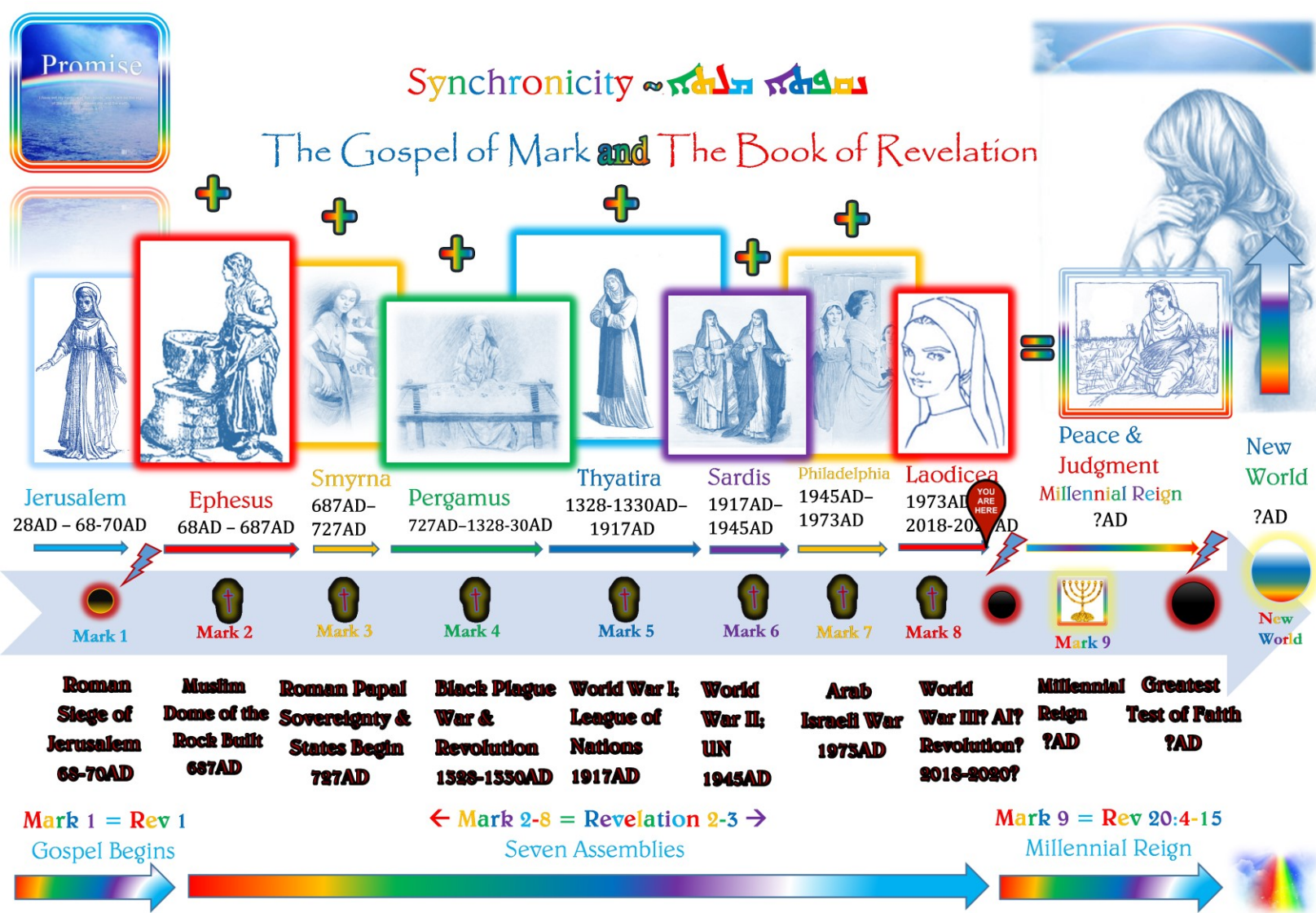


A Mystery Revealed through Aramaic: The Gospel of Mark is Synchronized with the Book of Revelation

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Introduction

This bible study paper is for students and scholars with patience, and yet ultimately, expect to have some **fun!**

It is a new discovery in bible harmony studies, a mystery revealed. The mystery is that **the Aramaic Gospel of Mark is synchronized with the Aramaic Book of Revelation, thereby providing a chronology!** The two books fit like **puzzle pieces** together, as in this example: Revelation 3:18 refers to eye salve while concurrently in Mark 8:18 Yahshua makes an eye salve to heal a blind man.


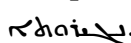
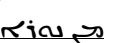

You'll learn here in this paper the precise sequential symbolism of each Chapter of Mark: the beginning of the Messiah's ministry in Israel (Mark Chapter 1), the 2,000-year progression of Christianity through all 7 churches in Revelation (Mark Chapter 2 = Ephesus; Mark Chapter 3 = Smyrna... Mark Chapter 8 = Laodicea), the Millennial reign (Mark Chapters 9 and 16), the new world to come (Mark Chapter 10), and other synchronicities.

Once you observe and track this mystery in sequence, many of the corollaries will become obvious to you where the timelines of both books sync-up:

Gospel of Mark ≈ Book of Revelation	
Mark Chapter 1 ≈	Revelation Chapter 1 (original church: Jerusalem)
Mark Chapter 2 ≈	Revelation 2:1-7 (first exiled church: Ephesus) Revelation 6:1-2 (first seal) Revelation 8:7 (first trumpet) Revelation 16:2 (first bowl)
Mark Chapter 3 ≈	Revelation 2:8-11 (second exiled church: Smyrna) Revelation 6:3-4 (second seal) Revelation 8:8-9 (second trumpet) Revelation 16:3 (second bowl)
Mark Chapter 4 ≈	Revelation 2:12-17 (third exiled church: Pergamus) Revelation 6:5-6 (third seal) Revelation 8:10-11 (third trumpet) Revelation 16:4-7 (third bowl)
Mark Chapter 5 ≈	Revelation 2:18-29 (fourth exiled church: Thyatira) Revelation 6:7-8 (fourth seal) Revelation 8:12-13 (fourth trumpet) Revelation 16:8-9 (fourth bowl)
Mark Chapter 6 ≈	Revelation 3:1-6 (fifth exiled church: Sardis) Revelation 6:9-11 (fifth seal) Revelation 9:1-11 (fifth trumpet) Revelation 16:10-11 (fifth bowl)
Mark Chapter 7 ≈	Revelation 3:7-13 (sixth exiled church: Philadelphia) Revelation 6:12-7:17 (sixth seal)

	Revelation 9:13-10:11 (sixth trumpet) Revelation 16:16 (sixth bowl)
Mark Chapter 8 ≈	Revelation 3:14-22 (seventh exiled church: Laodicea) Revelation 8:1-6 (seventh seal) Revelation 11:15-19 (seventh trumpet) Revelation 16:17-21 (seventh bowl)
Mark Chapter 9 ≈	Revelation Chapters 4-5 (Heavenly visions) Revelation 20:4-15 (Millennial reign)
Mark Chapter 10 ≈	Revelation Chapters 21-22 (New World)
Mark Chapter 11 ≈	Revelation 11:1-13 (two witnesses: Ephesus & Smyrna) Revelation Chapter 15 (heavenly pre-bowls)
Mark Chapter 12 ≈	Revelation Chapter 11 (two witnesses and judgment) Revelation Chapter 14 (Zion) Revelation Chapter 15 (heavenly pre-bowls) Revelation Chapter 18 (Babylon falls)
Mark Chapter 13 ≈	Revelation Chapters 11-12 (witnesses; woman)
Mark 14:1-31 ≈	Revelation 12:1-6 (woman births and hides)
Mark 14:32-72 ≈	Revelation 12:7-17 (woman hides again)
Mark 15:1-34 ≈	Revelation Chapter 13 (two beasts vision) Revelation Chapter 17 (two beasts vision interpreted)
Mark 15:34-47 ≈	Revelation Chapter 19 (war)
Mark Chapter 16 ≈	Revelation Chapter 20 (Millennial reign)

Please note: all of my findings in this paper (and I suppose in life) are a work in progress and it is unknown how many errors I've made or how incomplete my work is. My hope is that this study builds a structure that future bible students will repair and expand with their own insights and corrections.

Now, if you the reader try to sincerely appreciate this mystery with a bible translation or without patience, it will be difficult for you. But if you can patiently ...  ... ... read the Aramaic original texts, you can see it straight, including those parts of the mystery that are conveyed through wordplay (i.e., Revelation 3:18  (“from fire”) is a wordplay for  (“lampstands”)).

Of course, if a student just reads any one example or even one chapter in isolation, the entire mystery will remain a mystery -- any synchronicity by itself can be dismissed as a coincidence (just like in life). But when you add them all up together, who will convince a faithful man that this gospel harmony is really just a coincidence? Through faith, know this:



Many Christians have come to know the Father in this way -- through subtle & personal synchronicities -- so this is a way to build on that **fun experience** with these two

books. Indeed, wordplays are letter conjunctions, and they are meant to be **fun!** -- conjunctions are insightful about the playful character of the Father – conjunctions of words, conjunctions of people, nations, planets, stars... I think everything is connected in some way, and naturally the strength of any given connection varies; so I suppose the question is what we focus upon in our desire to grow toward $\aleph\omega\aleph$



For starters, if you put in the effort and start by reading Mark 1 - 9 side by side with Revelation 1-3 according to this timeline, you'll see this discovery can help inform your prophecy studies, by relying on the Gospel of Mark as *a special kind of focusing lens* to interpret Revelation. In particular, Mark 9 is very insightful (and surprising) about the role of scribes and the *relative* peace during the millennial reign.

Or more immediately, the hungry crowds in the wilderness in Mark 8 (a sign for us now in the Laodicea church era) may give us second-thoughts about our own food stability...



I think the Father gives me insights and synchronicities like these because of my faith -- I know and proclaim that He is יהוה.

Someday, I trust these seeds will grow...

Right now this world is covered in some **serious darkness** and the Laodicea church is

Bible Study Notes



Jerusalem
28AD-68AD

Mark Ch. 1
Revelation Ch. 1

Mark 1 = Revelation 1 (Original Christian Church in Israel)

- Mark 1:1 ܩܘܡܩܐ ܡܝ ܩܘܡܩܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ (“The beginning of the gospel of Yahshua the Messiah his son of Alha”) contains two instances of the same words as Revelation 1:1 (i.e., “of Yahshua the Messiah” and “Alha”) and a key wordplay (“gospel” and “revelation”). Here is Revelation 1:1 from the Crawford Codex, ܩܘܡܩܐ ܡܝ ܩܘܡܐ ܕܥܘܢܐ (“Revelations that Yahshua the Messiah, he who gave to him Alha...”).

- Mark 1:1-2 starts the clock in 30AD with Yahshua’s baptism, and refers to John the Baptist as “my messenger before your face”. In these Aramaic texts, ‘messenger’ and ‘angel’ are the same word ܩܘܡܩܐ, which is why Revelation 1:1 (“my angel to my servant John”) syncs the two verses in Mark & Revelation.

- Also, knowing that ܩܘܡܩܐ means ‘face’ and that the first church of Revelation is ܥܘܢܐ (“Ephesus”), it leads you to find the wordplay that ‘before your face’ in Mark 1:2 is a clever reference to the location Israel before Ephesus. Indeed, the double-edged sword encoded in Revelation begins in Israel before going to Ephesus. The word ܩܘܡܩܐ also appears in several key placements in Revelation 1. In Mark 1:3 the “straight” paths

of John are synched to the straight lines of the sword and shepherd's staff.

- The Jerusalem church ends in 68-70AD with the Roman Seige of Jerusalem that caused most Jews to flee the city by 68AD, and with complete takeover by 70AD. This is synched with Mark 1:45 as Yahshua is not able to return to the city but must flee to the “place of wilderness”.

- Mark 1:2 reference to the prophet ישעיהו (“Isaiah”) is a phonetic wordplay for אסיה (“Asia”), where the 7 assemblies are located in the Revelation prophecy.

- The seven assemblies in Revelation 1:11 are synched with the seven identified people called by Yahshua in Mark 1 (in order): (1) Simon, (2) Andrew, (3) Jacob, (4) John, (5) the possessed man, (6) Simon's mother, and (7) the leper.

- In this way, Mark 1 is a microcosm summarizing the 7 assemblies. That is why, we see the whole city assembled at the door in Mark 1:33.

- In Mark 1:3, John is in the wilderness baptizing from the river, which is synched with John in Revelation 1:9 in tribulation on an island. Both men are witnesses to Yahshua who were given spiritual insights into the word of Alha.

- Mark 1:4 has John the Baptist preaching the “release of sins”; and Revelation 1:5 has the “release of sins” by Yahshua the Messiah. Mark 1:11 has the reference to Yahshua יְהוֹשֻׁעַ (“beloved”), and Revelation 1:5 אֲהַבֵּנוּ (“loving”).

- Mark 1:6 describes the clothing of John the Baptist, which is synched with Revelation 1:13 describing the clothing of Yahshua.

- Mark 1:13 Yahshua is in the wilderness for “40 days”. This symbolizes the 40-years (30AD - 70AD) before Jerusalem fell, which matches the timeline above. Indeed, the next verse Mark 1:14 begins with John's death, “And after John was delivered up...”

- Mark 1:21 emphasizes that Yahshua was teaching the disciples in שבעה בבתי (“in seven in their assemblies”). This reference syncs with the “seven assemblies” in Revelation 1:11.

- Mark 1 references בית the root word for “assembly” in these instances: Mark 1:21, 1:23, 1:29, 1:33, 1:39.

Ephesus
68AD-687AD

Mark Ch. 2
Rev. 2:1-7



Mark 2 = Revelation 2:1-7 (first church in the wilderness: Ephesus), Revelation 6:1-2 (first seal), Revelation 8:7 (first trumpet), Revelation 16:2 (first bowl)

A. Mark 2 = Revelation 2:1-7 (Ephesus)

- In Mark 2, we read **כנס** the root word for “assembly” three times. See e.g., Mark 2:2, 2:4, 2:13.
 - The first reference in Mark 2:2 is that people following Yahshua are ‘gathered’ at the door. This synchs with the finding that the [encoded sword](#) on the earth is a door in 3-dimensions.
- Mark 2 begins in Capernaum, the city of **אנדרא** (“Andrew”), which is a potential wordplay for **אפסוס** (“Ephesus”). Andrew is also classically connected with the Church of the East, which is why it is fun to imagine the word **פשוט** (“simpler”) in Mark 2:9 as a wordplay for **פשיטתא** (“Peshitta”). There is also the word **רופא** (“physician”) in Mark 2:17, which is a wordplay for **אסיה** (“Asia”) (the location of Ephesus per Rev 1:4).
 - Note also that Ephesus is the church of 68-70AD-687AD, so its conclusion was the building of the ‘dome of the rock’. This is synched with Mark 2:4 where the paralytic is lowered through the “roof” of the building to Yahshua the rock. Obviously the Dome of the Rock changed the world – Muslims are perhaps the most energetic killers of Jews and Christians that world history has ever seen.
- Mark 2:1 **שוב** (“again/repent”) is synched with Revelation 2:5 **שוב** (“you repent”).
 - In Mark 2:3, four men carry a paralytic, which synchs with Revelation 2:3 where Ephesus is praised for **חָנֵן** carrying his name. A key message of these verses is

‘endurance in faith’. Incidentally, the four men carrying the paralytic represent the four assemblies that constitute the [encoded sword/door](#).

- Mark 2 and Revelation 2:1-7 (Ephesus) follow the same pattern of beginning with rising (Mark 2:3-12: lifting up a paralytic so he can work; Revelation 2:2-3: lifting up works, labor & endurance, and not wearing) and ending with eating (Mark 2:23-28: eating grain on Sabbath; Revelation 2:7: eating from the tree of life). Indeed, Revelation 2:7 describes this ‘tree of life’ in “paradise”, and Mark 2:26 describes the ‘grain’ in “the house of Alha”.

- Mark 2:19 is about eating with the bridegroom, and Mark 2:23 is about eating grain like David in the temple. These verses go together and they are synched with Revelation 2:7 regarding the tree of life that produces healing food.

- After Yahshua heals the paralytic in Mark 2:11, Yahshua tells him “go to your house”, which can be synched with Revelation 2:5 “remember from where you departed”. They departed the house of Israel. Moreover, Mark 2:5 פָּרַחְתָּ (“released/forgiven”) is synched with Revelation 2:4 פָּרַחְתָּ (“released/departed”).

- Mark 2:17 צָרָה (“need”) is a wordplay for שָׂנְאוּ (“detest”) in Revelation 2:6 because of the root word “work” in both passages. See also Mark 2:25 which follows the same pattern. And then the criticism of the works of the Nicolations in Revelation 2:6 would be synched with the criticism of the works of the ‘scribes and Pharisees’ in Mark 2.

