousand year millennial reign.



The Woman and the Serpent

Part 2B, The Woman in the Desert -- Hannah and the Two Wives

One man and two women. The old story. It never turns out well, particularly in the Bible, where God often tells the story without comment, but with an eye to the aftermath.

Lamech, great-great-great-grandson of Cain, Eve's first sorrow-conceived child, was the earliest offender (Genesis 4: 19-24). We see him swaggering before his two wives, demanding that they listen to his exploit of murdering a young man who struck him, and brandishing his claim of "hereditary immunity:" "if Cain is avenged sevenfold, then Lamech seventy-sevenfold" (Genesis 4:24). This is a *proscriptive tale*, stuck in the middle of the genealogy of Cain, where God is not speaking to our ears in thou-shalt-not's the way he did on the mountain in the desert. He is speaking to our hearts instead, saying (if I may paraphrase), "I notice you are feeling outraged at this bad boy Lamech for killing somebody for a not-so-good reason and then haranguing his wives with the story in a pretty intimidating way and furthermore claiming he was owed a get-out-of-jail-free card by ME. Well, while you are dwelling on just what kind of a guy he is, consider those two wives. Did I say anywhere in Genesis 2 that I was looking for *helpmeets* for Adam or that I took *ribs* from his body and fashioned *women* for him, or that he should be joined to *wives*? No? Well, then maybe his polygamy choice fits right in with the murdering, swaggering, intimidating, self-aggrandizing parts of his personality that make you uncomfortable. This Lamech is one who has chosen to live apart from Me."

Nobody ever seems to learn their lesson, though, from God's proscriptive tales (no more than they ever learn to actually follow His laws). And so we see a host of unhappy examples, from the patriarchs on down, of what happens when a man follows the dictates of his culture (and coincidentally, his impulses) and takes multiple women unto himself: Jacob with Leah, Rachel, Bilhah and Zilpah

(childbearing competitions among wives and jealousy among offspring that led to the attempted murder of Joseph), David with his at least eight wives and numerous concubines (rape of daughter Tamar by half brother Amnon, killing of Amnon and eventual civil war by Tamar's brother Absalom, David's murder of Uriah to get his wife, violence among sibling factions over the kingship after David's death),

Solomon's heart "turned away" by his hundreds of foreign wives and concubines, whose "love" induced him to build shrines and bring in priests and pagan worship from the pagan religions of those women.

But among all the unhappy polygamy stories of scripture, the most poignant is that of Hannah, in I Samuel 1. Of our three *women in the desert*, Hannah is the one who never goes near an actual desert. She lives out her story in the hill country of Ephraim and in the tabernacle town of Shiloh. Her desert is the desert of the heart, and her encounter with the God of the desert is packed with emotion from start to finish, a veritable soap opera among Bible stories. Hannah is one of the seven women in the Bible that God makes barren. Her body is literally a wasteland to her, and to amplify the personal shame and sense of failure of a contemporary wife who failed to produce children, Hannah has a "rival." Her husband Elkanah has taken a second wife (likely in response to Hannah's childlessness), Peninnah, who is definitely *not* barren. And Peninnah loves nothing so much as to "provoke [Hannah] bitterly to irritate her because the Lord had closed her womb" (I Samuel 1:6). No doubt this is because Elkanah loves Hannah, gives her a double portion of the meat from the yearly sacrifice, and asks her, "Am I not better to you than ten sons?" But Hannah cannot survive the toxic environment in her home and the barrenness within.

She is driven into the desert of depression, tears, rejection of food, refusal of comfort. And suddenly, in her affliction, she knows where to turn. She makes it just to the porch of the tabernacle and there dissolves in tears, silently begging the Lord to make a deal: give her a son, and she will give him back. He will be a Nazarite, under a pledge made by his parents (like Samson) never to have his hair cut, and he will serve the Lord all of his days. The high priest Eli, who is sitting in the doorway watching her weep and carry on (her lips are moving because she is "speaking from her soul") comes over and tells her to go sober up, but she explains about her affliction and that she is simply "pouring out her soul before the Lord." Eli, having some afflictions of his own (I Samuel 2:12-36), understands and blesses her request.

