

# The Prophetic Harmony of the Lamp of God

...and the 70<sup>th</sup> Week of Daniel



Jerome Gerbasi



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*The Prophetic Harmony of the Lamp of God*  
by Jerome Gerbasi

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# Introduction



“It is the glory of God to conceal a thing: but the honor of kings is to search out a matter.” (Prov. 25:2)

**T**his book is essentially intended for readers who have some general prophetic understanding already, and that have at least some grasp of fundamental aspects to prophetic teachings concerning the first and second Advents of our Lord Jesus Christ. So, many foundational teachings won't be touched upon, except to challenge and correct some I see as having error. I do think beginning prophecy students will no doubt find much benefit from the things presented, however they just may need to further research and study into background information that I haven't chosen to expound upon in here. Therefore if some core concepts and conclusions found within the book are asserted as being true or taken for granted in the text as being such, but not supported or proven out, it is not because I have forgotten to do so, or because no scriptural support exists, but because it's just not the intention of this work of writing; which is basically an endeavor to prove some of the 'harder-to-prove' concepts that I have come to hold to, and believe to be true.

True understanding of biblical prophecy can only come from the Lord, “for the testimony of Jesus is the spirit of prophecy.” (Rev. 19:10) It

is a gift of his grace that he bestows according to his own will, and we cannot unlock its secrets otherwise. “And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.” (1 Cor. 8:2) This book is meant to be closely studied and restudied with your heart and your mind and your bible wide open, as we will pour over many verses of scripture; and some we will go over more than once for clarity, and because of the depth they contain. What follows is intended for the mature minded, as we will engage in prophecies and concepts that can be very unsettling and even devastating for immature Christians. What the Lord has ordained to come upon this world and specific nations that have forsaken him is very sobering to realize, and even more so to understand. This research will challenge you to re-examine and look afresh at many long-held ideas and beliefs that have blinded so many to the stark truth in God’s Word. So it will REQUIRE you to adopt the heart of a child, willing to actually hear things that you haven’t yet, because the most important mysteries of God are reserved for “babes.” “I thank thee, O Father, Lord of heaven and earth, that thou hast **hid these things from the wise and prudent** (“experts”), and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.” (Luke 10:21) God says that, “to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word.” (Isaiah 66:2) When one embraces the entirety of the Word, true blessings of God always follow. My intention is to present a body and fabric of scripture revealed to me that all agree and harmonize together to establish sound prophetic truths. And really above all, to show just some of the wonder of how God has so beautifully designed the prophetic plan of our salvation in such a marvelous way. Indeed, “he hath made every thing beautiful in his time.” (Eccl. 3:11) Amen.

- Section 1 -

## Daniel's 70<sup>th</sup> Week



“And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the LORD, which call thee by thy name, am the God of Israel.” (Isaiah 45:3)





**T**he 70 Weeks prophecy in Daniel is without a doubt one of the most important in the bible, because it outlines the entire time of redemption for mankind through Christ, and it is the very underpinning for prophecy in the “latter days.” So a very close examination of it should be done by anyone who is involved in this redemption. This first Section mainly concentrates on an area of the prophecy that I think many have misunderstood; namely the fulfillment of the last 70<sup>th</sup> week, when it begins and terminates, and who it involves. Proper understanding of this last 70<sup>th</sup> week is of vital importance because it stands as a foundation stone for God’s work of redemption and all end-time prophecy. And “if the foundations be destroyed, what can the righteous do?” (Psalm 11:3) An error here carries over and distorts so much in the overall understanding of God’s plan.

Most prophetic teachers seem to take the position that all 7 years of the last 70<sup>th</sup> week are yet future tense, such as the Pre-Tribulation Rapture adherents. Then there are some that contend that all of the 70 weeks have been fulfilled long ago with Christ’s mission on earth and thereafter, such as the Preterist view and others. I am of the view that both positions hold some truth, but both hold error as well. The truth may be found somewhere ‘in the midst’ of these opposing viewpoints. As we go through this, you’ll understand what is meant by that. So let’s first just look at the text of Dan. 9:24-27:

“Seventy weeks are determined upon thy (Daniel’s) people (Israel) and upon thy holy city (Jerusalem), to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and

to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy (Christ). [25] Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto **the Messiah the Prince** shall be seven weeks, and threescore and two (62) weeks: the street shall be built again, and the wall, even in troublous times. [26] And **after** threescore and two weeks (483 years) shall Messiah be cut off, but not for himself: and the people of the prince (Titus) that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. [27] And **he** shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and **for** (because of) the overspreading of abominations he shall make it desolate, **even until the consummation**, and that determined shall be poured upon the desolate.”

What we want to really focus on is the last verse of this prophecy, verse 27, and **not remove it from the context of the prophecy**, which is exactly what I think happens when people attempt to apply it to the Antichrist. The personal pronoun “he” is used to begin it: “And **he** shall confirm the covenant with many.” Therefore, it must already be understood by the reader who “he” is, by the previous verses and who they speak of, otherwise “he” would be meaningless to us. And the “he” of this prophecy is none other than the Messiah. He is the focal point of the entire prophecy, and he is the antecedent subject of the previous verses, which is why the personal pronoun “he” refers back to him: [25] “...From the going forth of the commandment...unto **Messiah the Prince**” And then in verse 26: “And after threescore and two weeks shall **Messiah** be cut off, but not for **himself**...” and then it describes the consequences to Israel for that act: “and the people of the prince that shall come shall destroy the city and the sanctuary...” And that can be proven to be the Roman soldiers, under their prince Titus, that sacked Jerusalem in 70 AD and they didn’t have anything to do with confirming a covenant. At that time, Titus Flavius Vespasianus was the eldest son of Roman emperor Vespasian, and so he was literally a “prince,” exactly as the prophecy foretold.

It's important to realize that the main focus of the sentence in verse 26 is **the "Messiah,"** referred to as, "**himself.**" The pronouns used only apply to him. Then the verse secondarily describes events done by "the people (plural)" that take place after HIS crucifixion, which are punishments from HIM for that very abomination. And that punishment is the destruction of the city and the sanctuary by the people that shall come, not Titus himself. It is **they** who destroy the city and the sanctuary and who engage in the actual warfare. They are the subject of the action in the sentence. The subject is the element performing the action as denoted by the verb. "The people (subject) of the prince that shall come shall destroy (action - verb) the city and the sanctuary." The "prince" is a prepositional phrase only used as an adjective to describe the people doing the action: "The people of the prince." And so, when it picks up again in verse 27 with "he," we are left with only one reasonable conclusion from the text as to whom it is talking about: **the Messiah.** Again, **he** is very clearly emphasized as being the main focus of this entire prophecy in Daniel, whereas the Antichrist is actually never mentioned anywhere in the entire chapter. He is spoken of in other chapters, but Daniel chapter 9 is wholly devoted to the Messiah. Throughout the Church era, there have been many notable and well-respected theologians and teachers of the Word that have correctly applied Daniel 9:27 to the Messiah. We'll quote from just a few.