- Mark 2:20 foreshadows days when the lamp will be taken from Ephesus (Revelation 2:5).

- Mark 2:21-21 refers to the פָּתָח נִשְׁכָּח (“new patch”), which is symbolic for the new church of Ephesus, the first church of the 7 churches. And the reference in Mark 2:7 that the Pharisees will only accept “one” Alha is synched to this lampstand ‘number one’ (Ephesus) – in other words, Yahshua came after YHWH but is one with YHWH; and the church at Ephesus came after the church at Jerusalem, but it is one with Jerusalem. That is another reason for the admonition to Ephesus in Revelation 2:5 to “remember from where you departed, and work the פָּתָח נִשְׁכָּח (“first works”).

B. Mark 2 = Rev. 6:1-2 (first seal), Rev. 8:7 (first trumpet), Rev. 16:2 (first bowl)

- Mark 2:2 פָּתָח (“first”) and Mark 2:3 הַבְּרִיחַ (“beginning”) synch with ‘firsts’ here in Revelation

- Mark 2:2 ܕܘܪܐ ܘܗܘ ܗܘܘܪܐ (“door and he speaking”) corresponds with the Aramaic Revelation 6:1 ܕܘܪܐ ܘܗܘ ܗܘܘܪܐ (“spoke like thunder”)
- Mark 2:3 “between four” synchs with Revelation 6:2 beginning the ‘four horsemen’, and also Revelation 6:1 “one from four”
- Mark 2:4 ܕܘܪܐ is synched to Revelation 6:2 ܕܘܪܐ , especially because both ‘crown’ and ‘roof’ are similar in that they both go on top of someone or something.
- Mark 2:4 ܕܘܪܐ and ܕܘܪܐ is synched with Revelation 8:7 ܕܘܪܐ
- Mark 2:7 blasphemy is potentially linked to Revelation 16:2 idol worship
- Mark 2:10, Revelation 8:7, and Revelation 16:2 all reference ܕܘܪܐ (“earth”)
- Mark 2:16 ܕܘܪܐ is synched with Revelation 6:2 ܕܘܪܐ
- Mark 2:17 ܕܘܪܐ is synched with Revelation 16:2 ܕܘܪܐ
- Mark 2:22 references the (root) word ܕܘܪܐ four times, which is synched with Revelation 6:2 referencing ܕܘܪܐ three times. It may be worth noting too that the ܕܘܪܐ in ܕܘܪܐ (“wine”) means “master”, which is generally a description of one who conquers.
- Mark 2:22 ܕܘܪܐ is synched to Revelation 16:2 ܕܘܪܐ
- Mark 2:22 ܕܘܪܐ is synched to Revelation 16:2 ܕܘܪܐ
- Mark 2:23 “picking grain” is potentially linked to Revelation 8:7 where the ‘grass burns’



Smyrna
687AD-727AD

Mark Ch. 3
Rev. 2:8-11

Mark 3 = Revelation 2:8-11 (second church: Smyrna); Revelation 6:3-4 (second seal); Revelation 8:8-9 (second trumpet); Revelation 16:3 (second bowl)

A. Mark 3 = Revelation 2:8-11 (second church: Smyrna)

- In Mark 3, we read **קָהָל** the root word for “assembly” multiple times. See e.g., Mark 3:1; 3:8, 3:9, 3:20, 3:32.
- Note in particular how the usages of **קָהָל** (“assemble”) in Mark 3:1 and 3:8-9 interface with Mark 3:2 and 3:10 (where **רָפָא** (“heal”) is a potential wordplay for **רָפָא** Asia (as in the 7 assemblies in Asia). See also Mark 3:15 **רָפָא**.
 - The church of Smyrna is 687AD to 727AD, so the end of it is marked by (1) the Roman Papacy officially declaring independence from the Roman Emperor, and (2) the first papal state outside of Rome. The first event is synched to Mark 3:6 where “the Pharisees left immediately with the house of Herod” – the Pharisees represent the Roman Papacy, and the house of Herod represents the Roman Emperor. And the second event is synched to Mark 3:5 where the man extends his withered hand – which is like extending the papal territory. This was the beginning of 10-papal states, which is synched to Revelation 2:10 where the Smyrna church is in prison for 10-days. These papal states eventually changed the world as they went on to rule for 1,000 years and put the Vatican’s reach all over the globe.

- In Mark 3:2, Yahshua heals a man on the last day of the week (the Sabbath). And in Revelation 2:8, the Messiah is described as the first and the last. Regarding the ‘first’ part of that equation, the man whom Yahshua healed was described in Mark 3:1 as אֶחָד (“one”). And then to complete the Revelation side of the equation (‘first and the last; he who was dead and lives’) we move next to Mark 3:4, where Yahshua asks whether it is lawful “to enliven or destroy” a person on the Sabbath -- this is synched with Revelation 2:8, referring to the Messiah as “he who was dead and lives”
- The reference to the Pharisees in Mark 3:2 who “accuse” is synched with the reference in Revelation 2:9 to the synagogue of שָׁמְרוּ (“accusation”).
 - In Revelation 2:9-10 we read about the Judeans who accuse, and in Mark 3:21-22 we read about Yahshua’s family members accusing him of losing his mind, and certain Judeans accuse him of having a spirit of Beelzebub in him. See also Mark 3:31 as we read about his mother and brothers are the ones who do the will of his Father, which in Revelation 2:10 is synched with being faithful until death.
- Mark 3:6 refers to the מוֹעֵד (“council”) of the house of Herod the king. Compare Revelation 2:10 that refers to the crown of life. Indeed, we see this more clearly in references to Satan and kingdom -- Revelation 2:9 Satan, Mark 3:23 Satan, Mark 3:24 Beelzebub kingdom, Revelation 2:10 crown for those who triumph over death.
- Revelation 2:10 refers to ten days of tribulation. This would be synched with the two references to the hand (ten fingers) in Mark 3:1 and 3:5. This tribulation in Rev 2:10 is being “cast into the house of bondage”, which is interesting as we read in Mark 3:15 about casting out devils, and in Mark 3:21 about Yahshua’s family members “seizing” him, and in Mark 3:27 about “seizing” and “binding” in the “house of a strong man”. The prison reference of Revelation 2:10 culminates in Mark 3:29 as we read שְׁמוֹנָה (“release”) חַטָּא (“guilty”) and דִּינָא (“judgment”)
- Mark 3:8 refers to Tyre (which in Ezekiel 28 is the place of Satan’s throne); so it may be synched with Revelation 2:9 “assembly of Satan”.
- Mark 3:7 יְהוּדָה (“Judah”) and Revelation 2:9 יְהוּדָיִם (“Judaic”)
- Mark 3:26 refers to Satan’s end. This is synched with Revelation 2:11 describing the דְּרָגוֹן (“dragon/second”) death. Indeed, Mark 3:27 refers to defeating this strong one (Satan), and Revelation 2:11 instructs the church how to “conquer”.
- Mark 3:28 refers to שְׁמוֹנָה (“blasphemy”) against the son of man, which is synched with Rev 2:9 שְׁמוֹנָה (“blasphemy/reproach”).

B. Rev. 6:3-4 (second seal); Rev. 8:8-9 (second trumpet); Rev. 16:3 (second bowl)

- Revelation 6:4 **חַמְסֵהוּ** is synched with Mark 3:2 **חַמְסֵהוּ** and Mark 3:10 **חַמְסֵהוּ**
 - Revelation 6:4 **חַמְסֵהוּ** (“slaughter”) and **מִדְּבָר** (“desolation”) is linked to Mark 3:4 “destroy”, Mark 3:6 “destroy”, and Revelation 8:9 “destroyed”. Revelation 6:4 **מִדְּבָר** is also phonetically linked to Mark 3:10 **מִדְּבָר**; also notice Mark 3:10-11 with references to ‘falling’ like slaughter. Another curious link to Revelation 6:4 **לִשְׁחַדֵּם אֶחְדָּם אֶת־אֶחָד** (“slaughter one another”) is Mark 3:26 where Satan rises against himself.
 - Revelation 8:8 **רִמְלָה** (“mountain”) is synched with Mark 3:13 **רִמְלָה** (“mountain”)
 - Revelation 8:8 **יָם** is synched with Mark 3:10-11 **יָם**
 - Revelation 8:8 **יָם** (“sea”) is synched with Mark 3:7 **יָם** (“sea”). Revelation 8:9 **נַפְשׁוֹ** (“soul”) is synched with Mark 3:4 **נַפְשׁוֹ** (“soul”). Revelation 16:3 also has these synchronicities above: **יָם** (“sea”), **נַפְשׁוֹ** (“soul”), and death. And Revelation 16:3 **חַיִּים** (“alive”) is synched with Mark 3:4 **חַיִּים** (“enliven”)
 - Revelation 8:9 “boats” is linked to Mark 3:9 “boat”



Pergamus
727AD-1328AD

Mark Ch. 4
Rev. 2:12-17

Mark 4 = Revelation 2:12-17 (third church: Pergamus); Revelation 6:5-6 (third seal); Revelation 8:10-11 (third trumpet); Revelation 16:4-7 (third bowl)

A. Mark 4 = Revelation 2:12-17 (Pergamus)

- In Mark 4, we read **ⲁⲥ** the root word for “assembly” four times (Mark 4:1, 4:36), but curiously three of those occurrences are in the first verse.
 - Note also the references in Mark 4:21 to a hidden “lamp” that should be on a “lampstand”. The seven assemblies in Revelation are described as lampstands.
- Mark 4 is a unique chapter because it is devoted entirely to parables. Indeed, we read the word parables right away in Mark 4:2. Compare the secrets/parables of the shepherd’s staff and sword of two edges/mouths, which is a parable/symbol. I especially like Mark 4:10-11, which says the mystery of the parable is given to those who were *with* his twelve.
- Mark 4:3-4 **ⲁⲓⲛⲓ** (“sower”) is synched with Revelation 2:14 **ⲁⲓⲛⲓⲁⲓ** (“a little”) in the seed context. Likewise, the grain parable in Mark 4:3-20 is synched to the “the secret/hidden bread” in Revelation 2:17.
 - Mark 4:22 also refers to secrets revealed; Revelation 2:17 refers to secret bread given to he who conquers.
- Mark 4:4 has Satan by the side of the road. Recall Isaiah 14:13, where Satan claims to “sit in the mount of meeting in the sides of the north.” This synchs Mark 4:4 with Revelation 2:13 “the place of the throne of Satan”.

- Mark 4:9 “ears to hear”; Revelation 2:17 “ears to hear”. See also Mark 4:23 “ears to hear”, and the segway to Mark 4:24 about hearing through measurement. The sword and staff that was revealed through Pergamus is all about measurement.
 - Mark 4:10 “alone” is synched with Revelation 2:17 לִּבְדּוּת (“solitary place”). Note also that the final אָסַף (“assemble”) in the chapter, at Mark 4:36, is presented in the context of the Messiah departing the עַמְּךָ (“crowd”) for solitude; which would be synched with Revelation 2:17 לִּבְדּוּת (“solitary place”).
- Mark 4:12 “turn”; Revelation 2:16 “repent”
- Mark 4:14 “The sower who sowed, the word he sowed”; Revelation 2:12 “sharp sword of two edges/mouths”. Note the doubling.
- Mark 4:17 “roots” is a parable about Hebrew roots; Revelation 2:14 the Hebrews face the stumbling block of Balaam. This meaning is supported by Mark 4:17 סָבְּלוּ (“they are stumbled”) synching with Revelation 2:14 סָבְּלוּ (“stumbling”).
- Mark 4:29 refers to the harvest sickle; Revelation 2:13 has the reference to the servant killed in faith (and later the reference to secret bread in 2:17).
- Mark 4:34 uses פָּתַח (“explain”) comes across as a potential wordplay for פִּשְׁטָא (“Peshitta”) (like we saw in Mark 2:9), in the context that the parables are explained privately/intimately through Peshitta.
- In Mark 4:35, Yahshua is crossing to the other side of the sea, then a storm occurs while he sleeps. This is symbolic for the Catholic siege of 1328-1330AD (ie., while the Church slept, the storm of protest came), which the sword and staff links to Pergamus. The admonition is in Mark 4:40 ‘too much fear, too little faith’. Indeed, Mark 4:40-41 mentions ‘faith’ once but ‘fear’ three times, which is synched with Revelation 2:13 mentioning “faith” three times.
- In Mark 4:38, the end of the boat would be synched with the end of the sword at Pergamus.
- In 1328-1330AD the Catholic Church was at the height of its decadence, which is why the כֶּסֶף (“blanket”) in Mark 4:38 is a wordplay for כֶּסֶף (“gold coin”). The symbolism is that the Catholic Church was sleeping in gold coins when the storm/protest came. And לָכֵן (“therefore”) in Mark 4:40, and כִּי כֵּן (“like this [man]”) in Mark 4:41 are wordplays for כֹּהֵן (“priest”).
 - The Pergamus church is 727AD-1328-1330AD, which ends with the black plague/pestilence. The root word for “pestilence” in Hebrew & Aramaic is בַּיָּדָה, which is found in Mark 4:36. Indeed, this is also the root word for

“wilderness”, which is where the Jewish people found refuge (primarily in Poland and Lithuania) during the black plague as ‘Christians’ hunted them down and killed them based on wild conspiracy theories (founded solely on false testimony from tortured witnesses who ‘admitted’ that the Jews caused the plague by poisoning the wells).

B. Mark 4 = Rev. 6:5-6 (3rd seal); Rev. 8:10-11 (3rd trumpet); Rev. 16:4-7 (3rd bowl)

- Mark 4:5 אַחֲמַד (“depth”) is linked to Revelation 6:5 שׁוֹמֵר (“black”)
- Mark 4:26 אֲנִי־כֹחַ is linked to Revelation 6:6 אֲנִי־כֹחַ
- Mark 4:7 אֲנִי־כֹחַ is phonetically linked to Revelation 6:6 אֲנִי־כֹחַ; also Mark 4:20 אֲנִי־כֹחַ; also Revelation 8:10 אֲנִי־כֹחַ
- Mark 4:8 and 4:20 “thirty” is potentially linked to Revelation 6:5 “three”
- Mark 4 repeatedly references אֲנִי־כֹחַ (“seeds”), which is phonetically linked to Revelation 6:6 אֲנִי־כֹחַ (“barley”)
- Mark 4:24 “measure” is linked to Revelation 6:6 “measures”, and also Revelation 6:5 “scale”
- Mark 4:28 אֲנִי־כֹחַ is synched with Revelation 6:6 אֲנִי־כֹחַ; see also Mark 4:28 אֲנִי־כֹחַ linked to Revelation 6:6 אֲנִי־כֹחַ
- Mark 4:28 אֲנִי־כֹחַ means ‘flow’; also Mark 4:1 and Mark 4:39 “sea” are potentially linked to Revelation 8:10-11 “waters” and Revelation 16:4 rivers, eyes of waters
- Mark 4:4-5, 7-8 אֲנִי־כֹחַ is synched with Revelation 8:10 אֲנִי־כֹחַ
- Mark 4:21 refers to a lamp and lampstand, while Rev 8:10 refers to a flame
- Mark 4:36-37 refer three times to אֲנִי־כֹחַ (“boat”) is synched with Revelation 8:11 having two references to אֲנִי־כֹחַ (“absinth”)
- Mark 4:1 the אֲנִי־כֹחַ “large crowd” is synched with Revelation 8:11 אֲנִי־כֹחַ “many men”; see also the crowd in Mark 4:36
- Mark 4:38 destructing is synched to Revelation 8:11 died
- Mark 4:6 burned is synched with Revelation 8:10 burns
- Mark 4:8 אֲנִי־כֹחַ is linked to Revelation 16:6 אֲנִי־כֹחַ
- Mark 4:27 and 4:38 אֲנִי־כֹחַ is linked to Revelation 16:4, 6 אֲנִי־כֹחַ; see also Mark 4:16 and 31 אֲנִי־כֹחַ and Mark 4:30 אֲנִי־כֹחַ
- Mark 4:26 אֲנִי־כֹחַ and Revelation 16:7 אֲנִי־כֹחַ
- Mark 4:32 birds is figuratively linked with Revelation 16:5 angel
- Mark 4:5 אֲנִי־כֹחַ is synched with Revelation 16:6 אֲנִי־כֹחַ
- Mark 4:12, 4:20, 4:23-24 reference hearing; Revelation 16:5, 7 also reference hearing
- Mark 4:20 אֲנִי־כֹחַ give and Revelation 16:6 אֲנִי־כֹחַ “given”
- Mark 4:24 refers to what you measure being measured to you; Revelation 16:6 carries the same message

- Mark 4:38 **سفن** is linked to Revelation 16:7 **سفن**

Thyatira
1328AD-1917AD

Mark Ch. 5
Rev. 2:18-29



Mark 5 = Revelation 2:18-29 (fourth church: Thyatira); Revelation 6:8 (fourth seal); Revelation 8:12 (fourth trumpet); Revelation 16:8-9 (fourth bowl)

A. Mark 5 = Revelation 2:18-29 (Thyatira)

- In Mark 5, we read **جمع** the root word for “assembly” multiple times: 5:21, 5:22, 5:24, 5:27, 5:30, 5:31, 5:35, 5:36, 5:38.
- Because Thyatira is the church from 1328-1330AD-1917AD, it can be discerned that Jezebel in Revelation 2:20 refers to the fall of the Catholic Church and rise of Protestantism in its place. That is why the text says “you left your woman”, because men left Catholicism for Protestantism.
 - Given that upper echelons of Catholicism (especially the building designers) worship Mary with miscellaneous astrology, **سفن** (“bed”) in Revelation 2:22 is a wordplay for **سفن** (“Cassiopeia” – the constellation called “Queen of Heaven”).
 - And the reference in Revelation 2:19 to the “last works are greater than the first” relates to the last works (industrial revolution) being greater than the first works (Catholic decadence circa 1328-1330AD).
 - The conclusion of the Thyatira church is World War One in 1917AD. Note all the references to the root word **واحد** (“one”) and killing (**قتل**) or war (**حرب**, **سفن**) in this chapter: Mark 5:22, 5:25, 5:27, 5:28, 5:29, 5:30 (twice), 5:31.

