

Chapter 1 : NETBible: Psalms ; Psalms ; Psalms

*Revelations. Notes: Cover title. Adapted from the taped messages of the five-year "Thru the Bible" radio program to accommodate a reading audience and published first in under title: Thru the Bible with J. Vernon McGee.*

Four Horsemen of the Apocalypse Revelation 6. And I saw, and behold a white horse: Beatus Escorial , circa Apocalypse 12, the Woman and the Dragon. From this church, those "who overcome are granted to eat from the tree of life, which is in the midst of the Paradise of God. Admonished to "do the first works" and to repent for having left their "first love. From this church, those who are faithful until death, will be given "the crown of life. Admonished not to fear the "synagogue of Satan ", nor fear a ten-day tribulation of being thrown into prison. From this church, those who overcome will be given the hidden manna to eat and a white stone with a secret name on it. From this church, those who overcome until the end, will be given power over the nations in order to dash them to pieces with the rule of a rod of iron; they will also be given the "morning star. Admonished to repent for allowing a "prophetess" to promote sexual immorality and to eat things sacrificed to idols. From this church, those who overcome will be clothed in white garments, and their names will not be blotted out from the Book of Life ; their names will also be confessed before the Father and His angels. From this church, those who overcome will be granted the opportunity to sit with the Son of God on His throne. Before the Throne of God The Throne of God appears, surrounded by twenty four thrones with Twenty-four elders seated in them. A white horse appears, whose crowned rider has a bow with which to conquer. A red horse appears, whose rider is granted a "great sword" to take peace from the earth. A black horse appears, whose rider has "a pair of balances in his hand", where a voice then says, "A measure of wheat for a penny, and three measures of barley for a penny; and [see] thou hurt not the oil and the wine. A pale horse appears, whose rider is Death , and Hades follows him. Death is granted a fourth part of the earth, to kill with sword, with hunger, with death, and with the beasts of the earth. They are given white robes and told to rest until the martyrdom of their brothers is completed. The stars of heaven fall to the earth and the sky recedes like a scroll being rolled up 6: Every mountain and island is moved out of place 6: The people of earth retreat to caves in the mountains 6: The survivors call upon the mountains and the rocks to fall on them, so as to hide them from the "wrath of the Lamb" 6: The , Hebrews are sealed. Introduces the seven trumpets 8: Seven angels are each given trumpets 8: An eighth angel takes a "golden censer ", filled with fire from the heavenly altar, and throws it to the earth 8: What follows are "peals of thunder, rumblings, flashes of lightning, and an earthquake" 8: After the eighth angel has devastated the earth, the seven angels introduced in verse 2 prepare to sound their trumpets 8: Seven trumpets are sounded Seen in Chapters 8, 9, and Hail and fire, mingled with blood, are thrown to the earth burning up a third of the trees and green grass. Something that resembles a great mountain, burning with fire, falls from the sky and lands in the ocean. It kills a third of the sea creatures and destroys a third of the ships at sea. A great star, named Wormwood , falls from heaven and poisons a third of the rivers and springs of water. A third of the sun, the moon, and the stars are darkened creating complete darkness for a third of the day and the night. The First Woe 9: This "star" is given "the key to the bottomless pit" 9: The "star" then opens the bottomless pit. When this happens, "smoke [rises] from [the Abyss] like smoke from a gigantic furnace. The sun and sky [are] darkened by the smoke from the Abyss" 9: From out of the smoke, locusts who are "given power like that of scorpions of the earth" 9: The Second Woe 9: These armies kill a third of mankind by plagues of fire, smoke, and brimstone. Upon the cry of the angel, seven thunders utter mysteries and secrets that are not to be written down by John. John is instructed to eat the little scroll that happens to be sweet in his mouth, but bitter in his stomach, and to prophesy. John is given a measuring rod to measure the temple of God, the altar, and those who worship there. Two witnesses prophesy for 1, days, clothed in sackcloth. The Third Woe that leads into the seven bowls There are lightnings, noises, thunderings, an earthquake, and great hail. The Seven Spiritual Figures. Events leading into the Third Woe A Woman "clothed with a white robe, with the sun at her back, with the moon under her feet, and on her head a crown of twelve stars" is in pregnancy with a male child. The Dragon waits for the birth of the child so he can devour it. War breaks out in heaven between Michael and the Dragon, identified as that old Serpent, the Devil, or Satan

The Dragon engages to persecute the Woman, but she is given aid to evade him. Her evasiveness enrages the Dragon, prompting him to wage war against the rest of her offspring, who keep the commandments of God and have the testimony of Jesus Christ. The people of the world wonder and follow the Beast. The Dragon grants him power and authority for forty-two months. He directs people to make an image of the Beast of the Sea who was wounded yet lives, breathing life into it, and forcing all people to bear "the mark of the Beast", "" . Events leading into the Third Woe: The Lamb stands on Mount Zion with the , "first fruits" who are redeemed from Earth and victorious over the Beast and his mark and image. Seven angels are given a golden bowl, from the Four Living Creatures, that contains the seven last plagues bearing the wrath of God. A "foul and malignant sore" afflicts the followers of the Beast. The Sea turns to blood and everything within it dies. All fresh water turns to blood. The Sun scorches the Earth with intense heat and even burns some people with fire. The Great River Euphrates is dried up and preparations are made for the kings of the East and the final battle at Armageddon between the forces of good and evil. A great earthquake and heavy hailstorm: Vision of John given by "an angel who had the seven bowls" The great Harlot who sits on a scarlet Beast with seven heads and ten horns and names of blasphemy all over its body and by many waters: The angel showing John the vision of the Harlot and the scarlet Beast reveals their identities and fates The Dragon makes war against the people of God, but is defeated. There is no more suffering or death. The curse of sin is ended.