Matthew Poole (1624-1679), in his commentary about Daniel 9:27, says:

***"I say then, with Graser, Mede, and others, that this he is the Messiah..."***

The commentary of Jamieson, Fausset, and Brown (1871) states:

***"Daniel 9:27  
he shall confirm the covenant—Christ. The confirmation of the covenant is assigned to Him also elsewhere. Isaiah 42:6, "I will give thee for a covenant of the people" (that is, He in whom the covenant between Israel and God is personally expressed)..."***

Matthew Henry (1706-1714) wrote:

*“He must confirm the covenant with many. He shall introduce a new covenant between God and man, a covenant of grace, since it had become impossible for us to be saved by a covenant of innocence. This covenant he shall confirm by his doctrine and miracles, by his death and resurrection, by the ordinances of baptism and the Lord’s supper, which are the seals of the New Testament, assuring us that God is willing to accept us upon gospel-terms.”*

In John Wesley’s Notes (1703-1791) he says:

*“Daniel 9:27*

*He shall confirm - **Christ confirmed** the new covenant, By the testimony of angels, of John baptist, of the wise men, of the saints then living, of Moses and Elias. By his preaching. By signs and wonders. By his holy life. By his resurrection and ascension. By his death and blood shedding. Shall cause the sacrifice to cease - All the Jewish rites, and Levitical worship. By his death he abrogated, and put an end to this laborious service, for ever.”*

All of these well-known biblical commentators, and more, agree that the “he” of Daniel 9:27 clearly refers to the Messiah. There are those that claim that the “he” of the text refers back to “the prince that shall come.” But that simply doesn’t agree with scripture for a number of reasons: 1) Grammatically, “the prince” is not even the subject of the sentence in verse 26. The first subject is the Messiah, and secondarily it is the people that destroy Jerusalem. “The prince” is only the subject of a prepositional phrase, which **describes the people doing the action**. 2) Taking the prophecy literally (as it plainly indicates that it should be), the people that destroyed the city and the sanctuary were Romans in 70 AD and their “prince” at that time was Titus. Therefore the people of ‘the prince that shall come’ cannot refer to the Antichrist, but refers to Titus who fulfilled that prophecy in 70 AD. His soldiers “destroyed the city and the sanctuary.” Whereas in the future **the Antichrist will claim the sanctuary for himself**, “so that he as God sits in the temple of God showing himself that he is God.” (2 Thes. 2:4) And he “sits upon the

mount of the congregation in the sides of the north.” (Isaiah 14:13)  
Here is a quote from RL Wilson who offers very sound reasoning to the reading of the text in question:

(<http://midweekrapture.blogspot.com/2005/05/does-he-in-dan-927-refer-to-messiah.html>)

*“It is simply unthinkable that the destroying agency (the people) would be identified by reference to some prince who was not to come upon the scene for several thousand years, or that the Romans of the first century could be called his “people.” Nor would anyone who possessed the slightest understanding of the use of language employ the words of the text in order to convey the information that the people, by whom the city was to be destroyed, would be of the same nationality as some “prince” who was to “come” (without saying whence, or whither , or for what) at some remote and unspecified time. And finally, even if it were supposable that such an utterly foreign subject as a prince, who was to come many centuries after the event prophesied, would be lugged into such a passage, then it would have been made to say — not “the people of the prince that shall come shall destroy the city,” but — that a prince of the people who destroyed the city shall come. Furthermore, we know that the armies of prince Titus did destroy the city and temple, and that to this day the seven-branched candlestick, which was carried in his triumphal procession, is sculptured on the arch which was erected at Rome in his honor. But we know nothing of any Roman prince who is to “come” (come where?) in the future. The term “Roman” pertains to nothing now except the papacy. **And besides all this, if any “prince” should hereafter “come” (it matters not whence or whither) it could not properly be said that the people who destroyed Jerusalem in A. D. 70 were his people. The plain and simple words of the prophecy are “the people of the prince who shall come.” Those words can only mean the man who was the prince or leader of the people at the time they destroyed the city and temple.** Those Roman legions and auxiliaries were the people of prince Titus. But in no sense are they the people of some prince who may arise several thousand years later. The French armies which invaded Russia were the people of Napoleon their commander; but*

*in no proper sense were they the people of General Foch. They were all dead long before he was born.”*

Of Daniel 9:26, Adam Clarke (1762-1832) writes: “*And the people of the prince that shall come shall destroy the city and the sanctuary— By the ‘prince’ Titus, the son of Vespasian, is plainly intended; and ‘the people of that prince’ are no other than the Romans, who, according to the prophecy, destroyed the sanctuary, ןדקח חקקודש, the holy place or temple, and, as a flood, swept away all, till the total destruction of that obstinate people finished the war.*”

To separate the prince from the people under him, who engage in the actions described, is stepping outside the clear bounds of the prophecy. And to suggest that the prince exists about 2,000 years in time apart from his aforementioned people is actually ADDING TO SCRIPTURE. It’s attempting to ‘force-fit’ an interpretation into the prophecy by reading into the text a prophetic view to which a straightforward reading of the verses stands directly against. The prophecy clearly identifies the prince in direct relationship to the people under him that “destroy the city and the sanctuary.” Therefore his “coming” would naturally be directly connected to the timing of these events also. “The people of the prince that shall come (in 70 AD) shall destroy the city and the sanctuary.” As pointed out before by RL Wilson, the text DOES NOT read, “the prince of the people that destroyed the city and the sanctuary shall come.” This phrasing would place his coming sometime after his people. **But that is not at all how this verse is written. His coming precedes the subsequent destruction of the city and sanctuary.** If the angel wanted Daniel to understand that a prince would come far in the future from the people that destroy the city and sanctuary, he certainly chose about the worst kind of grammar possible to convey this. I personally find that very hard to accept, nor do I find any scriptural support for it when this prophecy is compared to the rest of Scripture. Therefore, the assumption that the “he” in the beginning of verse 27 is the Antichrist doesn’t hold any merit, either textually or prophetically, and we’ll now go into an alternative view to this prophecy’s fulfillment.

In determining when the first 69 weeks ended and the arrival of the Messiah to Israel occurred, there are two main views that hold the most credibility in my opinion. They differ as to when the weeks began, but agree as to when they concluded. The prophecy states that the weeks of years began with a commandment to restore and to build Jerusalem.

“Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two (62) weeks: the street shall be built again, and the wall, even in troublous times.” (Dan. 9:25)

So from the going forth of this command until The Messiah, shall be 7 weeks followed by 62 weeks of years, or 483 years total. One popular view teaches that the second decree issued by the Persian King Artaxerxes I Longimanus in 457-456 BC was for this very purpose to restore the Temple as well as Jerusalem, and it occurred about 483 years before Jesus’ baptism. I’ll now excerpt from a book, *Earthquake Resurrection* written by David W. Lowe, in which he shows that the 69<sup>th</sup> week most likely ended at Jesus’ baptism:

*“The second decree given by Persian King Artaxerxes I Longimanus in the seventh year of his reign, which began in approximately 464 BC. This decree was given to Ezra, the priestly scribe, in 457-456 BC, allowing Ezra and his men to return to Jerusalem and to finish the work on the temple started by Zerubbabel:*

*Ezr 7:12 Artaxerxes, king of kings, to Ezra the priest, a scribe of the perfect law of the God of heaven.*

*Ezr 7:13 I have now issued a decree that anyone in my kingdom from the people of Israel – even the priests and Levites – who wishes to do so **may go up with you to Jerusalem.***

*Ezr 7:14 You are authorized by the king and his seven **advisers to inquire concerning Judah and Jerusalem, according to the law of your God** which is in your possession,*

*The decree also mentions the institution of judges and court officials to oversee cases in the city of Jerusalem. In addition, according to the prayer of Ezra recorded in a later chapter during this rebuilding, God was allowing more than just a restoration of the temple:*

*Ezr 9:9 Although we are slaves, our God has not abandoned us in our servitude. He has extended kindness to us in the sight of the kings of Persia, in that he has **revived us to restore the temple of our God and to raise up its ruins and to give us a protective wall in Judah and Jerusalem.***

*While the decree addresses the rebuilding of the temple, there is more going on in the restoration of the city of Jerusalem than just the rebuilding of the temple. Courts, judges and officials were being set up, and according to Ezra, a protective wall was being raised around Jerusalem.*

*Counting off 69 weeks of seven years, or 483 years, from 457-456 BC calculates to an approximate date of 27-28 AD. If Jesus was born in the 4-3 BC time frame, which most scholars agree is the best supported date range for his birth, this coincides with the approximate time Jesus would have been baptized and began his ministry at the age of 30. This decree is an excellent candidate for the starting point of the first 69 weeks, placing the beginning of his ministry in 27-28 AD.” (Page 132)*

All of these precise dates of years are difficult for scholars to determine exactly, so we'll later look for greater confirmation in Scripture as to when the 69<sup>th</sup> week ended. A second popular view (and in my opinion the most credible) as to when the first 69 weeks began and ended is well presented by J.R Church in the December 2007 issue of his magazine *PROPHECY IN THE NEWS* entitled, *Deciphering Daniel (Chapter 9) - The Mystery of the Seventy Weeks* ([http://www.prophecyinthenews.com/article/detail.asp?Article\\_ID=213](http://www.prophecyinthenews.com/article/detail.asp?Article_ID=213)). I highly recommend that one study this article. He aptly demonstrates how the 70 weeks determined for Israel follow the Sabbatical cycles as defined in their law, and how the command that commences the

countdown of the weeks was issued by the Persian King Cyrus as prophesied by Isaiah long before his arrival.

*“The “commandment to restore and build Jerusalem” has been dated to the decree of Artaxerxes in 445 B.C., as given in the opening chapter of Nehemiah. However, there was an earlier commandment — given only a year after Daniel received this vision. It was issued by King Cyrus in the autumn of 537 B.C., within a few months following his ascension to the throne. King Darius only ruled one year (538-537 B.C.), then turned the throne over to his son-in-law, Cyrus, the Persian, as a dowry for marrying his daughter. This was the Cyrus of which Isaiah had prophesied:*

*“That saith of Cyrus, He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid” (Isa. 44:28).*

*“Thus saith the LORD to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him ...” (Isa. 45:1).*

*Isaiah wrote that Cyrus would say to Jerusalem, “Thou shalt be built; and to the temple, Thy foundations shall be laid.” God called him “my shepherd” and “his anointed.” Is it not obvious that this is the date God had in mind when Gabriel told Daniel about the “commandment” to restore and build Jerusalem?*

*Why should the Jews have to wait another 91 years (until 445 B.C.) for the “commandment?” The last verse of Daniel’s opening chapter tells us that the prophet “... continued even unto the first year of king Cyrus” (Dan. 1:21). This was the year of the “commandment.” It does not mean that Daniel died that year. Quite the contrary, it can only refer to the “commandment” that Cyrus delivered to Zerubbabel at the conclusion of the seventy-years exile.”*

He goes on to explain that the first “seven weeks” which are then followed by “threescore and two weeks (62)” followed the Sabbatical cycles of Israel but are separated by a 77-year interim period between them called the “troublous times.” After this interim period the countdown of the 62 weeks started in 408/07 B.C., the 21<sup>st</sup> Jubilee year.

*“Following Malachi, there were no biblical books until Matthew. We have basically 400 years of silence, with only Malachi’s promise that Elijah would return to introduce the Messiah. We need 434 years — the number of years in sixty-two Sabbatical cycles. If Gabriel’s sixty-two “weeks” began in the Jubilee Year of 408/07 B.C., which ushered in the “silent years,” **then sixty-two Sabbatical cycles later would bring us directly to the Sabbatical Year of A.D. 26/27, and the emerging ministries of John the Baptist and Jesus Christ.**”*

Though these two views disagree as to when the 69 weeks began, they do agree as to when they terminated; **the arrival of the Messiah to Israel**. It’s important to note that the term “Messiah” (Strong’s # 4899) in Dan. 9:25 actually means “anointed,” referring to someone who has been christened or anointed. So the prophecy is saying that the first 69 weeks will lead to the Anointed One of God, the Messiah. And this is exactly what Jesus became at his baptism, as He himself proclaimed:

“And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath **anointed me** to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears.” (Luke 4:16-21)

Even if we cannot determine the exact countdown of years from recorded chronologies, whose accuracy is much debated, I take the position that we can figure out when the 69<sup>th</sup> week terminated and when the 70<sup>th</sup> began just from the Word of God alone. If we can determine that Daniel’s 70<sup>th</sup> week is talking about Jesus the Messiah, then based on that, we can know the sequence. The question is; when did the first 69 weeks terminate, and when did or does the 70<sup>th</sup> begin?

There is first a period of 7 weeks (49 years) in which Jerusalem was restored (Dan. 9:25), and then there are 62 weeks (434 years), which end at the appearance of the Messiah, and then after that period of 62 weeks the Messiah is cut off:

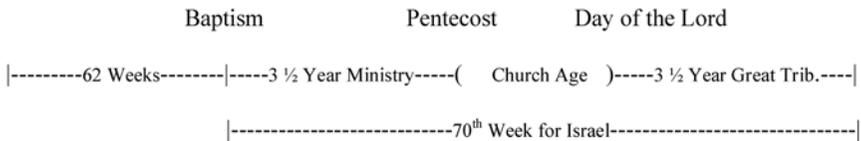
“Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks (69 weeks total): the street shall be built again, and the wall, even in troublous times. And **after** threescore and two weeks shall Messiah be cut off, but not for himself...”(Dan.9:25-26)

It is imperative to understand that there are different dispensations of time in which God works with his people, according to his own purposes. The 70 weeks of Daniel’s prophecy are specifically appointed for the nation of Israel and their city of Jerusalem (Dan. 9:24); and not at all for the present Church age, which began on Pentecost, 10 days after Jesus’ ascension. (We will later look more deeply into the fact of these different dispensations in Section 5.) The present Church age, in which all are offered the New Covenant of the Spirit, represents a break or suspension within these 70 weeks determined for Israel. This present age can be viewed as parenthetical within the flow of the last 70<sup>th</sup> week of Daniel. We are going to find that the entire time span for the Church actually resides “in the midst of the week.” This is contrary to the popular view that the Church age is between the 69<sup>th</sup> and 70<sup>th</sup> week.