- Revelation 2:27 states that the conquering Thyatira church will be “shepherding them in a staff of iron”. This is synched to the base of the shepherd’s staff from Pergamus to Thyatira.
- Mark 5:1 begins on the other side of the sea, which is a reference to the base of the shepherd’s staff going from Pergamus to Thyatira -- crossing the Mediterranean Sea. The cemetery in Mark 5:1 refers to the Vatican, and likewise the ‘man with an unclean spirit that no one could bind in chains’ refers to the Catholic military power that no man could conquer at the beginning of the Thyatira church (circa 1328AD).
 - Mark 5:5 تبادل (“exchanges”) and صخرة (“rocks”) is synched with Revelation 2:21 وقت (“time/exchanges”) because the Catholic church claims the authority of صخرة (“Peter”). Indeed, in Mark 5:5, the unclean man in the cemetery is harming himself in صخرة (“rocks”) in all تبادل (“exchanges”); and in Mark 2:21, the Messiah is giving Jezebel وقت (“time/exchanges”) to repent. Further, Mark 5:5 قطع (“cut”) is فصل (“divide”), which is symbolic of the divided صخرة (“rock”) Catholic/Protestant church.
 - In Mark 5:6, the ‘man with an unclean spirit’ worships Yahshua “from afar”, which is symbolic of the way (hearts afar from him) that the decadent Catholics worshipped Yahshua circa 1328AD at the beginning of the Thyatira church.
 - After Yahshua heals the man, in Mark 5:15 he is described as “sober”, which is a description of the revived Catholic Thyatira (sober/humble) in contrast with late Catholic Pergamus (drunk/decadent)
 - All of this symbolism is confirmed at the end of the passage in Mark 5:17 as the Gadarenes implore Yahshua to depart from their border – symbolizing the shepherd’s staff departing Mt. Hermon and leaving Israel for Anatolia. Indeed, in Mark 5:18-19, Yahshua does not let the new sober man (Catholic Church) stay with him (in Protestantism) but instructs the newly sober man to go to his house (Vatican) and tell his people (Catholics) how Marya had mercy upon him.
- Mark 5:7 “torment” is synched with Revelation 2:22 “tribulation”. See also Mark 5:26 “afflicted”.
- Mark 5:9 “Legion” is synched with Revelation 2:20 “Jezebel”, as we note the Revelation 2:20 idol sacrifices (i.e., dead sacrifices historically upon hills/mountains) in synched with the Mark 5:5 cemetery and mountain/hill. The mountain cemetery is the Vatican.
 - In Revelation 2:20, Jezebel teaches “whoring and eating idolatrous sacrifices”, which is synched to Mark 5:25-26 where the woman put her trust in many

physicians and came out worse than when she started. This is symbolic of the Catholic Church's love-hate relationship with idols.

- In Mark 5:11, pigs fall into the sea, which is synched with Revelation 2:22 where unfaithful men are cast into a coffin, and Revelation 2:23 where the sons are slain. Indeed, the Gadarene pigs in Mark 5 were likely kept for idol sacrifices, which is condemned in the admonishment to Thyatira in Revelation 2:20.
 - Note the wordplay in Mark 5:1 גַּדָּרִים (“Gadarenes”) with Revelation 2:22 אֲדוֹלְתֵימָה (“who adulterize”). Perhaps this Mark 5:1 reference to the “land of the Gadarenes”, is even a clever wordplay where גַּדָּרִים (“Gadarenes”) is cross-language hybrid of “God Shepherd” in reference to Rome.
 - The 2,000 ‘devil pigs cast into the sea’ probably represents the 2,000 devil priests or hierarchs cast into the populace after the fall of the Catholic Church.
- Mark 5:31 “see” is synched with Revelation 2:18 “eyes”. Mark 5:22 “feet” is synched with Revelation 2:18 “feet”. Mark 5:32 “work” is synched with Revelation 2:19 “work”.
- Mark 5:25 “a woman who had a flow of blood for 12 years” is symbolic for the 12-centuries that led up to the beginning of the Thyatira church in circa 1328AD. Likewise, the 12-year old girl in Mark 5:42 is synched with these 12-centuries. The symbolism is that the Messiah has made an old woman (church) young again.
- Mark 5:24 “large crowds following him and pressing upon him” is symbolic for the large crowds that flocked to Christianity during the Thyatira church of 1328-1330AD-1917AD.
- Revelation 2:23 has lots of corollaries. Mark 5:25 “woman” is synched with Revelation 2:23 “bride”. Mark 5:29 “flow of blood she felt in her body” is synched with Revelation 2:23 “heart”. Mark 5:32 “seeing who” is synched with Mark 2:23 “seeking”. Mark 5:14 “report” is synched with Revelation 2:23 “all the church knows”.
- In Mark 5:37, only Peter, Jacob, and John are allowed to go with Yahshua. This is symbolic for the Catholic (Peter), Jewish (Jacob), and John (Protestant) being chosen to witness the greatest signs during the Thyatira church from 1328-1330AD-1917AD.
- Mark 5:38 “ruler of the assembly” is synched to Revelation 2:26 “authority over nations”. Note also Mark 5:38 הִלְכָה (“walking”) as a wordplay for the renewed church Thyatira walking/ruling after Yahshua heals her from death. This also helps inform Revelation 2:23 לַבְּנֵי (“to the builders”).

- Mark 5:41 **לקח** (“he took”) is synched with Revelation 2:25 **אחז** (“hold”)
- Revelation 2:28 states, “I will give to him the morning star”, which is synched with Mark 5:43 “give to her **אכל** (“to eat”)” because it is a wordplay for **כוכב** (“star”).

B. Mark 5 = Revelation 6:8 (fourth seal); Revelation 8:12 (fourth trumpet); Revelation 16:8-9 (fourth bowl)

- Mark 5:2 **אכל** ; Revelation 8:13 **אכל**
- Mark 5:3 cemetery is linked to Revelation 6:8 death; see also Mark 5:35 and 5:39 death; see also Mark 5:13 dead pigs, synched with Revelation 6:8 death and creatures
- Mark 5:4 **אכל** wordplay for **אכל** (swallow) because of Revelation 8:12 **אכל** (swallow/engulf); see also Mark 5:13 drowned; and also Mark 5:4 **אכל** wordplay for **אכל** (darken) in Revelation 8:12 because of darken; see also how Mark 5:15 **אכל** (“covered”) is a wordplay for Revelation 8:12
- Mark 5:4 **אכל** is an astronomical term for an intercalary period (like an unusual year), which connects to Revelation 8:12 as the sun and moon behave unusually by partial showing of light; likewise Mark 5:5 **אכל** (to show partially) connects to Revelation 8:12 partial showing; See also Mark 5:25 **אכל**, which is an astronomical term for a course/path of stars; see also **אכל** (sign of the zodiac); Mark 5:1 **אכל** is a wordplay for **אכל** (zodiac sign Capricorn) and also Revelation 16:9 **אכל**
- Mark 5:5 day & night is synched to Revelation 8:12 day & night; see also Mark 5:39-41 **אכל** wordplay for **אכל** (shade, shadow, dark)
- Mark 5:17 **אכל** (border) is a potential wordplay for **אכל** (darken) in Revelation 8:12, given the context that the Gadarenes were asking the light (Yahshua) to depart from their borders
- Mark 5:6 **אכל** and Revelation 6:8 **אכל**
- Mark 5:7 features a man praising Alha and pleading ‘do not torment me’; compare Revelation 16:9 where people blaspheme Alha because of the torment.
- Mark 5:8 Yahshua commands demons to depart; Revelation 6:8 authority
- Mark 5:8 **אכל** is synched to Revelation 16:8 **אכל**
- Mark 5:8 and 5:13 **אכל** wordplay **אכל** (burn) and **אכל** (burn dimly, flicker); Mark 5:17 **אכל** linked to Revelation 16:8-9 **אכל** burning up; also Mark 5:19 **אכל**; see also Mark 5:29 **אכל** (dry up, heat, burns up)
- Mark 5:9 and 5:12 discuss “Legion” (many demons), which is synched to Revelation 6:8 “Sheol follows him”

- Mark 5:9 שְׁמֶךָ (“your name”) and Mark 5:22 שְׁמוֹ (“his name”) are linked to Revelation 16:9 שְׁמוֹ (“name”)
- Mark 5:28 רָצוּעַ is linked phonetically to Revelation 6:8 רָצוּעַ
- Mark 5: 25 and 5:42 רָצוּעַ לֵיבֵן is linked to Revelation 8:12 רָצוּעַ , see also Mark 5:4 רָצוּעַ לֵיבֵן
- Mark 5:43 girl is hungry; Revelation 6:8 famine
- Note that Revelation 8:13 features an eagle, which is the description of the fourth creature in Revelation 4:7.
- Mark 5 describes three afflicted people, which is linked to Revelation 8:13 (three woes)
- Mark 5:29 מִלְחָמָה is synched to Revelation 16:9 מִלְחָמָה
- Mark 5:30 “turn” is synched to Revelation 16:9 “repent”



Sardis
1917AD-1945AD

Mark Ch. 6
Rev. 3:1-6

Mark 6 = Revelation 3:1-6 (fifth church: Sardis); Revelation 6:9-11 (fifth seal); Revelation 9:1-11 (fifth trumpet); Revelation 16:10-11 (fifth bowl)

A. Mark 6 = Revelation 3:1-6 (Sardis)

- In Mark 6, we read קָהָל the root word for “assembly” four times: 6:2, 6:30, 6:34, and 6:45. See also Mark 6:39.

- Mark 6:2 **כַּיָּדָא** (“that”) and Mark 6:5 **מַנְיָדָא** (“his hands”) are synched with Revelation 3:3 **כַּיָּדָא** (“hand/that”).
- In Mark 6:2, the people wonder how Yahshua acquired such wisdom. This is synched with Revelation 3:3 “remember how you heard”. See also Mark 6:20 and 6:47.
- Mark 6:3 provides the names of Yahshua’s family members, which is synched with Revelation 3:1 “I know your works and your name”.
- Mark 6:5 **מַנְיָדָא** (“a few he placed”) is a wordplay with Revelation 3:4 **מַנְיָדָא** (“a few names”). See also Mark 6:14 **מַנְיָדָא** (“his name”), and Mark 6:31 **לְיָדָא** (“little”).
- Mark 6:4 **כַּיָּדָא** (“dishonored”) is synched with Revelation 3:2 **כַּיָּדָא** (“watchful/vigilant”). Indeed, in this context Mark 6:4 “prophet” is synched with Revelation 3:3 “you know not in what hour I come”. Note also the references to witnesses and oil in Mark 6:11 and 6:13.
- Mark 6:7 “authority over unclean spirits” is contrasted with Revelation 3:1 “seven spirits” and Revelation 3:4 “defiled garments”. And see Mark 6:56 “clothing”. Also Mark 6:8 “staff...sandals...tunics” is synched with Revelation 3:4 “do not defile garments and walk before me in white”.
- Mark 6:12 “they preached that they should repent” is synched with Revelation 3:3 (“repent”).
- Mark 6:14-16 contains Herod’s fear that Yahshua was actually John the Baptist now raised from the dead. This is synched with Revelation 3:1 “you are alive and you are dead”. See also 6:29 “corpse”.
 - Incidentally, Mark 6:1 **כַּיָּדָא** (“threat”) is a wordplay for **כַּיָּדָא** (“bread”) in the context of this verse because Mark 6:21 **כַּיָּדָא** (“banquet”) is a wordplay for **כַּיָּדָא** (“five”) – this means that John’s head on a platter is symbolic for dead food/bread. John’s head was cut off because the house of Herod rejected his legal interpretation regarding his wife Herodias. Also, Mark 6:23 **כַּיָּדָא** (“its half”) refers to Herod’s divided kingdom, but compare Mark 6:41 **כַּיָּדָא** Yahshua divides in order to multiply.
- Mark 6:26 **כַּיָּדָא** (“oaths”) is a wordplay for **כַּיָּדָא** (“death”) so it’s synched with Revelation 3:1-2 **כַּיָּדָא** (“dead”) and **כַּיָּדָא** (“dying”). See also Mark 6:55 **כַּיָּדָא** as a wordplay for **כַּיָּדָא** “death” and **כַּיָּדָא** (“pallets”) as a wordplay for **כַּיָּדָא** (“coffin”).

- Mark 6:37 חלה (“food”) is a potential wordplay for כוכב (“star”) given Revelation 3:1 “seven stars” in the context of the seven pieces of food here in Mark 6:38 (five loaves + 2 fishes = 7 pieces of food).
- Mark 6:48 “fourth watch of the night” is synched with Revelation 3:2 “watchful” and Revelation 3:3 “like a thief, and you do not know what hour”. Likewise, Mark 6:56 חולה (“sick”) is a wordplay for חנה (“short time”).
- Mark 6:43 refers to the remainder/"fragments" of the bread and fish that had been raised up by Yahshua. This is synched with Revelation 3:2 “raise up the remainder”. Incidentally, “walking on water” in Mark 6:49 is also like being ‘raised up’. Ultimately, there are also some number wordplays here in Mark, as we see ט= 15th letter in Mark 6:39 משבתי. And דג (“fish”) is a wordplay with ד (“fourteenth letter”) as 2 fish + 12 bread baskets = 14. I also like the contrast between the reclining rich people eating in Mark 6:22 compared to the reclining poor people eating in Mark 6:39.
- Sardis is the 5th church, which is the church of scribes – see [“five scribes”](#).
 - Mark 6:1 אחרי (“follow”) is a wordplay for אחור (“bound volume”), as we see the Messiah “teaching” in Mark 6:2. See also, Mark 6:30 and 6:34.
 - Mark 6:3 אבן (“carpenter”) is a wordplay for אבן (“long-time/ancient”) in the context of the scribal occupation. And this is synched with Revelation 3:3 about the “hour” that the Messiah returns, and the admonition to be “watching” in the sense of being patient.
 - Mark 6:16 אבן is a wordplay for אבן (“Peshitta”). Mark 6:28 אבן (“platter”) also means “writing tablet”, which is especially interesting following the Mark 6:27 wordplay of אבן (“prison”) for ‘Assyrians’.
 - Mark 6:22 אבן (“pleased”) is a wordplay for אבן (“scribe/book”).
 - Mark 6:39 אבן (“groups”) is a wordplay for אבן (“depending on a letter”). Perhaps these groups of 100s and 50s are even like blocks of words in a codex.
 - Mark 6:43 אבן (“baskets”) is a wordplay for אבן (“chapter”).
 - Mark 6:48 אבן (“crossing”) is another way to say “Hebrew”. See also Mark 6:45 and 6:53.
- The conclusion of the Sardis church is World War 2 in 1945AD. Note all the references to the root word אבן (“two”) and killing (אבן) or war (אבן, אבן) in this chapter: Mark 6:7 (twice), 6:9, 6:19, 6:32, 6:35 (twice), 6:38, 6:41 (twice), 6:56 (twice).
 - Note also Mark 6:1 where Yahshua “came to his own city” – the Sardis church ends with the restored city of Jerusalem (& Israel) at the end of World War 2.