*A fun little fight down in Brave space, the fit used in this video is: [Revelation, Despise not death, but welcome it, for nature wills it like all else].*

Smash the jawbones of the lions, O Lord! Take notice of me! Have no mercy on any treacherous evildoers! I will wait for you! Wipe them out so they vanish! Let them know that God rules in Jacob and to the ends of the earth! For you are my refuge and my place of shelter when I face trouble. I will sing praises to you! I will parcel out Shechem; the Valley of Succoth I will measure off. Who will bring me to Edom? O God, you do not go into battle with our armies. The psalmist seeks divine protection because he has remained loyal to God. He praises God for his rich blessings, and is confident God will vindicate him and deliver him from death. Because idolatry appears to be in view see v. If that verb is understood here, then the idolaters are pictured as eager bridegrooms paying the price to acquire the object of their desire. Perhaps this refers to some type of pagan cultic ritual. Elsewhere wine is the prescribed content of drink offerings. See the preceding note. The psalmist pictures the Lord as casting his lot a method used to allot landed property for him, thus assuring that he will receive a fertile piece of land see v. Extending the metaphor used in v. In the quiet darkness the Lord speaks to his inner being, as it were, and enables him to grow in moral understanding. See also Pss Wolff, Anthropology of the Old Testament, 64, and M. Dahood, Psalms AB , 1: Driver, Canaanite Myths and Legends, Stadelmann, The Hebrew Conception of the World, Paul seems to concur with Peter in this understanding see Acts Note the parallelism with the previous line. It may emphasize the degree of joy experienced. Despite the threats of his enemies, the psalmist is confident the Lord will keep his promise to protect and deliver him. The present translation assumes the term is a divine title here. Note the substantival use of the term in Isa Briggs Psalms [ICC], 2: The present translation reflects yet another option 3: Here in Ps If such a container is metaphorically in view here, then the psalmist seems to be asking God to store up his tears as a reminder of his suffering. The rhetorical question assumes a positive response see the first line of the verse. The statement is similar to that of v. The psalmist calls on God to punish corrupt judges because a vivid display of divine judgment will convince observers that God is the just judge of the world who vindicates the godly. These words also appear in the heading to Pss 57, 59, and The rhetorical question is sarcastic, challenging their claim to be just. Here it refers specifically to declaring what is right in a legal setting, as the next line indicates. NASB; see Ezek The addressees measure out violence, rather than justice, and distribute it like a commodity. This may be ironic, since justice was sometimes viewed as a measuring scale see Job The image depicts swift and sudden judgment. Before the fire has been adequately kindled and all the meat cooked, the winds of judgment will sweep away everything in their path. The psalmist calls down judgment on his foreign enemies, whom he compares to ravenous wild dogs. These words also appear in the superscription to Pss , However, the psalm itself mentions foreign enemies vv. Perhaps these references reflect a later adaptation of an original Davidic psalm. They are aggressive because they feel the psalmist is vulnerable and has no one to help him.

Chapter 3 : Book of Revelation - Wikipedia

*The following video is a completely hypothetical dramatization of the Book of Revelation. Scriptural references have been paraphrased and bracketed to show where the corresponding visuals are.*

Revelations is pretty interesting. It has two stories and two settings and two protagonists. We have Ezio in Constantinople, and we have Altair in Masyaf. The game is an epilogue for both characters, and its a bit like The Godfather II where you intercut two stories and two periods at once. Originally, Ubisoft planned to have Altair in Constantinople in the period before and during the Fourth Crusade and try and put across the city in its Byzantine Height, before the Crusaders gutted it, and contrast that with the city revived under the Ottomans. That said I am actually grateful because that means I only have to read up on Istanbul in a single year and during the Ottoman Revival under the Bayezid era. The big issue is the cremation of Al Mualim which the Assassins treat as "blasphemy". The historical part, i. The most significant association was when Marco Polo met the Assassins and lived with them. Altair shuts down the Masyaf branch and tells the order to go into hiding and so on. The Mongols arrive and this is treated as the end of the Assassins. The Mongols did come to that part of Syria in but they never fully conquered and destroyed the Syrian Assassins. In fact, the Syrian Assassins would continue until the s when they became vassals and puppets of the Mamluk Sultan Baibars and his successors. So once again the game doubles down on the disinformation from AC1. Makes the Syrian Assassins a bigger deal than they were, and more heroic than they were. Anyway, off to Constantinople. The Ottomans would take over in Here we see Byzantine Greeks who are fictional holdouts against the Ottomans and also Templars. Now for the big and obvious one. The Eastern Roman Empire was never known as Byzantine by themselves, by the Ottomans, and by its contemporaries until the German historian Hieronymous Wolf coined it in and that was still used entirely in the West and was unknown to the East until the 19th Century or so, during the Revival of Greek Nationalism. The so-called Byzantines would call themselves Roman. I actually do sort-of agree with designating the Byzantines as a separate offshoot of the Roman Empire and not entirely Roman, so I prefer the term Eastern Roman Empire myself. On the other hand, the multiple names for the city is accurate. As is the idea that Istanbul was in fact a much older slang name for the city dating to the Pre-Ottoman era and not as many neo-Byzantines on the internet and academia see it, as some new thing entirely made up. So that part is accurate in this game. We meet Prince Suleiman, the future Kanuni Lawgiver , in his pre-ascension days. We meet Reis during the period of study leave he had in-between naval commands. He was indeed a great cartographer. Though him being some kind of bomb expert seems a stretch. The Ottomans indeed had a sophistication about gunpowder but the kind of bombing craft we see in the game seems a little too cute and arcade-y. Let me not disappoint. This probably reflects the weird fascination many historians both in the past and present have for the Janissaries, slave children indoctrinated by religion and ideology to be entirely loyal to the Ottoman Sultan and no one else, though in practise that often led to the tail wagging the dog as we see later in the game. I am now going to say that Ubisoft have gone one step lower in Revelations. You see the Ezio games have these factions you can use as distraction agents in the open world: Mercenaries who can fight for you, Courtesans who are In Constantinople, we have Mercenaries, and we have thieves, but the role of prostitutes are played by Romani people. In this game we see Roma being sent and dispatched as distractons, where they would flirt with guards, play music and so on, while Ezio sneaks behind them. The Roma are the only significant ethnic minority in the Ezio games to be represented directly, and yet the games make them into a joke, while also scanting their real precarious history in the city. Before the 19th Century, there is not a shred of evidence that the Romanians even cared for Vlad in any way. Certainly not in the Ottoman era. Of course the open-world references to Vlad by the town criers and street preachers seems right, because he was indeed a popular boogeyman figure after his death. Still Vali introduces the overall theme which has the Assassins openly allying with the Ottomans, and the Templars finding members among the people the Ottomans oppress. This part gives an accurate impression of the fratricidal nature of Ottoman Succession also common across a number of Central Asian, Persian kingdoms, and especially in Mughal India. Islamic Law apparently said that

