

Jesus,
and *Prophecy*

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Jesus, Olive Tree, and Prophecy

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Preface

One of the important aspects of the Bible is prophecy. God reveals what he will do through the prophets, and do it in due time. By this, God is showing His Divinity.

God's great will is to destroy the Devil and save mankind. God is making the heavenly armies necessary to destroy the Devil. Jesus, the Son of God, is the one who played the most important role in the production of heavenly soldiers. He came to the earth two thousand years ago and suffered the crucifixion. Through this offering, Jesus made himself a living sacrifice, and from this God made a living water to wash away our sins.

Jesus thought that if only he bore the cross, everything would be over. So he told his disciples that he would come back while they were still alive. However, Jesus has not yet come even after two thousand years have passed. Why?

Jesus was resurrected and ascended after the crucifixion,

and he went to God and received the rewards. He, then, received a book from God. This book was sealed with seven seals so that no one could see it, and Jesus was also not able to see it until he had borne the cross. Jesus saw the book and learned all the will of God. To let the will be known, he made the Apostle John write the book of Revelation.

It was around 95 AD when the Apostle John wrote the book of Revelation. At this time, the Apostle Paul was already a martyr, and most of the twelve Apostles were also martyred. Under the circumstances where the founders of Christianity were already dead, Jesus gave John the revelations.

The contents of the book of Revelation were not known to even Jesus when he was in the flesh, so we cannot achieve God's will if we do not know the book of Revelation. The Gospel alone does not fulfill God's will. However, the book of Revelation is made up of many secrets that are difficult to interpret. It has been almost two thousand years since then, but the church generally does not deal with the book of Revelation, and there are various interpretations and views due to its ambiguity.

Jesus showed the revelations in parable because there are things that the Devil should not be aware of. Yet if people do not know the content, how can we achieve God's will? In fact, the person who will accomplish it is prophesied in the book of Revelation. When the person comes, God teaches him the secrets that Jesus has hidden and lets him do the work. His job is to produce the remaining heavenly soldiers and complete the heavenly army so that the Devil can be destroyed.

The person to do the work is two Olive Trees that Jesus promised to set up as his two witnesses. Jesus hoped that someone who overcomes would appear to use him as the Olive Tree. So Jesus gave him seven promises in the book of Revelation. Those are the same as what God already said when he prophesied the Olive Tree in Old Testament times. Nevertheless, Jesus did not know the contents, and only after he saw the book of God, he learned it.

This book deals with prophecies about Jesus and the Olive Trees written in the Bible to fulfill God's will. What is unusual is that Jesus himself prophesied of himself. Because Jesus was one in spirit with God in the Old Testament times, he took the prophets' hand and wrote

the prophecies directly.

Through this booklet, I hope you will realize the will of God and become a useful person for God so that you will be greatly blessed when you go to Heaven later on.

Contents

Part 1. Background

Chapter 1. Why is prophecy difficult to understand?

Chapter 2. Providence of God

Part 2. Jesus Prophecy

Chapter 3. The verses Jesus directly prophesied about himself

3.1 Psalm 2. Inheritance of Nations

3.2 Psalm 16. Resurrection and the throne at the right hand of God

3.3 Psalm 22. Crucifixion

3.4 Psalm 40. Abolition of the law and proclamation of salvation

3.5 Psalm 41. My friend's betrayal and resurrection

3.6 Psalm 69. Humiliation and hardships

3.7 Psalm 109. Prayer for the enemy

- 3.8 Psalm 116. Delivering from Death
- 3.9 Psalm 118. The Resurrection and the Capstone
- 3.10 Psalm 139. Birth, resurrection, and ascension
- 3.11 Proverbs 1:20–33 Wisdom, pouring out spirit
- 3.12 Proverbs 8:1–9:12 Creation, and the water of life
- 3.13 Isaiah 12:1–6 Water of salvation
- 3.14 Isaiah 21:6–10 Threshing
- 3.15 Isaiah 48:1–9 The Spirit of Jehovah
- 3.16 Isaiah 49:1–6 The servant of the Lord
- 3.17 Isaiah 50:4–11 The tongue of the scholar, and tribulation
- 3.18 Isaiah 60:1–9 He who glorifies the New Jerusalem
- 3.19 Isaiah 61:1–3 Anointed
- 3.20 Isaiah 61:4–9 The priest of the LORD
- 3.21 Isaiah 61:10–62:12 The Bridegroom and the bride
- 3.22 Isaiah 63:1–6 The winepress of wrath
- 3.23 Zechariah 11:1–17 Abolition of the covenant, and thirty coins of silver
- 3.24 Zechariah 12:10–13:1 The spring of the living water

Chapter 4. Prophecies about Jesus

- 4.1 Genesis 22:17–18 Source of blessing
- 4.2 Genesis 49:10 Shiloh's coming
- 4.3 Numbers 24:17 One Star
- 4.4 1 Samuel 2:10 Messiah

- 4.5 1 Samuel 2:35 Messiah
- 4.6 Psalm 8:4 Son of man
- 4.7 Psalm 34:20 To protect the bones
- 4.8 Psalm 45:7 Messiah
- 4.9 Psalm 68:18 Ascension and salvation
- 4.10 Psalm 72:11 King of Kings
- 4.11 Psalm 80:17 At the Lord's right hand
- 4.12 Psalm 91:11-12 Protected
- 4.13 Psalm 110 A throne at the right hand, and a priest of
Melchizedek
- 4.14 Isaiah 7:10-16 Born to a virgin
- 4.15 Isaiah 9:1-2 Galilee
- 4.16 Isaiah 9:6-7 Wonder, and David's throne
- 4.17 Isaiah 11:1-5 Stem of Jesse
- 4.18 Isaiah 11:10-11:16 People's Banner
- 4.19 Isaiah 13:2-3 A banner on a bare hilltop
- 4.20 Isaiah 28:16 Cornerstone
- 4.21 Isaiah 32:1-4. King of righteousness
- 4.22 Isaiah 42:1-7 Light of the Gentiles
- 4.23 Isaiah 49:7-12 He who is despised
- 4.24 Isaiah 49:22-23 The banner of the Lord
- 4.25 Isaiah 52:13-53:12 Affliction, and atonement of sin
- 4.26 Isaiah 55:1-5 Witness to the peoples
- 4.27 Jeremiah 23:5 The King of righteousness
- 4.28 Jeremiah 31:15 Weeping
- 4.29 Jeremiah 33:15 Branch of David

- 4.30 Daniel 7:9–22 The Ancient of Days
- 4.31 Daniel 8:25 King of Kings
- 4.32 Daniel 9:24 The Most Holy
- 4.33 Daniel 12:6–7 The man above a river
- 4.34 Hosea 11:1 The Son of God
- 4.35 Micah 5:2 One who will rule over Israel
- 4.36 Zechariah 3:8 The Branch
- 4.37 Zechariah 3:9 Stone with seven eyes
- 4.38 Zechariah 6:12–13 The Counsel of Peace
- 4.39 Zechariah 9:9 Donkey

Chapter 5. Symbolic events related to Jesus

- 5.1 Genesis 17:10 Circumcision
- 5.2 Exodus 30:10 Atonement with blood
- 5.3 Genesis 22:2 Isaac
- 5.4 Exodus 12:13 Passover Lamb
- 5.5 Exodus 12:46 Bones do not break
- 5.6 Leviticus 23:10–11 A sheaf of the first grain
- 5.7 Numbers 21:9 The bronze snake
- 5.8 Daniel 2:34–35 A stone

Part 3. Olive Tree Prophecy

Chapter 6. Prophecies about the Olive Tree

- 6.1 The Prophecy in the book of Zechariah
- 6.2 The Prophecy in the book of Revelation

Chapter 7. Prophecies related to the Olive Tree

- 7.1 Jacob
- 7.2 Moses
- 7.3 The priest in Samuel
- 7.4 Elijah
- 7.5 Joshua the High Priest in Zechariah
- 7.6 Zerubbabel, the governor in Zechariah
- 7.7 The One like a son of man in Daniel
- 7.8 Two men on the left and right sides of the river in Daniel
- 7.9 The Overcomer in the Revelations
- 7.10 A sealer of the book of Revelation
- 7.11 The one like a son of man in Revelations

Chapter 8. Conclusion

Part 1. Background



Chapter 1. Why is prophecy difficult to understand?

Chapter 2. Providence of God

Chapter 1. Why is prophecy difficult to understand?

There is a lot of ambiguity in the Bible. So there are many interpretations, and therefore many denominations. Why is the Bible so obscure?

God created man with the intention of destroying the Devil. This can be seen from the fact that those who carry out war with the Devil are “saints” (Revelation 20:9). And God said He made man for His glory (Isaiah 43:7). How does man glorify God? It is done by destroying the Devil (Ezekiel 38:16; Rev. 20:8). God will reward the effort of those who glorify Him in this way (see Rev. 22:12).

Why does God want to destroy the Devil? Jesus said of the Devil:

You belong to your father, the Devil, and you want to carry out your father's desire. He was a murderer from the beginning, not holding to the truth, for there is no truth in him. When he lies, he speaks his native language, for he is a liar and the father of lies. (John 8:44, New International Version)

The Devil has made Adam sin so as to be cast out from God (Genesis 3:23) and claims the world God created as his (Luke 4:5-7). He criminalized Cain so that his sacrifice could not be raised to God (Gen. 4:4-7), and made him kill his brother Abel (Gen. 4:8), and made mankind sinful and cursed by God (Gen. 6:5-7). God intends to build a just nation by destroying the Devil who promotes evil (Deuteronomy 32:4; Is. 61:8).

If you do not understand this key contention of the confrontation between God and the Devil, then the Bible becomes just a moral textbook. Many Christian leaders, who do not understand this, regard it as the most important thing to convey God's love and compassion

and focus all their teachings there. But by doing so, God's will could not be realized. God wants to clothe the righteous in fine linen and make them a heavenly army to destroy the Devil (Rev. 19:8, 14).

Jesus said, "Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but only he who does the will of my Father who is in heaven." If that is the case, knowing God's will must come first. If the focus is not right, there will be regret at the end of days.

Many will say to me on that day, 'Lord, Lord, did we not prophesy in your name, and in your name drive out demons and perform many miracles?' Then I will tell them plainly, 'I never knew you. Away from me, you evildoers!' (Matthew 7:22-23)

Can it be done with only words to drive out demons and perform miracles? That's possible with God's power. But if Jesus says that He does not know them, where does the power come from? We must know that all those showing miraculous power are not God's ministry. Therefore, it is more important to know God's will than to do powerful things. If you get the wrong direction, you cannot reach

the proper goal.

God's ultimate goal is the destruction of the Devil, and he made man for this purpose and created this vast universe for man, so how great is this story? What is it about a man that makes God continuously wait for those long years, struggling to make such a large-scale environment? From the standpoint of the human being who is under the control of the Devil, it cannot be understood. But the original man God created was not in the present condition. And those who will be restored by the blood of Jesus are also different from us now. These are those who have qualifications and conditions to war against the Devil.

Through the Bible, God tells us how to destroy the Devil. However, because the Devil sees the Bible, God could not let it be known to anyone. So many prophecies are made up of parables. Even prophets did not know what their visions say (see Daniel 12:8).

Then why did God teach what man does not know? The reason is to let us know that God does the work when it is done. However, God does this through man.

Therefore, God has no choice but to explain it to him who is designated to do the work hidden in secret. Then the meaning of the secret is revealed.

In the Bible, four people are prophesied to do God's secret work. Two of them are John the Baptist and Jesus who came two thousand years ago. John the Baptist is the one to prepare the road for Jesus, and Jesus is the protagonist. The other two are two Olive Trees (Zechariah 4:11–14, Rev. 11:4). The first Olive Tree is the one to sow seeds for the army of heaven, and the second is to harvest that fruit. Of course, the main character is the second. Most of the prophecies related to the Olive Tree correspond to the second Olive Tree.

Part 2 of this book deals with Jesus' prophecies in the Old Testament. I will divide this into three parts.

1. Prophecies made by Jesus about himself
2. Prophecies about Jesus
3. Symbolic events related to Jesus

It is hard for humans to understand that Jesus left prophecies about himself in the Old Testament days before he was born. But if that is true, we can see that Jesus already existed with God in the spirit world before he came to the flesh.

In Part 3, I will look at the prophecies related to the Olive Tree. There are only the book of Zechariah and the book of Revelation that prophesied directly on the name of the Olive Tree. There are others which are prophesied indirectly to cover them from the Devil, and also some to show the roles of the Olive Tree, told through the characters that symbolize the Olive Tree.

The purpose of this book is to look at the prophecies of Jesus and the Olive Tree to reveal their position in the work of God and their role in the fulfillment of God's will, and show together that they are the most important ones to accomplish His will.

Chapter 2. Providence of God

Before looking at the prophecies related to Jesus and the Olive Tree, I would like to briefly mention the providence of God as a background to understand the prophecies.

The ultimate goal: God wants is to destroy the Devil. The work will be done by the heavenly army of saints. Therefore, it is God's supreme goal to make the heavenly army. The key figures in doing it are Jesus and the Olive Tree. After the Devil is destroyed, there will be the final judgment, and as a result, the people of the kingdom of Heaven will be decided. Then a new Heaven and a new earth will be made.

We can see that God's purpose is the Devil's destruction

because it comes at the end of the Bible.

And the Devil, who deceived them, was thrown into the lake of burning sulfur, where the beast and the false prophet had been thrown. They will be tormented day and night for ever and ever. (Rev. 20:10)

Then the judgment scene comes (Vv.11–15). Therefore, judging is possible after destroying the Devil. But how does the Devil get caught? It is through war. Who is the army of God at war with the Devil? They are saints made up mostly of the martyrs of the Old and New Testaments, centered on the servants of God, the prophets and Apostles.

When the thousand years are over, Satan will be released from his prison and will go out to deceive the nations in the four corners of the earth—Gog and Magog—to gather them for battle. In number they are like the sand on the seashore. They marched across the breadth of the earth and surrounded the camp of God's people, the city he loves. But fire came down from heaven and devoured them. (Rev. 20:7–9)

Those who fight the Devil's army are saints. They are

also the city God loves. These saints are called “the wife of the Lamb.”

Let us rejoice and be glad and give him glory! For the wedding of the Lamb has come, and his bride has made herself ready. Fine linen, bright and clean, was given her to wear.” (Fine linen stands for the righteous acts of the saints.) (Rev. 19:7-8)

The wives of the Lamb have become qualified to wear fine linen because of their righteous acts. Those who wear fine linen become heavenly soldiers and follow Jesus and go to war with the devil.

The armies of heaven were following him, riding on white horses and dressed in fine linen, white and clean. (Rev. 19:14)

The wife of the Lamb is also called the “New Jerusalem”.

I saw the Holy City, the New Jerusalem, coming down out of heaven from God, prepared as a bride beautifully dressed for her husband. (Rev. 21:2)

One of the seven angels who had the seven bowls full of the seven last plagues came and said to me, “Come,

I will show you the bride, the wife of the Lamb.” And he carried me away in the Spirit to a mountain great and high, and showed me the Holy City, Jerusalem, coming down out of heaven from God. (Rev. 21:9–10)

The only ones who can enter the city are those recorded in the Lamb’s book of life.

Nothing impure will ever enter it, nor will anyone who does what is shameful or deceitful, but only those whose names are written in the Lamb’s book of life. (Rev. 21:27)

Briefly, among the prophets and martyrs, those who are written in the Lamb’s book of life will become the wife of the Lamb, and they will be dressed in fine linen due to their righteous acts and will become heavenly armies to go to war with the Devil along with the Lamb.

The heavenly army consists of 144,000 people. The number has not yet been reached. The scene after that number is filled is what comes next.

Then I looked, and there before me was the Lamb, standing on Mount Zion, and with him 144,000 who

to send Jesus, the Son of God, among the people, to be a sacrifice, to make the spring of the living water which will wash away the sins of mankind.

The Canaanites worshiped idols and committed sins, and so angered God (see Leviticus 18). Actually, there is no race without sin. God had chosen a tribe to be a symbol of the Devil's army to show the war with the Devil in the future, at the same time, it is to tell us why God is at war with the Devil. It is a war against sin (Gen. 15:16).

Why did Jesus need to be sacrificed? It is because of our sins. The Devil seduced Adam, whom God had made, to sin. God could not keep the unclean Adam in the Garden of Eden. Being aware of good and evil implies that Adam is close to the Devil as well as to God. In a word, Adam became the Devil's agent. So Adam was driven out of the world of God and became a servant of the Devil.

For God to use man as a soldier to fight the Devil, the problem of sin had to be resolved. He who has sin belongs to the Devil (1 John 3:8). He who has sin cannot be a heavenly soldier to fight the Devil. God desperately wanted to make a way to wash away sin by sacrificing

Jesus. With the sacrifice of Jesus, the spring of the living water to wash our sins away was created (Zech. 13:1).

However, the spring of the water of life made by the sacrifice of Jesus was not given directly by Jesus. When Jesus was on the earth, he believed that he would come to Heaven and give his disciples the living water and that when the number of his soldiers was fulfilled, he would come to take them up (Mt. 24:31). But after he went to Heaven and received the book of God, he learned that God's will was not so.