It’s very clear from the prophecy that the first 69 weeks ended prior to Jesus’ crucifixion. If the entire 70<sup>th</sup> week remains future tense from that point, that would mean there is a period of time from the conclusion of the 69<sup>th</sup> week to the beginning of the Church age that is simply left out, or unaccounted for in the prophecy:



**And this is the very period of time that is the most important in all of History! The death, burial, resurrection and ascension of the Lord Jesus Christ, who is central to this prophecy of 70 Weeks, is the very basis for the things determined to happen during them:** “to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness....” How can any of these things be done without the suffering and death of the Lord Jesus Christ? Why would these most important events of all time be left out in some period unaccounted for in the prophecy? We should expect his time of Passion to be included in those 70 weeks, and in fact, they ARE. When you apply Dan. 9:27 to the Messiah, as it plainly reads, then the periods of dispensation follow a very straightforward sequence with no periods of time unaccounted for at all. In my studies, I have never found God to be sloppy at all in his dispensations, which the future 70<sup>th</sup> week position certainly is, in many ways. On the contrary, every second seems to be accounted for and runs in a divine flow. And the further we examine this, the more we shall see of just how un-sloppy this true plan of God really is.



From the beginning of the 62 weeks there is a continuous flow of years right up until the new dispensation of the Church in the midst of the 70<sup>th</sup> week. When this age concludes the remaining 3 ½ years determined for Israel will commence. If we are to take the popular position, we are forced to read into the prophecy a circa 2000 year time gap for the Church age some time between the 69<sup>th</sup> and 70<sup>th</sup> week that is just not stated. Not only that, we are to just arbitrarily move our focus from the Messiah to his very antithesis with absolutely no transition of any kind. That again makes God very sloppy, and even misleading. To be clearly speaking of the Messiah and his arrival to Israel, and then to suddenly jump 2000 years into the future to his very imposter, with no textual distinction or clarification

...doesn't that just on the surface alone seem very awkward and unlike the clarity that God usually gives in these types of important prophecies?

The 69<sup>th</sup> week ends with the coming of the Messiah, the anointed one, to Israel:

“Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem **unto Messiah the Prince** shall be seven weeks, and threescore and two weeks (69 weeks)...” (Dan. 9:25)

Many scholars seem to think that the 69<sup>th</sup> week terminated when Jesus rode into Jerusalem on a donkey near the end of his ministry in fulfillment of the prophecy for that:

“All this was done, that it might be fulfilled which was spoken by the prophet (Zech. 9:9), saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.” (Matt. 21:4-5)

But was this when Jesus was first presented to Israel as the Messiah, as the prophecy of Daniel indicates? Is this when He became the Anointed One? Notice that Matthew **doesn't say**, “All this was done, that it might be fulfilled which was spoken by the prophet, saying, from the going forth of the commandment to restore and to build Jerusalem unto Messiah the Prince shall be seven weeks, and threescore and two weeks.” He makes it clear that what was being fulfilled when Jesus came to the city that day was written by Zechariah, not Daniel. And just because Jesus rode into Jerusalem in fulfillment of this specific prophecy in Zechariah doesn't mean that was the manner and time by which he was made manifest to Israel **as the Messiah, or Anointed one**, which Zechariah does not mention. Here is that prophecy of Zechariah, which was fulfilled long after the 69<sup>th</sup> week had ended:

“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.” (Zech. 9:9)

The entire mission of John the Baptist was to openly declare his arrival to the Jews. And this occurred right at Jesus’ baptism, ‘the anointing of the most Holy’:

“There was a man sent from God, whose name was John. The same came **for a witness of the Light, that all men through him might believe.**” (John 1:6-7)

The intention was for men to believe that Jesus was the Messiah through the witness of John.

“The next day John seeth Jesus coming unto him, and saith, **Behold the Lamb of God, which taketh away the sin of the world. (the Messiah) This is he of whom I said, After me cometh a man which is preferred before me: for he was before me. And I knew him not. BUT THAT HE SHOULD BE MADE MANIFEST TO ISRAEL, THEREFORE AM I COME BAPTIZING WITH WATER. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, THE SAME IS HE which baptizeth with the Holy Ghost. And I saw, AND BARE RECORD THAT THIS IS THE SON OF GOD.**” (John 1:29-34)

This was the entire purpose for John the Baptist’s ministry as was prophesied:

“Behold, I will send my messenger (John), and he shall prepare the way before me: **and the Lord, whom ye seek, shall suddenly come to his temple, EVEN THE MESSENGER OF THE COVENANT,** whom ye delight in: **behold, he shall come,** saith the Lord.” (Mal. 3:1)

This plainly shows that Jesus was raised up as the Messiah at the very beginning of his ministry, **which John came to make manifest to Israel**. There were many prophecies in the Old Testament that Jesus fulfilled during his ministry, but their specific fulfillment doesn't mark the time of his coming to Israel **as the Messiah and Messenger of the Covenant**. Even just looking at this logically, after Jesus' baptism he began to preach and perform miracles and draw followers, so this would naturally be when the prophecy of the 69 weeks would be fulfilled, because that time span would be completed when the Anointed One would first be acknowledged in Israel. Jesus came as "**the messenger of the covenant**," and began to "confirm the covenant" right when he was anointed as the Messiah. When John's disciples heard him testify of Jesus, they knew that the Messiah had arrived right on time:

"Again the next day after John stood, and two of his disciples; And looking upon Jesus as he walked, **he saith, Behold the Lamb of God!** And the two disciples heard him speak, and they followed Jesus...One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and saith unto him, **We have found the Messias, which is being interpreted, the Christ.**" (John 1:35-37, 40-41)

Andrew was one that, upon hearing the witness of John and the things he testified of happening to Jesus at his baptism, proclaimed, "**We have found the Messiah!**" Soon after this, Jesus went into the temple and purged out the moneychangers (John 2:15), in fulfillment of that prophecy, "he shall suddenly come to his temple." This shows precisely when the 69<sup>th</sup> week was fulfilled, and the 70<sup>th</sup> began, when the Messiah was presented to Israel. And Jesus himself declared it:

"Now after that John was put into prison, Jesus came into Galilee, preaching the gospel, And saying, **The time is fulfilled (69 weeks fulfilled)**, and the kingdom of God is at hand: repent ye, and believe the gospel." (Mark1:14-15)

Before the Messiah arrived, John prepared the people for his coming after himself.