a King choosing someone as a successor went against religious principles since it basically singled out one kid as destined for the throne and so implied some divine favor which was not in the text. So that meant succession struggles were "open season" and Fatih Mehmed put a law saying that it was legal for a Prince to kill his brother and his family and succeed, provided he won. The political stuff in the Ahmet v. Selim showdown seems interesting in that Ahmet is leaning to Europe while Selim is leaning to Asia. Tarik Barleti seems fictional but he is, according to his biography, a Greek slave turned Ottoman supremacist. The Janissaries having their own imperial ideology, pushing their own agenda, and them being kingmakers is pretty spot-on. Bayezid II himself came to power because the Janissaries backed him. The Riot at Theodosius Harbor is entirely fictional and I find it weird that Ottoman Assassins are willing to let an Italian dude order them to throw some of their own citizens under the bus for the sake of a single eavesdrop mission. We also get to meet Manuel Palaiologos, heir apparent to the old Eastern Roman title. He actually accepted the Ottoman Empire, successfully petitioned Faith Mehmed to live in the city, and he retired and lived in the Ottoman era Konstantiniye without any fuss, putting himself entirely in the mercy of the Ottomans in the best of faith and he lived and died without fuss, his presence undoubtedly legitimizing the Ottomans among their Greek subjects. Then Ezio goes off to Cappadocia but not before unleashing another battle in the harbour where he uses Greek Fire. Picturesque, mountainous, and unusual. Historically it was used as a cave to holdout against the Ottomans so that part is legit. Since the Ottomans were contesting the rising Shia power of the Safavids, Shia within their domains got a rough time. Which makes it weird that the Assassins are fighting them because historically the Assassins originated as a Shia sect and while they fought other Shia sects, and Shia officials, they finally aligned with the Crusaders to put a stop on the Sunni resurgence under Saladin. At the very least Ezio and Shahkulu should drop a line or two about this. Prince Ahmet was sent to put down the Shahkulu rebellion and he in turn tried to recruit them to fight Selim so that part is right. The only problem is that the Sakhulu rebellion took place mainly in Southern Turkey in the Taurus mountains and not in Cappadocia which is in Central Turkey. In the end, we see Sultan Selim the Grim strangle his own brother. He ordered his execution and so on. You have ziplining, workable Leonardo parachutes, and at the end we have parasailing. Nonetheless, compared to Brotherhood with its totally absurd caricature of Roman politics, I actually do think that Revelations gives an accurate impression of parts of Ottoman Turkey. And the way foreign policy intersected with palace politics is actually quite deftly and economically done. This shows the strength of its writer Darby McDevitt who unlike other AC writers actually writes a huge chunk of the game Main game, side missions, database and who actually does like getting the history right he wrote Black Flag. It does manage to convey the hilly topography of Istanbul. The whole Parachute mechanic which is also silly works because the skyline of Istanbul and the elevation makes it a fairly practical way to get around. The city itself is very touristy, i. So for instance we have Hagia Sophia with all its minarets when it had two one at the time. The interiors of Hagia Sophia which we play in an optional mission shows it during the current restoration after the Mosque was converted to a museum. The accuracy is far, far below the bar that AC2 and Brotherhood set, and it is probably a result of the games short development cycle. The most glaring mistake is that the Hagia Sophia is in its present state, with 4 minarets. Whereas during the time of the game there would have only been 1 minaret. However concept art does show a more accurate portrayal so I suspect this was a conscious decision and not a mistake. However the rest of the city has far more glaring mistakes. For example plenty of monuments are in the completely wrong spot, the Forum of Constantine is located inside the former Great Palace for some reason, instead of by the Grand Bazaar. The Grand Bazaar itself is portrayed in its present stone condition, whereas in the 16th Century it would have been made of wood. Zeyrek Mosque looks nothing like it does in real life, neither does the Rose Mosque look like it does in real life, not even the Hagia Eirene, the 2nd largest Byzantine landmark in Istanbul looks even remotely like it does in real life. It is all just the same copy-paste crap. Now you might say that I am having pretty unrealistic expectations for a video game, but I would argue otherwise. AC2 and Brotherhood, while the cities were scaled down was fairly accurate in terms of how landmarks look and roughly where they are located. But again Istanbul from the time Ezio arrived, hosted the largest Jewish community in Europe, and as such there definitely should be Jewish characters prominently featured in the game. I wish the games included them simply because there

needs to be some believable reason for the Assassins to support the Ottomans. We also see Romani treated as marginalized but if we see Jewish characters flourishing we can appreciate, I feel, the tolerant quote unquote, side of the Ottomans. Slavery is acknowledged at the very least in Revelations as a feature of Ottoman society. But we again only see the Janisaries, when there were other kinds of slaves across the Empire. The issue of slavery only makes the Assassins support of the Empire odd. One of their founders, the fictional Ishak Pasha, was some commander of the army. The Roma occupied a liminal space in Ottoman society, being marginalized and denied protections given to Orthodox called Rum , Jews, Armenians in the classical era at least , but they were also the object of fascination and attention by Ottoman society and at various times they were subject to hostility and violence. The Roma were confined to their own quarters rather than scattered across the city, at least publicly. Until Revelations, Ubisoft has always had a protagonist come from that land, whether Altair in Syria, Ezio in Florence. The next games would go with colonial settings, and in that regard Revelations has more in common there. Ezio in Revelations is totally a classic white archaeologist who comes to foreign lands, wrecks stuff up, and steals an artifact. He starts a riot in Theodosius, he burns numerous ships at anchor in the Golden Horn, violates Ottoman national interests by breaking their chain boom, he starts a fire and smog in an underground city in Cappadocia that visibly killed many innocent people. He snorkels down ancient monuments, pirouettes around the roofs and interiors of Ottoman mosques, and does this all for his own private McGuffin. As such, I rooted for Sultan Selim the Grim to banish this Italian creep from Turkey, especially with his awesome laugh at the end. I wish I could say this was subversive and stuff, and it was probably intended as such, but we never have this called out to Ezio by his co-Assassins and other neutral Turks.