God's will is to set up the Olive Tree at the end of time, to entrust him with the spring of the water of life and to make heavenly soldiers through him to complete the heavenly army. Jesus, knowing this, gave the revelation to John the Apostle and informed the will of God to set up the Olive Tree (Rev. 11:3-5). Jesus hoped that someone who overcomes would appear among the believers in order to set him up as the Olive Tree (Rev. 2:7 and 6 places). God promised to give the Overcomer the spring of the water of life as an inheritance to give it to the thirsty without cost (Rev. 21:6-7). The details are covered in part 3, Olive Tree prophecy.

After the Devil has been destroyed, the heavenly armies will receive the authority to judge, and all the spirits who had been taken to the Devil will be brought to the judgment (Rev. 20:4). As a result, the people of the kingdom of Heaven will be decided, and the heavenly soldiers will become eternal kings over them (Rev. 22:5). 144,000 kingdoms will be formed in the new land because 144,000 soldiers will become king. When this new world is created, God will make the new Heaven and rule over all beings. This is God's great will.

Part 2. Jesus Prophecy



Chapter 3. The verses Jesus directly prophesied about himself

Chapter 4. Prophecies about Jesus

Chapter 5. Symbolic events related to Jesus

Chapter 3. The verses Jesus directly prophesied about himself

There are many prophecies about Jesus in the Old Testament. Some of them were prophesied by Jesus himself. By looking at them, you will see that Jesus was with God in Heaven in the Old Testament times.

3.1 Psalm 2. Inheritance of Nations

Psalm 2 was made by Jesus. It is not known who wrote this poem, but by its contents, we can see that this was made by Jesus. The writer was just loaning his hand, and he that really wrote it was Jesus. It would be hard to understand that Jesus had already left a prophecy before

he was born. So it is necessary to reveal that this poem is by Jesus.

Verses matching this poem are in the book of Revelation.

To him who overcomes and does my will to the end, I will give authority over the nations — ‘He will rule them with an iron scepter; he will dash them to pieces like pottery’—just as I have received authority from my Father. (Rev. 2:26-27)

The book of Revelation was recorded around 95 AD. Jesus appeared to John the Apostle and told him to write this and send it to the seven churches (Rev. 1:11). Jesus died at the age of 33 on the cross and was resurrected, ascended, and gave this revelation to the Apostle John sixty years later.

After he had spoken of the church of Thyatira, the fourth of the seven churches, he gave the above promise to “him who overcomes.” This is not a statement given to the church of Thyatira because the Holy Spirit addresses not the church but “the churches” (Rev. 2:29). Jesus said he would give a mission to the Overcomer and if he would fulfill his mission, Jesus would give him authority to rule

over all nations.⁽¹⁾ Jesus said he also received the same authority from his father, Jehovah. This is what is shown in Psalm 2. See the Psalm here.

I will proclaim the decree of the LORD: He said to me,
“You are my Son; today I have become your Father.
Ask of me, and I will make the nations your inheritance,
the ends of the earth your possession.
You will rule them with an iron scepter; you will dash
them to pieces like pottery.” (Ps. 2:7–9)

In this poem, the author said that Jehovah called himself “his Son”. Therefore, the author of this poem is the Son of God. And God said that he would make the nations his possession, and the power over the nations was like having an iron scepter to dash them to pieces like pottery. It is so easy for a potter to break a cracked pot with an iron bar. Likewise, Jehovah said that he would give him the mighty power to rule the nations easily.

Who is he who has received this promise? He is the Son

(1) There are two Overcomers. The Overcomer receives the mission of the olive tree, and the olive tree is scheduled for two. (Rev. 11:4) The Overcomer who completes the mission is the second. Therefore, it is the Second Olive Tree that will receive the authority over all nations.

of God, Jesus. This can be seen from the verses of the Revelations shown above. You can see that the contents of this poem are the same as the words of Jesus in the Revelations.

Therefore, the power to rule over all nations was first given to Jesus by God, and Jesus promised to pass on that power if the Overcomer would accomplish his mission. From here we can see that Psalm 2 was written by Jesus. However, this poem was written a thousand years before Jesus was born on this earth. Therefore, it is clear Jesus was already in the spirit world at that time.

In fact, Jesus had been there since before the foundation of the world, and he built the world together with Jehovah the God. In the prayer that Jesus made before the disciples the night before the crucifixion, he said it:

And now, Father, glorify me in your presence with the glory I had with you before the world began. (John 17:5)

Jesus had been there since before the world began. As will be explained later in section 3.12, Proverbs reveals that Jesus had been from before the foundation of the

world and joined in the creation.

3.2 Psalm 16. Resurrection and the throne at the right hand of God

This poem tells about the Jesus' resurrection and also his authority to rule over Heaven at the right hand of God after the resurrection.

I have set the LORD always before me. Because he is at my right hand, I will not be shaken.

Therefore my heart is glad and my tongue rejoices; my body also will rest secure,

because you will not abandon me to the grave, nor will you let your Holy One see decay.

You have made known to me the path of life; you will fill me with joy in your presence, with eternal pleasures at your right hand. (Ps. 16:8-11)

The poem's writer is David three thousand years ago, however, but the real author is Jesus. He says that he has set the LORD always before him, and he will not be abandoned to the grave, nor decay. This is the prophecy

of the resurrection. And “your Holy One” refers to Jesus Himself. Jesus is prophesied as “the Most Holy” (Dan. 9:24). It is also said that there is eternal joy at the Lord’s right hand, which means to sit on the throne at the right hand of God and to rule over Heaven. The same is found in Psalm 110.

The LORD says to my Lord: “Sit at my right hand until I make your enemies a footstool for your feet.” (Ps. 110:1)⁽²⁾

By quoting this poem in person (Mt. 22:44), Jesus revealed himself to be the “Lord” of David. In this poem, Jehovah promised Jesus that he would sit at his right hand. Jesus, crucified, and seated at the right hand of God, was worshiped by four living creatures, the four archangels, and the 24 elders (Rev. 5:8).

3.3 Psalm 22. Crucifixion

This psalm was also written by David, but the contents reveal that Jesus had made it. The first part of this poem,

(2) “The LORD” is a translation of “Jehovah”, and “my Lord” is “adoni”.

“My God, my God, why have you forsaken me?” are the words of Jesus on the cross (Mt. 27:46). Those who heard these words thought that he was calling Elijah (v.47) because the first word, “My God” was “Eli” in Hebrew.⁽³⁾ However, Jesus recited the poem that he had made.

This poem tells us about Jesus’ bearing his cross and the reward of it. Specifically, verse 18 tells us that this poem was written by Jesus.

They divide my garments among them and cast lots
for my clothing. (Ps. 22:18)

Just like these words, when Jesus was on the cross, the Roman soldiers divided his garments and took lots for his underwear (John 19:23–24).

Jesus revealed in this poem that he would be a mockery of the people (v.6). Jesus also said that people would laugh at him, saying, “He trusts in the LORD; let the LORD rescue him. Let him deliver him since he delights in him” (Vv.7–8). As it was written, Jesus was mocked

(3) “Eli” means “my God”. Jesus told it in Aramaic, but Matthew wrote it in Hebrew.

by the people on the cross (Mt. 27:43).

He also prophesied that the dogs would surround him and pierce his hands and his feet (v.16). This foretold that he would be crucified on the cross. But the LORD saved him from the horns of the wild oxen (v.21). This means that God saved and resurrected him from the hands of the Devil.

3.4 Psalm 40. Abolition of the law and proclamation of salvation

This psalm was also recorded by David, but the author is Jesus. In verse 6 Jesus says, “Sacrifice and offering you did not desire, but my ears you have pierced; burnt offerings and sin offerings you did not require.” If David had heard the word of God and wrote it, he would have abolished sacrifices on that day. But David did not do that.

After Jesus, circumcision and the Law of Moses were gone, and we no longer sacrifice animals (Luke 16:16). After Jesus ascended, the twelve Apostles did not know the necessity of preaching the Gospel to the Gentiles

and of abolishing circumcision. So they only preached the gospel to the Jews. So Jesus chose Paul as a foreign Apostle to abolish circumcision (Acts 9:15). The Apostle Paul was persecuted by the Jews all his life for the abolition of circumcision (Galatians 5:11).

Circumcision, and also sacrifices of Old Testament times were a way for us to know that our sins would be forgiven by the blood of Jesus. So after Jesus, circumcision was not necessary, nor were animal sacrifices.

Jesus also says in verse 7, “Here I am, I have come—it is written about me in the scroll.” The scroll refers to the Bible. Is there any verse in scripture which prophesied about David before he was born? No. Only Jesus, John the Baptist, and the two Olive Trees were foretold in the Bible to do God’s work in later times. Among them, the only one who could write directly into the Bible before he was born was Jesus, who existed in the world of God even before he was born.

Jesus says in verse 9, “I proclaim righteousness in the great assembly.” This refers to the gospel that God gives salvation through Jesus.

3.5 Psalm 41. My friend's betrayal and resurrection

This psalm was also written by Jesus through David. In verse 9 Jesus says, “Even my close friend, whom I trusted, he who shared my bread, has lifted up his heel against me.” This is the story of Judas Iscariot who ate bread at the last supper and went to sell out Jesus (John 13:26–30).

Why did Judas Iscariot betray Jesus? He was one of the twelve Apostles and keeper of the money bag. He stole the money (John 12:6). Because of this, God decided to let him be a traitor to Jesus, and Jesus was very sorry for it (Mt. 26:24). God did not protect him, and the Devil entered him (Luke 22:3), and he sold Jesus for thirty silver coins (Mt. 26:15). After Jesus was captured, the Devil came out of him, and he regretted the matter and went to the high priest to reverse it (Mt. 27:3). However, the high priest rejected Judas' request, and Judas Iscariot threw the money before him and went out and committed suicide (Mt. 27:5).

In verse 12 of this poem, Jesus said, “In my integrity you uphold me and set me in your presence forever.”

This means that Jesus would ascend to God after his resurrection. No one had ever been to God before Jesus (John 3:13). The reason is that God does not receive sinners. Those who commit sin belong to the Devil (1 John 3:8). Since Adam sinned and belonged to the Devil, all mankind became servants of the Devil. Therefore, Hades follows behind death (Rev. 6:8). This means being taken to Hades after death. Hades is the world ruled by the Devil. Therefore, after the Devil will be destroyed first, and then the souls dragged to Hades by the Devil can be taken out and judged (Rev. 20:13).

The words of verse 12 are to say that Jesus does not go to Hades after death, but goes up to God directly. Jesus escaped the Devil's power of death for the first time and went to God, saying that he became the firstfruits (1 Corinthians 15:20). Like Jesus, it says that those who escape from the Devil and go to God belong to the First Resurrection (Rev. 20:5). Most of those who enter this first resurrection are martyrs, and they become the heavenly army, who, after destroying the Devil, will get the authority to judge in the final judgment (Rev. 20:4).

3.6 Psalm 69. Humiliation and hardships

This psalm was also written by Jesus through David. Here is a verse that reveals that Jesus wrote this poem.

They put gall in my food and gave me vinegar for my thirst. (Ps. 69:21)

Jesus said he was thirsty on the cross to fulfill these words, and people gave him the sour wine mixed with gall in a sponge (Mt. 27:34, John 19:29).

Jesus said in this poem that those who hated him for no reason were more than his hair (v.4, see John 15:25) and that he became an outsider to his brothers (v.8). Jesus' mother and brothers heard rumors that he was crazy, so they came to take him (Mark 3:21), and Jesus was displeased with those who did not believe in him, and angry enough to dismiss them and ask who his mother and brothers were. (Mark 3:33). And Jesus said the ones whoever did the will of God was his brother, sister, and mother (Mark 3:35). Jesus' brothers did not believe he was the Messiah until they saw Jesus was resurrected (John 7:5).

3.7 Psalm 109. Prayer for the enemy

This psalm was also written by Jesus through David. People hurt him without reason (v.2) and repaid his love with hate. He had nothing but to pray (Vv.4-5).

Jesus asked for those who repay the good with evil, “May his days be few; may another take his place of leadership” (v.8). This is the story of Judas Iscariot. Judas Iscariot ended his life by suicide (Mt. 27:5), and Matthias entered the Twelve in his place (Acts 1:26).

His knees are weakened, and his flesh is thin, because of fasting (v.24). Jesus was crucified at 9 o'clock in the morning (Mark 15:25) and died at 3 pm (Mt. 27:46-50). This was unexpectedly short (Mark 15:44). Jesus came to play the role of the Passover Lamb, so he must die at that time the Lamb should be killed. 9:00 am and 3:00 pm are the times to give a sheep (Exodus 29:39). This is to symbolize the sacrifice of Jesus. So Jesus fasted for a long time in order to die quickly on the cross.

A few days before the crucifixion, Jesus went on his way to Jerusalem from Bethany to see if there was fruit on the fig tree on the way (Mark 11:13). Knowing that there

was no fruit, he even knew that it was not a time to bear fruit, he cursed the tree with disappointment (Mark 11:14). This was because Jesus had become impatient due to long-term hunger. The next day his disciples saw that the tree was dry and died (Mark 11:20).

Jesus was still starving for a long time, and he often fell on his way carrying the cross. So the Roman soldiers brought a man named Simon to take the cross instead of Jesus (Mt. 27:32).

3.8 Psalm 116. Delivering from Death

The person who recorded this poem was not known, but the contents reveal that Jesus wrote it. The writer of this poem says in verse 8, “For you, O LORD, have delivered my soul from death, my eyes from tears, my feet from stumbling.” This represents the resurrection of Jesus, in that God delivered him from the Devil’s power of death. The same is also shown in verse 16.

He also said in verse 15, “Precious in the sight of the LORD is the death of his saints,” which is to show the

worthiness of the martyrs. The martyr will be a heavenly soldier who will fight against the Devil in the future to fulfill the will of God, so God sees him invaluable.

3.9 Psalm 118. The Resurrection and the Capstone

The one who wrote this psalm was not known, but Jesus made it.

The stone the builders rejected has become the capstone;

the LORD has done this, and it is marvelous in our eyes. (Ps. 118:22-23)

Jesus quoted these words in the presence of the chief priests and the elders at that time, saying, “He who falls on this stone will be broken to pieces, but he on whom it falls will be crushed” (Mt. 21:42-44). This stone is Jesus.

In verse 17, he says, “I will not die but live, and will proclaim what the LORD has done.” This, of course, represents the resurrection of Jesus.

3.10 Psalm 139. Birth, resurrection, and ascension

This psalm was also written by Jesus through David. In verse 13 it says, “For you created my inmost being; you knit me together in my mother’s womb.” This is a description Jesus’ unusual virgin conception.

In verse 16, Jesus said, “your eyes saw my unformed body. All the days ordained for me were written in your book before one of them came to be.” With the mystery of birth, Jesus reveals that he had prophesied in the Bible about himself.

In verse 8, he said, “If I go up to the heavens, you are there; if I make my bed in the depths, you are there.”⁽⁴⁾ He showed conviction that God would hold Him wherever He was. In verse 18, it says, “When I awake, I am still with you” which showed that he would be resurrected from Hades and stand before God.

(4) There are those who claim this is the basis of God’s omnipresence, but this tells us that God protects Jesus. The omnipresence is a false view based on the fact that God came directly to see the work in the Babel incident (Gen. 11: 5) and came directly to confirm the report of the angel in the Sodom and Gomorrah events (Gen. 18:21).

3.11 Proverbs 1:20–33 Wisdom, pouring out spirit

The book of Proverbs contains records of many people, but it is written primarily by Solomon. Oddly, “wisdom” is personified, and in this book, there is the expression as “wisdom calls, wisdom speaks.” This, however, does not actually represent personification, but Jesus foretold himself under the name of “wisdom.”

Chapter 1 begins with words from the Proverbs of Solomon. In verse 23, wisdom says, “I will pour out my spirit unto you, I will make known my words unto you. (King James Version)” The pouring of the Spirit is certainly not Solomon’s work. In the Old Testament times, the Lord poured out the spirit (Numbers 11:17, Is. 32:15, Joel 2:28). But Jesus also promised to give the Holy Spirit.

And I will ask the Father, and he will give you another Counselor to be with you forever—the Spirit of truth. The world cannot accept him, because it neither sees him nor knows him. But you know him, for he lives with you and will be in you. (John 14:16–17)

Jesus promised he would ask Jehovah to send the Spirit

of truth, the Holy Spirit. When Jesus, who was crucified, died, resurrected, ascended and appeared before God, he had seven eyes.

Then I saw a Lamb, looking as if it had been slain, standing in the center of the throne, encircled by the four living creatures and the elders. He had seven horns and seven eyes, which are the seven spirits of God sent out into all the earth. (Rev. 5:6)

In this verse, we can see the seven eyes is the symbol of the seven spirits. The Holy Spirit who acts as a watcher was expressed as an eye. These seven spirits were in front of the LORD before being given to Jesus (Rev. 4:5). Jesus received the Holy Spirit from Jehovah and sent it to His disciples, just as He promised them, which is the event of Pentecost (Acts 2:4). Likewise, there are only Jehovah and Jesus who can give the Spirit of God, the Holy Spirit. Therefore, Jesus is the one who promised to pour the Spirit in Proverbs.

This being is not Jehovah according to the explanation given in 3.12 below.

3.12 Proverbs 8:1–9:12 Creation, and the water of life

This part of the book of Proverbs is also what “wisdom” says. In verse 8:1, wisdom speaks, and in verse 22, “The LORD brought me forth as the first of his works, before his deeds of old.” Therefore, “wisdom” is not Jehovah. Anyway, he reveals that he had existed since before the foundation of the world.