B. Mark 6 = Revelation 6:9-11 (fifth seal); Revelation 9:1-11 (fifth trumpet); Revelation 16:10-11 (fifth bowl)

- Mark 6:3-4 brother and brothers is synched to Revelation 6:11 brothers/kin; see also Mark 6:17-18 brother
- Mark 6:9 tunic is linked to Revelation 6:11 robe; see also Mark 6:56 re clothing
- Mark 6:10 bread and Mark 6:23 bread are linked to Revelation 6:11 bread; and Mark 6:35 bread and Mark 6:45 bread; And to continue these time references see also Mark 6:36-37 bread linked to Revelation 6:11 bread
- Mark 6:11 refers to under the feet, which would be synched (per Tony Badillo’s temple findings) to Revelation 6:9 under the altar. Also, Mark 6:11 “under your feet” is linked to Revelation 9:1-2 referring to pits under/in the earth. And then Mark 6:13 has many devils cast out, and Mark 6:14 has a reference to rising from the dead
- Mark 6:11 witness is linked to Revelation 6:9 witness
- Mark 6:11 rest (“rest”) is synched to Revelation 6:11 “that they will be resting”); indeed, see also Mark 6:31 “and rest a little”) is like Revelation 6:11 “little”
- Mark 6:11 judgement is linked to Revelation 6:10 judge
- Mark 6:14 refers to John the Baptist reincarnated, and Revelation 6:9 and 6:11 refer to those who were killed but given life again in heaven; see also Mark 6:19 “to be killing him”) which is synched to Revelation 6:9 “who were killed”) and 6:11 “to be killed”); see also Mark 6:27 executioner
- Mark 6:20 holy; Revelation 6:10 holy
- Mark 6:34 five; Revelation 6:10 five
- Mark 6:38 five (“five”) and Revelation 6:9 and 9:10 five (“five”)
- Mark 6:41 five; Revelation 6:1 five
- Mark 6:47 and 6:55 five; Revelation 6:10 and 9:4 five
- Mark 6:49 five ; Revelation 6:10 five
- Mark 6:51 five; Revelation 6:9 five
- Mark 6:1 can’t die is a wordplay of worm eaten because in Revelation 9:6 men can’t die for a limited time (recall the expression, ‘where their worm does not die’); see also Mark 6:19 desire to kill him but not able
- Mark 6:3 five is phonetically linked to Revelation 9:3 and 9:5 five; see also Mark 6:35 five; Revelation 9:7 five; Mark 6:56 five
- Mark 6:3 five; Revelation 9:6 five
- Mark 6:3 five; Revelation 9:2 five
- Mark 6:3 five; Revelation 9:2 five

- Mark 6:2 נחש is a wordplay for נחש (burning) because of Revelation 9:2 burning
- Mark 6:45-46 נחש synched with Revelation 9:11 נחש; see also Revelation 9:11 נחש and Revelation 16:11 נחש linked to Mark 6:20 נחש and Mark 6:30 נחש
- Mark 6:7 נחש is linked to Revelation 9:3 נחש; especially because Revelation 9:3 נחש is synched to Mark 6:7 נחש; see also Mark 6:18 נחש and Revelation 9:10 נחש
- Mark 6:11 נחש is a wordplay for נחש (set free, deliver) because of Revelation 9:11 נחש (“release”); also נחש Is a wordplay for נחש (mark on the forehead of a beast) because of Revelation 9:4 mark/seal
- Mark 6:14 “his name”; Revelation 9:11 “his name”
- Mark 6:16 reference to a severed head; Revelation 9:7 reference to strange heads (disembodied in the sense of a different body)
- Mark 6:17-18 woman; Revelation 9:7-8 woman (Herodia)
- Mark 6:20 John the Baptist is protected; Revelation 9:4 no harm comes to those sealed
- Mark 6:21 נחש “captains and heads” is a phonetic wordplay with Revelation 9:9 נחש “sound of chariots”
- Mark 6:22 נחש is a wordplay for נחש (dark) because of Revelation 9:2 darken and Revelation 16:10 darkness; see also Mark 6:48 night
- Mark 6:25 half of the kingdom offered to Herod’s daughter; Revelation 9:7 crown over woman’s face; see also Revelation 16:10 throne of the beast
- Mark 6:26 נחש; Revelation 9:7 נחש; Revelation 9:6 נחש; Revelation 9:10 נחש; Mark 6:55 נחש
- Mark 6:41 נחש; Revelation 9:1 נחש
- Mark 6:41 נחש; Revelation 9:3 נחש
- Mark 6:39 נחש; Revelation 9:4 נחש
- Mark 6:45 נחש; Revelation 9:11 נחש; see also Mark 6:48 נחש and 6:53 נחש
- Mark 6:48 נחש (strain/paining); Revelation 9:5 three references to torment such as נחש; see also Revelation 16:10-11 re pain
- Mark 6:51 נחש; Revelation 9:2 נחש
- Mark 6:8 bread; Revelation 16:10 eating; Mark 6:21 banquet; Mark 6:36-37 bread, eating
- Mark 6:12 repent; Revelation 16:11 repent



Philadelphia
1945AD-1973AD

Mark Ch. 7
Rev. 3:7-13

Mark 7 = Revelation 3:7-13 (sixth church: Philadelphia); Revelation 6:12-7:17 (sixth seal); Revelation 9:13-10:11 (sixth trumpet); Revelation 16:16 (sixth bowl)

A. Mark 7 = Revelation 3:7-13 (sixth church: Philadelphia)

- In Mark 7, we read **حب** the root word for “assembly” four times: 7:1, 7:14, 7:17, 7:33
- Mark 7:1 begins with Pharisees and scribes in Jerusalem. This is synched with the Revelation 3:9 “assembly of Satan... who claim to be Judaic”. See also Revelation 3:12 referring to “new Jerusalem”; and Mark 7:21 “ten cities”
- Mark 7:3 **حسب** (“holding”) is synched with the multiple references in Revelation 3:7-8 **حسد** (“shuts”). See also Revelation 3:8 **حلا بيا** (“my word you guard”) synched with Mark 7:4 **حلا** (“they guard”); See also Mark 7:8-9 **حسد**, and Mark 7:13 **حلا**.
- Mark 7:17 “enters the house”; Revelation 3:7 “door keeper”; Mark 7:24 Yahshua enters another open house but there is no privacy. The greater theme here is inside/outside = open/shut.

- Mark 7:4 חָטְאוּ (“washed”) is synched with Revelation 3:12 עַמּוּד (“pillar”)
- Mark 7:6 “but their hearts are far from me”. Compare Philadelphia, considered the assembly of ‘brotherly love’, especially as we see the references to דָּוִד (“David”) in Revelation 3:7, from the root אָוַן (“beloved”). Revelation 3:9 “loving”; Mark 7:6 and 7:19 “heart”
- In Mark 7:11, the reference to the “offering” is synched with Revelation 3:12 referring to the “temple”. This symbolism is later displayed in Mark 7:26 as the heathen (idol worshipper) from Phoenicia had a daughter with devils in her body – an unclean temple of the body.
- Mark 7:15 יָצָא (“goes out”); Revelation 3:12 יָצְאוּ (“go out”); Mark 7:19 “cast outside”; Mark 7:20 יָצָא (“goes out”), 7:30 יָצָא (“gone”)
- Mark 7:25 “fell before his feet”; Revelation 3:9 “worship before your feet”.
- Mark 7:26 has geographical references to Phoenicia and Syria. This synchs up with the Philadelphia church from 1945AD-1973AD, which was ended by the Arab-Israeli war (dramatically involving the area of Phoenicia and Syria).
 - If Jerusalem is symbolically the heart in Mark 7, then Tsur & Tsidon (where the dogs eat under the table in Mark 7:28) would be the stomach.
 - Mark 7:35 לְהַלְלֵהוּ is a wordplay for לְהַלְלֵהוּ (“Peshitta”). Yahshua tells parables in Mark 7:17 to the Pharisees so they don’t hear, but the word and אִמְרָא (“admonish” wordplay for Zohar) was given to the deaf man in Mark 7:32.
- The discussion about food in Mark 7 is really about the word in Revelation 3:10. And the patience of the Messiah is what guards against trials in Revelation 3:10, which is synched with Mark 7:21-23 listing all the different trials of a man’s heart.
 - Mark 7:26 the clean bread is the Messiah’s word and body; Revelation 3:7 the door is the Messiah’s mouth or heart
- Revelation 3:12 “temple” is synched with Mark 7:21 because the temple is the heart/body
- Revelation 3:8 “little power” is synched with Mark 7:18 חֲלִיטָה (“little comprehension”)
- Revelation 3:11 “no one takes your crown”; Mark 7:27 “it is not right to take the children’s food”

- Mark 7:16 “ears to hear”; Revelation 3:13 “ears to hear”
- Mark 7:27 רָיָה (“right”) is a wordplay for כָּתַב (“write/book”) because Revelation 3:12 “I am writing upon him the name יְרוּשָׁלַיִם and the name of the city of new Jerusalem, that which descends from יְרוּשָׁלַיִם and my own new name”; Mark 7:37 טוֹב (“good”)
 - Mark 7:33 ‘spit on the fingers and tongue/language’ is like writing in the man’s ears, and then Yahshua looks to שָׁמַיִם (“heaven”), which is a wordplay for “name of Yah” in the context of Revelation 3:12 יְרוּשָׁלַיִם
 - Revelation 3:12 “new יְרוּשָׁלַיִם (“Jerusalem”) that descends from heaven”; compare Mark 7:9 as the Pharisees are מְרַבֵּת (“establishing/lifting”) מִסֹּדוֹת (“traditions”); and Mark 7:13 מְרַבֵּת (“the tradition that you have handed down”)
 - Incidentally, Mark 7:13 מְרַבֵּת (“despise”) is a quasi-wordplay for אָכַל (“to eat”) in the symbolism that the Pharisees despise good food from Alha.
- Mark 7:35 מְבַרְרָה (“opened his ears”) is synched with Revelation 3:8 פָּתַח דְּלֶת (“open door”), especially in the greater context of Mark 7:14 מְבַרְרָה וְהִבְרַח (“hear me and understand”).
- The conclusion of the Philadelphia church is the Arab-Israeli war in 1973AD, which established the petrodollar and therefore transformed the entire world economy and balance of power between nations. Note the references to the root words for killing (מָלַח) and war (מִלְחָמָה) in this chapter: Mark 7:11, 7:21, 7:33.

B. Mark 7 = Revelation 6:12-7:17 (sixth seal); Revelation 9:13-10:11 (sixth trumpet); Revelation 16:16 (sixth bowl)

- Mark 7:1 רָיָה; Mark 7:6 טוֹב; Revelation 6:14 יָבֵשׁוּ ; Revelation 6:15 מָוֶה; Revelation 9:16 רָיָה; Revelation 10:1 מָוֶה
- Mark 7:2 and 7:4 “washed”; Revelation 7:14 “washed/purified” and Revelation 16:13 “clean”; see also Mark 7:19 “purifies”
- Mark 7:3 “they do not eat”; Revelation 7:16 “they famine”
- Mark 7:6 מַלְאָכָא; Revelation 6:16 מַלְאָכָא
- Mark 7:6 פָּנָיו (“face”); Revelation 6:16 מַלְאָכָא (“his face”)
- Mark 7:8 דָּמָא wordplay for “blood” because Revelation 6:12 דָּמָא (“blood”); see also Mark 7:11 מַלְאָכָא, Mark 7:13 מַלְאָכָא, and Mark 7:18 דָּמָא
- Mark 7:3 and 7:8 מַלְאָכָא; Revelation 7:1 מַלְאָכָא; Revelation 10:5 מַלְאָכָא

- Mark 7:5 مصلح; Revelation 6:15 مصلح; Revelation 9:20 مصلح ; Revelation 16:15 مصلح
- Mark 7:6 مصلح wordplay for rich because Revelation 6:15 مصلح rich; see also Mark 7:10 مصلح ; Mark 7:11 مصلح gain; Mark 7:36 مصلح; Revelation 7:12 مصلح
- Mark 7:24 hiding; Revelation 6:16 hiding; see also Mark 7:7 fear; Revelation 16:15 guards himself from people seeing him
- Mark 7:2 Jews; Revelation 7:4 tribes of Israel; see also Mark 7:10 كبار كبار كبار as a wordplay for كبار (“family”)
- Mark 7:19 and 7:26 cast out; Revelation 6:13 cast out ; see also Revelation 9:15 released
- Mark 7:3 elders; Revelation 7:11 elders
- Mark 7:21 twelve vices; Revelation 7:4 twelve tribes; see also Mark 7:36 حسب (“count”); Revelation 7:4 number
- Mark 7:25 بعل is linked to Revelation 6:13 بعل , especially because بعل is in both verses
- Mark 7:26 مصلح; Revelation 6:13 مصلح; Revelation 7:10 مصلح
- Mark 7:26 مصلح and Mark 7:35 مصلح ; Revelation 6:12 مصلح and مصلح; Revelation 9:14 مصلح
- Mark 7:31 sea; Revelation 7:1 sea; Revelation 10:2 sea
- Mark 7:27 بند; Revelation 7:1 بند
- Mark 7:24 and 7:31 مصلح wordplay for مصلح (“confine/restrict”) because of the angels holding/confining the winds in Revelation 7:1, which connects to مصلح in Revelation 7:2-4; see also Mark 7:24 بند and بند (both mean “binding”); Revelation 10:4 seal the thunders
- Mark 7:34 heaven; Revelation 6:13-14 heaven; Revelation 10:1, 4-8 heaven
- Mark 7:33 and 7:35 tongue; Revelation 7:9 tongues; Revelation 9:17-18 mouths; Revelation 16:13 mouth; Revelation 10:11 tongues; see also Revelation 10:9-10 eat; Mark 7:19 eat; also بند in Mark 7:19 is like بند and بند in Revelation 10:9-10
- Mark 7:34 بند; Revelation 7:9 بند ; Revelation 7:14 بند; Mark 7:32 and 7:37 بند; Revelation 9:21 بند
- Mark 7:35 opened; Revelation 6:12 opens; Revelation 10:2 open
- Mark 7:4 copper; Revelation 9:20 copper
- Mark 7:28 مصلح ; Revelation 16:12 مصلح ; Revelation 9:14 مصلح; Revelation 9:20 مصلح
- Mark 7:29 demon cast out; Revelation 16:14 demons go out ; Revelation 9:20 demons
- Mark 7:33 بند and بند ; Revelation 16:16 بند and بند
- Mark 7:4 بند and بند ; Revelation 9:20 بند
- Mark 7:4 بند ; Revelation 16:15 بند

- Mark 7:6 חבט ; Revelation 6:14 חבט
- Mark 7:6 כחבט; Revelation 16:13 כחבט ; Revelation 10:7 כחבט and 10:11 כחבט ; see also Revelation 9:19 כחבט
- Mark 7:11 כחבט and 7:33 כחבט ; Revelation 16:14 כחבט
- Mark 7:21 theft; Revelation 16:15 thief
- Mark 7:21 מחבט ; Revelation 9:15 מחבט, 9:18 מחבט, 9:20 מחבט ; 9:21 מחבט
- Mark 7:21 מחבט ; Revelation 9:21 מחבט
- Mark 7:21 כחבט ; Revelation 7:17 כחבט and כחבט
- Mark 7:35 loose the binding; Revelation 9:14 release the binding; see also Mark 7:28 כחבט as a wordplay for כחבט (“fetter”)
- Mark 7:31 כחבט ; Revelation 16:13 כחבט
- Mark 7:4 כחבט ; Revelation 16:15 כחבט
- Mark 7:19 כחבט ; Revelation 9:17, 19 כחבט, especially because Mark 7:19 cast out and Revelation 9:15 released
- Mark 7:19 כחבט ; Revelation 9:14 כחבט ; Mark 7:2 כחבט; See also Revelation 10:1, 10:5, 20:8, 10:10
- Mark 7:5 elders; Revelation 9:17 skulls because Revelation 4:4 connects elders with skulls
- Mark 7:2 כחבט ; Revelation 9:20 כחבט
- Mark 7:29 כחבט where כחבט (“shaking”) and כחבט (“bubbling up”) because Revelation 9:17 כחבט and Revelation 6:13-14 shaking
- Mark 7:7 כחבט ; Revelation 6:15 כחבט and Revelation 7:4 כחבט
- Mark 7:28 כחבט... כחבט; Revelation 6:16 כחבט... כחבט, especially because under the table hiding and כחבט like כחבט
- Mark 7:31 כחבט ; Revelation 9:20 כחבט
- Mark 7:10 כחבט wordplay כחבט (“glow/heat”) because Revelation 9:17 fire
- Mark 7:32 כחבט; Revelation 6:13 כחבט
- Mark 7:33 כחבט (wet); Revelation 9:14 river; Revelation 16:12 dry waters
- Mark 7:1 scribe; Revelation 10:2 scroll; Revelation 10:1 כחבט as wordplay for the Hebrew Gemara because of Mark 7:1-13 Hebrew traditions
- Mark 7:2 complained; Revelation 10:2 summons
- Mark 7:4 כחבט; Revelation 10:1 כחבט also Mark 7:4 כחבט vessels as wordplay with Revelation 10:1 wearing
- Mark 7:18 כחבט; Revelation 10:10 כחבט
- Mark 7:25 feet; Revelation 10:2 feet



Laodicea
1973AD-2018AD

Mark 8
Rev. 3:14-22

Mark 8 = Revelation 3:14-22 (seventh church: Laodicea); Revelation 8:1-6 (seventh seal); Revelation 11:15-19 (seventh trumpet); Revelation 16:17-21 (seventh bowl)

A. Mark 8 = Revelation 3:14-22 (seventh church: Laodicea)

- In Mark 8, we read **ع** the root word for “assembly” four times: 8:1, 8:2, 8:6, 8:34
- Revelation 3:18 **من النار** (“from fire”) is a wordplay for **منار** (“lampstands”)
- Mark 8:2 **رحموا** (“have compassion”) is synched with Revelation 3:19 **المحبتين** (“who love”)
- Mark 8:2 “eat”; Revelation 3:16 “mouth”; Mark 8:8 “ate”; Revelation 3:20 “dine with me”
- Mark 8:3 **خفيف** (“faint”) is a wordplay for **ضعف** (“double”) because Revelation 3:15-16 is “hot, hot... cold, cold”. See also this double word example Mark 8:6 **انصروا واثروا** (“to set forth, and they set”).
- Mark 8:3 “faint/unstable”; Revelation 3:17 “weak”
- Mark 8:3 “fasting”; Revelation 3:16 “turn you from my mouth”; Mark 8:23 “spit”
- Mark 8:5 refers to “seven” loaves of bread, which would be synched with Laodicea as the seventh assembly in Revelation 2-3.
 - Note also Mark 8:2 **خبز من السماء** as a potential wordplay for **خبز** (“bread from heaven”) **كلهم** (“all of them”). The original bread is the messiah and his apostles in him. See e.g. Mark 8:4 **قدرة** (“can”) as the wordplay for **قدوس** Messiah.