**Chapter 4 : Chapter Revelation 17â€“22**

*Edition Notes. Includes bibliographical references. Cover title. Adapted from the taped messages of the five-year "Thru the Bible" radio program to accommodate a reading audience and published first in under title: Thru the Bible with J. Vernon McGee.*

A far greater difference than that which was measured by years separated the young Saul from the aged Paul. By years, indeed, the difference was, perhaps, not so great as the words might suggest, for Jewish usage extended the term of youth farther than we do, and began age sooner. But the difference between him and himself at the beginning and the end of his career was a gulf; and his life was not evolution, but revolution. At the end he was himself one of these followers. He had cast off, as folly, the wisdom which took him so much pains to acquire. He had turned his back upon all the brilliant prospects of distinction which were opening to him. He had broken with countrymen and kindred. And what had he made of it? He had been persecuted, hunted, assailed by every weapon that his old companions could fashion or wield; he is a solitary man, laden with many cares, and accustomed to look perils and death in the face; he is a prisoner, and in a year or two more he will be a martyr. If he were an apostate and a renegade, it was not for what he could get by it. What made the change? The vision of Jesus Christ. If we think of the transformation on Saul, its causes and its outcome, we shall get lessons which I would fain press upon your hearts now. Do you wonder that I would urge on you just such a life as that of this man as your highest good? I would note, then, first, that faith in Jesus Christ will transform and ennoble any life. For to him there was no consciousness of undermining, but the change was instantaneous. He left Jerusalem a bitter persecutor, exceeding mad against the followers of the Nazarene, thinking that Jesus was a blasphemer and an impostor, and His disciples pestilent vermin, to be harried off the face of the earth. He entered Damascus a lowly disciple of that Christ. His conversion was not an underground process that had been silently sapping the foundations of his life; it was an explosion. And what caused it? What was it that came on that day on the Damascus road, amid the blinding sunshine of an Eastern noontide? An overwhelming conviction flooded his soul that He whom he had taken to be an impostor, richly deserving the Cross that He endured, was living in glory, and was revealing Himself to Saul then and there. That truth crumbled his whole past into nothing; and he stood there trembling and astonished, like a man the ruins of whose house have fallen about his ears. He bowed himself to the vision. He surrendered at discretion without a struggle. The vision of Christ reversed his judgments, transformed his character, revolutionised his life. That initial impulse operated through all the rest of his career. To me to live is Christ. Whether we live, we live unto the Lord; or whether we die, we die unto the Lord. Need I recall to you how noble a life issued from that fountain? I am sure that I need do no more than mention in a word or two the wondrous activity, flashing like a flame of fire from East to West, and everywhere kindling answering flames, the noble self-oblivion, the continual communion with God and the Unseen, and all the other great virtues and nobleness which came from such sources as these. I need only, I am sure, remind you of them, and draw this lesson, that the secret of a transforming and noble life is to be found in faith in Jesus Christ. The vision that changed Paul is as available for you and me. For the eye of faith is no less gifted with the power of direct and certain vision-yea! What is wanted is not revelation, but the bowed will-not the heavenly vision, but obedience to the vision. And what has it done for you? In many cases, nothing. Be sure of this, dear young friends, that the shortest way to a life adorned with all grace, with all nobility, fragrant with all goodness, and permanent as that life which does the will of God must clearly be, is this, to bow before the seen Christ, seen in His word, and speaking to your hearts, and to take His yoke and carry His burden. Then you will build upon what will stand, and make your days noble and your lives stable. If you build on anything else, the structure will come down with a crash some day, and bury you in its ruins. Surely it is better to learn the worthlessness of a non-Christian life, in the light of His merciful face, when there is yet time to change our course, than to see it by the fierce light of the great White Throne set for judgment. We must each of us learn it here or there. Faith in Christ will make a joyful life, whatever its circumstances. I have said that, judged by the standard of the Exchange, or by any of the standards which men usually apply to success in life, this life of the Apostle

was a failure. We know, without my dwelling more largely upon it, what he gave up. We know what, to outward appearance, he gained by his Christianity. Being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat. We are made as the filth of the world, and as the offscouring of all things unto this day. This man had that within him which enabled him to triumph over all trials. There is nothing more remarkable about him than the undaunted courage, the unimpaired elasticity of spirit, the buoyancy of gladness, which bore him high upon the waves of the troubled sea in which he had to swim. What made this bird sing in a darkened cage? One thing-the continual presence, consciously with Him by faith, of that Christ who had revolutionised his life, and who continued to bless and to gladden it. I have quoted his description of his external condition. Let me quote two or three words that indicate how he took all that sea of troubles and of sorrows that poured its waves and its billows over him. You will have much to suffer; you will have something to give up. Your life may look, to men whose tastes have been vulgarised by the glaring brightnesses of this vulgar world, but grey and sombre, but it will have in it the calm abiding blessedness which is more than joy, and is diviner and more precious than the tumultuous transports of gratified sense or successful ambition. Christ is peace, and He gives His peace to us; and then He gives a joy which does not break but enhances peace. We are all tempted to look for our gladness in creatures, each of which satisfies but a part of our desire. But no man can be truly blessed who has to find many contributories to make up his blessedness. That which makes us rich must be, not a multitude of precious stones, howsoever precious they may be, but one Pearl of great price; the one Christ who is our only joy. And He says to us that He gives us Himself, if we behold Him and bow to Him, that His joy might remain in us, and that our joy might be full, while all other gladnesses are partial and transitory. Faith in Christ makes life blessed. The writer of Ecclesiastes asked the question which the world has been asking ever since: Dear young friend, have you made it yours? Faith in Christ produces a life which bears being looked back upon. In a later Epistle than that from which my second text is taken, we get one of the most lovely pictures that was ever drawn, albeit it is unconsciously drawn, of a calm old age, very near the gate of death; and looking back with a quiet heart over all the path of life. I am not going to preach to you, dear friends, in the flush of your early youth, a gospel which is only to be recommended because it is good to die by, but it will do even you, at the beginning, no harm to realise for a moment that the end will come, and that retrospect will take the place in your lives which hope and anticipation fill now. And I ask you what you expect to feel and say then? What did Paul say? There will be, for the best of us, much sense of failure and shortcoming when we look back on our lives. Dear young friends, it is for you to choose whether your past, when you summon it up before you, will look like a wasted wilderness, or like a garden of the Lord. Begin right, dear young friends. You will never find it so easy to take any decisive step, and most of all this chiefest step, as you do to-day. You will get lean and less flexible as you get older. You will get set in your ways. Habits will twine their tendrils round you, and hinder your free movement. The truth of the Gospel will become commonplace by familiarity. Associations and companions will have more and more power over you; and you will be stiffened as an old tree-trunk is stiffened. You cannot count on to-morrow; be wise to-day. Begin this year aright. Why should you not now see the Christ and welcome Him? Stephen offered up two short prayers in his dying moments. Our Lord Jesus is God, to whom we are to seek, and in whom we are to trust and comfort ourselves, living and dying. And if this has been our care while we live, it will be our comfort when we die. Here is a prayer for his persecutors. Though the sin was very great, yet if they would lay it to their hearts, God would not lay it to their charge. Stephen died as much in a hurry as ever any man did, yet, when he died, the words used are, he fell asleep; he applied himself to his dying work with as much composure as if he had been going to sleep. He shall awake again in the morning of the resurrection, to be received into the presence of the Lord, where is fulness of joy, and to share the pleasures that are at his right hand, for evermore. Though this was a popular tumult, and Stephen was condemned without the regular process of trial, yet some of the "forms" of law were observed, and he was stoned in the manner directed in the case of blasphemers. And stoned him - This was the punishment appointed in the case of blasphemy, Leviticus See the notes on John And the witnesses - That is, the false witnesses who bore testimony against him, Acts 6: It was directed in the Law Deuteronomy This was done to prevent false accusations by the prospect that they must be employed as executioners. After they had