The day before Jesus was crucified, he prayed before his disciples in the Last Supper, saying, “And now, Father, glorify me in your presence with the glory I had with you before the world began” (John 17:5). He revealed that he had existed since before the foundation of the world. Wisdom is Jesus.

In verse 30 he said he became a creator and was God’s delight every day. He was the creator with Jehovah at the time of creation. In the book of Genesis, when God makes men, he says “Let us make man” (Gen. 1:26). Therefore, this “we” can be seen to include Jesus with Jehovah.

In chapter 9, wisdom feasted and invited people to say, “Come, eat my food and drink the wine I have mixed.

Leave your simple ways and you will live” (Vv.5–6). To get a life, “eat my plants and drink my wine” is like Jesus’ speaking about eternal life, “eat my flesh and drink my blood” (John 6:56). At the last supper, Jesus gave bread to his disciples, saying it was “My body,” and wine, “My blood.” (Mt. 26:26–28). To eat flesh and drink blood is to show that Jesus will be sacrificed on the cross.

From the sacrifice of Jesus, the spring of the water of life was created. This water is the spiritual material to wash away our sins (Zech. 13:1). The details are covered in the explanation of Zechariah in 3.24. By being washed away from sin with drinking this water, the blood of Jesus, we can have eternal life. Therefore, in Proverbs, it is Jesus who says, “Eat my plants and drink my wine” to get a life. If you ignore this counsel and are “a mocker” you will suffer (Proverbs 9:12).

3.13 Isaiah 12:1–6 Water of salvation

In verse 12:2, Jesus said, “Surely God is my salvation; I will trust and not be afraid. The LORD, the LORD, is my strength and my song; he has become my salvation.”

This is the same content as in Psalm 118:14 and 21, “you (Jehovah) have become my salvation.” It is for his resurrection. It was mentioned in 3.9 that this poem was written by Jesus.

And verse 3 is as follows.

With joy you will draw water from the wells of salvation.

This “well of salvation” is the water of life that was made from the sacrifice of Jesus and is what will wash away sin (Zech. 13:1). Since Adam sinned and was driven out, people have been separated from God, and cannot go to God when they leave this world. Washing away sin with this water, therefore, becomes a way to go to God through salvation. So Jesus said, “unless you eat the flesh of the son of man and drink his blood, you have no life in you” (John 6:53), and “I am the way, the truth, and the life. No one comes to the Father except through me” (John 14:6).

3.14 Isaiah 21:6–10 Threshing

Between Isaiah 21:6–10, “I” introduces the dialogue between the watchman and Jehovah, and says the following.

O my threshing, and the corn of my floor: that which I have heard of the LORD of hosts, the God of Israel, have I declared unto you. (Is. 21:10, KJV)

In this article, “I” conveys Jehovah’s words to “my threshing”, “corn of my floor”. It is clear that “I” is not Isaiah here. Isaiah is neither a thresher nor a gatherer of grain in the yard.

Who is the “I” and who is the “corn of my floor”? Jesus spoke many times about “grain” and “fruit” (Mt. 3:10, 7:20, 13:25, 21:43, etc.). These beings, which are called fruits, nuts, etc., mean heavenly soldiers. These are the beings that will fight against the Devil in the future, and the Devil’s forces fighting against them are symbolized as Babylon (Is. 21:9, Rev. 14:8, 16:19, 18:21). Only Jesus can speak of the heavenly soldiers as “my threshing” and “corn of my floor”. Therefore, the above verse was written by Jesus.

3.15 Isaiah 48:1–9 The Spirit of Jehovah

From Isaiah 48:3 through 16, “I” speaks of the word of the Lord. Verse 16 is as follows.

Come near me and listen to this: “From the first announcement I have not spoken in secret; at the time it happens, I am there.” And now the Sovereign LORD has sent me, with his Spirit.

Who is “me” here? The prophet is the one with whom the spirit of God works. So the “me” may be Isaiah. But in the above verse, there is the word “now”. So far, Isaiah had not used the word “now” in relation to the Spirit of God when he preached the word of God. From the beginning, Isaiah was with the Spirit of God and doing the work of God. So the “me” in the above verse, “now the Sovereign LORD has sent me, with his Spirit,” does not refer to Isaiah.

This is the same as in chapter 61, verse 1, “The Spirit of the Sovereign LORD is on me.” This verse is what Jesus quoted from the synagogue in Nazareth, and he revealed that it was a prophecy about himself (Luke 4:17–21). Therefore, this being which says, “now the Sovereign

LORD has sent me, with his Spirit,” is Jesus, and the writer of these words is Jesus also.

3.16 Isaiah 49:1-6 The servant of the Lord

In Isaiah 49:6, Jehovah tells “me”:

“It is too small a thing for you to be my servant to restore the tribes of Jacob and bring back those of Israel I have kept. I will also make you a light for the Gentiles, that you may bring my salvation to the ends of the earth.”

Here, “you” is what Jehovah has set up as the light of the Gentiles (see 4.22). He is Jesus. In the Gospel of Luke, when Mary took Jesus and brought him to the temple at the time of their purification after the birth of Jesus, Simeon embraced the baby and praised God. “For my eyes have seen your salvation, which you have prepared in the sight of all people, a light for revelation to the Gentiles and for glory to your people Israel” (Luke 2:30-32).

However, the being of “I” states in verse 1 as follows.

Listen to me, you islands; hear this, you distant nations: Before I was born the LORD called me; from my birth he has made mention of my name.

Jesus is referring to his birth because, unusually, he was virgin born. The reason Jehovah “formed me in the womb to be his servant” is “to bring Jacob back to him and gather Israel to himself” (v.5).

Here, Jacob, Israel does not mean a physical nation. These indicate the heavenly soldiers who would be bought with the blood of Jesus, coming from various nations (Rev. 5:9). The physical Israel was made symbolic to create the spiritual Israel, the 144,000 heavenly soldiers.

God took the 12 tribes of Israel and waged the Canaanite war. This is for the purpose of letting us know that God will fight for the destruction of the Devil in the future, and at that time the armies of Heaven to fight against the Devil are the 144,000 heavenly armies. The twelve tribes of Jacob are the foreshadow of the twelve tribes of the spiritual Israel.

This number has not yet been fulfilled. In the end, there will be work to fill the remaining number, which is,

a harvest (Rev. 14:14–16). When the number of the soldiers is completed at the end time, Jesus will come and take them (Mt. 24:31).

3.17 Isaiah 50:4–11 The tongue of the scholar, and tribulation

“I” in Isaiah 50:6 say, “I offered my back to those who beat me, my cheeks to those who pulled out my beard; I did not hide my face from mocking and spitting”. This is the scene from Matthew 26:67, “they spit in his face and struck him with their fists. Others slapped him,” and in 27:30, “they spit on him, and took the staff and struck him on the head again and again.”

In verse 4 he says, “The Sovereign LORD has given me an instructed tongue, to know the word that sustains the weary. He wakens me morning by morning, wakens my ear to listen like one being taught.” In order to test Jesus, many people asked questions that were difficult to answer. But at each time Jesus gave a strange answer.

The Pharisees and the scribes objected to Jesus, “Why

do your disciples break the tradition of the elders? They don't wash their hands before they eat" (Mt. 15:2). Jesus criticized them for breaking the commandments of God by not honoring their fathers for the sake of their tradition (Mt. 15:6).

The Pharisees also tested Jesus and asked if it was right to pay taxes to Caesar (Mt. 22:17). If he said to let them be given to Caesar, he would become a traitor, and if not, he would deny the Roman Empire. They asked Jesus a difficult question to trap him. Jesus dismissed their wickedness by saying, "Give to Caesar what is Caesar's, and to God what is God's" (Mt. 22:21).

The Sadducees also questioned whose wife a woman would be after resurrection who had become the wife of seven brothers in turn because of no children, in order to criticize the resurrection (Mt. 22:28). Jesus taught that they were ignorant of the spirit world by saying, "At the resurrection people will neither marry nor be given in marriage; they will be like the angels in Heaven" (Mt. 22:30). Jesus revealed that Abraham, Isaac, and Jacob must be resurrected because God said, "I am the God of Abraham, the God of Isaac, and the God of Jacob" and

the Lord is the God of the living (Mt. 22:32).

Jesus asked the Pharisees whose descendant Christ was (Mt. 22:42). They replied that he was descendant of David, and he again asked how he would become his offspring because David called Christ “Lord” (Mt. 22:45). No one answered it, and no one ever tested Jesus afterward.

3.18 Isaiah 60:1–9 He who glorifies the New Jerusalem

In Isaiah 60, someone is telling the New Jerusalem to wake up and shine. This was recorded by Jesus. In verse 2, “the LORD rises upon you” so “I” am not the Lord. In verse 7, “I” said, “I will adorn my glorious temple”, so “I” is not also Isaiah.

The New Jerusalem is the city of which Jesus is the capstone. It is the heavenly soldiers, who are washed with the blood of Jesus. By Jesus’ crucifixion and sacrifice, a spring of the water of life was created to wash away our sins. So in the book of Revelation, it is said about Jesus:

And they sang a new song: “You are worthy to take

the scroll and to open its seals, because you were slain, and with your blood you purchased men for God from every tribe and language and people and nation. You have made them to be a kingdom and priests to serve our God, and they will reign on the earth.” (Rev. 5:9-10)

Those who are bought with blood by Jesus and brought to God are the heavenly soldiers. The New Jerusalem is described as saints qualified as the “wife of the Lamb” (Rev. 21:9-10). The wife of the lamb is dressed in fine linen (Rev. 19:7-8), and those who are dressed in fine linen are heavenly soldiers (Rev. 19:14).

Because of the blood of Jesus, the New Jerusalem is made, and Jesus is the very capstone of this Jerusalem (Ps. 118:22). In the book of Revelation, the twelve Apostles of Jesus were revealed to have become the foundation stones of the New Jerusalem.

The wall of the city had twelve foundations, and on them were the names of the twelve Apostles of the Lamb. (Rev. 21:14)

The kings will come into the New Jerusalem (Is. 60:3, Rev.

21:24). Jesus will glorify his house, the New Jerusalem, which he has built upon himself as the capstone (Is. 60:7, see Zech. 6:12–13).

3.19 Isaiah 61:1–3 Anointed

The words of Isaiah 61:1 are as follows.

The Spirit of the Sovereign LORD is on me, because the LORD has anointed me to preach good news to the poor.

Jesus read this verse in the Nazareth Synagogue and said this in response to those who heard it (Luke 4:16–21). The “anointed one” is called Messiah in Hebrew. Anointing symbolizes receiving the Holy Spirit. When Jesus was baptized by John the Baptist, the Holy Spirit descended from Heaven and came upon him (Mt. 3:16). So Jesus is called the Messiah.

God has anointed Him to “proclaim freedom for the captives and release from darkness for the prisoners” (v.1). This means that he will release mankind from the Devil who has death authority. Man is drawn to the

Devil because of sin (1 John 3:8). By the sacrifice of Jesus, we can wash away our sins, so that those who believe in Jesus are able to escape from the Devil. So Jesus said that the Devil, the power of Hades, would not overcome the church (Mt. 16:18).

In the Old Testament times, God anointed kings and priests. This is to inform that the anointed will become kings and priests in Heaven (Rev. 5:10). Anointed Jesus will be the king of kings (Dan. 8:25; Rev. 19:16) and will be the priest of Melchizedek (Ps. 110:4).

3.20 Isaiah 61:4-9 The priest of the LORD

The story about those who are freed from captivity continues. “You will be called priests of the LORD”, and “You will feed on the wealth of nations, and in their riches you will boast” (Is. 61:6). This is Jesus who is speaking. These are the heavenly soldiers who were bought with the blood of Jesus.

And they sang a new song: “You are worthy to take the scroll and to open its seals, because you were

slain, and with your blood you purchased men for God from every tribe and language and people and nation. You have made them to be a kingdom and priests to serve our God, and they will reign on the earth.” (Rev. 5:9-10)

Jesus purchased people with his blood to become the priests of God and the kings of the earth. These are mostly martyrs and are involved in the first resurrection.

Blessed and holy are those who have part in the first resurrection. The second death has no power over them, but they will be priests of God and of Christ and will reign with him for a thousand years. (Rev. 20:6)

They will receive the authority to judge after the destruction of the Devil (Rev. 20:4), and as rulers over those saved from the judgment, they will rule for ever and ever, as shown in the following verses.

No longer will there be any curse. The throne of God and of the Lamb will be in the city, and his servants will serve him. They will see his face, and his name will be on their foreheads. There will be no more night. They will not need the light of a lamp or the light of

the sun, for the Lord God will give them light. And they will reign for ever and ever. (Rev. 22:3-5)

It is in the priesthood that they serve God. So the martyrs who were saved by the blood of Jesus are “under the altar” (Rev. 6:9).

3.21 Isaiah 61:10-62:12 The Bridegroom and the bride

The relationship between Jesus and the heavenly army is symbolized as the bridegroom and the bride.

I delight greatly in the LORD; my soul rejoices in my God. For he has clothed me with garments of salvation and arrayed me in a robe of righteousness, as a bridegroom adorns his head like a priest, and as a bride adorns herself with her jewels. (Is. 61:10)

The New Testament expresses Jesus as a bridegroom. The above verse is what Jesus himself said. Jesus will not rest until justice appears in Zion (62:1), and Jerusalem will be called by a new name (v.2). It is the New Jerusalem. As the bridegroom delights in the bride, God will rejoice in the New Jerusalem (v.5).

Even in Isaiah, the relationship between the bride and the groom is ambiguous. In chapter 61, verse 10, Jesus was described as a bridegroom and also a bride. In chapter 62 verse 5, the bride is the New Jerusalem, and the bridegroom is represented by God. In the New Testament, however, the relationship between Jesus and the saints is clearly displayed as a bridegroom and a bride (Rev. 19:7–8).

When Jesus was questioned about why his disciples were not fasting, Jesus said that while the groom was with the guests, they did not fast, and with it, he revealed himself to be a bridegroom (Mt. 9:15), and when he explained the kingdom of Heaven, he said it is like that a king had a wedding banquet for his son (Mt. 22:2). When Jesus told them to prepare for his coming again, he made the parable of the ten virgins waiting for the bridegroom (Mt. 25:1).

In Revelation, the Saints are represented as “the wife of the Lamb.”

Let us rejoice and be glad and give him glory! For the wedding of the Lamb has come, and his bride

has made herself ready. Fine linen, bright and clean, was given her to wear.” (Fine linen stands for the righteous acts of the saints.) (Rev. 19:7-8)

The saints in fine linen are heavenly armies (Rev. 19:14).

In Isaiah 62:10, the “banner” in “Raise a banner for the nations” is the symbol of Jesus (see 4.18).

3.22 Isaiah 63:1-6 The winepress of wrath

In Isaiah 63 there is a red dressed being like one treading the winepress. “I” stepped on the winepress, the crowd, because of “my” wrath, and their blood spattered, and the garments became dirty (v.3). Who is the “I”? He is Jesus.

In the book of Revelation, Jesus appeared on a white horse and stepped on the winepress of wrath, and the armies of Heaven followed him.

The armies of heaven were following him, riding on white horses and dressed in fine linen, white and clean. Out of his mouth comes a sharp sword with which to strike down the nations. “He will rule them

with an iron scepter.” He treads the winepress of the fury of the wrath of God Almighty. On his robe and on his thigh he has this name written: KING OF KINGS AND LORD OF LORDS. (Rev. 19:15–16)

The one who is on the white horse is Jesus, the “King of kings and Lord of lords”. He is the one who treads the winepress of God’s wrath. Therefore, in Isaiah, the one who treads the winepress of wrath is Jesus. The above verse shows that Jesus will be at war to step on devils and pour their blood. At that time the armies of Heaven will come out with Jesus, fighting against the forces of the Devil (Rev. 19:19).

3.23 Zechariah 11:1–17 Abolition of the covenant, and thirty coins of silver

Zechariah 11 is the word of Jesus. The LORD told “me” to feed the flocks to be caught (v.4). “I” fed the flock with two staffs called Favor and Union, and cut off the staff called Favor. It is about breaking the covenant with the people (v.10). In the Old Testament times, Israel constantly betrayed God, worshiped idols, and did evil.

God broke the covenant with them.

Jesus also asked His people for “My pay”. They gave “me” thirty pieces of silver (v.12). Jesus was sold for thirty silver coins as this prophecy (Mt. 26:15). Therefore, we can see the “I” is Jesus. Jehovah told him to throw the money to the potter, and “I” threw them in the temple of the LORD to the potter (v.13). This was accomplished by the high priest taking the field of pottery with the money that Judas Iscariot threw into the temple (Mt. 27:7).

3.24 Zechariah 12:10–13:1 The spring of the living water

Zechariah 12 begins with the words of Jehovah, and suddenly the speaker changes in verse 10.

And I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and supplication. They will look on me, the one they have pierced, and they will mourn for him as one mourns for an only child, and grieve bitterly for him as one grieves for a firstborn son. (Zech. 12:10)

The “me” of “They will look on me, the one they have pierced” above refers to Jesus on the cross. Then the people will weep as if they had lost the firstborn and the only begotten. This is to show the sacrifice of Jesus, the only begotten Son of God. The results of Jesus’ crucifixion are shown in the following verse.