- Mark 8:12 **אמת**("truly"); Revelation 3:14 **אמן**("amen")
- Mark 8:12 **אית**("sign"); Revelation 3:15 **אנתה**("you will be") in the context of signs of hot and cold, plus the sign-seeking church of Laodicea at the end of the age
 - Does the reference to "third day" in Mark 8:31 predict 3-years of tribulation for the Laodicea church? In Mark 8:33, Simon Peter got the prophecy wrong.
- Mark 8:12 **דור**("generation") is synched with the shepherd's **אבן**("staff"); See also Mark 8:38 **דור**("generation")
 - Note also Mark 8:19 "five loaves" is a synchronicity with the five churches that form the shepherd's staff.
- Revelation 3: 15 **חם**("hot"); Mark 8:6 **לחם**("bread"); Mark 8:15 **שמים**("leaven"); Revelation 3:15 **קר**("cold"); Mark 8:26 **כפר**("village")
 - Revelation 3:17 **הגדל** "increase"; Mark 8:15 "leaven"
- Mark 8:18 "you have eyes (**עינים**) and yet do not see"; 3:18 "apply eye salve to your eyes so that you may see" (**רא**); Mark 8:22 "blind man" in **בשאי** (**Bethsaida**) is a wordplay for **גז** ("gaze"); Mark 8:29 **ענה**("answered"); Mark 8:32 **בפתח**("openly").
 - Revelation 3:14 **לאודיקה** ("Laodicea") is a potential wordplay for **רא**("seeing") in the context **לא**("not") **רא**("seeing") **יהוה**("Yah")
 - Laodicea also is necessary to form the eye-of-the-needle alternative to the shepherd's staff
- Mark 8:18 "ears"; Revelation 3:20 and 3:22 "hear"
- Mark 8:25 **אזכרה... ואתה**("again...and restore"); Revelation 3:19 **אזכרה... תשוב** ("zeal... and repent")
- Mark 8:11 **פריזאים**("Pharisees"); Revelation 3:16 **לוקוארם**("lukewarm")
- Revelation 3:17 "you are rich and you enrich" is synched with Mark 8:19-20 "five loaves I broke for five thousand" and "seven to four thousand" in the sense of something growing exponentially.
 - Mark 8:36 **רווח**("profit") and **השגה** ("gain"); Revelation 3:18 **הגדל**("increase") from "gold"

- Also, Revelation 3:17 רַחֵם (“rich”) is a wordplay for Revelation 3:20 דַּל (“door”) because being rich does not get you through the door.
- Mark 8:24 רָא (“looked”); Revelation 3:18 בָּרָא (“white”); Mark 8:24 הִלְכָה (“walking”) Revelation 3:18 נָסַח (“counsel”)
- Mark 8:24 אֵלֵיהֶם (“those”); Revelation 3:19 אֲרָבִים (“trees”)
- Revelation 3:19 נִחַם (“reprove”); Mark 8:30 נִכְרַח (“rebuke”)
- This may also be a wordplay for סְתֵר (“secretly”) in the context of mysteries like the sword and shepherd’s staff
- Revelation 3:14 אֱמִינִים (“true”); Mark 8:3 נִפְסַח (“dismiss”); Mark 8:10 נִפְסַח (“dismiss”); Mark 8:11 אֲרָא (“began”); Mark 8:31 אֲרָא (“began”)
- Mark 8:37 תַּחֲלִיף (“exchange”); Revelation 3:18 תַּחֲלִיף (“exchange/buy/sell”)
- Mark 8:38 אֲשָׁמוּם (“ashamed”); Revelation 3:18 אֲשָׁמוּם (“your shame”)
- Revelation 3:18 אֲדָמָה (“gold”) wordplay for Mark 8:6 נָתַתְּ (“gave”) – the sacrifice of his broken body is like the broken bread he gave; Revelation 3:18 מְרֻצָּה (“refined”) wordplay for זָבַח (“sacrifice”) and בָּרָא (“white”).
- Revelation 3:20 נִכְרַח (“knock”) is a wordplay for מַצֵּב (“cross”) because of Mark 8:34 מַצֵּב (“cross”); also נִבְרָא (“true/right/justice”)
 - Revelation 3:20 דַּל (“door”) = ד (“tav”, last letter) רֹעִי (“shepherd”) where ד is the cross; Mark 8:8 נִשְׁאַר (“remains”) in the context of the top of the shepherd’s staff at נִשְׁאַר and bottom at Laodicea. So Revelation 3:20 is about opening the cross; or if it is closed, then it is a cube, which is another mark of the beast -- I wanted to explain this in the context of Revelation 3:20 פָּתַח (“open/explain”).
 - Revelation 3:20 אֵדְכַר (“enter”) is a potential wordplay for אֲדָר (“unjust/rise”) in the context that one key to enter the door is to be sacrificed unjustly like the Messiah was sacrificed. Another potential wordplay in this verse is אֲכַל (“will dine”) as a wordplay for אֲכַל (“grief”) and others like אֲהַב (“passion”).
- Revelation 3:20 שָׁמַע (“hears”); Mark 8:29 שִׁמְעוֹן (“Simon”)

- Revelation 3:21 כִּסֵּא (“throne”) is a wordplay for כִּיִּשְׁתָּא (“Christian”) and חֲזוֹנָא (“testimony”) because of Mark 8:38 “all who are ashamed of me and my words...”
 - Mark 8:6 “sit upon the earth”; Revelation 3:21 “sit with me on my throne”
 - Mark 8:8 סַבְכִּי (“baskets”) wordplay for סַבְכִּי (“group of soldiers”) דָּבַר (“judging”); Revelation 3:21 “and he conquering I give to him to sit with me on my throne”, which is a throne of judgment.
- The conclusion of the Laodicea church is in 2018-2020AD, which is possibly a time stamp World War 3. Note the reference to killing (מָלַךְ) in Mark 8:31 and the root words of war & desolation (מָלַךְ, מָדַד) Mark 8:4 and 8:22
- Dalmanutha Mark 8:10 is the location of the Armageddon battlefield in Revelation 16:16 during the plague of the sixth bowl judgment.
 - When Matthew 15:39 and Mark 8:10 are read in harmony (because they refer to the same event), we see that Magdu (“Armageddon”) is the same location as Dalmanutha

B. Revelation 8:1-6 (seventh seal); Revelation 11:15-19 (seventh trumpet); Revelation 16:17-21 (seventh bowl)

- Mark 8:8 seven; Revelation 8:2 and 8:6 seven
- Mark 8:38 angels; Revelation 8:2 angels
- Mark 8:8 סַבְכִּי and Mark 8:31 סַבְכִּי is a potential wordplay for Revelation 8:2 סַבְכִּי
- Mark 8:11 heaven; Revelation 8:1, 11:15, 11:19, and 16:21 heaven
- Mark 8:10 שלם; Revelation 8:4 שלם
- Mark 8:6-8 breaking bread into many pieces; linked to Revelation 8:3 פִּיזָא because פִּזָא (cut in pieces)
- Mark 8:6 כִּרְכַּר; Revelation 8:5, 11:18, 16:18 כִּרְכַּר
- Mark 8:6-7 כִּרְכַּר; phonetic wordplay with Revelation 8:5 כִּרְכַּר
- Mark 8:7 כִּרְכַּר and Mark 8:25 כִּרְכַּר; Revelation 8:5 כִּרְכַּר and כִּרְכַּר
- Mark 8:3 כִּרְכַּר (double); Revelation 8:1 half; see also Revelation 16:19 Babylon in the context of double punishment
- Mark 8:6 כִּרְכַּר, Mark 8:22 כִּרְכַּר, and Mark 8:25 ... כִּרְכַּר ...; Revelation 8:3-4 כִּרְכַּר
- Mark 8:31 כִּרְכַּר, Mark 8:38 כִּרְכַּר; Revelation 8:3 כִּרְכַּר, Revelation 11:16 כִּרְכַּר, Revelation 11:18 כִּרְכַּר

- Mark 8:31 Yashua killed and سوس (“copper”), Mark 8:34-37 give your life; Revelation 8:3 and 8:5 sacrifice altar
- Mark 8:31 موت; Revelation 8:3 موت
- Mark 8:33 كلمة; Revelation 8:2 and 11:15-16 كلمة
- Mark 8:26 and 8:30 tell no one; Revelation 8:1 silence, note also that previously in Revelation 10:4 the seven thunders were sealed
- Mark 8:29 Messiah; Revelation 11:15 Messiah
- Mark 8:20 كلمة; Revelation 11:16 كلمة
- Mark 8:6 sit; Revelation 8:3 throne, 11:16 sit upon throne
- Mark 8:37 exchange; Revelation 11:18 exchange
- Mark 8:36 profit; Revelation 11:18 reward
- Mark 8:35-36 destruct/lose; Revelation 11:18 destroy
- Mark 8:24-25 seeing; Revelation 11:19 seeing
- Mark 8:22 ربط (“binding”); Revelation 11:17 holding, especially because Mark 8:22 ربط; Revelation 11:17 ربط
- Mark 8:24 ربط; Revelation 11:15 and 11:17 ربط
- Mark 8:24-25 ربط and ربط; Revelation 11:16 ربط and ربط
- Mark 8:28 ربط; Revelation 11:18 ربط
- Mark 8:2 and 8:31 three; Revelation 16:19 three
- Mark 8:8 ربط and 8:10 ربط; Revelation 16:20 ربط
- Mark 8:15 ربط and ربط and ربط; Revelation 16:19 ربط
- Mark 8:17 ربط and 8:29 ربط; Revelation 16:19 ربط
- Mark 8:32 rock; Revelation 11:19 and 16:21 hail
- Mark 8:38 give; Revelation 16:19 give
- Mark 8:36 sons of men; Revelation 16:21 sons of men



Millennial Reign

Mark Ch. 9

Rev 20:4-15

Mark 9 = Revelation Chapters 4-5 (Heavenly visions); Revelation 20:4-15 (Millennial Reign of Peace & Judgment)

A. Mark 9 = Revelation Chapters 4-5 (Heavenly visions)

- Mark 9:2 mountain; Revelation 4:1 mountain; especially because mountain (to mountain) in Revelation 4:1
- Mark 9:2 days; Revelation 4:3 days
- Mark 9:2 six days; Revelation 4:8 six wings
- Mark 9:2 eyes; Revelation 4:6 and 4:8 eyes
- Mark 9:2 four people, one of whom is “son of man” (Mark 9:9); Revelation 4:7 four living beings, one of whom with the face of a man
- Mark 9:7 cloud; Revelation 4:3 clouds
- Mark 9:5 booths; Revelation 4:4 thrones
- Mark 9:2 Jacob and John (sons of thunder); Revelation 4:5 thunder
- Mark 9:1 no death until they see the kingdom of Alha; Revelation 4:9-10 Alha living continually
- Mark 9:1 power; Revelation 4:11 power
- Mark 9:2 none; Revelation 4:1 none
- Mark 9:18 none can cast out demon except Yashua; Revelation 5:3 none can open scroll except Yahshua
- Revelation 5:10 millennial reign
- Mark 9:1 kingdom, power, and amen; Revelation 5:10, 5:12, and 5:14 kingdom, power, and amen
- Mark 9:1 after six; Revelation 5:6 six and seven; see also Mark 9:13 seven
- Mark 9:2 after six; Revelation 5:6 seven

- Mark 9:2 transfigured (תפארת); Revelation 5:9 exchange
- Mark 9:2 תפארת; Revelation 5:4 תפארת
- Mark 9:2 eyes; Revelation 5:6 eyes
- Mark 9:1 תפארת wordplay with Revelation 5:1 תפארת; see also Mark 9:10 תפארת
- Mark 9:2 going up to the mountain; Revelation 5:8 lifting up the writing
- Mark 9:5 תפארת (wordplay for Shophar); Revelation 5:6 horns
- Mark 9:3 white clothes; Revelation 5:6 lamb and Revelation 5:9 blood (in the context of Isaiah 1:18, ‘Let us reason together, says Yahweh, if your sins are scarlet, as snow they shall be white. If they are red as crimson, as wool they shall be.’)
- Mark 9:5 תפארת (wordplay for writing); Mark 9:10 תפארת (“word”); Mark 9:11 and 9:14 תפארת (“scribes”); Mark 9:13 תפארת (“written”); Revelation 5:1 writing; see also Mark 9:3 תפארת (Zohar wordplay)
- Mark 9:12 תפארת; Revelation 5:6 תפארת
- Mark 9:19 תפארת; Revelation 5:5 תפארת
- Mark 9:24 mourning; Revelation 5:4 mourning
- Mark 9:23 able; Revelation 5:4 able

B. Mark 9 = Revelation 20:4-15 (Millennial Reign of Peace & Judgment)

- In Mark 9, we read תפארת the root word for “assembly” four times: 9:14, 9:15, 9:17, and 9:25. Note Revelation 20:8 gathered people.
- Mark 9:1 the transfiguration “after six days” symbolizes the beginning of the Millennial Reign on the 7th day (like a Sabbath).
- Mark 9:2 תפארת (“was transfigured/exchanged”); Revelation 20:3 תפארת (“time/exchange”)
- Mark 9:29 is a clue that we can expect fasting and prayer for disciples during the Millennium
- Mark 9:31 rising in the third day is synched with 3030 AD being 3,000 years after Yahshua first came and was crucified
- Mark 9:17-32 is about the great test of faith that the Millennial reigns builds up toward.
- Mark 9:14-16 – the scribal dispute is whether the disciples see Yahshua in the Millennial reign. Perhaps it is not visually obvious. Indeed, verses like Mark 9:37 suggest the Messiah rules from heaven rather than visually on earth in plain sight to everyone.
- Mark 9:38 – perhaps expect a reformed Protestant church (symbolized by John) to be the primary church in the Millennial reign.