commenced the process of execution, all the people joined in it, Deuteronomy Laid down their clothes - Their "outer garments. See the notes on Matthew 5: This is mentioned solely because Saul, or Paul, afterward became so celebrated, first as a persecutor, and then an apostle. His whole heart was in this persecution of Stephen; and he himself afterward alluded to this circumstance as an evidence of his sinfulness in persecuting the Lord Jesus, Acts

Chapter 5 : Thru the Bible commentary series ( edition) | Open Library

*Introduction and Timeline for Revelation The final chapters of Revelation gave hope to Christians facing persecution from outside the Church and from factions within the Church that were dissenting from accepted beliefs.*

The Scripture of Islam C. Muhammad and his Religion, p. None of Our revelations do We abrogate or cause to be forgotten, but We substitute something better or similar: Knowest thou not that God hath power over all things? For example, in some passages wine is regarded as having good and bad effects Surah 2. Later, however, the drinking of wine was prohibited altogether Surah 5. Accordingly the consumption of all alcoholic beverages was henceforth forbidden in Islam. The great commentators Baidawi and Zamakshari both taught that Surah 2. The reason for it is that laws are formulated and verses revealed as they are required, to suit the good of mankind. This varies with the time and the individual; as, for example, the necessities of life, which may be beneficial at one time and harmful at another". Levy, The Social Structure of Islam, p. The author adds in a footnote that at an earlier point in the same passage Baidawi also said "Abrogation of a verse indicates that it has ceased to be a pious act to recite it, or that any law based upon it has ceased to be valid, or both" op. This great Muslim commentator clearly believed that, if a verse was abrogated, both its recitation and its contents were of no effect. The other great commentator, Zamakshari, taught precisely the same thing. In his tafsir commentary on Surah 2. To abrogate a verse means that God removes azala it by putting another in its place. To cause a verse to be abrogated means that God gives the command that it be abrogated; that is, he commands Gabriel to set forth the verse as abrogated by announcing its cancellation. Watt, What is Islam? The earlier passage exhorts Muhammad to spend about half of each night in prayer and recitation Surah He allows for the ability of the Muslims to determine precisely the hours of the night, that some are in ill-health or on various journeys, and commands them instead simply to read as much "as may be easy" for them. By degrees shall We teach thee to declare the Message so thou shalt not forget, except as God wills. For he knoweth what is manifest and what is hidden. What is the meaning here? That form was as different as given to Moses and then to Jesus and then to Muhammad. On the other hand he says of the later verses Surah The great early commentators, however, settled the interpretation of these verses upon the teaching of the other verse Surah 2. God had caused Muhammad to forget in conformity with the mysterious divine intention as to the final contents of the Book of God. There are yet other verses, nonetheless, supporting this doctrine of abrogation: When We substitute one revelation for another, - and God knows best what He reveals in stages , - they say, "Thou art but a forger": One such commentator says: The two passages on which it was supposed to rest, refer, really. Ali, The Religion of Islam, p. Another apologist says of Surah 2. Furthermore it is not said in this verse that God cancels a kitab by replacing it with another, but rather that he substitutes an ayah, a word generally meaning "sign" but, in the context of scriptural revelation, referring solely to a verse of a book and not the book itself. The translator has not been entirely accurate in this interpretation, however, for there is no word for "revelation" in the original text in Surah Usually he puts explanatory clauses in parentheses, but here simply inserts the word as though it is a direct translation from the original, which it is not. The text actually reads: Qul nazzalahu ruuhul qudusi mirrabbika bil haqq and, literally interpreted, it simply means "Say, it is sent down by the Holy Spirit from thy Lord in Truth". The word ayah does not appear in the original verse. One understands the attempts by modern Muslim writers to explain away the obvious meaning of these verses. They certainly do tend to imply that Muhammad found he was forgetting some of his earlier recitations and, as his mission developed, became aware of the need to replace or amend earlier teachings. The Stories of the Biblical and other Prophets. Not only does its composition cover nothing more than a twenty-three year period early in the seventh century AD, but the book itself contains no chronology of the historical events it alludes to or otherwise records. It is remarkable that there is no definite date given to any event in the Koran. And there is also a marked absence of place-names. Only from tradition do we know anything of when or where the various chapters were revealed. Zwemer, The Cross above the Crescent, p. It is probable, however, that the ruling European forces in the Middle East and North Africa were collectively called Romans after many centuries of rule by the Roman Empire in these regions. In some places there are lists of prophets which are