“I indeed baptize you with water unto repentance. **but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire.**” (Matt. 3:11)

That is why the people were in such expectation of the Messiah’s arrival at that appointed time:

“And as the people **were in expectation, and all men mused in their hearts of John, whether he were the Christ.**” (Luke 3:15)

The book of Acts also clearly shows when the 69<sup>th</sup> week was fulfilled when Messiah was made manifest to Israel:

“Of this man’s seed (David’s) hath God according to his promise **raised unto Israel a Savior (Messiah),** Jesus: **WHEN John had first preached before HIS COMING the baptism of repentance to all the people of Israel.** And as John fulfilled his course, he said, Whom think ye that I am? I am not he. But, behold, **THERE COMETH ONE AFTER ME,** whose shoes of his feet I am not worthy to loose. ” (Acts 13:23-24)

God raised unto Israel a Savior just after John had preached to all the people of Israel about his coming. According to scripture, “his coming” to Israel happened long before he rode into Jerusalem near the end of his ministry. It was when he was baptized of John.

“Ye are the children of the prophets, and of THE COVENANT which God made with our fathers (which Jesus came to confirm for the 70<sup>th</sup> week), saying unto Abraham, And in thy seed shall all kindreds of the earth be blessed. Unto you first God, **having raised up his Son Jesus (as the Messiah),** sent him to bless you, in turning away every one of you from his iniquities.” (Acts 3:25-26)

“The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:) That word, I say, ye know, which was published throughout all Judaea, and **BEGAN from**

**Galilee, after the baptism which John preached; How God ANOINTED Jesus of Nazareth (“the most Holy”) with the Holy Ghost** and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. (this began the 70<sup>th</sup> week)” (Acts 10:36-38)

“Wherefore of these men which have companied with us all the time that the Lord went in and out among us, **Beginning from the baptism of John**, unto that same day that he was taken up from us...” (Acts 1:21-22)

The bible couldn't make it any more clear as to when “the messenger of the covenant” was anointed by God and made manifest to Israel as the promised Messiah. Jesus Christ began to bless Israel and confirm the covenant at the very beginning of his 3 ½ year ministry. That is when God anointed him with the Holy Ghost and when he began to bring the word of the Lord to the children of Israel. His Messiahship didn't begin when he rode into Jerusalem near the very end of it. The “time was fulfilled” when he was made manifest to Israel at his divine baptism and anointing, being witnessed and proclaimed by the messenger that God sent for that very purpose. If his ride into Jerusalem marked the fulfillment of Daniel 9:25, then there would have been no need for John the Baptist to prepare his way and bear record at Jesus' baptism that he was the Lamb of God, the Savior promised to Israel. “**That he should be made manifest to Israel**” (John 1:31) was the sole purpose for God using John to prepare Jesus' way. Remember, the title “Messiah” means “anointed,” and that is exactly what happened to Jesus when John baptized him and the Spirit of God descended upon him, as Jesus later testified to saying, “**The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor...**” The statements issued by the angel to Daniel show when the 70<sup>th</sup> week began and ends. It began with “the anointing of the most Holy,” and is finished when God “seals up the vision and prophecy.” (Dan. 9:24) There are some translations that render this phrase as “to anoint the most holy *place*,” which is assumed to be referring to the temple. But even this rendering can apply to the baptism of Jesus, because he said of himself, “in this place is one greater than the temple.” (Matt. 12:6) He also said “**Destroy**

**this temple, and in three days I will raise it up.** Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? **But he spake of the temple of his body.**” (John 2:19-21) At that time, Jesus considered himself to be the most holy place, far greater than the physical temple. And it was this most holy temple that was anointed at his baptism.

This prophecy of the Lord doesn't leave us to our own guesswork and reasoning to try to figure out the beginning of the 70<sup>th</sup> week. It is clearly stated in the prophecy itself how it will begin and how it will end. It was from the point of Jesus' baptism forward that he began to “confirm the covenant” given to Abraham. We will look into this more a little further ahead. With that in mind, let's take another look at Dan. 9:27:

“And he (the Messiah) shall confirm the covenant with many for one week: and in the midst of the week (3 ½ years later) **he shall cause the sacrifice and the oblation to cease...**”

In the midst of the week the Messiah causes the sacrificing and the oblation to cease because his own sacrifice was the true fulfillment of the Mosaic laws prescribing those rituals. “For Christ is the end of the law for righteousness to every one that believeth.” (Rom. 10:4) Just because disbelieving Jews continued to sacrifice in the temple after Jesus' death doesn't mean that any of it was regarded or acceptable to the Lord, just as it will not yet be acceptable when it is re-instituted. “For what if some did not believe? **shall their unbelief make the faith of God without effect? God forbid: yea, let God be true,** but every man a liar; as it is written.” (Rom. 3:3-4) In the midst of the week, Jesus became our Passover sacrifice.

“For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us (as our High Priest): Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; For then must he often have suffered since the foundation of the world: **but now once in the end of the world (age) hath he appeared to put away sin by the sacrifice of himself.**” (Heb. 9:24-26)

The term “world” here is Strong’s # 165 and it means, “an age.” Jesus’ sacrifice of himself in the midst of the week came at the end of the previous age, and the beginning of a new one at Pentecost. The age did not terminate any time prior to this. Jesus also became the High Priest of the Temple in Heaven after a new order, the order of Melchizedek. Jesus needed “not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people’s: **for this he did ONCE, when he offered up himself.**” (Heb. 7:27) This taking away of the animal sacrificing by his own body, was ordained for Jesus to do before he came into the world, just as Dan. 9:27 prophesied:

“Wherefore when he cometh into the world, he saith, **Sacrifice and offering thou wouldest not, BUT A BODY HAST THOU PREPARED ME:** In burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; Then said he, Lo, I come to do thy will, O God. HE TAKETH AWAY THE FIRST (“causes the sacrifice and oblation to cease”), that he may establish the second. (his own sacrifice) By the which will we are sanctified through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: **But this man, after he had offered one sacrifice for sins for ever,** sat down on the right hand of God; From henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified.” (Heb. 10:5-14)

God the Father ordained Jesus to “**take away the first**” sacrificial system of the Mosaic Law, and replace it with the one offering of his own body that the Father prepared for this very purpose. When Jesus came to do the will of his Father, offering up his own body as a sacrifice for sin is the very thing that ‘took away’ the first sacrificial system. Again, it made no difference what activities were conducted in the temple after this most important event, by those that were

blinded to it. Spiritually, the temple was already made “desolate.” From the day of Pentecost forward, God’s people became his Temple on earth in the spirit. (1 Cor. 3:16-17, Eph. 2:21) Because the “Lord of heaven and earth, dwelleth not in temples made with hands.” (Acts 17:24) Since Jesus’ death, all carnal temple sacrificing and oblation was made null and void.