- Mark 9:43 – at three levels of the Millennial reign (hand, foot, and eye) expect perhaps a great purging within the church, where unbelieving and harmful members are excommunicated in order to prepare for the great test of faith at the end of the Millennial reign.
- From 9:38-40, the John/Protestant church needs to learn to purge itself, and not purge the faithful outside of itself. The faithful outside of itself are helping to water John, and are in exchange for John in the sense of replenishing/nourishing the church over time (especially as the church purges).
- Mark 9:43 **ܩܘܘܩܝܢܐ** is a wordplay for Peshitta and coin. Mark 9:45 **ܩܘܘܩܝܢܐ** is a wordplay for **ܩܘܘܩܝܢܐ** (“treasure”) and **ܩܘܘܩܝܢܐ** (“life”). Mark 9:47 **ܩܘܘܩܝܢܐ** is a wordplay for gem or source. These are clues for what the church needs to purge.
 - It is not a big church that prevails at the end of the Millennial reign, but rather a faithful one. That’s been the point all along, the great lesson is the power of faith.
 - Mark 9:49 “sacrifice” shows the very purpose is to die with flavor/faith rather than die in unbelief. The **ܩܘܘܩܝܢܐ** (“salt”) double-wordplay works with **ܩܘܘܩܝܢܐ** (“king”) because the king has faith. Thus, Mark 9:50 **ܩܘܘܩܝܢܐ** (“bland”) is a wordplay with the lampstands of revelation because an alternate translation of **ܩܘܘܩܝܢܐ** is “weak” or “dim”. In other words, the strong light is the king’s faith.
- Mark 9:1 **ܩܘܘܩܝܢܐ ܩܘܘܩܝܢܐ ܩܘܘܩܝܢܐ** (“here who will not taste death”) is synched with Revelation 20:6 & 20:14 **ܩܘܘܩܝܢܐ ܩܘܘܩܝܢܐ** (“second/dragon death”).
 - Note also Revelation 20:5-6 **ܩܘܘܩܝܢܐ** (“resurrection”) and Mark 9:1 **ܩܘܘܩܝܢܐ** (“standing”)
 - In Mark 9:9, Yahshua instructs the three apostles to not tell anyone about the transfiguration until after the rising, which is synched with Revelation 20:5-6 resurrection.
 - Mark 9:10 the disciples “held this saying in themselves”; Revelation 20:2 the dragon is “bound”. These are synched as we read in Mark 9:10 **ܩܘܘܩܝܢܐ ܩܘܘܩܝܢܐ** (“bound him... he is raised from grave”), and in Revelation 20:6 no authority of the second/dragon death; 9:26-27 **ܩܘܘܩܝܢܐ...ܩܘܘܩܝܢܐ...ܩܘܘܩܝܢܐ** (“dead...seize...raised”); 9:31 **ܩܘܘܩܝܢܐ** (“rise”); 9:36 **ܩܘܘܩܝܢܐ** (“set”)
- In Mark 9:2-3, the apostles follow Yahshua up to a high mountain where they see white; compare Revelation 20 where an angel descends from heaven to bind the dragon in the dark abyss.
 - See also Mark 9:18-20 where an unclean spirit knocks a man down to earth, and also down to fire and water; Revelation 20:8 water and Revelation 20:9 fire. And Mark 9:42 sea.

- In Mark 9:4 we see Yahshua taking counsel with Moses and Elijah; compare Revelation 20:4 where the priests counsel/reign with Yahshua.
 - The three apostles and three proposed booths in Mark 9:5 are synched with the Revelation 20:4 seats/thrones for the three types of people who are cut-off:
 - (1) Because of Yahshua’s witness (Rev 20:4) = Moses, Elijah, Yahshua (Mark 9:4)
 - (2) Because of the Word of Alha (Rev 20:4) = voice of Alha (Mark 9:7)
 - (3) Because they did not take the mark of the beast (Reve 20:4) = “only” Yahshua was with them (Mark 9:8)
 - Moreover, these three types of saved person are further contrasted by the three unsaved beings cast into the lake of fire in Revelation 20:10: the dragon, the false prophet, and the creature. And as always, I must note that [this punishment is finite, not infinite](#).
- Mark 9:12 רללר... רככר; Revelation 20:6 רמלרררממ
- Mark 9:21 מהלללללל (“from his youth”); Mark 9:5 רללל (“booths”) in the context of time -- Satan bound for 1,000 years in the pit is how long it has been since the booths; 9:24 רלל (“boy”) Mark 9:21 רככ (“like this”); Revelation 20:6 רממ (“priests”)
- Mark 9:23 רממלל (“that believe”); Revelation 20:1 רמממלל (“of the abysses”)
- Mark 9:28 רמממלל (“not able”); Mark 9:29 רמממלל (“not able”); Revelation 20:15 רמממלל (“not found”)
- Mark 9:33 רמממלל (“reasoning”); Revelation 20:7 רמממלל (“its bondage”)
- Mark 9:34 רמממלל (“arguing”); Revelation 20:9 רמממלל (“surround it”)
- Mark 9:43 “Gehenna” fire; Revelation 20:9 fire from Alha; Revelation 20:10 lake of fire; Revelation 20:14-15 lake of fire; Mark 9:49 everything is vaporized in fire.
- Mark 9:41 reward for good work; Revelation 20:12 judgment for works
- Mark 9:49 salt; Revelation 20:8 sand
- Revelation 20:12 רממ (“little ones”); Mark 9:42 רממ (“little ones”); Mark 9:34 ר (“great”); Revelation 20:12 רממ (“great ones”)
- Mark 9:50 רממ רממ (“one another”); Revelation 20:13 רממ (“each one of them”)



Mark Chapter 10 = Revelation 21-22 (New Heaven & Earth)

- For starters, Mark 1 and Mark 10 work together to show rebirth/renewal, because Mark 1 begins in Jerusalem & the Jordan, which is where Mark 10 concludes.
- Mark 10:1 crossing the Jordan river and نهر الأردن wordplay for baptism; Revelation 22:1 river of water; Mark 10:38 baptism
- Mark 10:2 divorcing a wife is symbolic for how Alha sends away the old world; Mark 10:11 taking a new wife is symbolic for Alha provides a new world; Revelation 21:2 and 21:9 city as bride
 - Mark 10:6 عالم جديد refers to the new world; Revelation 21:6 نيويورك; see also Mark 10:15 regarding receiving the kingdom of heaven like a child; and Mark 10:20 child; note also Revelation 21:12 twelve tribes are children of Israel
 - Mark 10:17 life الحياة is like the new world; Mark 10:30 حلم; Revelation 22:5 حلم حلم
 - Mark 10:31 and 10:33 Jerusalem; Revelation 22:14 and 22:19 city
- Mark 10:14 kingdom of Alha; Revelation 21:7 Alha; Mark 10:37 sit at your glory; Revelation 21:24 and 21:26 glory; Revelation 22:1 and 22:3 throne of Alha
- Mark 10:15 enter; Revelation 21:21 gates; Revelation 22:14 enter gate
 - Mark 10:32 twelve apostle; Revelation 21:14 twelve apostles; Revelation 21:12 twelve gates; Revelation 21:19-21 twelve stones; Revelation 21:16 twelve; Revelation 22:2 twelve fruits

- Mark 10:21 treasure in heaven; Revelation 21:19-21 precious stones; Revelation 21:18 city of gold
 - Mark 10:46 wordplay for “my price/fee”; see also Revelation 21:27 ransom; Mark 10:45 “ransom in exchange”; Revelation 22:15 ransom; Mark 10:35 alternate meaning is “my dowry”, given that Jerusalem is the bride in Revelation 21:2 and 21:10
 - Mark 10:21 sell everything you have; Revelation 22:10 sell; Revelation 22:2 marketplace, especially because Revelation 22:2 cross and Mark 10:21 cross and Revelation 22:19 cross (cross)
 - Mark 10:21 treasure in heaven is a wordplay for price or ransom; Revelation 21:16 set down as in Revelation 21:2 Jerusalem set down from heaven
- Mark 10:33 Yahshua goes to Jerusalem to be delivered to the nations to be mocked; compare Revelation 21:24 and 21:26 where the nations come to Jerusalem to honor Yahshua; see also Revelation 22:2 nations
- Mark 10:21 give up riches at the end of life, and pick up the cross (end) and riches (first and last letters; come/sign); poor is wordplay for end; Mark 10:31 first and last; Revelation 22:13 first and last; Mark 10:44 first; Revelation 21:1 first; Revelation 21:6 first and last
- Mark 10:23 sacrifice; Revelation 21:9 lamb; Revelation 21:23 lamb; Revelation 22:1 lamb
- Mark 10:40 prepared; Revelation 21:2 prepared
- Mark 10:4 eyes; Revelation 21:3 eyes and eyes; Revelation 21:12 eyes
- Mark 10:46 blind man sees; Revelation 21:4 eyes; Revelation 21:23 light; Revelation 22:5 light; Revelation 22:4 eyes; Revelation 22:9 “see not”
- Mark 10:19 list of commandments; Revelation 21:8 list of sins, see also Revelation 22:11, 15
- Mark 10:28 servant; Revelation 21:11 servant
- Mark 10:4 writing; Revelation 21:27 writing; Revelation 22:7 and 22:9 writing; Revelation 22:18 writing; see also Revelation 22:11 writing potential wordplay for writing tablet);
- Mark 10:7 time; Revelation 22:2 time; also time as “time”, so Mark 10:21 time); also Mark 10:21 and 10:23 prostrate oneself and prostrate oneself; also prostrate oneself as “prostrate oneself” so see Mark 10:17 man falls down and prostrates himself; Revelation 22:8 fall down worshipping
- Mark 10:17 servant and Revelation 22:2 servant; Mark 10:46 servant; Mark 10:52 servant; Revelation 22:17 servant
- Mark 10:44-45 workers serve; Revelation 22:3 workers serve
- Mark 10:35 John; Revelation 22:8 John
- Mark 10:48 David; Revelation 22:16 David

- Mark 10:13 and 10:35 מִזְבֵּחַ ; Revelation 22:10 מִזְבֵּחַ
- Mark 10:11 יָרֵם; Revelation 22:12 יָרֵם
- Mark 10:2 פְּרִיטָה (command) and אֲדָרְתָּה (authority) ; Revelation 22:14 פְּרִיטָה (commands) and אֲדָרְתָּה (authority)
- Mark 10:49 מַכְשֵׁף wordplay for מַכְשֵׁף (sorcerer) because Revelation 22:15 מַכְשֵׁף (sorcerer)
- Mark 10:40 בְּנֵי אָדָם and Mark 10:42 בְּנֵי אָדָם; Revelation 22:21 בְּנֵי אָדָם and בְּנֵי אָדָם ; Mark 10:45 בְּנֵי אָדָם comes; Revelation 22:20 come Yahshua
- Mark 10:52 יְהִי עַתָּה; Revelation 22:20 יְהִי עַתָּה
- Mark 10:46 עֲבֹדָה; Revelation 22:16 עֲבֹדָה; also Mark 10:52 עֲבֹדָה as a wordplay for עֲבֹדָה (brotherhood/fellowship); Revelation 22:16 עֲבֹדָה tribe of David and his people



**Mark Chapter 11 = Revelation 11:1-13 (two witnesses: Ephesus & Smyrna);
Revelation Chapter 15 (heavenly pre-bowls)**

A. Mark Chapter 11 = Revelation 11:1-13 (two witnesses: Ephesus & Smyrna)

- Mark 11:1 תְּלֵמָתָא and זַיִתִּים; Revelation 11:4 שְׁנֵי עֲדָרָה and זַיִתִּים
 - Mark 11:7 בְּגָדִים; Revelation 11:3 בְּגָדִים
- Mark 11:1 יְרוּשָׁלַיִם and 11:16 בְּתוֹכָהּ; Revelation 11:2 מִדְּבַר הַמִּזְבֵּחַ בְּיְרוּשָׁלַיִם; see also Mark 11:15 and 11:27 הַמִּזְבֵּחַ
- Mark 11:1 מִזְבֵּחַ; Revelation 11:7 מִזְבֵּחַ (which is also a wordplay for מִזְבֵּחַ sword, as in the Revelation sword and staff)

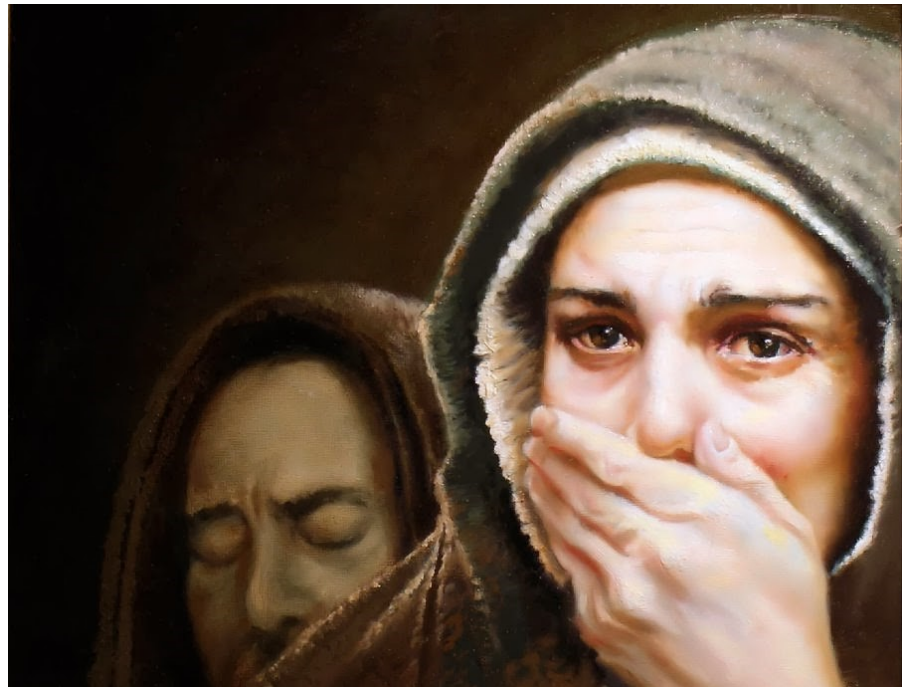
- Mark 11:4 the colt goes out from at the door represents the Revelation sword & staff, with the sword beginning in (going out from) Jerusalem
 - So the unriden colt represents the new (Catholic) church carrying Yahshua in the first century AD. And then later in Mark 11:13-14, 20-23 the withered fig tree represents the late Catholic church (around the 14th Century AD)
 - Mark 11:20 dry fig tree; Revelation 11:6 no rain
- Mark 11:2 رحمن; Revelation 11:2 رحمن; Revelation 11:1 رحمن; Mark 11:4 رحمن
- Mark 11:4 and 11:19 لحي; Revelation 11:2 لحي
- Mark 11:4 street; Revelation 11:8 street
- Mark 11:3 رحمن رحمن; Revelation 11:4-5 رحمن and رحمن
- Mark 11:9 رحمن رحمن wordplay for peace; Revelation 11:3 two witnesses experience safety/peace for 1,260 days
- Mark 11:8 cutting branches of an رحمن tree; Revelation 11:1 رحمن and Revelation 11:4 trees
- Mark 11:9 people proclaim hosanna to honor Yahshua; Revelation 11:1 worship
- Mark 11:11 and 11:13 time; Revelation 11:2 months; Revelation 11:3 days; Mark 11:15 رحمن (wordplay for time)
- Mark 11:15 رحمن; Revelation 11:6 رحمن
- Mark 11:17 nations; Revelation 11:2 nations
- Mark 11:18 seeking to destroy him; Revelation 11:5 seeking to harm them
- Mark 11:18 and 11:32 fear; Revelation 11:11 and 11:13 fear
- Mark 11:23 mountain falls into the sea; Revelation 11:7 witnesses fall to beast of the sea
- Mark 11:23 mountain to sea; Revelation 11:6 seize heaven and lay low the earth
- Mark 11:24 receive anything you pray for; Revelation 11:6 witnesses bring as many plagues as they desire
- Mark 11:28 authority; Revelation 11:6 authority
- Mark 11:30 John the Baptist (the witness who was killed); Revelation 11:7 killed witnesses; see also Mark 11:32 prophet; Revelation 11:3 and 11:10 prophesizing
- Mark 11:15 sacrificial animal in temple marketplace; Revelation 11:8 corpses in the marketplace; Revelation 11:1 sacrifice altar
- Mark 11:1 رحمن potential wordplay for eye because the lamp of the body is the eye; Revelation 11:4 lamp
- Mark 11:8 cutting branches from trees; Revelation 11:5 devouring adversaries (the symbolism is that the trees are like people)
- Mark 11:20 death of fig tree; Revelation 11:8 death of olive trees
- Mark 11:23 رحمن; Revelation 11:9 رحمن
- Mark 11:25 رحمن; Revelation 11:9 رحمن

- Mark 11:25 forgive; Revelation 11:11 prayer
- Mark 11:28 give; Revelation 11:10 gifts
- Mark 11:29 seed; Revelation 11:10 seed
- Mark 11:30 heaven; Revelation 11:12 heaven