hardly given in any sort of order. In the following verse the early patriarchs are given in the correct sequence though Ishmael is discounted as a prophet in the Bible, but the names of the prophets thereafter are completely mixed up: We have sent thee inspiration, as We sent it to Noah and the Messengers after him: While the patriarchs are vigorously Quranic figures, the great prophets of the Bible from the eighth century BC onwards, are entirely absent. There is nothing of the teaching of the writing prophets of the Old Testament, and practically nothing of the teaching of the New Testament. Prophet and Statesman, p. The needs of his profession do not appear to have made him actually a student - yet there is no question that as the Koran grew in bulk, its knowledge of biblical stories became somewhat more accurate: Margoliouth, Mohammed and the Rise of Islam, p. Lot was delivered with his family "except an old woman who lingered behind" Surah The story is roughly repeated in Surah When they come to Lot, however, they disclose their true identities immediately as well as their design and call on him to leave by night with his household v. Only after this do the townsmen come to Lot to demand his guests and, as in the Bible Genesis The record is very similar to the Biblical account except that in the Bible the angels only make their true identities known after the altercation with the tribesmen Genesis This is not logical, for in that case Lot need not have been afraid of being importuned by the people and there would have been no need of "offering" his daughters. Baljon, Modern Muslim Koran Interpretation, p. Furthermore the disclosure of the identities of the angelic guests and their purpose to deliver Lot and his family and destroy the cities is now rightly placed after the altercation with the townsmen v. Now the fears of Lot about the security of his guests when the townsmen arrive makes sense. He is said to have "felt himself powerless" v. Only at this point do they disclose their true identities as angelic messengers and only now is he called to leave with his family by night. All this is consistent with the Biblical narrative but is contradictory of the account in Surah 15 where the disclosures are said to have been made before the townsmen confronted Lot. This conclusion can hardly be resisted in the circumstances: Again, in the first four of the passages just quoted nothing suggests any awareness of the connexion between Abraham and Lot, and indeed some matters suggest ignorance of it; on the other hand, in the last three passages there is explicit mention of the connexion with Abraham. Watt, Muhammad at Mecca, p. That Muhammad derived much of his knowledge of the prophets from those around him is backed up further by the fact that many of the names it gives to these prophets are not in their original form but rather in the form we find in the Greek texts of the New Testament, which is most significant because Arabic is a Semitic language in many respects closely related to Hebrew while it is considerably different to Greek. The names of these prophets, therefore, as well as others ea. But the point is most important, especially as the Quran claims to be an Arabic Quran and a revelation to the Arabs in plain unequivocal language. She is the only woman mentioned by name in the book and features so prominently that the 19th Surah is named after her, namely Suratu-Maryam. The most commonly quoted examples of this nature are, firstly, the statement that Mary was brought up in the Temple in Jerusalem, where she was fed by angels. This tradition was to be found in the "Protevangelium of James the Less", an apocryphal work, and also in certain apocryphal gospels produced in Egypt. Glubb, The Life and Times of Muhammad, p. In the story referred to we find that the mother of Mary, a "woman of Imran" Surah 3. The word today refers to the niche in all mosques giving the direction of Mecca but in this case refers to her "chamber" in the Temple. The mihrab in the great mosque at Cordoba in Spain is in the form of a small chamber. That it was actually intended to be in the Temple itself is strengthened by the statement that Zachariah alone had access to her v. One of the more recent commentaries says: Where then does it all come from? We have here a relevant quote from this apocryphal work: Anna said, as the Lord my God liveth, if a child, either male or female, be born unto me, I will offer it as a gift to the Lord my God, and it will be in his service all the days of its life And she gave the breast to the child and called its name Mary Tisdall, The Sources of Islam, p. It is quite clear where this strange story originated. For example, in the Coptic "History of the Virgin" we read: And she was wont to do service in the Temple; the angels of God used to minister unto her. In fact the whole story is a marvellous confusion of various passages in the Bible. Mary is clearly confused with Elijah, for a start, for he was the prophet confined to solitude who was fed by ravens who brought him food from above 1 Kings Even Sunday-school children will guess that Mary has, in this case, been confused with Samuel, for it was his mother, the true Hannah. And she vowed a vow and said, "O Lord

of Hosts, if thou wilt indeed look on the affliction of thy maidservant, and remember me, and not forget thy maidservant, but wilt give to thy maidservant a son, then I will give him to the Lord all the days of his life, and no razor shall touch his head". One can clearly see where the confusion arose, but how did it come about? We have to go back to the time of Mary to find out. And there was a prophetess, Anna, the daughter of Phanuel, of the tribe of Asher; she was of a great age, having lived with her husband seven years from her virginity, and as a widow till she was eighty-four. She did not depart from the temple, worshipping with fasting and prayer night and day.

## Chapter 6 : Significant Qur'anic Doctrines and Teachings

*Learn term 60 = true. with free interactive flashcards. Choose from different sets of term 60 = true. flashcards on Quizlet.*

These riches will be destroyed, and those who have placed their hearts upon them will lament see Revelation 18:1-2. Lee <sup>18</sup> warned that with prosperity often comes the temptation to embrace the materialism of Babylon: Some people might think their iniquities are hidden, but these verses are a reminder that sins do not go undetected by God, though their consequences may not all come immediately. The voice also declared that Babylon would receive the consequences of her works and would be punished doubly, reminiscent of terminology used in the law of Moses see Revelation 18:6-7. What is said in these verses about how quickly Babylon would fall? What message do you learn from these verses about worldly wealth and power? At the Second Coming, Babylon and its inhabitants will be recompensed for their evil works see Revelation 18:20. Knowing that God is a God of judgment enables Saints to endure in faith: What do the names and titles in these verses reveal about the eternal mission of Jesus Christ? What thoughts and feelings do you have as you consider these names and titles? Marriage is the relationship that requires the most fidelity, sacrifice, commitment, and long-suffering of all relationships. McConkie <sup>185</sup> of the Quorum of the Twelve Apostles explained: This imagery of a bride dressed in white presents a stark contrast to the harlot in extravagant apparel described earlier in Revelation, who symbolized spiritual Babylon see Joseph Smith [1], <sup>186</sup>; see also Matthew Uchtdorf of the Quorum of the Twelve Apostles taught that a testimony of Jesus Christ is a gift received through divine revelation: We need to know for ourselves. We will receive a calm and unwavering certainty that will be the source of our testimony and conviction irrespective of our culture, race, language, or socioeconomic background. These promptings of the Spirit, rather than human logic alone, will be the true foundation upon which our testimony will be built. Maxwell <sup>187</sup> of the Quorum of the Twelve Apostles stated: When Jesus comes again to the earth, He will bring justice against the wicked see Revelation 19:1-2. The titles of the Savior recorded in Revelation 19:6-9. He will also reign over heavenly kings and lords. Ezekiel prophesied of this same destruction Ezekiel 26:7-11. The Joseph Smith Translation of Revelation 18:21-24. The Millennium will be a time of great peace see Isaiah 65:17-25. I am inclined to believe that the chain spoken of in the Bible, with which Satan is to be bound, is more figurative than real. Smith to His Missionary Sons, comp. Jesus said that these Apostles would sit on thrones and judge Israel see Matthew 19:28. Though the Lord has indicated that some of His servants will assist Him as judges, the scriptures also affirm that Jesus Christ Himself will be the great and final Judge of all see John 5:22-27. McConkie explained the First Resurrection: Abinadi and Alma, for instance, so considered it. To those who have lived since that day, the first resurrection is yet future and will take place at the time of the Second Coming. Those who will receive celestial and terrestrial bodies will come forth in the First Resurrection. With this final cleansing of evil, the earth will be prepared to receive celestial glory. The Old Testament describes the destruction of the wicked cities of Sodom and Gomorrah by fire and brimstone from heaven see Genesis 19:24-25. In the book of Revelation, fire and brimstone symbolize the destruction and ultimate abode of the wicked. Packer <sup>188</sup> of the Quorum of the Twelve Apostles explained: Brimstone is another name for sulfur. The Prophet Joseph Smith taught: Hence the saying, They shall go into the lake that burns with fire and brimstone [see Revelation