## THE COVENANT



“And he (Messiah) shall confirm **THE** covenant with many...” (Dan. 9:27)

**T**he reason why it’s not explained to Daniel, nor to the reader of his book, what covenant this was is because it’s self-evident; it was already understood by Daniel and his people what covenant this was. It was “THE” covenant that God had made with the fathers, beginning with Abraham, that in his seed would come the redeemer, which we will shortly get into. If this was just some future peace treaty that the anti-messiah (the opposite of who the prophecy is about) was to make with Israel, it would most likely read: “and he shall confirm an agreement” or “a pact” with many, because a sacred “covenant” is quite different to a peace treaty. Also, there would need to be some clarification as to what this “covenant” is if it’s just some type of peace treaty. But it says this is “THE” covenant; again, making it very clear that it’s talking about THE covenant given to the Jews of a savior, which was already well understood and anticipated. **The covenant pertains to the very subject and focus of the prophecy given to Daniel, which is the Messiah.** That is why no explanation as to what this covenant is was given to Daniel or the reader of his very important prophecy. Furthermore, this was a covenant that already existed prior to Daniel, because it is said that he “confirms” it. The Hebrew word used for “confirm” here is Strong’s # 1396 and it means: “confirm, put to more strength, strengthen, be stronger.” It basically indicates that “he” will strengthen an already

existing covenant. It makes no mention at all of the initial establishment of the covenant, only its confirmation. The strong implication in the text is that only the confirmation of this covenant is future to Daniel, not the existence of the covenant. Here are some more great insights offered by RL Wilson:

(<http://midweekrapture.blogspot.com/2005/05/is-there-gap-between-69th-70th-week.html>)

*“Thus verse 25 says that the Messiah comes after 483 long years of waiting and what happens once He comes? He is cut off! This must have been a shock to Daniel when he heard the prophecy! Here he was in exile longing for the end of His exile and the restoration of His beloved city. Then the angel Gabriel was just telling him about how Jerusalem was in fact going to be rebuilt. But not only that but the Messiah was to come! By the end of verse 25 Daniel’s heart must be lifting with mounting joy. Wow! Jeruslaem will be restored and the Messiah our king comes to rule us! Then comes verse 26 ... the Messiah is cut off! ... And the city is destroyed again! That’s not good! Daniel must have thought, wait a minute, that doesn’t seem to follow the script! I thought that this was suppose to be good news with a happy ending! The Messiah cut off! Why? and by whom? Surely, one would think this isn’t what Daniel was either expecting or wanting to hear! The city is rebuilt and the Messiah comes and then...everything goes down the tubes and they are no better off than they are at the present unhappy times and conditions. **This then must have riveted Daniel’s attention to what Gabriel had to say in the the next verse! One can imagine Gabriel taking a short dramatic pause before going on to verse 27. One can imagine Daniel’s heart rate increasing and him hanging on to every word that followed***

**27. And he will confirm a covenant with the many for one week...**

Would Daniel then be thinking, “Oh, this covenant must be the anti-Christ making a peace treaty with Israel after a 2000 year gap!” **Not likely.**”

The ridiculousness of that conclusion becomes more and more clear as one honestly studies the prophecy and combines it with the rest of scripture. It should be troubling to any honest prophetic student that there is no mention anywhere in the bible of the Antichrist 'confirming a covenant' outside of applying Dan. 9:27 to that view. For an event of such magnitude and prophetic significance as this would be, we should expect to find it spoken of in at least one other verse of scripture because, "**no prophecy of the scripture is of any private interpretation.**" (2 Pet. 1:20) The concept that Daniel 9:27 applies to the Antichrist is in direct violation of this rule that God has established for sound prophetic interpretation. No prophecy in the scripture can be isolated and interpreted independently from other parts of scripture. But verses must be combined with other verses, "**line upon line, line upon line; here a little, and there a little,**" (Isaiah 28:10) until sound doctrine emerges from the text cohesively. So if the Antichrist confirms a covenant, we should expect to find it elsewhere in scripture, particularly in the prophecies in the New Testament given by Paul and Jesus himself. Paul made it very clear in 2 Thess. 2:3 that the revelation of the Antichrist is a major and pivotal sign for the Church to watch for in relation to the Lord's coming and our gathering together unto him. Jesus also in Matt. 24 and Mark 13 spoke of the same prophetic event, referencing back to the book of Daniel, **but neither of them, nor any other writer, makes mention of the Antichrist confirming a covenant as being the revealing sign to identify him.** We have to ask, Why is that? It's just simply not found in the prophecies pertaining to him and his rise to power. The only future time frame and event in which Jesus spoke of the revelation of the Antichrist was in relation to the "abomination of desolation" and the beginning of the "great tribulation," which is the last 3 ½ years of the 70<sup>th</sup> week (Matt. 24:15-26, Mark 13:14-22). And this agrees with Paul's prophecies.

That's not to say that an event like confirming a covenant by the Antichrist COULD NOT happen, because it very well could, possibly as a mirror fulfillment of the prophecy. That is, the Antichrist, as the substitute for Christ, fulfills the Messianic prophecies as a 'lying sign,' and is therefore accepted by the Jewish religious leadership, just as Jesus said would happen: "I am come in my Father's name,

and ye receive me not: if another shall come in his own name, him ye will receive.” (John 5:43) I just fail to find any hard scriptural proof that it WILL occur. And even if it should, we will prove that it will NOT be the fulfillment of Daniel 9:27.

It can be shown that the Church will witness the Abomination to be committed by the Antichrist, further proving that the first half of the week has already transpired before the Church age. It can also be proven that the 3 ½ year ministry of the 2 Witnesses will be the same 3 ½ year span of time for the reign of Antichrist, showing that the future “hour” of Judgment to be only 3 ½ years long (which we will later show in this Section). Furthermore, we can also strongly prove that Jesus came and confirmed THE covenant, **because he is the very messenger of it**, and began to do this in the very time that Daniel’s 69<sup>th</sup> week ended and the 70<sup>th</sup> began. Remember, that when Jesus first came to Israel, he came as **“the messenger of the covenant.”** (Mal. 3:1) The prophecies in Malachi and Daniel 9:27 are both foretelling the exact same thing: the Messiah coming to Israel and confirming the covenant. And this is what Jesus confirmed with many:

“Now I say that Jesus was a minister of the circumcision for the truth of God, **to confirm the promises made unto the fathers** (beginning with Abraham).” (Rom. 15:8)

The word “confirm” used here is Strong’s # 950 and it means: **to stabilize**, confirm, establish.” It comes from the root word Strong’s # 949 meaning: “stable, firm, of force, steadfast, sure.” So it definitely carries the meaning of stabilizing or enforcing and making something more sure, which correlates with the Hebrew word used for “confirm” in Dan. 9:27 meaning to strengthen an already existing covenant or promise. Notice it also says that “Jesus was a minister of the circumcision for the truth of God”; this was the sign given to Abraham and his seed for the covenant between them and God:

“And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. This is my covenant, which ye shall keep, between me and you and thy seed

after thee; Every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant between me and you.” (Gen. 17:9-11)

Here are more clear statements about the covenant and Jesus’ confirmation of it:

“And his (John the Baptist’s) father Zacharias was filled with the Holy Ghost, and prophesied, saying, Blessed be the Lord God of Israel; for he hath visited and redeemed his people, And hath raised up a horn of salvation (Jesus) for us in the house of his servant David; As he spake by the mouth of his holy prophets, which have been since the world began: That we should be saved from our enemies, and from the hand of all that hate us; **To perform the mercy promised to our fathers, and to remember HIS HOLY COVENANT; THE OATH WHICH HE SWORE TO OUR FATHER ABRAHAM,**” (Luke 1:67-73)