So she goes home and sleeps with her husband and, what do you think, the Lord keeps His part of the bargain, and Hannah has a baby boy named Samuel ("name of God"). But her desert experience does not quite end there. There's *her* part of the bargain, the "serve the Lord all of his days" part. And the prospect of that impending loss must have felt terrifying to the new mother nursing her long-awaited child. So she stalls a bit. A reasonable bit – just until the child is weaned (three years or more in those days). She doesn't even want to go near the sacrifice at Shiloh till then. But she is as good as her word. After he is weaned, she takes the little boy, along with the appropriate animals and food for a sacrifice, and presents him at the tabernacle, then leaves her only child there for the Lord...forever. We wouldn't be too shocked if she broke down at this point in the story, given all the weeping earlier on, but what does she do next? She sings.

And what a song.

*My heart exults in the LORD;
My horn is exalted in the LORD,
My mouth speaks boldly against my enemies,*

*Because I rejoice in your salvation.
There is no one holy like the LORD,
Indeed, there is no one besides You,
Nor is there any rock like our God.
Boast no more so very proudly,
Do not let arrogance come out of your mouth;
For the LORD is a God of knowledge,
And with Him actions are weighed.
The bows of the mighty are shattered,
But the feeble gird on strength.
Those who were full hire themselves out for bread,
But those who were hungry cease to hunger.
Even the barren gives birth to seven,
But she who has many children languishes.*

So far we might consider this triumphal and exultant piece (Bible scholars call it one of the Songs of Deliverance) as a kind of smackdown of the irritating Peninnah: God has shown Himself to be Hannah's protector by hearing her prayer and opening her womb, therefore Peninnah's mean-spirited and arrogant provoking puts her at risk of having her *actions weighed* by the *God of knowledge*.

But the song goes on.

*The LORD kills and makes alive;
He brings down to Sheol and raises up.
The LORD makes poor and rich;
He brings low, He also exalts;
He lifts the needy from the ash heap
To sit with nobles,
And inherit a seat of honor;
For the pillars of the earth are the LORD'S,
And He set the world on them.
He keeps the feet of His godly ones,
But the wicked ones are silenced in darkness;
For not by might shall a man prevail.
Those who contend with the LORD will be shattered;
Against them He will thunder in the heavens,
The LORD will judge the ends of the earth;
And He will give strength to His king,
And He will exalt the horn of His anointed.*

I Samuel 2:1-10

So, what's this about the Lord killing and making alive? Or bringing down to Sheol (the place of the dead) and raising up? We have come across resurrections a few times, for sure, in the Bible, but only three times in the Old Testament, and those all in connection with the prophets Elijah and Elisha (I Kings 17:17-24, II Kings 4:35 & 13:21), over 200 years after Hannah sang her song. As for any concept of an afterlife, it was not (and still isn't) a developed feature of Judaism, nor was there any idea of individual judgment after death or a universal judgment ("the ends of the earth") at the end of time. Now compare these verses from Hannah's song to the words of Jesus speaking prophecy in John 5:

Truly, truly. I say to you, an hour is coming and now is, when the dead will hear the

voice of the Son of God, and those who hear will live. For just as the Father has life in Himself, even so He gave to the Son also to have life in Himself; and He gave Him authority to execute judgment, because He is the Son of Man. Do not marvel at this, for an hour is coming in which all who are in the tombs will hear His voice, and will come forth, those who did the good deeds to a resurrection of life, and those who committed the evil deeds to a resurrection of judgment.