**Chapter 7 : Project MUSE - Political Philosophy and Revelation**

*Learn term 60 = 1 with free interactive flashcards. Choose from different sets of term 60 = 1 flashcards on Quizlet.*

Early Christianity and Jewish Christians The Gospel of Luke began with a prologue addressed to Theophilus; Acts likewise opens with an address to Theophilus and refers to "my earlier book", almost certainly the gospel. The apostles and other followers of Jesus meet and elect Matthias to replace Judas as a member of The Twelve. Stephen is arrested for blasphemy, and after a trial, is found guilty and stoned by the Jews. Saul of Tarsus, one of the Jews who persecuted the Christians, is converted by a vision to become a follower of Christ an event which Luke regards as so important that he relates it three times. Peter, directed by a series of visions, preaches to Cornelius the Centurion, a Gentile God-fearer, who becomes a follower of Christ. The Holy Spirit descends on Peter and Cornelius, thus confirming that the message of eternal life in Christ is for all mankind. Paul spends the next few years traveling through western Asia Minor and the Aegean, preaching, converting Gentiles, and founding new churches. On a visit to Jerusalem he is set on by a Jewish mob. Saved by the Roman commander, he is accused by the Jews of being a revolutionary, the "ringleader of the sect of the Nazarenes", and imprisoned. Paul asserts his right as a Roman citizen, to be tried in Rome and is sent by sea to Rome, where he spends another two years under house arrest, proclaiming the Kingdom of God and teaching the "Lord Jesus Christ". Prior to the s, Luke's Acts was seen as a historical work, written to defend Christianity before the Romans or Paul against his detractors; since then, however, the tendency has been to see the work as primarily theological. On the one hand, Luke generally does not portray this interaction as one of direct conflict. Rather, there are ways in which each may have considered having a relationship with the other rather advantageous to its own cause. For example, early Christians may have appreciated hearing about the protection Paul received from Roman officials against Gentile rioters in Philippi Acts Thus Paul is depicted as a moderating presence between the church and the Roman Empire. Major turning points in the structure of Acts, for example, find parallels in Luke: These parallels continue through both books. There are also differences between Luke and Acts, amounting at times to outright contradiction. For example, the gospel seems to place the Ascension on Easter Sunday, immediately after the Resurrection, while Acts 1 puts it forty days later. While not seriously questioning the single authorship of Luke's Acts, these differences do suggest the need for caution in seeking too much consistency in books written in essence as popular literature. But details of these same incidents are frequently seen as contradictory: Acts speaks of "Christians" and "disciples", but Paul never uses either term, and it is striking that Acts never brings Paul into conflict with the Jerusalem church and places Paul under the authority of the Jerusalem church and its leaders, especially James and Peter Acts 15 vs.

**Chapter 8 : Spiritual Meaning of REVELATION**

*v 58 - 60 - vi 61 - 64 vii 65 - 66 week 19 the revelation vii rev. 1 - 3 40 revelation rs week 51 i 4 - 6 41 day of the lord.*

Revelations is pretty interesting. It has two stories and two settings and two protagonists. We have Ezio in Constantinople, and we have Altair in Masyaf. The game is an epilogue for both characters, and its a bit like The Godfather II where you intercut two stories and two periods at once. Originally, Ubisoft planned to have Altair in Constantinople in the period before and during the Fourth Crusade and try and put across the city in its Byzantine Height, before the Crusaders gutted it, and contrast that with the city revived under the Ottomans. That said I am actually grateful because that means I only have to read up on Istanbul in a single year and during the Ottoman Revival under the Bayezid era. The big issue is the cremation of Al Mualim which the Assassins treat as "blasphemy". The historical part, i. The most significant association was when Marco Polo met the Assassins and lived with them. Altair shuts down the Masyaf branch and tells the order to go into hiding and so on. The Mongols arrive and this is treated as the end of the Assassins. The Mongols did come to that part of Syria in but they never fully conquered and destroyed the Syrian Assassins. In fact, the Syrian Assassins would continue until the s when they became vassals and puppets of the Mamluk Sultan Baibars and his successors. So once again the game doubles down on the disinformation from AC1. Makes the Syrian Assassins a bigger deal than they were, and more heroic than they were. Anyway, off to Constantinople. The Ottomans would take over in Here we see Byzantine Greeks who are fictional holdouts against the Ottomans and also Templars. Now for the big and obvious one. The Eastern Roman Empire was never known as Byzantine by themselves, by the Ottomans, and by its contemporaries until the German historian Hieronymus Wolf coined it in and that was still used entirely in the West and was unknown to the East until the 19th Century or so, during the Revival of Greek Nationalism. The so-called Byzantines would call themselves Roman. I actually do sort-of agree with designating the Byzantines as a separate offshoot of the Roman Empire and not entirely Roman, so I prefer the term Eastern Roman Empire myself. On the other hand, the multiple names for the city is accurate. As is the idea that Istanbul was in fact a much older slang name for the city dating to the Pre-Ottoman era and not as many neo-Byzantines on the internet and academia see it, as some new thing entirely made up. So that part is accurate in this game. We meet Prince Suleiman, the future Kanuni Lawgiver , in his pre-ascension days. We meet Reis during the period of study leave he had in-between naval commands. He was indeed a great cartographer. Though him being some kind of bomb expert seems a stretch. The Ottomans indeed had a sophistication about gunpowder but the kind of bombing craft we see in the game seems a little too cute and arcade-y. Let me not disappoint. The real Janissaries were also not policemen who patrolled the streets. They were a full-time military outfit, the first rifle corpse in European history, albeit using arquebuses and matchlocks. This probably reflects the weird fascination many historians both in the past and present have for the Janissaries, slave children indoctrinated by religion and ideology to be entirely loyal to the Ottoman Sultan and no one else, though in practise that often led to the tail wagging the dog as we see later in the game. I am now going to say that Ubisoft have gone one step lower in Revelations. You see the Ezio games have these factions you can use as distraction agents in the open world: Mercenaries who can fight for you, Courtesans who are In Constantinople, we have Mercenaries, and we have thieves, but the role of prostitutes are played by Romani people. In this game we see Roma being sent and dispatched as distractons, where they would flirt with guards, play music and so on, while Ezio sneaks behind them. The Roma are the only significant ethnic minority in the Ezio games to be represented directly, and yet the games make them into a joke, while also scanting their real precarious history in the city. Before the 19th Century, there is not a shred of evidence that the Romanians even cared for Vlad in any way. Certainly not in the Ottoman era. Of course the open-world references to Vlad by the town criers and street preachers seems right, because he was indeed a popular boogeyman figure after his death. Still Vali introduces the overall theme which has the Assassins openly allying with the Ottomans, and the Templars finding members among the people the Ottomans oppress. This part gives an accurate impression of the fratricidal nature of Ottoman Succession also common across a number of Central Asian, Persian kingdoms, and especially in Mughal