B. Mark Chapter 11 = Revelation Chapter 15 (heavenly pre-bowls)

- Mark 11:2, 5 releasing the colt (colt) is like Revelation 15:2, 8 releasing strength (strength) from above (above)
- Mark 11:7-10 praising Yahshua; Revelation 15:3-4 praising Alha
- Mark 11:9 blessed name; Revelation 15:4 name; compare Revelation 15:2 beast name
- Mark 11:12 strikes; Revelation 15:1 strikes
- Mark 11:13 strikes meaning ‘strikes’ or ‘strong blows’ because Revelation 15 plagues
- Mark 11:13 seven; Revelation 15:8 seven
- Mark 11:14 seven; Revelation 15:7 seven
- Mark 11:14 seven (alternate meaning is ‘lamb’ and ‘uneven number’); Revelation 15:1 seven and Revelation 15:3 lamb
- Mark 11:15 Yahshua expels the moneychangers from temple of Alha; Revelation 15:5-6 angels depart the temple in heaven; Revelation 15:8 none may enter temple area; see also Mark 11:27 temple; Revelation 15:1 passion of Alha; Revelation 15:2 conquering mark of the beast
- Mark 11:25-29 commandments and authority; Revelation 15:5 Tabernacle of Witness (carried the commandments)
- Mark 11:15 image; Revelation 15:7 image
- Mark 11:15 wordplay for image (image) because of Revelation 15:2 mark of the beast
- Mark 11:15 expelling moneychangers holding animals as bounty for sin; Revelation 15:5 alternate meaning is bounty
- Mark 11:16 no possessions; also wordplay for clothing in the temple; Revelation 15:6 wearing gold out of the temple
- Mark 11:17 seven; Mark 11:32 seven; Revelation 15:4 seven
- Mark 11:18, 32 fear; Revelation 15:4 fear
- Mark 11:18, 27 seven and seven; Revelation 15:3 seven and seven
- Mark 11:18 seven; Revelation 15:1 seven; Revelation 15:3 seven
- Mark 11:19-20 departed from the city to see withered fig tree; Revelation 15:6 departed from the temple with plagues; see also Revelation 15:6 seven
- Mark 11:23 falling into the sea; Revelation 15:2 rising above mixed in sea

- Mark 11:25 standing; Revelation 15:2 standing
- Mark 11:24-25 praying to the Father; Revelation 15:3-4 praising the Father
- Mark 11:23, 25 heart and release; Revelation 15:6 binding and chest
- Mark 11:27 מלחמה ; Revelation 15:3 מלחמה
- Mark 11:28-33 works authority; Revelation 15:3 works Moses and Alha
- Mark 11:31 heaven; Revelation 15 takes place in heaven
- Mark 11:30 John the Baptist and Revelation 15:5 witness
- Mark 11:30 baptism; Revelation 15:2 sea of glass
- Mark 11:32 מכירת ; Revelation 15:3 מכירת ; Revelation 15:6 מכירת binding; Mark 11:2 מכירת
- Mark 11:32 מכירת ; Revelation 15:3 מכירת



Mark Chapter 12 = Revelation Chapter 11 (two witnesses and judgment); Revelation 14 (Zion); Revelation 15 (heavenly pre-bowls); Revelation Chapter 18 (Babylon falls)

A. Mark Chapter 12 = Revelation Chapter 11 (two witnesses and judgment)

- Mark 12:44 מכירת ; Revelation 11:1 מכירת as wordplay for wealth, especially because of Mark 12:41 treasure; Revelation 11:18 wage
 - Mark 12:42 two copper coins; Revelation 11:3 two witnesses; Revelation 11:14 two woes; Revelation 11:1 sacrifice altar (made of copper); Mark 12:33 sacrifice; Revelation 11:9-10 gifts over corpses
- Mark 12:42 מכירת; Revelation 11:2 מכירת; Revelation 11:1 מכירת
- Mark 12:35 temple and messiah; Revelation 11: 1 temple and מכירת (measure)

- Mark 12:36 enemies set down; Revelation 11:5 enemies killed
- Mark 12:38 כסא; Revelation 11:8 כסא
- Mark 12:28 מצוה; Revelation 11:7 מצוה; Mark 12:28-33 commandments; Revelation 11:5 commands
- Mark 12:41 house of treasure; Revelation 11:4 master of the earth
- Mark 12:25-27 Alha raises the dead to life in heaven; Revelation 11:11 Alha raises the two witnesses to life in heaven; compare also Mark 12:18 no resurrection
- Mark 12:23 seven men dead; Revelation 11:13 seven thousand men dead
- Mark 12:19-22 עשר; Revelation 11:13 עשר
- Mark 12:28 רגל (alternate meaning “feet”); Revelation 11:11 feet
- Mark 12:41 tithing; Revelation 11:13 one from ten; see also Mark 12:14-17 taxes
 - Mark 12:14-17 taxes to Caesar; Revelation 11:8 marketplace of the great city (Rome?); note also Mark 12:16 על wordplay for על (crucify) because Revelation 11:8 crucify
- Mark 12:14 על; Revelation 11:6 על
- Mark 12:10 על; Revelation 16:4 על
 - The meaning/symbolism is that the kapa (Catholic) that the builders rejected was the head of the olives (churches).
 - Mark 12:13-27 disputes symbolize Protestant v. Catholic
- Mark 12:3-9 raging workers are destroyed by the master of the vineyard; Revelation 11:18 raging nations are destroyed by Alha
- Mark 12:9 vineyard given to others; Revelation 11:18 rewards given to servants and prophets and holy ones
 - Mark 12:1-11 killing the master’s servants; Revelation 11:7 killing Alha’s two witnesses
- Mark 12:13-14 Herod and Caesar; Revelation 11:7 creature that rises from the sea
- Mark 12:40 judge; Revelation 11:18 judge
- Mark 12:40 עשר; Revelation 11:18 עשר
- Mark 12:9 עשר wordplay for ten; Revelation 11:13 ten

B. Mark Chapter 12 = Revelation Chapter 14

- Mark 12:1-12 vineyard and anger of master; Revelation 14:18 vineyard and anger of Alha
- Mark 12:8 outside the vineyard; outside the city
- Mark 12:18 rising; Revelation 14:1 rising
- Mark 12:22 seed; Revelation 14:1 lamb
- Mark 12:22 seven; Revelation 14:1 zion (wordplay for the seventh letter ך zayin)

- Mark 12:25 angels in heaven; Revelation 14:6, angels in heaven; Revelation 14:3 the chosen before the throne in heaven; also Mark 12:24 the humans don't know; Revelation 14:3 no human can learn
- Mark 12:28-34 commandments; Revelation 14:12 commandments

C. Mark Chapter 12 = Revelation 15 (heavenly pre-bowls)

- Mark 12:1 חַלְלָה; Revelation 15:7 חַלְלָה; Mark 12:1, 12 חַלְלָה; Revelation 15:1 חַלְלָה; Revelation 15:8 חַלְלָה; Mark 12:13 חַלְלָה; Mark 12:38 חַלְלָה
- Mark 12:1 חַלְלָה; Revelation 15:2 חַלְלָה
- Mark 12:2 חַלְלָה; Revelation 15:7 חַלְלָה
- Mark 12:2 חַלְלָה (alterative meaning 'lamb' and 'uneven number'); Revelation 15:1 seven; Revelation 15:3 lamb
- Mark 12:3 חַלְלָה; Revelation 15:1 חַלְלָה; Mark 12:5 חַלְלָה; Revelation 15:6, 8 חַלְלָה; also lots of death in Mark 12:5-9
- Mark 12:4, 5, 31 חַלְלָה; Revelation 15:1 חַלְלָה
- Mark 12:8 חַלְלָה the vineyard; Revelation 15:6 חַלְלָה the temple
- Mark 12:11 חַלְלָה and wonder; Revelation 15:3 חַלְלָה and amazing
- Mark 12:12 חַלְלָה; Revelation 15:6 חַלְלָה; Revelation 15:7 חַלְלָה
- Mark 12:12 חַלְלָה; Revelation 15:4 חַלְלָה; also Mark 12:2 חַלְלָה; Revelation 15:4 חַלְלָה
- Mark 12:12 חַלְלָה wordplay with Revelation 15:6 chest binding חַלְלָה
- Mark 12:13 חַלְלָה; Revelation 15:2 mark of the beast; Mark 12:14 Caesar tax; Mark 12:16 חַלְלָה; Revelation 15:2 חַלְלָה; Revelation 15:3 חַלְלָה king of this world; Mark 12:38 חַלְלָה
- Mark 12:14 חַלְלָה; Revelation 15:3 חַלְלָה; Mark 12:32 חַלְלָה
- Mark 12:17 חַלְלָה; Revelation 15:3 חַלְלָה; Revelation 15:1 חַלְלָה
- Mark 12:18 חַלְלָה; Revelation 15:3 upright; see also Revelation 15:2 חַלְלָה
- Mark 12:18, 23 חַלְלָה resurrection; Revelation 15:2 חַלְלָה resurrection
- Mark 12:19, 26 Moses; Revelation 15:3 Moses
- Mark 12:20 seven; Revelation 15:1, 7 seven
- Mark 12:24 power of Alha; Revelation 15:8 power of Alha; see also Mark 12:30, 33 power
- Mark 12:25 angels in heaven; Revelation 15:1, 6-7 angels in heaven
- Mark 12:30 loving and praising חַלְלָה; Mark 12:40 prayers; Revelation 15:3, 4 praising חַלְלָה
- Mark 12:35 temple; Revelation 15:1,6,8 temple
- Mark 12:33 sacrifices; Mark 12:33 burning; Revelation 15:4 atonement; Revelation 15:2 fire
- Mark 12:42 חַלְלָה; Revelation 15:5 חַלְלָה

- Mark 12:44 מלואים ; Revelation 15:4 למלא
- Mark 12:36 until enemies under your feet; Revelation 15:8 until plagues complete; see also Revelation 15:4 bow down before you; Revelation 15:2 beast conquered; Revelation 15:2 למלא ; Mark 12:36 למלא
- Mark 12:34 למלא ; Revelation 15:7 למלא
- Mark 12:36 David in spirit; Revelation 15:2 harps of Alha
- Mark 12:38 robes; Revelation 15:6 linen
- Mark 12:41 treasure; Revelation 15:6 gold
- Mark 12:42 למלא; Revelation 15:2 למלא
- Mark 12:44 מלואים wordplay for Aramaic; Revelation 15:6 למלא wordplay for Syriac
- Mark 12:43-44 filling temple treasury with money; Revelation 15:8 filling the temple with smoke; note also Mark 12:44 למלא wordplay for “reed” to measure temple
- Mark 12:35 Messiah; Revelation 15:3 lamb
- Mark 12:28-34 commandments and kingdom of Alha; Revelation 15:5 Tabernacle of Witness in heaven (holds the commandments of Alha)

D. Mark Chapter 12 = Revelation Chapter 18 (Babylon falls)

- Revelation 14:8 has the same line as Revelation 18:2, so Mark 12 is synched with Revelation 18.
- Mark 12:1 vineyard; Revelation 18:3 wine (the vineyard is likely the City of Rome)
- Mark 12:14 למלא and למלא; Revelation 18:6 למלא and למלא
 - Note the connection with Caesar and Herod (and the wordplay with Pharaoh), in particular pay to Caesar (Mark 12:17) and pay to Babylon (Revelation 18:6)
- Mark 12:38-40 discussion of robes, pretenses and judgment; Revelation 18 also discusses clothing, pretenses, and judgment
- Mark 12:41-44 goods and wealth; Revelation 18 also discusses goods and wealth
- Mark 12:19-23 woman with seven men; Revelation 18 whore
- Mark 12:43 widow; Revelation 18:7 widow
- Mark 12:7 irrational; Mark 18:3 insanity
- Mark 12:2 למלא; Revelation 18:11 למלא
- Mark 12:2 fruit; Revelation 18:14 fruit
- Mark 12:3 beat him; Revelation 18 plagues; Mark 12:5 beat and killed servants; Revelation 18:24 killed servants
- Mark 12:40 condemning long prayers; Revelation 18:22 condemning loud prayers
- Mark 12:10 rock; Revelation 18:21 rock
- Mark 12:9 destroy; Revelation 18:8, 18:17, and 18:19 destruction

- Mark 12:12 افراد (“afraid”) of the people; Revelation 18:8 افراد of Alha; Revelation 18:10 fear
- Mark 12:24 power of Alha; Revelation 18:8 power of Alha
- Mark 12:29 Alha is one; compare Revelation 18 likely description of Catholic Church (Catholic means one/universal)
- Mark 12:29-33 greatest commands repeated twice; Revelation 18:6 doubling
- Mark 12:34 far; Revelation 18:17 far
- Mark 12:33 burnt; Revelation 18 burning
- Mark 12:37 افراد ; Revelation 18:12 افراد
- Mark 12:41 افراد pay treasure; Revelation 18:6 pay Babylon
- Mark 12:42 cast in; Revelation 18:21 casting
- Mark 12:44 greater; compare Revelation 18 Babylon the great



Mark Chapter 13 = Revelation Chapters 11, 12 and 13

A. Mark Chapter 13 = Revelation Chapter 11 (two witnesses and judgment)

- Mark 13:1 temple and افراد ; Revelation 11:1-2 temple and افراد
 - Note also the multiple references to rising and falling. Revelation 11:1 angel rises; Mark 13:2 temple falls; Mark 13:11 wordplay for destruction of the temple; Revelation 11:2 trample; Mark 13:12 rising, Revelation 11:4 rise, 11:11 fall, 11:12 rise
 - Mark 13:22 rise and افراد ; Revelation 11:1 rise and افراد
 - Mark 13:14 prophet and temple; Revelation 11:23 prophet and temple
- Mark 13:3 olives; Revelation 11:4 olives

- Mark 13:6 question re timing, and many come in Yahshua's name; Revelation 11:3 timing of witnesses sent by Yahshua
- Mark 13:7-13 wars and sorrows, culminating in tribulation, death, and salvation of Yahshua's witnesses; Revelation 11:5-12 killing and plagues, culminating in death and salvation of Yahshua's witnesses
 - Mark 13:12 Holy Spirit speaks; Revelation 11:11-12 Holy Spirit speaks
- Mark 13:13 people hate Yahshua's witnesses; Revelation 11:10 people rejoice at death of Yahshua's witnesses
- Mark 13:9 stand before kings and governors; Revelation 11:4 stand before the master of earth
- Mark 13:20 shortened days; Revelation 11:9, 11:11 one-half day
- Mark 13:10 nations; Revelation 11:18 nations
- Mark 13:26 clouds; Revelation 11:12 clouds
- Mark 13:8 earthquakes; Revelation 11:13 earthquakes
- Mark 13:17 woe; Revelation 11:14 woe
- Mark 13:19 suffering; Revelation 11:10 torment
- Mark 13:25 powers of heaven; Revelation 11:15-17 powers of heaven
- Mark 13:22, 27 the chosen ones; Revelation 11:18 holy workers

B. Mark Chapter 13 = Revelation Chapter 12 (woman in the wilderness)

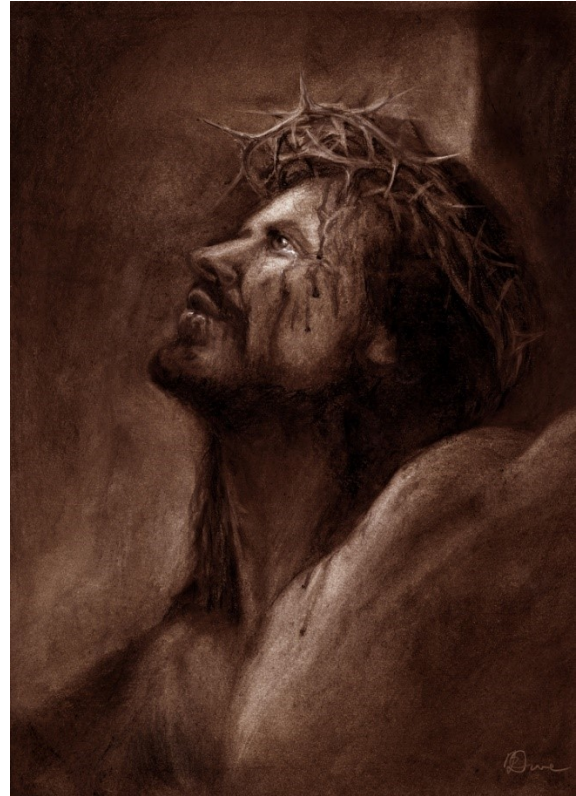
- Mark 13:24-25 sun, moon, כוכבים stars; Revelation 12:1 sun, moon, קוצים thorns; also Revelation 12:10 nightly (moon) and daily (sun)
- Mark 13:25 stars fall; Revelation 12:4 stars cast down; Revelation 12:9 cast down; note the many references to rising/falling in both chapters.
- Mark 13:8 עולה; Revelation 12:2 עולה
- Mark 13:17 pregnant; Revelation 12:2 pregnant
- Mark 13:19 suffering; Revelation 12:2 pain
- Mark 13:8 nation against nation; Revelation 12:5 nations; Mark 13:10 nations
- Mark 13:7 מזכר; Revelation 12:6 מזכר; Revelation 12:7 מזכר and מזכר; Mark 13:11 מזכר
- Mark 13:8 זכר; Revelation 12:9 זכר
- Mark 13:8 famine; Revelation 12:6 nourish
- Mark 13:8 place; Revelation 12:6 place
- Mark 13:7 prepared/ready; Revelation 12:6 ready
- Mark 13:7 מזכר מלאכה; Revelation 12:6 מזכר ... מזכר
- Mark 13:5-6 deceive x 2; Mark 13:22 deceiving; Revelation 12:9 deceiving
- Mark 13:14 flee to “the mountain” from Judah (sign of the sword מזכר) may indicate Pergamus/Hermon