On that day a fountain will be opened to the house of David and the inhabitants of Jerusalem, to cleanse them from sin and impurity. (Zech. 13:1)

Jesus’ crucifixion is to make a spring of water to wash away our sins. This man making this prophecy is Jesus. Therefore, Jesus, of course, came knowing why he should be crucified. Nevertheless, Jesus prayed to God the night before the crucifixion, “My Father, if it is possible, may this cup be taken from me. Yet not as I will, but as you will” (Mt. 26:39). The mission of crucifixion, which had to be shameful and agonizing, was such a difficult one.

Chapter 4. Prophecies about Jesus

Until now, we have seen the prophecies that Jesus left about himself while He was with God in the Old Testament times. The following examines the verses that God prophesied about Jesus through the prophets.

4.1 Genesis 22:17-18 Source of blessing

God told Abraham to offer Isaac his son, as a burnt offering (Gen. 22:2). As shown in Section 5.3, this is an event to acknowledge that God would give us His only begotten Son, Jesus. Here Isaac served as the foreshadowing of Jesus. After this event, God gave Abraham the following words:

I will surely bless you and make your descendants as numerous as the stars in the sky and as the sand on the seashore. Your descendants will take possession of the cities of their enemies, and through your offspring all nations on earth will be blessed, because you have obeyed me. (Gen. 22:17-18)

This statement contains a dual meaning both physical and spiritual. In many cases, God speaks of spiritual content while talking about physical events to deceive the Devil.

The above statement means physically that many descendants of Isaac will be made, and become the armies of God, and have a war against Canaan in the future, and win the gate of their enemies.

And spiritually, Isaac represents Jesus, and his descendants mean 144,000 heavenly armies, and in the future, God will destroy the Devil and thereby save all mankind from the Devil's hand and they will be blessed. So the verse above prophesies that the whole world will be blessed through Jesus.

4.2 Genesis 49:10 Shiloh's coming

Before Jacob died, he left a will to his 12 sons (Gen. 49). He spoke to the fourth son, Judah, saying,

The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him [shall] the gathering of the people [be].
(v.10, KJV)

In the above verse, “Shiloh” is seen as referring to Jesus, for it is written all the people would obey him. This is not to be done in the physical world, but in the future after Jesus has taken the heavenly army and destroyed the Devil.

4.3 Numbers 24:17 One Star

When Moses led the Israelites through the wilderness, Balak the king of Moab was afraid they would be struck by them, so pushed a false prophet Balaam to curse Israel. But Balaam was warned by God and was afraid and prophesied according to God's will. From them comes one prophecy about Jesus.

I see him, but not now; I behold him, but not near. A star will come out of Jacob; a scepter will rise out of Israel. He will crush the foreheads of Moab, the skulls of all the sons of Sheth. (Num. 24:17)

Here, “a star” refers to Jesus, and a scepter refers to his royal authority as the king of kings. Moab was used as a symbol of the Devil’s army, and the above verse, Jesus strikes Moab, is the prophecy that he will destroy the Devil later.

4.4 1 Samuel 2:10 Messiah

Hannah the mother of Samuel could not bear any children and was mocked by her husband’s other wife (1 Samuel 1:6). Hannah had a vow that she would give to God if he gave her a child, and she bore Samuel (1 Sam. 1:11). After the child had weaned, Hannah took him and went to Eli the high priest and offered him to God (1 Sam. 1:28). Then Hannah was moved by the Spirit of God and made a prophetic prayer. During the prayer, the following was revealed.

those who oppose the LORD will be shattered. He will thunder against them from heaven; the LORD will judge the ends of the earth. “He will give strength to his king and exalt the horn of his anointed. (1 Sam. 2:10)

In Hannah’s day, there was no king in Israel. Here the king whom Jehovah sets up means Jesus, who will be the king of kings in the future. He is “the anointed one,” the Messiah. The horns represent authority. Jehovah will destroy and judge those who oppose him through Jesus. Jesus received the power to rule over all nations (Ps. 2:7–9, Rev 2:26–27) and all the powers of judgment (Is. 11:1–3, John 5:22), and will be the King of kings (Dan. 8:25; Rev. 19:16).

4.5 1 Samuel 2:35 Messiah

When Samuel was young, Eli, the high priest, had two sons who despised God (1 Sam. 2:12). God sent a man of God to curse Eli and his two sons (1 Sam. 2:27). Among his prophecies are the following.

I will raise up for myself a faithful priest, who will do according to what is in my heart and mind. I will firmly establish his house, and he will minister before my anointed one always. (1 Sam. 2:35)

God will raise up a priest in the future. The priest shall act according to the will of the LORD. This priest points to an Olive Tree, as shown in 7.3. This priest will reign forever before him who is “anointed”, the Messiah. This Messiah refers to Jesus. This prophecy indicates that Jesus and the Olive Tree will rule over Heaven in the future.

4.6 Psalm 8:4 Son of man

This poem was written by David. In that context, he said, “what is man that you are mindful of him, the son of man that you care for him? You made him a little lower than the heavenly beings and crowned him with glory and honor” (Vv.4–5). The book of Hebrews explains this as a prophecy of Jesus (2:6–8). “Son of man” is an expression often used by Jesus when he referred to himself.

4.7 Psalm 34:20 To protect the bones

This psalm was also written by David. Among its contents is the following verse.

he protects all his bones, not one of them will be broken. (v.20)

This is a prophecy of Jesus. Jesus died on the cross in six hours (see 3.7). This was an unusual thing, and when Pilate heard the words of Joseph of Arimathea asking permission to take down the body of Jesus, he sent a centurion to confirm and allowed it (Mark 15:44). At that time, the two robbers on the cross with Jesus did not die, so they took them down and broke their legs to speed up their death (John 19:32). But Jesus had already died, so they did not have to break his legs. The poem was written by David three thousand years ago to inform on it.

However, it was foretold that Jesus' leg would not be broken more than four hundred years before David, God has already told the Israelites not to break the Passover lamb's legs when they ate it (Ex. 12:46). The Passover Lamb is a symbol of Jesus. At that time the house which

put up the blood of the lamb was saved (Ex. 12:23). This is an event to let it be known that we will be saved by Jesus' blood.

4.8 Psalm 45:7 Messiah

This poem was written by one of the sons of Korah and has the following passages:

You love righteousness and hate wickedness; therefore God, your God, has set you above your companions by anointing you with the oil of joy. (v.7)

The writer of the Epistle to the Hebrews explains this as a prophecy of Jesus (1:9). This is a dual reference to the king of Israel and Jesus. God said He anointed the King (Jesus), and the anointed is the symbol of Jesus as the "Messiah". Of course, the kings of Israel were also anointed (see 1 Sam. 16:13).

4.9 Psalm 68:18 Ascension and salvation

This is the poem of David, and verse 18 reads as follows.

When you ascended on high, you led captives in your train; you received gifts from men, even from the rebellious—that you, O LORD God, might dwell there.

In this verse, the “Lord” is Jesus, and the captive means those who will be heavenly soldiers. These are the ones captured by the Devil and imprisoned in Hades. After resurrection, Jesus saved them from the grave and ascended on high, to the world of God (Mt. 27:53), and they all have been dwelling with the LORD God (Rev. 6:9), but it is only the 144,000 saints, or heavenly soldiers, who could come before God (Rev. 21:27). There is also a prophecy that they will dwell with God in the book of Revelation.

No longer will there be any curse. The throne of God and of the Lamb will be in the city, and his servants will serve him. They will see his face, and his name will be on their foreheads. There will be no more night. They will not need the light of a lamp or the light of the sun, for the Lord God will give them light. And they will reign for ever and ever. (22:3-5)

This is the scene after the Devil is destroyed and the

judgment is over. Those who serve God are those who have been purchased with Jesus' blood (Rev. 5:9–10), and these are martyrs with priesthood qualities (Rev. 20:4–6), and the name of God is on their forehead (Rev. 14:1). They become rulers over the people of the kingdom of Heaven after the judgment.

Jesus is the one who saved them from Hades. These were the saints who were in the grave (Hades), who, after the resurrection of Jesus, came out of the grave, into the Holy City (Mt. 27:52–53).

4.10 Psalm 72:11 King of Kings

This poem is from Solomon, and verse 11 reads:

All kings will bow down to him and all nations will serve him.

Jesus is the one who will be served by all kings. When the Devil is destroyed, all the spirits that have been taken by the Devil will come out of Hades and the final judgment will be made. Those who are saved in the judgment will become people of the kingdom of Heaven, and the

heavenly soldiers will be kings over them. And all kings serve Jesus. Therefore, Jesus will be the king of kings (Dan. 8:25; Rev. 19:16).

4.11 Psalm 80:17 At the Lord's right hand

This verse is the poem of Asaph, and verse 17 reads as follows.

Let your hand rest on the man at your right hand, the son of man you have raised up for yourself.

In this verse, the one at the right hand of God is Jesus. As explained about Psalm 110 later in 4.13, Jehovah promised Jesus a throne at his right hand (v.1). This means that Jesus will reign over Heaven on behalf of the Lord until the Devil is destroyed (1 Cor. 15:25). After he had been crucified, Jesus sat on the throne at the right hand of God (Mt. 26:64, Colossians 3:1).

In the above passage, the author asked God to put his hand on the “son of man,” and the son of man is Jesus’ nickname. So Jesus often used the phrase “son of man” when referring to Himself (Mt. 8:20, 9:6, 10:23).

4.12 Psalm 91:11-12 Protected

It is not known who wrote this poem. However, the following passage is the expression used by the Devil who tested Jesus (Mt. 4:6).

For he will command his angels concerning you to guard you in all your ways;
they will lift you up in their hands, so that you will not strike your foot against a stone. (Vv.11-12)

People did not know who the “you” was in this poem, but the Devil knew that it was the Son of God. God has used parables and ambiguous expressions to cover it up from the Devil, but we can see that he is aware of God’s plan to some extent.

4.13 Psalm 110. A throne at the right hand, and a priest of Melchizedek

This poem was written by David, and the whole is a prophecy of Jesus. Verse 1 reads as follows.

The LORD says to my Lord : “Sit at my right hand until I make your enemies a footstool for your feet.”

This verse was mentioned directly by Jesus. Jesus asked whose descendant Christ was, and people said he was a descendant of David. Then, Jesus asked them, as David called him “Lord,” so how he could be his son (Mt. 22:45). Therefore, we can see that the “Lord” here is Jesus.

“Thy people shall be willing in the day of thy power, in the beauties of holiness” is about the day when Jesus will make the Devil, the enemy, a footstool for his feet through his people (v.3 KJV). These people are heavenly armies and “the beauties of holiness” mean fine linen (Rev. 19:14).

The LORD swore to make him “a priest forever in the order of Melchizedek” (v.4). Melchizedek, a priest who blessed Abraham, brought bread and wine and gave these to Abraham (Gen. 14:18–20). The bread and wine are what Jesus said as the symbol of his flesh and blood (Mt. 26:26–27). God used Melchizedek as a symbol of Jesus.

David had many priests in his day, and he divided them into twenty-four and made them minister the sacrament

in order. Likewise, later in the spirit world, the order of the priests will be made. The priests of the Spirit are the 144,000 heavenly armies purchased with Jesus' blood (Rev. 5:9–10). These are the priests who belong to the order of Melchizedek. These also consist of 24 divisions like the order of Aaron. Their representatives are the 24 elders (Rev. 5:8). These are the twelve apostles of Jesus and the representatives of the spiritual 12 tribes of Israel (Revelation 21:12, 14). Jesus is the eternal priest who rules them.

4.14 Isaiah 7:10–16 Born to a virgin

Jesus was prophesied to be born to a virgin.

The virgin will be with child and will give birth to a son,
and will call him Immanuel. (Is. 7:14)

The Hebrew translated here as “virgin” is “alma” which means a young woman, including a virgin, of course. Biblical prophecies are usually given with dual meaning, including physical content and spiritual content. This verse means that the wife of Isaiah will bear a child, and

also the Virgin Mary will bear the Son of God. Mary was a virgin, but Isaiah's wife was not. Therefore, the word that represents both cases at the same time was a young woman, not a virgin. Christians, however, confined this to the prophecy of Jesus and translated the 'young woman' into 'a virgin.'

Immanuel means "God is with us." We cannot live with God now because of sin. Due to his sacrifice on the cross, Jesus has opened the way for us to escape from sin, making us armies to fight the Devil, and allowing man to live with God after destroying the Devil. This is what Immanuel means.

4.15 Isaiah 9:1-2 Galilee

Isaiah 9 prophesies that Jesus will act in Galilee.

Nevertheless, there will be no more gloom for those who were in distress. In the past he humbled the land of Zebulun and the land of Naphtali, but in the future he will honor Galilee of the Gentiles, by the way of the sea, along the Jordan (v.1)

As this says, Jesus acted primarily in Galilee (Mt. 4:13–16).

4.16 Isaiah 9:6–7 Wonder, and David’s throne

In Isaiah 9, the name of Jesus is prophesied as “Wonder”.

For to us a child is born, to us a son is given, and the government will be on his shoulders. And he will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. (v.6)

This verse, however, is mistranslated. According to this interpretation, the son becomes a father and it makes no sense. The Hebrew text of this passage and its interpretation are as follows. (Is. 9:6 is the fifth verse in the Hebrew Bible.)

Ki yeled / yulad lanu / ben / nitan lanu,
for a child / born to us / a son / given to us

vat’hi / hamisra / al shichmo,
and will be / the government / on his shoulders

vaikra / shmo / pele
and called / his name / wonder

yoetz / El gibor / Avi-ad / sar-shalom
planning / mighty God / Everlasting Father / Prince of
Peace

Since “yoetz” is a participle, after “vaikra” is translated
as follows:

and his name will be called “a wonder” planning the
mighty God, Everlasting Father, Prince of Peace.

which would be interpreted as:

and his name will be called “a wonder” (which) the
mighty God, Everlasting Father, Prince of Peace is
planning.

This son will sit on David’s throne and reign forever
(v.7). The throne of David means the throne of Jesus, the
ruler of Israel, ruling over all nations in the future, which
is at the right hand of God (Psalm 110:1).

4.17 Isaiah 11:1–5 Stem of Jesse

A ‘shoot’ will come up from the stem of Jesse and will bear fruit (Is. 11:1). Jesse is David’s father, and this prophecy is a prophecy of Jesus coming as a descendant of David (Rev. 22:16). The Spirit of the LORD will come to Him (v.2). This prophecy was made by the coming of the Holy Spirit when Jesus was baptized with water by John the Baptist (Mt. 3:16).

4.18 Isaiah 11:10–11:16 People’s Banner

Also, the roots of Jesse, Jesus, will stand as “a banner for the people” (Is. 11:10). The LORD will set it up, gathering the chased ones of Israel, and gathering the disciples of Judah from all over the earth (v.12). These are the heavenly soldiers who are bought with the blood of Jesus.

4.19 Isaiah 13:2–3 A banner on a bare hilltop

Jehovah will have a banner, Jesus, on a bare hilltop (Is. 13:2, see 4.18). And He will summon his holy ones, his

warriors who rejoice in his triumph, to carry out his wrath (v.3). These are the army of Heaven, the army of the LORD, to destroy the Devil in the future (v.4).

4.20 Isaiah 28:16 Cornerstone

The LORD will lay the cornerstone, Jesus, for Zion, the New Jerusalem (Is. 28:16). He who believes in him will not be dismayed (v.16). Jesus directly described this stone in reference to Himself (Mt. 21:44, see Ps. 118:22).

4.21 Isaiah 32:1-4. King of righteousness

In the future, a king will reign in righteousness (Is. 32:1). This is a prophecy of Jesus. After destroying the Devil, Jesus will bring all the spirits that have been taken to the Devil and bring them to judgment, and he will make the saved the people of Heaven. Heavenly soldiers will be king over them, and Jesus will be the king of kings (Ps. 72:11, Dan. 8:25, Rev. 19:16).

4.22 Isaiah 42:1–7 Light of the Gentiles

The Lord will delight in Jesus and give him the Spirit (Is. 42:1, Mt. 3:16). He will not raise his voice but will work quietly (v.2). Jesus healed a leper and told him not to tell anyone (Mt. 8:4), and he told Peter not to declare himself to be Christ when he confessed him as the Son of God (Mt. 16:20), and he showed Peter, James and John the three disciples his transformation, and told them not to tell anyone (Mt. 17:9).

Jesus will not break a bruised reed, nor will he snuff out a smoldering wick (v.3). The scribe and Pharisees dragged a woman who had committed adultery and brought her before Jesus, and saying that Moses commanded to stone such woman, asked what he would say (John 8:5). Jesus told anyone without sin to throw the first at her, and all who heard it went away (John 8:7–9).

Jehovah will make him the light of the Gentiles (v.6). One of the reasons the Lord had chosen Abraham is to make a nation to send Jesus, the Son of God. Because Jesus came, the mission of Israel was over, and God opened the way of salvation to all mankind by making

Jesus the light of the Gentiles.

Jesus will also bring the prisoner out of prison (v.7). After the resurrection of Jesus, the saints confined in the grave came out into the Holy City (Mt. 27:53). These are those whom Jesus bought with blood, and are the heavenly armies.

4.23 Isaiah 49:7-12 He who is despised

The Lord said to Jesus who was despised, “Kings will see you and rise up, princes will see and bow down” (Is. 49:7), because Jesus will be king over all nations in the future.