“Christ hath redeemed us from the curse of the law, being made a curse for us....**That the blessing of Abraham** might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit (rebirth) through faith. Brethren, I speak after the manner of men; **Though it be but a man’s (Abraham’s) covenant, yet if it be CONFIRMED,** no man disannulleth, or addeth thereto. **Now to Abraham and his seed were the promises made.** He saith not, And to seeds, as of many; but as of one, And to thy seed, **which is Christ** (‘The messenger of THE covenant’).” (Gal. 3:13-16)

Here Paul shows that the Abrahamic Covenant was “**confirmed**” and it was done by his “seed,” Jesus Christ, to whom the promises were made. This is why Jesus said: “Your father Abraham rejoiced to see my day: and he saw it, and was glad.” (John 8:56); because Abraham witnessed the confirmation of the covenant given to him so long before, and which was promised to his seed, Jesus Christ:

“For if the inheritance be of the law, it is no more of promise: **but God gave it to Abraham by promise.** Wherefore then serveth the

law? It was added because of transgressions, **till the seed should come (Jesus Christ) to whom the promise was made**; and it was ordained by angels in the hand of a mediator.” (Gal. 3:18-19)

Dan. 9:27 is about when **the Messiah** would come “**to confirm the promises made unto the fathers.**” The prophecy in Daniel chapter 9 gives the precise time when this “seed” of Abraham would come to Israel and confirm THE COVENANT. That covenant given to Abraham, which even preceded the law of kinsman redeemer, was the basis for Jesus Christ’s advent to earth in human form as the Messiah, which is exactly why he confirms it as prophesied. “For verily he took not on him the nature of angels; but **he took on him the seed of Abraham.**” (Heb. 2:16) Contrary to some other commentators quoted from, this “covenant” in Dan. 9:27 isn’t speaking of the New Heart Covenant itself, which Jesus is the mediator of, and grants entrance into according to his gospel; but this is the covenant given to the fathers of Israel beginning with Abraham, that in his seed would come the Messiah. This is the very subject of the prophecy of Daniel 9, the coming of the Messiah. And it is this covenant that he confirms with many in Israel for the duration of the final week. That is why Matthew begins the very first words of the New Testament with a lineage of generations from Abraham to Jesus Christ, who is his seed to confirm the covenant:

“The book of the generation of Jesus Christ, the son of David, **the son of Abraham.** Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren...So all the generations **from Abraham** to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.” (Matt. 1:1,17)

This is also why God is referred to so many times throughout the bible as “**the God of Abraham, and Issac and Jacob.**” (Matt. 22:32, Mark 12:26, Luke 20:37, Acts 3:13, 7:32 etc.) Because God first promised to Abraham this coming Messiah, whom all the prophets bore witness to, especially the prophet Daniel.

“Ye are the children of the prophets, and of **THE COVENANT which God made with our fathers (which Jesus confirms for the 70<sup>th</sup> week), saying unto Abraham, And in thy seed (Jesus Christ) shall all kindreds of the earth be blessed. Unto you (the Jews) FIRST God, having raised up his Son Jesus (as the Messiah), sent him to bless you, in turning away every one of you from his iniquities.” (Acts 3:25)**

Once again, here is Peter preaching to his fellow kinsmen of Israel and reminding them that they are the children of **THE COVENANT, which God made with Abraham. He says to them that it was under the power of this covenant that unto them “first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.”** The blessing promised to Abraham was first granted to Israel through his “seed,” Jesus Christ. He first came to them to confirm this covenant and the promises made unto their fathers. (Rom. 15:8) His coming to Israel is the very thing that confirms this ancient covenant. Jesus was **FIRST** sent “to the lost sheep of the house of Israel,” then after his ministry the blessing of Abraham was given to the Gentiles as promised (Gal. 3:14), which further shows that the ministry of Christ was part of the 70<sup>th</sup> week determined for the Jews and their holy city. Although there were times during Jesus’ ministry that he spoke and walked among the Gentiles, this initial time period was actually designated for the nation of Israel alone:

“These twelve (Apostles) Jesus sent forth, and commanded them, saying, **Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel.** And as ye go, preach, saying, The kingdom of heaven is at hand.” (Matt.10:5-7)

“And, behold, a woman of Canaan (a Gentile) came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil. **But he answered her not a word.** And his disciples came and besought him, saying, Send her away; for she crieth after us. **But he answered and said, I am not sent but unto the lost sheep of the house of Israel.** Then came she and worshipped him, saying, Lord, help me. But he

answered and said, **It is not meet to take the children's bread, and to cast it to dogs (Gentiles).**" (Matt. 15:22-26)

This Gentile woman's faith prevailed, as you know, and she obtained mercy, but during this Jesus made it clear that his mission was first for the lost sheep of the house of Israel. But since only relatively few actually received him during that time, the kingdom was then taken from them and given to the nation of the Gentiles to bring forth the fruit of it. He did confirm the covenant with "many" in Israel, but the vast majority of them rejected him outright. It was at the end of Jesus' ministry, which would be "in the midst of the week", that he gave the command of the 'great commission' to take the gospel to "all nations" during the new dispensation of the Church age. (Matt. 28:19) These statements by Jesus agree with many others in Scripture that all clearly illustrate differences in God's dispensations between the Old and New Testaments, and between his plan for physical Israel and for his Christian Church. During the last half of the 70<sup>th</sup> week, the great tribulation, the covenant will also be confirmed with "many" in Israel during that time through the testimony of the Two Witnesses, which will prophesy for the duration of it in the Jews city of Jerusalem.

"And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. **These are the two olive trees, and the two candlesticks standing before the God of the earth.**" (Rev 11:3-4)

These two men are spoken of in the book of Zechariah and they are in very close connection to the Lord:

"Then answered I, and said unto him, What are these two olive trees upon the right side of the candlestick and upon the left side thereof? And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves? And he answered me and said, Knowest thou not what these be? And I said, No, my lord. Then said he, **These are the two anointed ones, that stand by the LORD of the whole earth.**" (Zech 4:11-14)

There are some that suggest that the Two Witnesses will be king Zerubbabel and the high priest Joshua as the book of Zechariah may indicate. These were the very ones leading Israel when Cyrus gave the commandment which began the 70 weeks.

“But Zerubbabel, and Jeshua, and the rest of the chief of the fathers of Israel, said unto them, Ye have nothing to do with us to build an house unto our God; but we ourselves together will build unto the LORD God of Israel, as king Cyrus the king of Persia hath commanded us.” (Ezra 4:3)

Whomever they may be, these two anointed ones are said to stand by the Lord Jesus and therefore when they come they're able to bear full witness of him to those in Israel and further “confirm the covenant with many.” The duration of their ministry is for 3 ½ years, just as the Lord's was, and after it they shall suffer death and be resurrected in the city of Jerusalem, and ascend up to heaven in a cloud, again, just as the Lord did. Their time on the earth is a parallel of the Lord's time on the earth, and so the confirmation of the covenant extends for a full “week” as the prophecy indicates. Later in this Section we will prove that the 3 ½ year period for the Two Witnesses is the exact same 3 ½ year period for the Antichrist and the “great tribulation.”