John 5:25-29

Look at the last six lines, specifically, of Hannah's song. The context is actually set by the last two lines, which otherwise would be totally nonsensical. Consider that *there had never been a king* in Israel when Hannah was alive; from the time of their entry into the Promised Land the people had been led (off and on) by *shoftim*, or judges, beginning with Joshua and ending with Hannah's son Samuel. The first king, Saul, is anointed by the adult Samuel in I Samuel 10, an event for which Hannah may or may not have been still living. The word "anointed" is used a few times in Leviticus 4 to describe the priests who were thus sanctified for their duties, but Hannah uses it for the first time all by itself: the anointed one, *mashiach*, Messiah.

Notice also that, in the most faithful translations (including the NASB above) the verbs switch to future tense in the last six lines (the last eight, in some translations), suggesting that the Lord's actions that are being praised here have not happened yet. This is different from all the other songs of praise for special blessings of deliverance or victory (compare David's song in 2 Samuel 22), which all focus on God's eternal attributes and His *past* deeds.

Hannah's song has gone rogue. She is no longer singing her joy about God's favor and deliverance in her own situation. She has gone beyond the bounds of time and space to stand in the presence of her beloved God, for Whom she has surrendered her one priceless gift, and to speak what she hears from Him there. Hannah, for this moment, has become a *nabiyah*, a prophetess, joining the company of the mere four mentioned in all the Old Testament: Miriam, Debra, Huldah and Isaiah's wife. True, there are some women who, like Hannah, prophesy briefly (see Abigail in I Sam 25:29-31), but none who evoke that great prophecy of all prophecies. The one revealed to the astonished Apostle John on the Isle of Patmos:

These will wage war against the Lamb, and the Lamb will overcome them, because He is Lord of lords and King of kings, and those who are with Him are the called and chosen and faithful.

Revelation 17:14

And I saw heaven opened, and behold, a white horse, and He who sat on it is called faithful and true, and in righteousness He judges and wages war....And the armies which are in heaven, clothed in fine linen, white and clean, were following him on white horses. From His mouth comes a sharp sword, so that with it He may strike down the nations, and He will rule them with a rod of iron, and He treads the wine press of the fierce wrath of God, the Almighty. And on His robe and on His thigh He has a name written, "KING OF KINGS, AND LORD OF LORDS."

Revelation 19:11, 14-16

And if the language of Revelation is just a little bit too ecstatic-prophetic for most of us, consider the following summary, with helpful references to Hannah's song: In the days leading up to the return of Christ (*Christos* is Greek for the Anointed One, *Mashiach*), arrogant men and world leaders (*the wicked ones, those who contend*

with the LORD) will oppose the God of the Bible and Christ and persecute their followers (*His Godly ones*). When they see the return of Christ, they will mobilize vast armies against Him, which He will destroy supernaturally (*those who contend with the LORD will be shattered*). Meanwhile, those who have died believing in Christ will be resurrected (*the LORD kills and makes alive; He brings down to Sheol and raises up*), while the faithful who are still alive will be transformed along with them into immortal perfected beings. For 1,000 years, Christ will reign as king (*He will give strength to His king, and He will exalt the horn of His anointed*) over a restored world, governed according to His goodness and righteous principles. This is as much as is addressed in Hannah's song (except for the judgment part – *the LORD will judge the ends of the earth*) and fleshed out by Revelation. If you don't already know what will happen after the 1,000 years, go read Revelation 20-22. And that, by the way, is where the judgment part happens.

So why Hannah? Why does she sing? And why does her song take this remarkable veer into the unknown that is still, thousands of years later, mostly unknown to us.