The LORD also said to Jesus, “I will keep you and will make you to be a covenant for the people, to restore the land and to reassign its desolate inheritances” (v.8). The new covenant that Jehovah has made through Jesus is called the New Testament. Those who will inherit the earth as a possession are soldiers of Heaven, who become kings after judgment, and who rule those saved through the judgment.

The LORD will also bring out the prisoners (v.9). These are the saints who were dragged into Hades in the Old Testament times, who will fight the Devil as heavenly soldiers in the future.

They will not thirst because the LORD will lead them to the springs of water (v.10). This spring is a fountain of living water made by the sacrifice of Jesus. This water will wash away our sins and free us from the Devil.

4.24 Isaiah 49:22-23 The banner of the Lord

The LORD will set his banner to the peoples (Is. 49:22). This banner means Jesus as seen above (4.18). The LORD will take away the captives of the mighty (devil) and deliver them (Is. 49:25). They refer to the saints who will become heavenly soldiers. After the resurrection of Jesus, they came out of Hades and entered the Holy City (Matt. 27: 52-53).

4.25 Isaiah 52:13-53:12 Affliction, and atonement of sin

Here comes the prophecy of the suffering servant. He is Jesus. Jesus is like a tender shoot and is not adored by men (Is. 53:2). Jesus lived as the carpenter's son and could not receive the respect of the people (Mt. 13:55).

He was despised by men (v.3) and suffered (v.4). "He was pierced for our transgressions, he was crushed for our iniquities" (v.5). Jehovah has put our iniquities upon him (v.6). He did not open his mouth, like a silent sheep before a shearer (v.7, Mt. 27:12). His body was placed in the grave of the rich man (v.9, Mt. 27:60). He was offered as a guilt offering, whereby he saw his offspring (v.10). This offspring refers to the heavenly soldiers, who were bought with his blood (Rev. 5:9). He made intercession for the transgressors (v.12, Luke 23:34).

4.26 Isaiah 55:1-5 Witness to the peoples

The Lord calls the thirsty to the water (Is. 55:1). And he tells them to buy wine and milk without cost (v.1). Wine symbolizes Jesus' blood. This means the sacrifice of Jesus, and as a result, a spring of the water of life was created to wash our sins (Zech. 13:1). Jehovah will give

this water, through the Overcomer, to those who thirst for nothing (Rev. 21:6–7).

Jehovah said about Jesus, “I have made him a witness to the peoples, a leader and commander of the peoples” (v.4). Jesus said that he testified what he had seen (John 3:11). He will also become the leader and commander of the peoples by being King of kings (Rev. 19:16).

4.27 Jeremiah 23:5 The King of righteousness

The LORD will raise up a righteous branch from David to be king (Jeremiah 23:5, see 4.21). He is Jesus. Jesus will be the king of kings after judgment.

4.28 Jeremiah 31:15 Weeping

There is a lamentation in Ramah that Rachel weeps because she has no children (Jer. 31:15). Ramah is the place where Rachel’s grave is. Rachel is one of Jacob’s wives, symbolic of the mother of the Israelites. The mothers of Israel wept because the children were sacrificed by Babylon at the time of Jeremiah the prophet.

Matthew viewed Jeremiah's prophecy as a symbol of Bethlehem's tragedy in Jesus' day. Herod murdered the little children of Bethlehem to kill Jesus who had come to be king of Israel (Mt. 2:16-18), and Matthew saw the mourning of the mothers when the children of Judah were killed in the time of Jeremiah in the past as a symbol of Jesus' time.

Although there is a claim that Matthew's explanation is a misinterpretation because Bethlehem and Ramah are different places, Ramah is not mentioned as the place where the killing occurred. Simply Rachel is mentioned as the mother of the children of Israel, and Rachel mourns in Ramah because her grave is in Ramah.

4.29 Jer. 33:15 Branch of David

The LORD will give David a righteous branch (Jer. 33:15), which means Jesus. He will do what is just and right, and Judah will be saved, and Jerusalem will be called "The LORD Our Righteousness" (Vv.15-16). Here Jerusalem does not mean Jerusalem on earth, but refers to the New Jerusalem, which is called the wife of

the Lamb because of righteous deeds (Rev. 19:8, 21:9–10).

4.30 Daniel 7:9–22 The Ancient of Days

The book of Daniel speaks of the “the Ancient of Days.”

As I looked, thrones were set in place, and the Ancient of Days took his seat. His clothing was as white as snow; the hair of his head was white like wool. His throne was flaming with fire, and its wheels were all ablaze. A river of fire was flowing, coming out from before him. Thousands upon thousands attended him; ten thousand times ten thousand stood before him. The court was seated, and the books were opened. (Dan. 7:9–10)

Theologians call him God. But he is not God, rather Jesus. His appearance is like that of Jesus who appeared to John the Apostle (Rev. 1:14). He had the power of judgment, which is the same as that which Jesus said he received from Jehovah (John 5:22).

It is from the following passages that shows he is not Jehovah.

In my vision at night I looked, and there before me was one like a son of man, coming with the clouds of heaven. He approached the Ancient of Days and was led into his presence. He was given authority, glory and sovereign power; all peoples, nations and men of every language worshiped him. His dominion is an everlasting dominion that will not pass away, and his kingdom is one that will never be destroyed. (Dan. 7:13-14)

Here comes the “one like a son of man” and “the Ancient of Days”. Often people misunderstand “one like a son of man” to be Jesus, and “the Ancient of Days” to be God, but let’s look at the following verses.

until the Ancient of Days came and pronounced judgment in favor of the saints of the Most High, and the time came when they possessed the kingdom. (Dan. 7:22)

In the above verse, it is said that “the Ancient of Days” will pronounce judgment in favor of the saints of “the Most High”. Everyone would know that “the Most High” refers to God. The saints of “the Most High” mean the

heavenly soldiers. They are mostly martyrs. Who is “the Ancient of Days” who pronounced judgment in favor of them?

After the resurrection, Jesus saved the saints who were buried in the grave and took them to the world of God (Mt. 27:52–53). They are those who were bought with the blood of Jesus (Rev. 5:9). They are “under the altar” in God’s world (Rev. 6:9) because they will be priests of God in the future (Rev. 5:10). They are martyrs (Rev. 6:9) and asked Jesus when he would avenge their blood (Rev. 6:10). Jesus gave the following answer:

Then each of them was given a white robe, and they were told to wait a little longer, until the number of their fellow servants and brothers who were to be killed as they had been was completed. (Rev. 6:11)

The number of the soldiers is not enough to avenge their blood. In the last days, when the number will be complete, Jesus will come and take them (Mt. 24:31). And He will destroy the Devil with them and take revenge on their enemies.

Therefore, Jesus is “the Ancient of Days”, who will take

revenge on their enemies for the saints of God in the book of Daniel. The “one like a son of man” in verse 13 stands for the Olive Tree. These details are covered in 7.7.

4.31 Daniel 8:25 King of Kings

There is also a prophecy in Daniel about the “king of kings” who will fight the beast.

He will cause deceit to prosper, and he will consider himself superior. When they feel secure, he will destroy many and take his stand against the Prince of princes. Yet he will be destroyed, but not by human power. (8:25)

The king of kings is Jesus. It is also in the book of Revelation that Jesus will fight the beast.

They have one purpose and will give their power and authority to the beast. They will make war against the Lamb, but the Lamb will overcome them because he is Lord of lords and King of kings—and with him will be his called, chosen and faithful followers. (17:13–14)

The beast gathers the forces of the kings of the earth and comes out to fight against Jesus. (Rev. 19:19) “The rider on the horse” is Jesus, and “his army” is the heavenly army of 144,000 people. In this war, the beast and the false prophet will be captured and thrown into the lake of fire (v.20).

4.32 Daniel 9:24 The Most Holy

In the book of Daniel, there is another prophecy of the Messiah.

Seventy ‘sevens’ are decreed for your people and your Holy City to finish transgression, to put an end to sin, to atone for wickedness, to bring in everlasting righteousness, to seal up vision and prophecy and to anoint the most holy. (Dan. 9:24)

“The most holy” is the anointed, the Messiah. The above prophecy is about Jesus. The relationship between Jesus and the beast is shown later.

After the sixty-two ‘sevens,’ the Anointed One will be cut off and will have nothing. The people of the ruler

who will come will destroy the city and the sanctuary. The end will come like a flood : War will continue until the end, and desolations have been decreed. He will confirm a covenant with many for one ‘seven.’ In the middle of the ‘seven’ he will put an end to sacrifice and offering. And on a wing of the temple he will set up an abomination that causes desolation, until the end that is decreed is poured out on him. (Dan. 9:26-27)

The “ruler” above is the beast which will war against Jesus. He will forbid the sacrifice in half of the seven days, i.e. three and a half days. This is a prophecy of 1,260 days to be in the spirit world in the next thousand years (see 6.2). 1,260 days is the same as three and a half years, and also was predicted as three and a half days (Rev. 11:9-11). This beast is also called an “abomination”.

4.33 Daniel 12:6-7 The man above a river

The book of Daniel also shows a strange scene of a man in linen above a river, and two men on the left and right of the river.

Then I, Daniel, looked, and there before me stood two others, one on this bank of the river and one on the opposite bank. One of them said to the man clothed in linen, who was above the waters of the river, “How long will it be before these astonishing things are fulfilled?” The man clothed in linen, who was above the waters of the river, lifted his right hand and his left hand toward heaven, and I heard him swear by him who lives forever, saying, “It will be for a time, times and half a time. When the power of the holy people has been finally broken, all these things will be completed.” (Dan. 12:5-7)

As you will see, “the one above the river” is Jesus, and the two on either side of it are the two Olive Trees. This river is the river of the living water made by the sacrifice of Jesus (Rev. 22:1).

“The one above the river” is Jesus, which can be seen from the following. One of the two on the left and right sides of the river asked about the end time. Then the one above the river said, it would be for a time, times and half a time and the power of the holy people would have been finally broken.

This being answers about the end time. But this is what Jesus did not know when he was on earth (Mt. 24:36). So Jesus vaguely said he would come back while the disciples were alive (Mt. 16:28, 24:34). But Jesus' word was different from God's will, and Jesus has not come for two thousand years.

Jesus resurrected, ascended, and received a book from God (Rev. 5:7). This is a book that Jesus could not look at if he had not been crucified (Rev. 5:5). Jesus saw the book and became aware of the order and condition in which God's will would be fulfilled.

But he who is above the river in Daniel knows of the end time. Who knows this, Jehovah has secretly hidden? He is the Jesus who received the Book of God.

There is no one other than Jesus who knows the secret. This is something that even Jesus did not know when he was on earth. So Jesus never spoke of the two Olive Trees when he was on the earth. However, after looking at God's book, Jesus got to know of them and promised to set the two Olive Trees up as his two witnesses (Rev. 11:3-5).

About two Olive Trees, God had already prophesied through Zechariah 500 years before Jesus came (Zech. 4:11-14). Nevertheless, while on Earth Jesus did not know of the Olive Trees as the ones to make the end of God's will, and he spoke of the Second Coming in his disciples' days. The two Olive Trees on either side of the river will be explained in 7.8.

4.34 Hosea 11:1 The Son of God

God called His Son out of Egypt (Hosea 11:1). This is a prophecy of Jesus.

When Jesus was born, King Herod wanted to kill him. So the angel told Joseph to go with him to Egypt (Mt. 2:13). Herod was angry and killed all the children under the age of two in Bethlehem (Mt. 2:16). After Herod died, the angel appeared to Joseph and told him to go back to Israel with his child (Mt. 2:20). When Joseph knew that Herod's son had become king, he went to Nazareth in Galilee and lived there.

4.35 Micah 5:2 One who will rule over Israel

There is also a prophecy about Jesus in Micah.

“But you, Bethlehem Ephrathah, though you are small among the clans of Judah, out of you will come for me one who will be ruler over Israel, whose origins are from of old, from ancient times.” (5:2)

The one who rules over Israel comes from Bethlehem. His origins are from the beginning. He was Jesus who had existed since before the foundation of the world (John 17:5).

When Jesus was born, Magi from the East came and asked where the King of the Jews was born (Mt. 2:1–2). King Herod gathered the chief priests and scribes and asked where Christ was from. They called it Bethlehem based on Micah (Mt. 2:6).

4.36 Zechariah 3:8 The Branch

The following prophecy of Zechariah relates to the Olive Tree and Jesus.

Listen, O high priest Joshua and your associates seated before you, who are men symbolic of things to come : I am going to bring my servant, the Branch.
(3:8)

The high priest Joshua was not referring to the high priest of the day, but to the symbol of the Olive Tree. Details are given in 7.5.

God says to Joshua and his associates, “Listen.” And God says that they are men symbolic of things to come, those not yet made. And he says, “I am going to bring my servant, the Branch.” This “Branch” refers to Jesus.

In order for these symbolic people to be created, Jesus must come first and shed blood. As a result, a spring of living water would be created to wash away sin, and the symbolic people, the heavenly soldiers, can be produced. They are Joshua’s associates. Joshua, the Olive Tree, will be the representative of the heavenly army, who will direct them.

4.37 Zech. 3:9 Stone with seven eyes

There is another prophecy about Jesus in Zechariah 3.

See, the stone I have set in front of Joshua! There are seven eyes on that one stone, and I will engrave an inscription on it,' says the LORD Almighty, 'and I will remove the sin of this land in a single day. (v.9)

To produce the companion of Joshua (the Olive Tree), a stone with seven eyes must be made first. This stone is Jesus, and the seven eyes are the seven spirits of the Lord.⁽¹⁾ As you can see from the following, these spirits were originally before Jehovah.

Before the throne, seven lamps were blazing. These are the seven spirits of God. (Rev. 4:5)

The symbols of the seven spirits are the seven lamps of the gold lampstand that God had Moses make (Ex. 25:31–40). A lampstand is a symbol of a Church (Rev. 1:20). Church means Saints. This refers to the heavenly army of saints. A lampstand is a device for illuminating a

(1) The seven are used to mean perfection. It does not mean that the Holy Spirit is seven. Except for the mention of the seven spirits, the Holy Spirit always appears in singular form (Gen 1: 2, Mt 1:18, Rev 22:17).

lamp. This means that the saints are produced because of the work of the Holy Spirit. And these lamps, the spirits, were given to Jesus, who had been slain on the cross, as we see in the following.

Then I saw a Lamb, looking as if it had been slain, standing in the center of the throne, encircled by the four living creatures and the elders. He had seven horns and seven eyes, which are the seven spirits of God sent out into all the earth. (Rev. 5:6)

When Jesus appeared before God after the crucifixion, he received the authority to rule over Heaven in return. This is the meaning of the seven horns. And he also received seven eyes, which is the seven spirits of God. Jesus promised to send His disciples this Spirit.

And I will ask the Father, and he will give you another Counselor to be with you forever—the Spirit of truth. The world cannot accept him, because it neither sees him nor knows him. But you know him, for he lives with you and will be in you. (John 14:16-17)

Jesus promised His disciples that he would ask God and send the Holy Spirit. As promised, Jesus received the seven

spirits of the Lord. The scene is depicted above as having seven eyes in the Revelations. And, as promised, Jesus sent the Holy Spirit on Pentecost, so that his disciples overcame fear and preached Jesus Christ as the Son of God at the cost of their lives, resulting in the spread of Christianity throughout the world.

So in Zechariah, the stone with the seven eyes refers to Jesus who received the Holy Spirit. The LORD told Joshua to look at the stone, and that he would remove the sin of the land in one day. Joshua is the one who must do the mission of removing the sin of the earth in one day by the stone. This is a secret, and God will not let anyone know unless that person is the one to do it.

Joshua does not refer to the high priest of the time of Zechariah because he is the one who must work after Jesus received the Holy Spirit. He is the symbol of the two Olive Trees, Jesus' witnesses (Rev. 11:3-5). The mission of Olive Tree is so great that God designated the role on two people, but the person who symbolized that role was known as one person. This is also true of Zerubbabel in the chapter four of the book of Zechariah. In fact, so is Jacob, Moses, and Elijah as the symbol of

the two Olive Trees. The details are covered in Part 3 the Olive Tree prophecy.

The mission of Joshua, the Olive Tree, is to take away the sin of the earth in one day. This does not mean he removes the sin of all. It is to say that anyone's sin can be removed at once.

By the Jesus' sacrifice, the spring of the water of life was created to wash away sin, and God set the Olive Tree up as the one who inherits the fountain and works to wash away sin. Jesus got to know it only after receiving the Book of God. So in the book of Revelation Jesus promised to set him up as Olive Tree when someone overcomes, and God promised to give him the spring of the water of life as an inheritance (Rev. 21:6-7). And Jesus said his witnesses, two Olive Trees, would turn water into blood (Rev. 11:6). This blood is, of course, the blood of Jesus. That is to say, the Olive Tree is the one who delivers Jesus' blood. This is because he is the one who has to remove the sin of the earth in a single day.

4.38 Zechariah 6:12-14 The Counsel of Peace

In Zechariah 6, there is more prophecy about Jesus and the Olive Tree. The LORD ordered Zechariah to make a crown of gold and silver, and put it on Joshua, and afterward place it in the temple of the LORD (Vv. 9-14).

Joshua is the foreshadow of the Olive Tree (see 7.5). He is symbolic of the one who will sit with Jesus on the throne in the future (Rev. 3:21) and will receive authority over all nations (Rev. 2:26-27). So, he was adorned with a gold crown symbolically.

