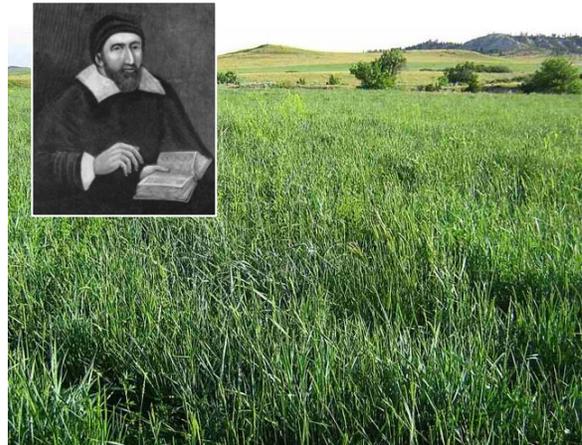


#1835 The Yom Kippur War and the Abomination of Desolation – The post-World War II U.S. waxing great toward the South and toward the East as a *second* Syria/Antiochus IV Epiphanes, part 94, *The Great Colonial Hurricane of 1635: The Mathers ultimately represented the voice/will of the people, which is why the Lord ordained the Mathers to represent “the people are grass”*

Review (from Unsealing [#1831](#)): The reason why the Richard Mather family arrived in America in the midst of the Great Colonial Hurricane of 1635 is because the surname *Mather* is tied to *grass*, connecting the Mathers and the Great Colonial Hurricane of 1635 to Isaiah 40:6-8, representing the Lord blowing upon the people *who are as grass*.

Key Understanding: A review of Unsealings [#604](#) (in this Unsealing, #1835) and [#605](#) (in the next Unsealing, #1836) and [#621](#) (in Unsealing #1837) will clarify that the Mathers ultimately represented *the voice/will of the people* in America, and thus this is why the Lord ordained the Mathers to arrive in America at the time of the Great Colonial Hurricane of 1635 in fulfillment of Isaiah 40:6-8, representing the Lord blowing on the people *who are as grass*.



*Isaiah 40:6-8 (NIV) . . . ALL MEN [the number of man is 6 or VI] ARE LIKE GRASS, AND ALL THEIR GLORY is like the [May] FLOWERS of the FIELD.
7 THE GRASS WITHERS and THE FLOWERS FALL, BECAUSE THE BREATH OF THE LORD BLOWS ON THEM [represented by the Great Colonial Hurricane of 1635].
Surely THE [Mather] PEOPLE ARE GRASS.
8 THE GRASS WITHERS and THE FLOWERS FALL, but the word of our God stands forever.”*

#604 Salem Rebellion, Salem Witchcraft – The Voice of the People and the Habitation of Devils, part 6, (a) the Rebellion of the Glorious Revolution and of the Mathers in the years 1688-1692, and (b) the Mathers and the Boston-Salem Witchcraft of 1688-1692

In the previous Unsealing we saw that the seemingly separate events of (a) the Glorious Revolution/Crowning of William and Mary/English Bill of Rights of 1688-1689, and (b) the witchcraft in Boston in 1688 and the publishing of Cotton Mather’s book in 1689, all of which led up to the Salem Witchcraft Trials of 1692, occurred in general simultaneity with one another.

Question: Were Cotton Mather and Boston-Salem in any way *historically connected* to the 1688-1689 events of the Glorious Revolution/Crowning of William and Mary/English Bill of

Rights? If they were, since the 1688 Glorious Revolution and its resulting 1689 English Bill of Rights (which was the antecedent to the “*habitation of devils*” American Bill of Rights of December 15, 1791) represent *the voice/will of the people* and *rebellion* against the Lord, then we might see why the Lord would ordain the theme of *witchcraft* to arise simultaneously in Boston and Salem.

1 Samuel 15:23 (KJV) FOR REBELLION [the Glorious Revolution/English Bill of Rights of 1688-1689] **IS AS THE SIN OF** [Boston-Salem] **WITCHCRAFT**, and *stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the LORD, he hath also rejected thee from being king* [speaking of Saul].

1 Samuel 15:24 (KJV) And Saul said unto Samuel, I have sinned: for I have transgressed the commandment of the LORD, and thy words: because I FEARED THE PEOPLE, AND OBEYED THEIR VOICE.

English Bill of Rights, 1689
William III, Prince of Orange



The Glorious
Revolution

Key Understanding and Answer: *The Mathers were involved with both the **Glorious Revolution of 1688** and the **Salem witchcraft trials**. During the years 1688-1692, Increase Mather and his son Cotton Mather were simultaneously involved to one degree or another with (a) the rebellion of the Glorious Revolution of 1688, through ensuring its impact on the Massachusetts Bay Colony, and (b) the Salem Witchcraft Trials. In fact, the Salem Witchcraft Trials *were directly impacted* by the Mathers and the government of the Massachusetts Bay Colony, relating directly back to the Glorious Revolution of 1688.*



[As we move forward we will understand that the Lord’s purpose in attaching witchcraft and the “*habitation of devils*” to Boston and Salem, and even to the children of the minister of Salem Village, was to reveal that Boston’s and Salem’s close association with the rebellion of the Glorious Revolution – and bringing its impact to America – was as the sin of witchcraft.]

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