India. Islamic Law apparently said that a King choosing someone as a successor went against religious principles since it basically singled out one kid as destined for the throne and so implied some divine favor which was not in the text. So that meant succession struggles were "open season" and Fatih Mehmed put a law saying that it was legal for a Prince to kill his brother and his family and succeed, provided he won. The political stuff in the Ahmet v. Selim showdown seems interesting in that Ahmet is leaning to Europe while Selim is leaning to Asia. Tarik Barleti seems fictional but he is, according to his biography, a Greek slave turned Ottoman supremacist. The Janissaries having their own imperial ideology, pushing their own agenda, and them being kingmakers is pretty spot-on. Bayezid II himself came to power because the Janissaries backed him. The Riot at Theodosius Harbor is entirely fictional and I find it weird that Ottoman Assassins are willing to let an Italian dude order them to throw some of their own citizens under the bus for the sake of a single eavesdrop mission. We also get to meet Manuel Palaiologos, heir apparent to the old Eastern Roman title. He actually accepted the Ottoman Empire, successfully petitioned Faith Mehmed to live in the city, and he retired and lived in the Ottoman era Konstantiniye without any fuss, putting himself entirely in the mercy of the Ottomans in the best of faith and he lived and died without fuss, his presence undoubtedly legitimizing the Ottomans among their Greek subjects. Then Ezio goes off to Cappadocia but not before unleashing another battle in the harbour where he uses Greek Fire. Picturesque, mountainous, and unusual. Historically it was used as a cave to holdout against the Ottomans so that part is legit. Since the Ottomans were contesting the rising Shia power of the Safavids, Shia within their domains got a rough time. Which makes it weird that the Assassins are fighting them because historically the Assassins originated as a Shia sect and while they fought other Shia sects, and Shia officials, they finally aligned with the Crusaders to put a stop on the Sunni resurgence under Saladin. At the very least Ezio and Shakhulu should drop a line or two about this. Prince Ahmet was sent to put down the Shakhulu rebellion and he in turn tried to recruit them to fight Selim so that part is right. The only problem is that the Shakhulu rebellion took place mainly in Southern Turkey in the Taurus mountains and not in Cappadocia which is in Central Turkey. In the end, we see Sultan Selim the Grim strangle his own brother. He ordered his execution and so on. You have ziplining, workable Leonardo parachutes, and at the end we have parasailing. Nonetheless, compared to Brotherhood with its totally absurd caricature of Roman politics, I actually do think that Revelations gives an accurate impression of parts of Ottoman Turkey. And the way foreign policy intersected with palace politics is actually quite deftly and economically done. This shows the strength of its writer Darby McDevitt who unlike other AC writers actually writes a huge chunk of the game Main game, side missions, database and who actually does like getting the history right he wrote Black Flag. It does manage to convey the hilly topography of Istanbul. The whole Parachute mechanic which is also silly works because the skyline of Istanbul and the elevation makes it a fairly practical way to get around. The city itself is very touristy, i. So for instance we have Hagia Sophia with all its minarets when it had two at the time. The interiors of Hagia Sophia which we play in an optional mission shows it during the current restoration after the Mosque was converted to a museum. But again Istanbul from the time Ezio arrived, hosted the largest Jewish community in Europe, and as such there definitely should be Jewish characters prominently featured in the game. I wish the games included them simply because there needs to be some believable reason for the Assassins to support the Ottomans. We also see Romani treated as marginalized but if we see Jewish characters flourishing we can appreciate, I feel, the tolerant quote unquote, side of the Ottomans. Slavery is acknowledged at the very least in Revelations as a feature of Ottoman society. But we again only see the Janissaries, when there were other kinds of slaves across the Empire. The issue of slavery only makes the Assassins support of the Empire odd. One of their founders, the fictional Ishak Pasha, was some commander of the army. The Roma occupied a liminal space in Ottoman society, being marginalized and denied protections given to Orthodox called Rum , Jews, Armenians in the classical era at least , but they were also the object of fascination and attention by Ottoman society and at various times they were subject to hostility and violence. The Roma were confined to their own quarters rather than scattered across the city, at least publicly. Until Revelations, Ubisoft has always had a protagonist come from that land, whether Altair in Syria, Ezio in Florence. The next games would go with colonial settings, and in that regard Revelations has more in common there. Ezio in Revelations is totally a classic white

archaeologist who comes to foreign lands, wrecks stuff up, and steals an artifact. He starts a riot in Theodosius, he burns numerous ships at anchor in the Golden Horn, violates Ottoman national interests by breaking their chain boom, he starts a fire and smog in an underground city in Cappadocia that visibly killed many innocent people. He snorkels down ancient monuments, pirouettes around the roofs and interiors of Ottoman mosques, and does this all for his own private McGuffin. As such, I rooted for Sultan Selim the Grim to banish this Italian creep from Turkey, especially with his awesome laugh at the end. I wish I could say this was subversive and stuff, and it was probably intended as such, but we never have this called out to Ezio by his co-Assassins and other neutral Turks. It feels like a self-critical game. The Assassins ally with the Ottomans, the Templars gain support from people who lost to the Turks and it feels logical. There probably should be another open-world game set in the Ottoman Empire, and that is stuff people to consider. Anyway, Ezio and Altair are done. So we are now going to the English Speaking World which means a more familiar place to talk about at least in terms of class, costumes, social geography. In my view, Revelations pulled that balance better than AC3 did, but that I will discuss later. A Tale of Three Cities. Oppression of the Roma people. Power, Money, and Ambition in the Italian Renaissance.

Chapter 9 : Revelation | Define Revelation at [blog.quintoapp.com](http://blog.quintoapp.com)

*Republican Congressman Jim Jordan says DOJ official Bruce Ohr's testimony confirmed that the FBI left out 'important facts' when presenting the anti-Trump dossier to the FISA court.*