For this to come true, a “Branch” must come first, to build the temple of the LORD, to be glorified, and to sit on it and reign (Zech. 6:13). The “Branch” means Jesus, Jehovah’s temple means the New Jerusalem as a symbol of the army of Heaven, and being glorified is realized after the destruction of the Devil and the final judgment.

And there is also a priest at this time so that there will be the counsel for peace between the two (v.13). The symbol of this priest is Joshua. So God said to put a gold crown on him. This priest means the Olive Tree. Jesus and the Olive Tree will make peace by destroying the

Devil.

This is the same as the prophecy in 1 Samuel 2:35 (see 4.5).

4.39 Zechariah 9:9 Donkey

In Zechariah, it is also prophesied that Jesus will ride on a donkey to go into Jerusalem.

Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass. (9:9)

To fulfill this prophecy, when Jesus entered Jerusalem, he asked his disciples to draw donkeys (Mt. 21:2).

Chapter 5. Symbolic events related to Jesus

So far the things Jesus foretold about Himself and the materials God prophesied about Him were looked into. The following examines the symbolic events God made in relation to Jesus.

5.1 Genesis 17:10 Circumcision

Jehovah instructed Abraham to circumcise (Gen. 17:10). A man who does not circumcise would be cut off from his people (Gen. 17:14). Circumcision refers to the covenant with God by bleeding from man's body. It is to show that salvation is possible by shedding blood. If

Jesus is to shed blood and become a sacrifice, God can save us from sin and the power of the Devil. This is the meaning of the covenant of circumcision.

5.2 Exodus 30:10 Atonement with blood

In the Old Testament times, God said to make atonement with the blood of animals (Ex. 30:10). This is to show that the atonement will be done through Jesus' blood in the future. Without blood, there is no forgiveness (Hebrews 9:22).

5.3 Genesis 22:2 Isaac

God asked Abraham to sacrifice his son as a burnt offering.

Take your son, your only son, Isaac, whom you love, and go to the region of Moriah. Sacrifice him there as a burnt offering on one of the mountains I will tell you about. (Gen. 22:2)

This is to let us know God will grant Jesus, His own

Son, as a sacrifice in the future. The mountain of the land of Moriah, where Abraham took Isaac, was where Jerusalem is, and Jesus was sacrificed there at Golgotha hill. Just as Isaac took the wood and rose up to Moriah, Jesus also took the cross. Solomon built the temple of Jerusalem there (2 Chronicles 3:1).

5.4 Exodus 12:13 Passover Lamb

To bring out the sons of Israel who were slaves in Egypt, God sent 10 plagues to Egypt through Moses. The last plague was to kill every firstborn in Egypt. Then the Israelites stuck lambs and put the blood around the door of the house, and the angel saw the blood and passed over the house (Ex. 12:13).

This is an event that tells us that we will be saved by Jesus' blood in the future. God decided to keep the Passover to remember the event. So, because of this Jesus is called the Passover Lamb (1 Cor. 5:7).

5.5 Exodus 12:46 Bones do not break

God told the Israelites to eat the Passover lamb without breaking its bones (Ex. 12:46). This is to let us know that when Jesus is crucified, his bones would not be broken (John 19:36). To this end, God prophesied through David that the bones of Jesus would never be broken (Psalm 34:20, see 4.7).

5.6 Leviticus 23:10–11 A sheaf of the first grain

Jehovah told Moses that when the Israelites went into Canaan and reaped its harvest, a sheaf of the first grain was to be offered through the priest, and the priest was to wave the sheaf on the day following the Sabbath (Lev 23:10–11).

This sheaf is a symbol of Jesus. Jesus became the firstfruits raised from the dead (1 Cor. 15:20) and resurrected the day after the Sabbath (Mt. 28:1).

5.7 Numbers 21:9 The bronze snake

During their wilderness life, the Israelites suffered much from the harsh environment, and they often blamed God. God reproved the people and punished them many times.

At one time the people blamed God and Moses for nothing to eat, no water, and God sent snakes to bite the people, and many people died (Num. 21:6). When the people confessed their fault to Moses, he prayed, and God told him to make a snake in bronze and put it on a pole. Those who were bitten by the snakes came to life when they saw the bronze snake (Num. 21:9).

Jesus told Nicodemus that he must be lifted up like the snake to give people eternal life (John 3:14). This means that salvation is accomplished with his crucifixion.

Everyone is not saved just because Jesus has been crucified. Jesus said if you eat his flesh and drink his blood, you will have eternal life (John 6:54). This means that we must drink the water of life made by Jesus' sacrifice. So Jesus said within anyone who believes in him, the living water will flow (John 7:38).

The Apostle John said this was the reception of the Holy Spirit, but the Holy Spirit which people received at Pentecost came through a hot fire, not cool water. Jesus himself did not know that he was not the one to give the living water. When Jesus went to Heaven and received a book from God, he found that the being who would give the living water was the Olive Tree. So Jesus said he would give the Overcomer the hidden manna which is the living water made of Jesus' blood (Rev. 2:17). The Olive Tree is also prophesied to give the blood of Jesus (Rev. 11:6). God promised to give it to him who would overcome as an inheritance (Rev. 21:6-7). So the benefits are not given to anyone, except the ones who meet the Overcomer, who has inherited the water.

5.8 Daniel 2:34-35 A stone

The book of Daniel tells the story of King Nebuchadnezzar's dream of an idol. The king asked the sorcerers to find out what the dream was and interpret it (Dan. 2:6). They said they could not know what the dream of others was (Dan. 2:10-11). So the king said

they were all vain, and said to kill all of them (Dan. 2:12). Daniel, who heard it, prayed to God and found out what the dream was (Dan. 2:23), and informed the king of its content and meaning.

In that dream, a rock appeared and broke the idol, and the rock became a mountain (Dan. 2:34–35). This stone means Jesus. And the fact that this rock became a huge mountain and filled the whole world refers to Jesus' royal authority, which is the authority as the King of kings.

This dream is to inform on the will of God, and at the same time, to make the king place Daniel in a high position. Through that dream, God made it clear that on the last day, the rock, Jesus, would destroy the idol, the Devil.

Part 3. Olive Tree Prophecy



Chapter 6. Prophecies about the Olive Tree

Chapter 7. Prophecies related to the Olive Tree

Chapter 8. Conclusion

Chapter 6. Prophecies about the Olive Tree

Only in the book of Zechariah and the book of Revelation does the name of the Olive Tree as God's servant appear in the Bible. Though God told the prophet Zechariah about the Olive Tree 2,500 years ago, Jesus did not know of it. After bearing the cross, Jesus received a book from God, and after he knew the Olive Tree was needed, he informed the Apostle John that he would set up the Olive Tree as his witness.

6.1 The Prophecy in the book of Zechariah.

The prophet Zechariah saw a solid gold lampstand and

two Olive Trees in his vision (Zech. 4:2–3). He did not know what this meant, so he asked the angel. The angel explained about the governor Zerubbabel at that time, but Zechariah could not understand the connection. So he asked again what the two Olive Trees meant (Zech. 4:11–12). Then the angel said:

These are the two who are anointed to serve the Lord of all the earth. (v.14)

To be anointed means to be together with the Holy Spirit. The two Olive Trees receive the Holy Spirit and are standing before the Lord of the world, Jehovah. When they appear, Jehovah works through them.

6.2 The Prophecy in the book of Revelation

The Olive Trees as God's servant are again mentioned in Revelation 11.

“And I will give power to my two witnesses, and they will prophesy for 1,260 days, clothed in sackcloth.”
These are the two Olive Trees and the two lampstands that stand before the Lord of the earth. If anyone

tries to harm them, fire comes from their mouths and devours their enemies. This is how anyone who wants to harm them must die. (Vv.3-5)

Jesus said his two witnesses were “two Olive Trees” and “two lampstands” (Rev. 11:3-5). The lampstand means church, or saints (Rev. 1:20). There are two Olive Trees, and those following them are two churches, two lampstands. Each church is taught by each Olive Tree and participates in witnessing Jesus.

Two witnesses receive power from Jesus and prophesy 1,260 days.⁽¹⁾ Since no one has known the meaning of 1,260 days thus far, people think of this as the period during which the Olive Trees prophesy. So most Bible translators interpret it as a period of time. However, it is not the time for which the Olive Trees prophesy, but what they prophesy.

1,260 days is the same as 42 months, this is the period when the beast is active (Rev. 13:5). The dragon will be trapped in the Abyss, and be released after a thousand

(1) NIV says “for 1,260 days”, but the preposition “for” does not appear in the original Greek Bible.

years, and give the beast the power of 42 months (see Rev. 20:7, 13:4, 11:7). Therefore, 42 months, 1,260 days, represents events a thousand years later.

When the two Olive Trees fulfill the mission of making heavenly soldiers at the end of time, Jesus will return and take them away (Mt. 24:31). After that, Michael, the archangel, will capture the dragon and put him in the Abyss (Rev. 12:7-9, 1-3), and release it after a thousand years (Rev. 20:7). For a thousand years, the heavenly soldiers will be trained to fight devils. New songs in Revelation 14:3 cannot be learned except by these. These songs mean the war strategy that the heavenly soldiers will learn. After a thousand years, the heavenly soldiers will wage war with the Devil. At this time, the beast is given the power to act 42 months, 1,260 days by the dragon coming from the Abyss. Along with making soldiers on the earth, the two Olive Trees prophesy what will happen in the 1,260 days, a thousand years later.

However, 1,260 days does not mean a period as days. It is intended to represent the number 3.5, which is symbolized as 3.5 years, 42 months, 1,260 days. In the Bible, 3 is the number of the Heaven, and 4 is the number

of the earth. With the crucifixion of Jesus, the work of the number 3, making the spring of the water of life, was achieved, which made it possible to complete the work of the number 4, to make the heavenly armies on the earth. It is the Olive Tree that finishes the work of the number 4.

The number 3 of Heaven in the Bible was presented in various forms. Jesus began the work of God at the age of thirty, worked for three years, passed away on the cross and resurrected three days later. Abraham, Isaac, and Jacob are symbols of the three, God, Jesus and the Olive Tree, who will rule all nations in heaven.

The number 4 of the earth is also shown in various ways. Moses climbed Mount Sinai for 40 days receiving the law from God, and forty years he worked as a servant of God. King Saul, King David, and King Solomon were on the throne for 40 years, and the twelve sons of Jacob and his descendants entered Egypt and lived as slaves for four generations, four hundred years.⁽²⁾

(2) God's plan was 400 years (Gen. 15:13), but it actually took 430 years. This shows that when God's plan is executed, it is flexible enough to go along with human circumstances.

The twelve of the twelve sons of Jacob, and their descendants, the twelve tribes of Israel, were made by multiplying three and four.

When the work of 3 and 4 is completed, the perfect number 7 is created with the sum of them, and God's Will will be completed.

And God indicated the blasphemy of the Devil which interrupted the creation of the perfect number 7 with the number of 3.5, which is between the number 3 and the number 4. This is 3.5 days, 3.5 years, 42 months, 1,260 days, a time, times and half a time. Therefore, 1,260 days or 42 months does not mean a period of days. This simply refers to the event in which the Devil tramples on the armies of God.

Jesus also revealed what his witnesses, the two Olive Trees, should do:

These men have power to shut up the sky so that it will not rain during the time they are prophesying; and they have power to turn the waters into blood

and to strike the earth with every kind of plague as often as they want. (Rev. 11:6)

They close up the sky while they prophesy, preventing it from raining. This reminds us of when Elijah did not allow it to rain in the Old Testament times. Some people say Elijah is an Olive Tree, but that's not true because the Olive Tree is a person meant to appear after Jesus' prophecy. Rather Elijah is a symbol of the Olive Tree.

Here rain means Jesus' blood, the living water. Jesus will not give us the living water if not through the Olive Tree. Closing up the sky means not giving the living water in the absence of the Olive Tree.

It is the symbolic use of the work of Moses turning water into blood, which means the blood of Jesus. The Olive Tree is the one who delivers the blood of Jesus, the living water.

The Olive Tree is also meant to strike the earth with every kind of plague. This means a disaster in which God punishes the nonbelievers and the wicked in the last days. God reveals through Scripture that he is the Creator. However, many people do not acknowledge God. They

do not seriously study the Word of God, they say there is no God according to their conjectures, they ignore him and even curse. People are not afraid of God, so they live their own way, deceiving others, depriving others, and doing evil. God will punish those through the Olive Tree in the last days. The foreshadow of it is the ten plagues that came down to Egypt in Moses.

The Olive Tree is about to be killed after a thousand years fighting against the beast that ascends from the Abyss.

Now when they have finished their testimony, the beast that comes up from the Abyss will attack them, and overpower and kill them. (Rev. 11:7)

As you can see here, the beast is coming up from the Abyss after the two Olive Trees have finished their witness. Since the beast's authority coming up from the Abyss is to act 42 months and which is the same as 1,260 days, so 1,260 days is not the period of the Olive Trees' prophecy.

People do not let the killed Olive Trees be buried, and they delight in their death and give gifts to each other (Rev. 11:9–10). The reason is that the Olive Trees tormented the people (v.10). This refers to the plague mentioned above (v.6). How much suffering have they felt from the plague, will they be glad the Olive Trees killed without forgetting it after a thousand years? I want you to know what God had decided is fearful.

The two Olive Trees that have been killed are resurrected and go up to Heaven (v.12).

Chapter 7. Prophecies related to the Olive Tree

Although they don't use the exact name, Olive Tree, there are many characters in the Bible that symbolize the Olive Tree. Because Jesus and the two Olive Trees are those who achieve the ultimate will of God, the characters and events that represent them are the main points of the Bible. Among them, the first person who appeared as the symbol of Jesus was Isaac (see 5.3), and the symbol of the Olive Tree was Jacob.

7.1 Jacob

God chose Abraham and made a nation to make his

will be known. They were Israelites. The key figures in the history of Israel are Abraham, Isaac, and Jacob. Abraham is the symbol of God, Isaac is the symbol of Jesus, and Jacob is the symbol of the Olive Tree. Because of the importance of the mission of the Olive Tree to fulfill the armies of God, the roles of two people were set up to sow seeds and to reap the fruit, but the symbolic figure is one, Jacob.

Jacob deceived Isaac, his father, and Esau, his brother, and intercepted the blessings that the firstborn, his brother, would receive (Gen. 27:30). Because of that, Esau wanted to kill Jacob, Jacob escaped to his uncle, Laban's house in Haran.

People blame Jacob for this incident. But in fact, Jacob's deceit to his brother and his father was not his intention, but rather the will of his mother, Rebekah (Gen. 27:10, 13). However, Rebekah had a reason for doing so.

When Rebekah was pregnant with twins, they jostled within her, and Rebekah was concerned and asked God. At that time God said, "the older will serve the younger" (Gen. 25:23). With this in mind, when Isaac asked Esau

to go to the fields and catch some wild animals and make some tasty food to give him a blessing, Rebekah thought that Jacob should be blessed. So she gave Jacob an animal that was at home to make a savory meal and told him to take it to his father and receive the blessing. Rebekah's actions were wise. God loved Jacob and hated Esau (Malachi 1:2-3). God did so because Jacob was chosen as the foreshadowing of the Olive Tree.

Jacob avoided his brother and went to his uncle's house in Haran and got four wives, and spent the next 20 years there. He fathered 11 sons and 1 daughter. After that, he returned to Canaan with his family. And finally, Jacob had twelve sons because there he had one more son at Canaan.

While he was returning from Haran to Canaan, Jacob crossed the Jabbok River, a tributary of the Jordan River, and after he had passed all the others, he left and met an angel and wrestled (Gen 32:24). Not able to overcome Jacob, the angel told Jacob to let him go. Jacob said he could not free him until he had blessed him. The angel blessed Jacob, saying, "Your name will no longer be Jacob, but Israel, because you have struggled with God

and with men and have overcome.” (Gen. 32:28–29).

Through this event, God showed Jacob was a symbol of the Overcomer, the Olive Tree. In fact, it is a ridiculous idea that humans would wrestle with angels and win. Because Jacob was a symbol of the Olive Tree, God made it happen in order to give him the title he had overcome.

The fact that Jacob fathered twelve sons represents the mission of the Olive Tree. The descendants of the twelve sons of Jacob were the twelve tribes of Israel, which symbolize the spiritual 12 tribes of Israel, the 144,000 heavenly armies (Rev. 7:4–8). Just as Jacob had 12 sons and made the twelve tribes of Israel, the Olive Tree is the person to complete the spiritual 12 tribes of Israel.

The important beings in God’s work are not Abraham, Isaac, and Jacob, but God, Jesus, and the Olive Tree they symbolize. The 12 tribes of Israel symbolize the spiritual 12 tribes of Israel, so Israel is not actually important, but the 144,000, the army of Heaven, is. Much of the prophecy about Israel that the Bible has revealed through prophets is actually a symbolic placeholder for spiritual Israel. Because theologians do not know this, they claim

that Israel must be restored on the earth. But what God really wants is not the restoration of Israel on earth, but rather the completion of the heavenly army to fight the Devil.

In conclusion, God's ordained work is completed by God, Jesus, and the Olive Tree.

7.2 Moses

God kept his people, the Israelites, in Egypt for four hundred years and increased the number. Then He let Moses bring plagues on Egypt and brought the Israelites out of Egypt. Moses brought 10 plagues on Egypt, the first of which was changing water to blood (Ex. 7:20).