The Lord has put this baffling tale of the future out there to challenge us to plumb the depths of His scriptures for the very meaning of our existence on this planet, which is to say the nature of our relationship with Him. And this is, no doubt, why it pops up in Hannah's song. Wandering in her private desert of barrenness, a polygamous husband who kept on protesting his love for her, constant exposure to ridicule and demeaning in her own home, and a future of no way out, she stumbled, like Hagar before her, upon her God. And He turned out to be “better to her than ten sons.” He was her heart's desire, the one she could finally give her little son to and then...sing. We know that each year, at the sacrifice, she brought her child a little *mayil*, a robe to wear with the *ephod*, the priestly garment in which he ministered before the Lord. Did she know that he would become one of the greatest prophets and judges of Israel? Surely the lifelong honor and obedience that Samuel paid to the Lord had something to do with Hannah's vow, spoken to her God from her soul.

We began our story of Hannah with the disturbing account of the presence of polygamy in the Bible, and we end by looking, once more at how the characters in the Bible constantly reflect God's tortured relationship with Israel. Israel, the “wife of God,” was in fact polygamous from the start, as we saw in the Golden Calf incident (see Part 2A. *The Woman in the Desert: Hagar*), a mockery of the marriage ceremony between Israel and God at the giving of the law. But after the ten northern tribes (“Israel”) finally gave themselves over to idol-worship under a series of wicked kings, God treated them as a split-off “second wife,” serving them with a get, or writ of divorce under Hebrew law, and driving them from His land.

And I saw that for all the adulteries of faithless Israel I had sent her away and given her a writ of divorce, yet her treacherous sister Judah did not fear; but she went and was a harlot also.

Jeremiah 3:8

The theme of the wicked wife and the righteous wife (*barely* righteous, in the case of the southern tribes, Judah and Benjamin, who were also exiled 150 years later), is foreshadowed in Hannah's story. And it is part of the Bible's long exploration of duality, especially the duality of human nature that confounds and confuses us, beings who bear both the the stamp of God's image and the flesh of the physical creation. This theme will take us ultimately to the dual nature of the Woman, when she meets the anti-Woman in the pages of Revelation.

But that difficult idea of God's people being split in two, and treated as “two wives,” by the Creator whose pattern of marriage was, from the first, a man and a woman forming *one flesh* -- this is hard to swallow unless we consider one more element of our woman-in-the-desert thread. God is, above all, passionately concerned with the individual. Until the time of the dividing of Israel into the northern and southern kingdoms, the Hebrew people had considered themselves, like other Middle Eastern peoples, as a single entity relating to their God. It's possible that by differentiating them so starkly, treating them separately, and sending them off in small batches to foreign lands, God forced them to begin to think differently. Like Daniel and Esther in the Babylonian Exile, those who remained faithful had to seek Him on a one-on-one basis, as Hannah said, from their souls.

In the Desert, there is no group to hide in, no fallback, no support system, only your God. But it's worth going out there to meet Him.

Anne Lively

A Few Housekeeping Items

I am pretty-much a one-man show and run two highly active ministry organizations. Because I maximize my time to achieve the greatest impact possible for the Kingdom of God, I value straight-to-the-point resources and communications. If you desire to communicate with me on any matter including this newsletter please be as concise as possible and please use email, not the telephone, even if you have my phone number (except in emergencies).

You may reach me at scottlivelyministries@gmail.com

Donations

I have always followed a policy of providing my writings and other self-created resources without charge whenever possible. However, my support, and that of both of the ministry organizations I run, rely upon donations to operate. For all matters related to my prophecy studies and writings donations should be sent to Redemption Gate Mission Society, PO Box 2373, Springfield, MA 01101 or online [here](#). If you want your donation to be designated for any specific purpose, just send me a note or an email to say so, otherwise it will be used where most needed.

Today's Hot Links:

If the links don't work simply cut and paste or type them into your browser:

United Nations to erect Temple of Baal replica in New York City and London in April.

This imminent event would appear to have enormous spiritual implications in light of our study. We could not ascertain the dates when this display would be up in these two cities, but we note that Passover 2016 begins Friday April 22nd.

http://www.nytimes.com/2016/03/20/opinion/sunday/life-among-the-ruins.html?_r=2

[Final Point: "Gay Marriage" as a Sign of the End Times](#)

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