- Mark 13:9-12 deliver and scourged/hated; Revelation 12:10 deliverance and despised
- Mark 13:9 kings and governors; Revelation 12:10 kingdom
- Mark 13:12 family killings; Revelation 12:9 accuser (remember Satan in heaven was family of Alha)
- Mark 13:9 witness; Mark 13:12 death; Revelation 12:11 witness and death; Revelation 12:11 word; Mark 13:11 speak
- Mark 13:33 not knowing time; Revelation 12:12 knowing time; Revelation 12:14 time
- Mark 13:17 woe; Revelation 12:12 woe
- Mark 13:18 حَمَلٌ (flight); Revelation 12:6 حِم
- Mark 13:20 the elect; Revelation 12:11 they receive divine favor
- Mark 13:26 appears to refer to the 14th Century because سحاب (clouds) is synched to أجناس (nations) and آيات (sign), so the chosen assembled from the four winds are gathering in Europe/Poland to escape the 14th Century Jewish holocaust, especially because Revelation 12:13 (chase → migration) to the great eagle (Poland).
- Mark 13:26 sign in the clouds; Revelation 12:14 sign of the eagle
- Mark 13:28 branches; Revelation 12:14 فروع wordplay for branches
- Mark 13:31 earth crosses نهر wordplay for river crossing; Revelation 12:15-16 river and earth
- Mark 13:30 آية reminds of the عصا shepherd's staff
- Mark 13:28 فراعنة wordplay for Pharaoh; Revelation 12:12-17 dragon

Mark Chapter 14 = Revelation Chapter 12 (woman in the wilderness)

- Mark 14:1 priests seeking to kill Yahshua; Revelation 12:4 dragon seeking to devour male child
- Mark 14:3 woman; Revelation 12:1 woman
- Mark 14:5 three hundred; Revelation 12:4 third
- Mark 14:3 alabaster perfume wordplay for Revelation 12:1 sun and moon, especially because Revelation 12:1 شمس and Mark 14:3 سندس
- Mark 14:9 امانة hope (wordplay for امانة food); Revelation 12:6 nourish
 - Two disciples go find Passover meal Mark 14:16; synched to 2 churches
- Mark 14:5 angry and 14:65 beating; Revelation 12:12 anger and 12:17 rage
- Mark 14:9 Yahshua's gospel; Revelation 12:17 Yahshua's witness; see also Mark 14:67 Yahshua's witness Peter
- Mark 14:21 better off not born; Revelation 12:4 devour birth
 - Mark 14:24 drink blood; Revelation 12:4 wordplay for drink blood

- Mark 14:25 kingdom of Alha; Revelation 12:5 seized to Alha
- Mark 14:27 shepherd; Revelation 12:5 shepherd
- Mark 14:15 ready the upper room with 12 disciples; Revelation 12:6 ready place for 1260 days (where the 60 is a wordplay for drink because of drinking the Passover wine)
- Mark 14:35 fell on the earth; Revelation 12:9 cast down to earth; also Revelation 12:12 little; Mark 14:35 little
- Mark 14:41 represents the fall of the Catholic church in the 14th Century; then the staff rises in Mark 14:42; then Mark 14:43 refers to swords and staffs. During the Catholic siege circa 1348, which is sometimes called the “crisis of confidence”, much of the Catholic hierarchy was corrupted and denied Catholicism, which is synched with Peter denying Yahshua in Mark 14.
 - Mark 14:68 κωα is a wordplay for κωα swords because Peter is leaving the sword; see also Mark 14:47
 - Mark 14:30 prophecy of Peter’s denial of Yahshua three times; synched to Catholic sword prophecy from Apsus to Pergamus (third church)
 - Mark 14:51 naked; symbolism for the end of the age nakedness of Laodicea
- Mark 14:50 disciples left and fled; Revelation 12:13-14 woman flees
- Mark 14:55-64 mouth/witnesses against Yahshua; Revelation 12:15-16 people/water from mouth against woman
- Mark 14:37-41 three times; Revelation 12:14 time, times, and ½ time



Mark Chapter 15:1-34 = Revelation Chapter 13 (two beasts vision); Revelation Chapter 17 (two beasts vision interpreted)

A. Mark Chapter 15:1-34 = Revelation Chapter 13 (two beasts vision)

- Mark 15:1 leading away; Revelation 13:2 רבא wordplay for רבא (issuing, going forth, leaving)
- Mark 15:1 priests, elders, scribes. assembly; Revelation 13:1-2 beast with many parts
 - The analogy is priests = head; scribes = horns; elders = skulls; assembly = body
 - See also Mark 15:5 אספה wordplay for assembly, and Mark 15:6 רבא wordplay for רבא flock
 - Note also the Revelation 13:1 wordplay between רבא רבא and Mark ,מלכא in the sense of burdens and merchants
 - Mark 15:22 skull; Revelation 13:1 skull
 - Mark 15:1 פלפול (Pilate) means flying elephant/ivory (reminds of horn); Revelation 13:2 רבא lions wordplay for רבא or רבא (troop of soldiers) because of Pilate
- Mark 15:2 King of the Jews and Mark 15:3 accusing; Revelation 13:2 dragon
- Mark 15:4 רבא wordplay for רבא foot because of Revelation 13:2 feet
- Mark 15:4 רבא wordplay for רבא leopard because of Revelation 13:2 leopard
- Mark 15:5 רבא; Revelation 13:2 רבא

- Mark 15:7 לִשְׁמֵר ; Revelation 13:3 לִשְׁמֵר
- Mark 15:6 לִשְׁמֵר wordplay for לִשְׁמֵר lizard because of Revelation 13:2 dragon
- Mark 15:19 לִשְׁמֵר honoring; Revelation 13:4 לִשְׁמֵר honor
- Mark 15:23 לִשְׁמֵר drink; Mark 15:33 לִשְׁמֵר six; Revelation 13:18 לִשְׁמֵר six
- Mark 15:23 לִשְׁמֵר מִן לִשְׁמֵר מִן לִשְׁמֵר means ‘master fear master’; Revelation 13:4 fear of beast
- Mark 15:26 לִשְׁמֵר; Revelation 13:16 לִשְׁמֵר; note the gematria is 111 (x 6 = 666)
- Mark 15:27 לִשְׁמֵר two instances of לִשְׁמֵר wordplay for לִשְׁמֵר Satan; Revelation 13:11 לִשְׁמֵר two horns and dragon
- Mark 15:27 לִשְׁמֵר; Revelation 13:16 לִשְׁמֵר
 - Mark 15:27 לִשְׁמֵר left is like לִשְׁמֵר (Shaphael conjugation of לִשְׁמֵר for complete/filled), just like the cup in Mark 15:23 and Mark 17
- Mark 15:29 לִשְׁמֵר; Revelation 13:5 לִשְׁמֵר
- Mark 15:29 לִשְׁמֵר wordplay with Revelation 13:18 לִשְׁמֵר in the context of counting heads; also Mark 15:34 לִשְׁמֵר; see also Mark 15:28 לִשְׁמֵר counted
- Mark 15:31 לִשְׁמֵר; Revelation 13:11 לִשְׁמֵר

B. Mark Chapter 15:1-34 = Revelation Chapter 17 (two beasts vision interpreted)

- Mark 15:1 לִשְׁמֵר scribes; Revelation 17:8 לִשְׁמֵר
- Mark 15:1 לִשְׁמֵר Yahshua led to Pilate for execution; Revelation 17:3 לִשְׁמֵר John led to the wilderness (wordplay for sword); see also Revelation 17:17 לִשְׁמֵר giving kingdom to creature
- Mark 15:1 לִשְׁמֵר ; Revelation 17:10 לִשְׁמֵר
- Mark 15:1 לִשְׁמֵר because Yahshua represents Jerusalem the city (Revelation 17:18) ; Revelation 17:16 לִשְׁמֵר and לִשְׁמֵר ; Mark 15:16 לִשְׁמֵר
- Mark 15:3 לִשְׁמֵר ; Revelation 17:16 לִשְׁמֵר
- Mark 15:5 לִשְׁמֵר/wonder; Revelation 17:6-7 John לִשְׁמֵר about the beast
- Mark 15:9 and 15:12 לִשְׁמֵר; Revelation 17:13 and 17:17 לִשְׁמֵר
- Mark 15:12 לִשְׁמֵר (desire); Revelation 17:13 לִשְׁמֵר (desire); Mark 15:15 לִשְׁמֵר
- Mark 15:15 לִשְׁמֵר; Revelation 17:15 לִשְׁמֵר
- Mark 15:16 לִשְׁמֵר; Revelation 17:9 לִשְׁמֵר; Mark 15:27 לִשְׁמֵר
 - Note also that Revelation 17:9 has a number wordplay as 7 mountains are 7 twos. Mark 15 לִשְׁמֵר (cross) = 7 לִשְׁמֵר (7 Caiphas) or 7 head priests. Yahshus is like 7 crucified; and the two robbers with him are two. Note the לִשְׁמֵר gematria of 47 (reduces to 2 on the surface).
- Mark 15:16 לִשְׁמֵר; Revelation 18:2 לִשְׁמֵר

- Mark 15:17 purple; Revelation 18:12 purple; Revelation 18:12 סגולה ; Mark 15:20 סגול
- Mark 15:20 stripped; Revelation 17:16 naked
 - 10 horns are somehow connected to Mark 15:16 soldiers
 - אכלו (eating) like soldiers אכלו ארבע
 - אכלו = small cluster of grapes
 - ארבע = four
- Mark 15:21 משיח; Revelation 17:12 מזב because Simon carries the cross for a little time like the horns carry power for one year. See also Revelation 13:1 מזב
 - Mark 15:21 משיח = vocation/bishop
 - Mark 15:21 אל = godlike ; משיח = wordplay for משיח (Sanhedrin counsel); משיח = wordplay for משיח (measure of time), and also a wordplay for dance/stamp foot because of Revelation 18:9 dance
- Mark 15:21 זונה wordplay for זונה (harlot) because of Revelation 17:2, 4-5 fornication
- Mark 15:29 tear down the temple in three days; Revelation 18:10 where city is torn down with three woes (also woes and days are a wordplay via א) ; also Mark 15:25 third hour
- Mark 15:30 one with one; Revelation 17:10 one has and one comes



Mark 15:34-47 ~ Revelation Chapter 19 (war)

- Mark 15:34 **אלהים** is about release; Revelation 19:1 **לדור לדור** is about release; the themes are strength and Alha; also Mark 15:34 **בטח** and Revelation 19:1 **בטח**; See also Mark 15:30 deliver
- Mark 15:36 Elijah goes down; Revelation 19:3 smoke goes up
- Mark 15:36 **פסק**; Revelation 19:2 **חכמה** (and **דבר** (and) is judgment)
- Mark 15:39 truly; Revelation 19:2 truthful; Revelation 19:11 true
- Mark 15:40 woman; Revelation 19:7 woman
- Mark 15:38 **מלכות**; Revelation 19:8 **מלכות**
- Mark 15:41 **משרת** ministering; Revelation 19:9 **עבד** service
- Mark 15 multiple references to crucifixion; Revelation 19:7, 9 lamb
- Mark 15:46 cloth; Revelation 19:8 linen
- Mark 15:32 reviling compared to Revelation 19 praising
- Mark 15:19 worship; Revelation 19:4 worship; see also Revelation 19:10 do not fall down and worship, which parallels the cross (mark of the beast)
- Mark 15:34, 37 call out in a voice; Revelation 19:6 voice
- Mark 15:38 **מלכות** wordplay for **מלכות** (stored up) in reference to heaven because of Revelation 19:11 heaven; also **לכל** reference to heaven and **אדמה** to earth

- Mark 15:39 אֶלְיָהוּ ; Revelation 19:11 אֶלְיָהוּ; also the Mark 15 centurion is synched with Revelation 19 warring; and Revelation 19:11 is son of Alha
- Mark 15:41 אֶלְיָהוּ; Revelation 19:14 אֶלְיָהוּ
- Mark 15:42 Friday evening before the Sabbath (day 7); Revelation 19 before the millennial reign (day 7)
- Mark 15:40 אֶלְיָהוּ; Revelation 19:5 אֶלְיָהוּ
- Mark 15:41 אֶלְיָהוּ ; Revelation 19:12 אֶלְיָהוּ
- Mark 15:40 אֶלְיָהוּ ; Revelation 19:11 אֶלְיָהוּ
- Mark 15:42 אֶלְיָהוּ wordplay for אֶלְיָהוּ (sheep) because Revelation 19:15 shepherd
- Mark 15:43 אֶלְיָהוּ ; Revelation 19:17 אֶלְיָהוּ
- Mark 15:43 kingdom of Alha over Pilate; Revelation 19:16 King of kings
- Mark 15:46 body of Yahshua wrapped in garment; Revelation 19:13 Yahshua's garment dipped in blood; also Revelation 19:14 linen
- Mark 15:43 body; Revelation 19:18 flesh
- Mark 15:43 Joseph courageously approaching Pilate; compare Revelation 19:19 beast and armies approach Yahshua
- Mark 15:46 stone rolled over grave; Revelation 19:20 cast into the lake of fire



Mark Chapter 16 ≈ Revelation Chapter 20 (Millennial reign)

- Mark 16:1 אֶלְיָהוּ ; Revelation 20:3 אֶלְיָהוּ
- Mark 16:3 stone over the grave; Revelation 20:3 sealed in the abyss
- Mark 16:1 אֶלְיָהוּ ; Revelation 20:3 אֶלְיָהוּ and אֶלְיָהוּ

- Mark 16:1 crossing over represents crossing over to the new age (millennial reign); and exchange is ‘exchanging Rome that the Messiah will come’
- Mark 16:1 vent of volcanic flames and door; Revelation 20:1 because is the vent of volcanic flames
- Mark 16:2 grave; Revelation 20:2-3 holding in the pit
- Mark 16:3 door; Revelation 20:1 doorkeeper
- Mark 16:5 angel; Revelation 20:2 angel
- Mark 16:5 angel; Revelation 20:3 angel
- Mark 16:6 will break through in context of Revelation 20:5 first resurrection; also Revelation 20:3 releasing
- Mark 16:6 dragon because Revelation 20:2 satan
- Mark 16:6, 20 place; Revelation 20:4 place; especially because Revelation 20:4 cutoff is like Mark 16:6 crucified; and Mark 16:6 is is synched to Revelation 20:4 is; also Yahshua is in both verses; Mark 16:6 of of angel is linked to Revelation 20:4 of
- Mark 16:7 see and stone; Revelation 20:4 see and stone
- Mark 16:7 angel; Revelation 20:5 angel
- Mark 16:7 angel; Revelation 20:6 angel
- Mark 16:8 fled from the tomb; Revelation 20:6 no authority of death
- Mark 16:8 second and 1,000 are wordplays for second (second) and 1,000 because the gematria of second is 1,000
- Mark 16:8 captured and bound; Revelation 20:2 captured and bound; also Mark 16:10 captured; Revelation 20:2 captured
- Mark 16:9 Yahshua is risen; Revelation 20:5-6 resurrection of the dead
- Mark 16:9 cast out devils; Revelation 20:3 and 20:7 Satan is released
- Mark 16:9 one in seven; Revelation 20:6 one in seven thousand years
- Mark 16:9 four corners; Revelation 20:8 four corners; compare lateral expansion to four corners or tower vertical
- Mark 16:12 village; Revelation 20:9 city
- Mark 16:14 admonish lack of faith especially because Mark 16:14 hard heart; Revelation 20:9 city of love; also Mark 16:16 greatest test; Revelation 20:9 greatest test of faith as Jerusalem surrounded
- Mark 16:15 go to all the world and preach; Revelation 20:8 goes out to the four corners of the earth
- Mark 16:16 baptized; compare Revelation 20:10 lake of fire
- Mark 16:16 live; Revelation 20:12 dead; Mark 16:18 deadly
- Mark 16:16 condemned; Revelation 20:12 judged
- Mark 16:20 angel; Revelation 20:9 angel
- Mark 16:17 casting out devils; Revelation 20:13 casting out the dead

- Mark 16:18 handling serpents; Revelation 20:1 Satan in chains; Revelation 20:10 Satan cast into the lake of fire
- Mark 16:20 works; Revelation 20:12-13 works; especially because Revelation 20:13 מַלְאָכָיו is linked to Mark 16:20 מַלְאָכָיו
- Mark 16:19 Yahshua עַל at the right hand of Alha; Revelation 20:12-13 judgment
- Mark 16:14 מַלְאָכָיו wordplays מַלְאָכָיו (writing tablet) because Revelation 20:12 writing
- Mark 16:18 אֵשׁ wordplay for Revelation 20:14 אֵשׁ fire
- Mark 16:19 אֵשׁ in heaven; compare Revelation 20:14 אֵשׁ אֵשׁ (lake of fire)
- Mark 16:19 Yahshua; messiah wordplay in Revelation 20:15 מַלְאָכָיו