The Olive Tree, like Moses, transforms water into blood (Rev. 11:6). Moses, however, made it impossible to drink by converting it into blood, therefore a disaster, but the Olive Tree is to fill water with blood, Jesus' blood, and cleanses people from sin with it.

The ten plagues Moses put on Egypt symbolize the plagues that the Olive Tree will strike the earth with in

the last days (Rev. 11:6). God had made the people of God live in Egypt, which symbolized that man as Satan's servant lives in this land ruled by the Devil (see Luke 4:5-7). Just as God made the army of God in Egypt in the Old Testament times, God is making the heavenly army on the earth where the Devil rules.

God sent disaster in Egypt through Moses and brought the children of Israel out of Egypt. This is the symbol of the future in which he will bring disaster in this land through the Olive Tree, and take the heavenly soldiers.

God made the Israelites fight against the Canaanites. Therefore, the 12 tribes of Israel who came out of Egypt were the armies of God. This is the foreshadowing of the Armageddon war that the heavenly army will fight against the Devil's army in the future.

7.3 The priest in Samuel

As mentioned earlier, of Eli the priest, his two sons were bad and God sent the man of God to curse them (see 4.5). This time was also a prophecy about the Olive Tree also.

I will raise up for myself a faithful priest, who will do according to what is in my heart and mind. I will firmly establish his house, and he will minister before my anointed one always. (1 Sam. 2:35)

The priest that Jehovah will raise up is intended to minister before the anointed, the Messiah. The Messiah means Jesus, and the one who will minister before him permanently is the Olive Tree. He will fulfill God's will, and as a result, God will build a house for him, which means Heaven which he will rule over in the future. This is the same as in the book of Zechariah wherein the high priest Joshua will rule over the house of God after following his words (Zech. 3:7, see 7.5).

7.4 Elijah

In the days of Elijah, the king of Israel was Ahab. Ahab married Jezebel the princess of Sidon, who killed the prophets of Jehovah and established prophets of Baal and Asherah (1 Kings 16:31-33, 19:10). The LORD closed up the sky to punish them so that it would not rain on Israel.

The Olive Tree, like Elijah, closed up the sky not to let it rain (Rev. 11:6). However, this rain is not a physical rain. This rain refers to the water of life given through the Olive Tree. God only gives the water of life through the Olive Tree, and in other places, he will close up the sky not to let it rain.

7.5 Joshua the High Priest in Zechariah

Joshua is the high priest at the time of the prophet Zechariah, around in 500 BC. God instructed Zerubbabel the governor and Joshua the high priest to rebuild the temple through the prophets Haggai and Zechariah at that time.

God used the high priest Joshua and the governor Zerubbabel as symbols to refer to the Olive Tree. It was explained in 4.37 that Joshua of the book of Zechariah does not mean the high priest of the time. Joshua in Zechariah 3 is a symbol of the Olive Tree.

The LORD said to Joshua, the Olive Tree, that he would remove the iniquity of the earth in one day (Zech. 3:9).

God said this to Joshua because it is his mission. This is a crucial part of the process of destroying the Devil, so God does not let it be known to anyone but him who has to do it.

In order to wash away sins, Jesus took the cross, and as a result, a spring of the water of life was created (Zech. 13:1). It is the Olive Tree that should take the mission, take this spring water as an inheritance and remove the iniquity of this land in one day. So Jesus said the Olive Tree would turn the water into blood (Rev. 11:6). This blood is the blood of Jesus.

Thus, Joshua, the Olive Tree, is meant to take away the iniquity of this earth in one day with the spring of the water of life, resulting in his companions being able to stand before God (Zech. 3:8). In order for the Olive Tree to do this work, the servant of God, the Branch, must appear first (Zech. 3:8). The Branch symbolizes Jesus. Jesus should come first and prepare spiritual materials washing the sins away so that Joshua's companions will be produced. Joshua's companions are the heavenly armies.

Thus, when the Olive Tree fulfills the mission God has ordained, which is the production of the heavenly soldiers, he will receive the authority to govern the house of God (Zech. 3:7). This means the great power of ruling over the World of God, just as Jesus said He would give the Overcomer to sit on His throne together (Rev. 3:21). And he will receive the authority to command the heavenly armies before God, that is, his associates, and have a place among them (Zech. 3:7). The Olive Tree and his companions will hear the word of God and will fulfill God's will in the future (Zech. 3:8). The work indicates a war that will destroy the Devil.

God must cleanse Joshua from his sins before he sets him up as the Olive Tree. Joshua was wearing dirty clothes and stood before the angel (Zech. 3:3). The dirty clothes Joshua wore means sin (Zech. 3:4). Until Jesus was sacrificed on the cross, sins could not be washed away entirely. So all the prophets and saints of the Old Testament era could not go to God after death but were brought to Hades by the Devil. They came out of the grave, Hades, after Jesus was resurrected (Mt. 27:53). Thus, it was only possible to take off Joshua's filthy

clothes after Jesus' resurrection. Therefore, here it can be seen that Joshua does not refer to the high priest in Zechariah's day.

There is another in the book of Zechariah related to the high priest Joshua as a symbol of the Olive Tree.

And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD: Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both (Zech. 6:12-13, KJV)

In the above, as seen in 4.38, the Branch means Jesus. Jesus builds the temple of the LORD. This temple is the symbol of the New Jerusalem. At this time there is a priest, the Olive Tree. And there is a peace counsel between the two, to discuss what to do to achieve peace. After all is done, the Lord will be glorified alone, and at that time Jesus and Olive Tree will be the rulers of Heaven.

7.6 Zerubbabel, the governor in Zechariah

God also used Zerubbabel, the governor at the time of the Prophet Zechariah, as a symbol of the Olive Tree. It is not because the Olive Trees are the two that God used, Joshua and Zerubbabel, as their symbols. Joshua and Zerubbabel each symbolically represent two Olive Trees.

Some say Joshua and Zerubbabel are two Olive Trees, but the Olive Tree comes out after Jesus because they are those whom Jesus would set up as his witnesses (Rev. 11:3–5). So Joshua and Zerubbabel, in about 500 BC, are not two Olive Trees, but each symbolizes them.

First, let us understand that Zerubbabel in Zechariah does not mean the governor of Judah of the day. Historically, the governor Zerubbabel came back from captivity and rebuilt the Temple in place of Solomon's Temple, which was destroyed by Babylon. This is called Zerubbabel's temple, or the second temple. God showed the mission of the Olive Tree symbolized by this.

Zerubbabel made the mountain flat, provided the foundation stone for the temple, and completed the temple construction. At this time, God said that the

work is not made by human might nor by power, but by the Spirit of God (Zech. 4:6).

Is it impossible with human might or power to break down the mountain and build the temple? Of course not. Therefore, what God had shown through Zerubbabel is not for the physical temple building. Only the one who receives the Spirit of God can do it. This shows Zerubbabel is a symbol of the Olive Tree because the Olive Tree is prophesied as the anointed, the one with the Holy Spirit (Zech. 4:14).

The capstone which Zerubbabel brought out means Jesus (Zech. 4:7). Jesus revealed he was the capstone of the temple (Mt. 21:42). Jesus was the abandoned stone for the builders, the one who was executed on the cross, but God used him as the capstone for building the temple. At this time, the temple symbolizes the Holy City, the New Jerusalem, which actually means the wife of the lamb, the 144,000. The angel showed it to the Apostle John as he said to show him “the wife of the Lamb” (Rev. 21:9–10). Jerusalem on earth is the foreshadow of the New Jerusalem in heaven.

It is Moses' tabernacle that God first commanded to make on earth as a symbol of this city (Ex. 25:9). And God showed David the shape to build a temple in the time of Solomon (1 Chr. 28:19). After the Temple of Solomon fell down, God made Zerubbabel build a temple again (Haggai 1:8). All of these are the foreshadow of the New Jerusalem in heaven.

It can be seen that Jesus became the capstone of the temple because the names of his twelve Apostles were recorded on the foundations of the wall of the city (Rev. 21:14). Zerubbabel built the temple by bringing out the capstone, and since this capstone means Jesus, this Zerubbabel is not the Zerubbabel, the governor of Judah of the days in the book of Zechariah, but rather the Olive Tree, the witness of Jesus, who will appear after Jesus.

The work of Zerubbabel, the Olive Tree, is to complete the temple, the New Jerusalem, the wife of the Lamb. Therefore, the mission of the Olive Tree is to fill the remaining number of the 144,000 heavenly soldiers to finish the number.

God has already been producing the 144,000 starting

from six thousand years ago. The first is Abel who was killed by Cain (Mt. 23:35). And two thousand years ago, Jesus succeeded to it and has been doing it. And Jesus set up the Olive Tree in this time to finish the work.

Zerubbabel made the mountain flat to build the temple, which of course does not mean a physical mountain. A temple means saints, and the mountain that hinders building a temple means the sins that prevent us from going to God.

The same prophecy is also in Isaiah. God told Jacob he would make him a sharp new thresher (Is. 41:15). What this threshing machine does is hit the mountains to make crumbs. What threshing machine can make a mountain into crumbs? Therefore, it is also symbolic. A threshing machine is necessary for harvesting. Therefore, Jacob symbolizes a harvester, the Olive Tree. And making the mountain crumble means his power to wash away sins. That's because he must bring down the mountain, or sins, in order to produce the army of Heaven, the harvest.

The mission of Zerubbabel, the Olive Tree, is to complete the temple. He does it with the help of the Holy Spirit

(Zech. 4:6). People see what the Olive Tree does and despise it as a small thing (Zech. 4:10). That's because the number of heavenly soldiers he should produce is not much. Most of the 144,000 have already been produced by God and by Jesus and they are already in the world of God (Rev. 6:9). It is the mission of the Olive Tree to fill the remaining number.

Those who see the plumb line in his hand rejoice (Zech. 4:10). The seven lamps of the solid gold lampstand that Zechariah saw were the seven spirits of God (Rev. 4:5), which is symbolized by the seven eyes Jesus received after the crucifixion (Rev. 5:6). The seven spirits of God look around the earth and help the work of the Olive Tree (Zech. 4:10).

Zerubbabel carried a plumb line when building the temple, which is a tool to confirm that the building of the temple is done properly. Since the temple means the 144,000 righteous persons, this tool serves to confirm their qualifications as a saint. It is the role of the Holy Spirit symbolized by the seven eyes. Therefore, the Holy Spirit works with the Olive Tree and helps with the production of the heavenly soldiers.

The Olive Tree does the work and delivers the golden oil to the gold lampstand. The golden oil is flowing from the Olive Trees through the gold pipes to the solid gold lampstand (Zech. 4:12).

The solid gold lampstand means the church, the saints (Rev. 1:20). The golden oil that the Olive Tree gives to the saints means the blood of Jesus, the water of life washing away sins. This indicates the Olive Tree cleanses the saints from their sins and produces heavenly soldiers.

7.7 The One like a son of man in Daniel

In the Old Testament, only the book the Olive Tree was mentioned directly in is the book of Zechariah, but in truth, many prophecies were given which were associated with the Olive Tree from Genesis to Zechariah. There are three beings in Daniel chapter 7. They are “the one like a son of man,” “the Ancient of Days,” and “the Most High.” We have already explained “the Most High” is God, and “the Ancient of Days” is Jesus (see 4.31).

However, it is said, “the Ancient of Days,” Jesus, gives

eternal power over all nations to “the one like a son of man.”

He was given authority, glory and sovereign power; all peoples, nations and men of every language worshiped him. His dominion is an everlasting dominion that will not pass away, and his kingdom is one that will never be destroyed. (Dan. 7:14)

“Son of man” is used as the nickname of Jesus (Mt. 9:6). Here, “the one like a son of man” refers not to Jesus but to a person with authority similar to Jesus’. Jesus saw the book of Daniel, but he thought “the one like a son of man” coming with the clouds was referring to himself (Dan. 7:13). So he said he would come on the clouds (Mt. 24:30, 26:64). However, the “one like a son of man” who comes with the clouds in the book of Daniel is not Jesus. He is the one who will receive the authority to rule over all nations from “the Ancient of Days,” Jesus. Who is he?

This was something Jesus did not know until he looked in the book of God, and Jesus told the Apostle John to write the book of Revelation to teach about this. In the

book of Revelation, Jesus promises to give “him who overcomes” authority over all nations.

To him who overcomes and does my will to the end, I will give authority over the nations (Rev. 2:26)

Thus, “the one like a son of man” in Daniel and “the Overcomer” in Revelations all receive the same authority to rule over all nations from Jesus, so they are the same person. Jesus wanted an “Overcomer” to appear among the Christians. The reason is to use him as the Olive Tree. When he fulfills his mission, Jesus will give him power over all nations. What is his mission? What makes Jesus give him such great power? It is found in Revelation 14.

I looked, and there before me was a white cloud, and seated on the cloud was one “like a son of man” with a crown of gold on his head and a sharp sickle in his hand. (v.14)

As in the book of Daniel, in the book of Revelation “the one like a son of man” is on the cloud. There is a sickle in his hand, which shows that he is a harvester. When the harvest of the earth is ripe, an angel coming out from the temple instructs him to harvest, and he swings the sickle

to reap the grain (Rev. 14:15–16). The ripe grain means the heavenly soldiers. God’s goal is to create an army of Heaven to destroy the Devil. The being that completes this goal on earth is “the one like a son of man,” or “the Overcomer.” When he has finished his harvest, he will receive “authority over all nations” from Jesus. Jesus also received the same authority from God (see 3.1).

7.8 Two men on the left and right sides of the river in Daniel

As explained in 4.33, there is another prophecy in the book of Daniel that shows the relationship between Jesus and the two Olive Trees. Daniel saw a river in his vision, and there was “a man in fine linen” above the river and “two men” standing on both banks of the river (Dan. 12:5–6). One of them asked the one in fine linen, how long it would be to the end (Dan. 12:6). Then he swore to God and said, “It will be for a time, times and half a time. When the power of the holy people has been finally broken, all these things will be completed.” (Dan. 12:7)

It is already explained in 4.34 that the person in fine

linen is Jesus. We can know the two people on either side of the river are Olive Trees because of their prophecy.

And I will give power to my two witnesses, and they will prophesy for 1,260 days, clothed in sackcloth.” These are the two Olive Trees and the two lampstands that stand before the Lord of the earth. If anyone tries to harm them, fire comes from their mouths and devours their enemies. This is how anyone who wants to harm them must die. (Rev. 11:3-5)

Two Olive Trees are to prophesy 1,260 days. However, when one of the two asked Jesus, Jesus said “a time, times and half a time” must pass. That is same to the 1,260 days. That is, one of the two receives an answer about 1,260 days, so we can see that they are the two Olive Trees.

It is shown in the book of Revelation that “1,260 days” and “a time, times and half a time” are the same. 1,260 days⁽¹⁾ means an event wherein a woman, who gave birth to the child, flees into the wilderness (Rev. 12:6). This is also the same as a time, times and half a time

(1) The Greek Bible has no preposition “for”, and 1,260 days is a direct object.

(Rev.12:14).⁽²⁾ The event includes the Olive Tree being killed by the beast that came up from the Abyss (Rev. 11:7). The Olive Tree is not the only one who is harmed in that event, but the heavenly army, the wife of the Lamb, who goes out to fight with the beast, is also hurt (Rev. 13:7-8).

From this, it can be seen that the Olive Tree not only predicts 1,260 days but is also the concerned with who must fight against the beast in that event. Therefore, the two on either side of the river in Daniel are the two Olive Trees, two witnesses of Jesus.

We should know that even though it had been prophesied in Daniel, Jesus also did not know of it. This is the extremely important thing in fulfilling God's will, and the angel also told Daniel to hide it.

I heard, but I did not understand. So I asked, "My lord, what will the outcome of all this be?" He replied, "Go your way, Daniel, because the words are closed up and sealed until the time of the end. (Dan. 12:8-9)

(2) The Greek Bible has no preposition "for", and a time, times and half a time is a direct object.

Daniel could not understand the vision and asked the angel how the end would be, but the angel told him to keep it secret until the end time. Therefore, God will not reveal the secret until the end times. In the last days, the being who should do it is the Olive Tree, and the secret is revealed when he appears.

By the way, one of the two asks the one above the river, Jesus, about the end times (Dan. 12:6). He is the Second Olive Tree. Historically, the First Olive Tree did not know what the 1,260 days meant. Even the first Olive Tree is supposed to work without knowing how the end is done, thus it is natural that theologians do not know the secret.

The river above which Jesus stands is the river of the water of life made by the sacrifice of Jesus (Dan. 12:7, Rev. 13:1, 22:1). The two on both banks of the river are the two Overcomers who have inherited this living water to wash away the sins of the believers. They are the two Olive Trees who turn the waters into the blood of Jesus, (Rev. 21:6-7, 11:6).

7.9 The Overcomer in the Revelations

It was explained before the background, in which Jesus revealed the book of Revelation. Revelations is difficult to understand. This is because Revelations tells us how to take on the Devil, and the Devil should not know it. The one who has to do it, however, must know the secret. So Jesus teaches him the mystery and gives him a mission to do the work (Rev. 2:17).

After Jesus received the book of secrets from the right hand of God, he knew of the Olive Trees. However, God already prophesied about the Olive Trees 2,500 years ago (Zech. 4:11-14). Revelations tells us that Jesus will set up two Olive Trees as his witnesses and give them power (Rev. 11:3-5). In order to use them as the Olive Trees, Jesus wanted “the Overcomers” to appear among the believers. Since there are two Olive Trees, two Overcomers are needed too.

There are eight covenants for the “Overcomers” in the book of Revelation. Seven of them are given by Jesus, and the other is promised by Jehovah.

It is often said that “the Overcomer” refers to many

people with good faith, but that is not true because the covenants are so enormous. The Overcomer will receive authority over all nations in the future (Rev. 2:26), and he will sit on Jesus' throne and will become the ruler of Heaven just as Jesus overcame and sat on the throne of God and became the ruler of Heaven (Rev. 3:21).

All nations mean the kingdom of Heaven with 144,000 kingdoms after judgment, and it is the new earth. To rule Heaven means to rule over the world of God, and it is the new Heaven. In other words, he will be the one who has a mighty authority over Heaven, called the new Heaven, and the Kingdom of Heaven of the people, called the new earth (Rev. 21:1).

As for the kingdom of Heaven, people misunderstand it to be where God lives, but it means 144,000 kingdoms ruled by the soldiers of Heaven. It is not the place God will be, but where the people will live. God will be in the new Heaven, and only the kings can enter the New Jerusalem there (Rev. 21:24–27). There is a throne for Jesus with God's throne (Rev. 21:22) and a throne for the Overcomer as well. Therefore, the Overcomer is the first of the 144,000 kings, ruling over the remaining

kings, so his authority is not comparable to the other kings. This is the authority over the nations. It is a great misunderstanding to think that a position of such great power would go to many believers who just believe well.

Let us look at the covenants that Jesus and God have given to him who overcomes.

Fruit of the tree of life

Jesus promised the Overcomer to give him the right to eat from the tree of life.

He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, I will give the right to eat from the tree of life, which is in the paradise of God. (Rev. 2:7)

The tree of life is in the Paradise of God, the Garden of Eden. After Adam had eaten from the tree of the knowledge of good and evil, God drove him out, lest he would eat the fruit of life (Gen. 3:22). Therefore sinners cannot eat the fruit of life. No one can eat the fruit of life because all the descendants of Adam are born with

the original sin of Adam. However, Jesus promised the Overcomer the fruit of life. This is the first promise given to man in human history.

Jesus said he would give the fruit of life to the Overcomer, which means he would wash away his sins. That's because one can't eat the fruit of life with sin. Therefore, the Overcomer becomes the first human being to be fully cleansed from sin. There is no one who has been cleansed on the earth before the Overcomer. The martyrs also were washed of their sins after going to heaven.

Those who believe in Jesus think that sin is washed away just by believing. The twelve Apostles and the Apostle Paul believed so, too. That is why Christians who have been taught by them think so. However, Jesus, who received the book of God, found that another one was prearranged to inherit the spring of the water of life, and informed about it through the book of Revelation. Peter and Paul were martyred before then. In the end, Jesus has never given anyone the living water for 2,000 years. The Overcomer must come first, and then Jesus washes him in order to deliver the living water through him (Rev. 21:6-7). This is a REVOLUTION IN CHRISTIANITY. If anyone wants

to be cleansed from sin, he should come to the Overcomer.

The second death

Jesus promised the Overcomer that he would not be hurt by the second death.

He who has an ear, let him hear what the Spirit says to the churches. He who overcomes will not be hurt at all by the second death. (Rev. 2:11)

The second death indicates being thrown into the lake of fire at the judgment (Rev. 21:8). Therefore, the Overcomer is not to be judged. In fact, the Overcomer is the one who will produce those who will judge, the heavenly soldiers. Consisting of mostly the martyrs, they will receive the authority to judge after destroying the Devil (Rev. 20:4). Therefore, we can know the Overcomer is immune to the second death.

The Hidden manna and the new name on the white stone

Jesus promised the Overcomer that he would give him the hidden manna and the white stone.

He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, I will give some of the hidden manna. I will also give him a white stone with a new name written on it, known only to him who receives it. (Rev. 2:17)

In this covenant, the Overcomer was promised two things. The first is “the hidden manna”, which means the water of life made by Jesus’ sacrifice. Jesus told the Jews that even their ancestors had eaten the manna that had fallen from heaven, they had been dead, but those eating his flesh and drinking his blood would have eternal life (John 6:49–51, 53). This indicates that to get eternal life, we must drink the water of life to wash away sin, which is the result of the sacrifice of Jesus on the cross.

He who sinned belongs to the Devil (1 John 3:8), and cannot escape from death (Romans 5:12). Therefore, if you do not receive the water of life to wash away sin, you will not be able to escape from the Devil, and when you leave the world, you will be taken by the Devil to

Hades (Rev. 6:8), and after the fall of the Devil, you will come out of Hades and be judged (Rev. 20:13). Therefore, anyone who has not eaten the hidden manna cannot be a soldier to fight the Devil.

Jesus promised the Overcomer the “hidden manna” that was created by his blood. Therefore, until the Overcomer comes, Jesus has not given the manna to anyone. Therefore, the Overcomer is the first one to receive the blood of Jesus, the hidden manna, and to be cleansed from sin.

Until the Overcomer appeared, Jesus took only the ones qualified to be soldiers among the martyrs to God’s world and washed away their sins. However, if an Overcomer appears, Jesus will give him the hidden manna and wash away the sins of people directly through him on the earth.

The second thing Jesus gives to the Overcomer is a “white stone”, and there is a “new name” on the stone which is a secret only the recipient knows. The white stone symbolizes Jesus (Matt. 21:42).

Jesus said there was a new name written on the stone. This is the new name of Jesus (see Rev. 3:12), which

does not mean that Jesus has another name besides “Jesus”. Jesus’ new “name” means “the word of God” (Rev. 19:12–13). This refers to God’s plan recorded in the book Jesus received from God. Because Jesus had just learned of it, it was new information to him so he called it the “new name.”

Jesus told that he would let the Overcomer know the name, which is written in the book of God. The reason is to give him a mission. The mission is to harvest, to complete the heavenly army in the last days. When the Overcomer completes his mission, he will receive “the power to rule over all nations” as the next verse shows.

The power to govern all nations, and the morning star

Jesus promised the Overcomer that if he fulfilled his mission, he would give him power over all nations.

To him who overcomes and does my will to the end, I will give authority over the nations—’He will rule them with an iron scepter; he will dash them to pieces like pottery’—just as I have received authority from my Father. I will also give him the morning star. He

who has an ear, let him hear what the Spirit says to the churches. (Rev. 2:26-29)

If the Overcomer fulfills his mission, Jesus will give him authority over all nations. This is what Jehovah gave to Jesus (Ps. 2:7-9). “All nations” refers to all who were born after the foundation of the world. Since they will live in the 144,000 kingdoms after judgment. Saying that the Overcomer will rule all nations means he will rule over 144,000 kingdoms. That means 144,000 kings are under his command.

The morning star that Jesus gives to the Overcomer is a symbol of Jesus himself (Rev. 22:16). This means that Jesus will be with him when he works, reaping to produce heavenly soldiers.

Seeing the Lord

Jesus promised to give the Overcomer the white robe, to record his name in the book of life, and to greet him before God and his angels.

He who overcomes will, like them, be dressed in

white. I will never blot out his name from the book of life, but will acknowledge his name before my Father and his angels. He who has an ear, let him hear what the Spirit says to the churches. (Rev. 3:5-6)

The white clothes Jesus gives to the Overcomer mean fine linen. Fine linen is a garment that heavenly soldier's wear in Revelations (Rev. 19:14). The Overcomer is also a heavenly soldier, so he wears in fine linen.

The book of life that Jesus records the name of the Overcomer in is "the book of the life of the Lamb." There are two kinds of the book of life: "the book of the life of the Lamb" and the general "book of life". Heavenly soldiers are recorded in the Lamb's Book of Life, and those who will be saved in judgment are recorded in the general "book of life". Those who are recorded in the book of life of the Lamb are the 144,000, and they are called the wife of the Lamb and shall fight the Devil's army in the future (Rev. 13:7-8, 19:7-8, 19-21, 20:7-10). And they will receive the authority to judge after the war, and they will be kings after judgment to rule over the saved, whose names are in the general book of life. Since each king receives one book of life at the

time of judgment, the number of books of life is 144,000. However, there is only one of the Lamb's book of life. Those whose names are written in the Lamb's book of life are entitled to enter the New Jerusalem in Heaven (Rev. 21:9–10, 27).

Jesus said he would not blot out the name of the Overcomer in the “Lamb's book of Life”, which is a promise not to erase his name. This book was written by God before Jesus received it, and it was called “a scroll of remembrance” of the Lord in Old Testament times (Mal. 3:16). Moses also saw his name written there, and God said he would remove the name of offenders from the book (Ex. 32:32–33). The promise that Jesus will not erase the name of the Overcomer from his book of life means that after cleansing him from his sins he will protect him from the Devil, and not allow him to fall into sin.

Jesus also takes the Overcomer to God, and his angels, to greet them. There are four living creatures, the archangels (Rev. 4:6).

Pillar of God's temple

Jesus promised to make the Overcomer a pillar of the temple of God and to record three things on it.

Him who overcomes I will make a pillar in the temple of my God. Never again will he leave it. I will write on him the name of my God and the name of the city of my God, the New Jerusalem, which is coming down out of heaven from my God; and I will also write on him my new name. He who has an ear, let him hear what the Spirit says to the churches. (Rev. 3:12-13)

Jesus makes the Overcomer a temple pillar. This means the Overcomer is a key one in God's work.

And Jesus tells him three things. The first is the name of God, the providence of God. The Overcomer will know the plan of God and receive the mission to act according to his plan.

The second is the name of the New Jerusalem. The New Jerusalem is symbolic of the wife of the Lamb (Rev. 21:9-10). The wife of the lamb refers to the heavenly soldiers. Therefore, to record the name of the New Jerusalem on

the Overcomer means to show the list of qualified men as members of the heavenly armies among those who follow him. This shows what his mission is. What he has to do is to produce the heavenly soldiers. This means the mission of the harvest (Rev. 14:14–16).

The third is the new name of Jesus, the new Word of God, Jesus has learned. Jesus saw the book of God and knew God's will and made a concrete plan to carry it out, and he would inform the Overcomer of this plan.

Jesus' throne

Jesus promised to let the Overcomer sit with him on his throne.

To him who overcomes, I will give the right to sit with me on my throne, just as I overcame and sat down with my Father on his throne. He who has an ear, let him hear what the Spirit says to the churches. (Rev. 3:21–22)

By fulfilling the mission of crucifixion, Jesus sat on the throne of God to rule over Heaven. Jesus will give the

Overcomer the same power to rule over Heaven in the future too.

As written above, the Overcomer rules over the 144,000 kingdoms of heavenly people and also governs Heaven where God is. It is ridiculous to say that such a great authority can be given to anyone who has good faith. The Overcomer is a great figure in the world of God, who will occupy the place after Jesus. He is the Olive Tree.

The Spring of the Water of Life

God also promised that the Overcomer will inherit the spring of the water of life.

He said to me : “It is done. I am the Alpha and the Omega, the Beginning and the End. To him who is thirsty I will give to drink without cost from the spring of the water of life. He who overcomes will inherit all this, and I will be his God and he will be my son.” (Rev. 21:6-7)

The spring of the water of life was made by God at the

sacrifice of Jesus. So the river of the water of life flows from the throne of God and the Lamb (Rev. 22:1). God does not give this precious thing to just anyone. God gives this as an inheritance to the Overcomer to wash away people's sins.

7.10 A sealer of the book of Revelation

With regard to the mission of the Olive Tree, there is the task of putting on a seal.

After this I saw four angels standing at the four corners of the earth, holding back the four winds of the earth to prevent any wind from blowing on the land or on the sea or on any tree. Then I saw another angel coming up from the east, having the seal of the living God. He called out in a loud voice to the four angels who had been given power to harm the land and the sea : “Do not harm the land or the sea or the trees until we put a seal on the foreheads of the servants of our God.” (Rev. 7:1-3)

Here the four angels are responsible for catching the four winds of the earth and preventing them from blowing.

The wind means war. The four corners of the earth at which the four angels are standing are the four great powers. This is the prophecy of the four great powers that will be formed around the country where the Olive Tree appears. The Devil tries to excite the four nations and start a war. But the angels of God are blocking the wind from blowing.

How long will they keep the wind from blowing? It is until the end of the task of sealing the foreheads of the servants of God. For this task, an angel with the seal of God appears. The angel says to the four angels holding the wind, until “we” put on a seal, even though he is alone. Who is the “we” that the angel says? It is the angel with seal and the Olive Tree.

On whom will the angel put the seal? He will not put the seal on anyone who doesn't believe in God, or on those who do not know anything even though he believes in God. The angel with the seal puts the seal on those who are taught about the providence of God and live for the will of God and are qualified as heavenly soldiers.

How then do they know God's will? It is by receiving the

teachings of the Olive Tree. The Overcomer receives the mission of the Olive Tree, and Jesus teaches him His new name, the providence of God (Rev. 2:17). Therefore, the only one who can deliver the secrets of Heaven is the Overcomer. Among those who have learned the secrets of Heaven through him, those who have attained qualifications as heavenly soldiers become the New Jerusalem, the wife of the Lamb, and become known to the Overcomer who acts as the pillar of the temple (Rev. 3:12). The seal is put on them.

Therefore, the work of putting on the seal of God is to be done by the angel with the seal of God and the Overcomer, the Olive Tree. This is the harvest by “the one like a son of man” sitting on the cloud and reaping the harvest with a sharp sickle (Rev. 14:14–16).

7.11 The one like a son of man in Revelations

As already explained in 4.32 and 7.7, the “one like a son of man” in the book of Daniel and Revelations is the Olive Tree. He sat on a cloud, wearing a gold crown, holding a sickle in his hand (Rev. 14:14). The gold

crown shows he is the Overcomer. The sickle indicates his mission, harvesting.

The Olive Tree learns the new name written on a white stone, the word of God, and then teaches people to be produced as those who are worthy of God's will. The names of the heavenly soldiers, produced like this, are recorded in the book of life of the Lamb, sealed on their forehead, and reaped with a sickle.

When the grain is ripe, an angel comes out of the temple and announces it to the one like a son of man (Rev. 14:15). This angel watches the grain ripen in the temple. In other words, it is done in the temple to produce the grain, the heavenly soldiers. The one like a son of man, with the order of the angel who has confirmed the ripening of the grain in this temple, will swing the sickle and reap the grain.

Chapter 8. Conclusion

God has given many secrets through the prophets concealing them from the Devil and has been working for six thousand years, but the essence is simple. What God wants is to make a heavenly army that will destroy the Devil.

God started to work with mankind by choosing Cain and Abel six thousand years ago, and began the work of Israel by choosing Abraham four thousand years ago, and began the work of preaching the gospel and sending light to the Gentiles by sending Jesus two thousand years ago. And in this era, by setting up the Olive Trees, he is carrying out the work of producing the remaining

heavenly soldiers and completing the heavenly army.

The heart of the Bible is Jesus and the Olive Tree. The foreshadow of them is Isaac and Jacob, and the “the Ancient of Days” and “the one like a son of man” in the book of Daniel. The Overcomer, the Olive Tree, is the one who will receive authority over all nations in the future and will sit on Jesus’ throne together and rule Heaven. God has made so many prophecies to tell us about Jesus and the Olive Tree.

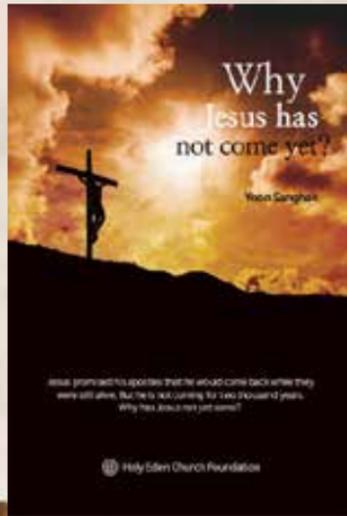
God gives the Overcomer, which is the Olive Tree, the spring of the water of life as his inheritance to give it to those who are thirsty without cost. He who has drunk the water has his sins washed away and becomes a soldier of God. However, even if he does not become a heavenly soldier, he will be judged in a sinless state at the final judgment and become honorable in heaven. The standard of judgment is based on how much sin there is. Without sin, you will get the highest position in the kingdom of heaven.

Now God has set up the Olive Tree and has been finishing his earthly work. I wish that everyone who reads this

book will become aware of the word and come to the Overcomer, the Olive Tree, and be washed with the living water, and be qualified to go to God.

For information on the work of the Second Olive Tree, please visit:

<http://ieden.kr/en>



Jesus promised his apostles that he would come back while they were still alive. But he is not coming for two thousand years. Why has Jesus not yet come?

After bearing the cross, Jesus received a book from God, sealed by seven seals so that no one could see it. The book contained the providence of God and the names of the heavenly soldiers. Jesus, who had seen the book, gave revelation to John the Apostle to let him know the meaning of God's will.

God's will is to produce the heavenly soldiers from the earth to complete the heavenly armies, and to destroy the devil through them. In order to do so, he planned a work to complete the army on the ground in the last days. It is the olive tree which is the person who will do the work. This book details what the will of God is and how it is done through the Bible.

<http://www.ieden.kr/en/jesusdown/>