The only “covenant” that the prophecies in Daniel associate with the Antichrist is him “having indignation against the holy covenant” of the Law, found in Daniel chapter 11. According to many scholars, this chapter in Daniel saw its first realization with Antiochus Epiphanes who ruled the Hellenistic Seleucid Empire from 175-165 BC. He is seen as a precursor or type of the Antichrist for his cruelty toward Israel and desecration of the temple during his reign. But these events spoken of in Daniel chapter 11 no doubt also apply directly to the Antichrist, seen by the fact that Jesus refers to them in his prophecies of the last days (Matt. 24:15), which we will look into. It is for these reasons that they are seen as a double-reference prophecy.

“Then shall he (Antichrist) return into his land with great riches; and **his heart shall be against the holy covenant**; and he shall do exploits, and return to his own land. At the time appointed he shall

return, and come toward the south; but it shall not be as the former, or as the latter. For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and **have indignation against the holy covenant**: so shall he do; he shall even return, and **have intelligence with them that forsake the holy covenant**. And arms shall stand on his part, and **THEY** shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and **THEY** shall place the abomination that maketh desolate. (Matt. 24:16) And such as do wickedly **against the covenant** shall he corrupt by flatteries: but the people that do know their God shall be strong, and do exploits.” (Dan. 11:28-32)

Very clearly it is the Messiah who “confirms” the covenant of Abraham with many, but it is the anti-messiah who is “against the holy covenant.” Jesus Christ has nothing to do with “polluting the sanctuary.” He issues a punishment upon Israel ‘for the overspreading of their abominations,’ whereas the Antichrist has people, (who appear to be Jews that forsake the holy covenant), who “pollute the sanctuary of strength, and shall take away the daily sacrifice, and **they** shall place the abomination that maketh desolate.” **There are many distinct differences to these two prophecies that cannot be overlooked.** Doing so undermines the essential kingpins of prophecy and does a disservice to the Word of God and his people. We will now take a clear look at the stark differences between these two prophecies.

## PROPHECIES OF DESOLATION



“**A**nd he (Messiah) shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for (because of) the overspreading of abominations he shall make it (the covenant) desolate, even until the consummation, and that determined shall be poured upon the desolate.” (Dan. 9:27)

In the midst of the week, Jesus makes the covenant “desolate” to the house of Israel, and the blessings of Abraham go out to the Gentile Church, just as the writers of the New Testament state. The kingdom is taken from them and given to the nation of the Gentiles, people of all nations who believe the gospel of Christ and bring forth the fruit of it:

“Jesus saith unto them, Did ye never read in the scriptures, The stone (Messiah) which the builders rejected, the same is become the head of the corner: this is the Lord’s doing, and it is marvellous in our eyes? Therefore say I unto you, **The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.**” (Matt. 21:42-43)

In the midst of the week, God’s own Son, the “stone,” was rejected, persecuted, and crucified. And it was ‘for the overspreading of their abominations’ that Christ makes them desolate. This is also exactly what Jesus declared toward the end of his 3 ½ year ministry:

“O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee (the overspreading of abominations), how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! **Behold your house is left unto you DESOLATE.** For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord. (at the end of the 3 ½ year great tribulation)” (Matt. 23:37-39)

Jesus describes the overspreading of Israel’s abominations in his parable of the wicked husbandmen (Matt. 21:33-43), who continually persecuted and slew the prophets sent to them, and then they rejected and murdered God’s own Son that he sent to them, the head stone. And for all of these abominations, they are made desolate and the kingdom of God is taken from them and given to the nation of the Gentiles. And this is exactly what took place 3 ½ years after Jesus began his ministry, which would have been the midst of the 70<sup>th</sup> week, as said before. **This was when their house was made “desolate.”** As is stated in the Messianic psalm 69:

[24] “Pour out thine indignation upon them (the Jews), and let thy wrathful anger take hold of them. **LET THEIR HABITATION BE DESOLATE;** and let none dwell in their tents. For they persecute him (Jesus) whom thou hast smitten; and they talk to the grief of those whom thou hast wounded. **ADD INIQUITY TO THEIR INIQUITY** (overspreading of abominations): and let them not come into thy righteousness (entrance into the New Covenant is taken from them and given to the Gentiles).”

Jesus made it very clear that this generation, during the time of his earthly ministry, would be held accountable for an enormous number of abominations committed from the beginning of the world. The Lord, in fulfillment of this prophetic Psalm, “added iniquity to their iniquity” and they were made “desolate”:

“**Woe unto you!** for ye build the sepulchers of the prophets, and your fathers killed them. Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchers. Therefore also said the wisdom of God, **I will send them**

prophets and apostles, and some of them they shall slay and persecute: **That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation: (overspreading of abominations)** From the blood of Abel unto the blood of Zacharias which perished between the altar and the temple: **verily I say unto you, It shall be required of this generation.**” (Luke 11:47-51)

The bible also makes it clear that the shedding of innocent blood, especially the blood of his true servants, is indeed a grievous “abomination” to the Lord:

“These six things doth the LORD hate: yea, **seven are an abomination unto him**: A proud look, a lying tongue, and **hands that shed innocent blood**, An heart that deviseth wicked imaginations, feet that be swift in running to mischief, A false witness that speaketh lies, and he that soweth discord among brethren.” (Prov. 6:16-19)

That generation was held to account for all these evils, plus the evils of their fathers before them, and because of that their promises and their whole “house” were indeed made desolate. This is not at all the same prophecy concerning the Antichrist found in separate chapters in Daniel, whose forces “place the (singular) abomination that maketh desolate.” God made a similar charge against Israel through the prophet Micah:

“For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue is deceitful in their mouth. Therefore also will I make thee sick in smiting thee, **in making thee desolate because of thy sins.**” (Micah 6:12-13)

This judgment upon them “for the overspreading of abominations” is also very similar to the judgment God issued upon Israel when they were taken siege by ancient Babylon in 587 BC and lead away captive. Ezekiel describes what happened then and why, and it could possibly be viewed as a double reference prophecy; first occurring in 587 BC from Babylon and secondly in 70 AD from Rome:

“Thus saith the Lord GOD; This is Jerusalem: I have set it **in the midst of the nations** and countries that are round about her. And she

hath changed my judgments into wickedness more than the nations, and my statutes more than the countries that are round about her: for they have refused my judgments and my statutes, they have not walked in them. Therefore thus saith the Lord GOD; Because ye multiplied more than the nations that are round about you, and have not walked in my statutes, neither have kept my judgments, neither have done according to the judgments of the nations that are round about you; Therefore thus saith the Lord GOD; Behold, I, even I, am against thee, and will execute judgments in the midst of thee in the sight of the nations. And I will do in thee that which I have not done, and whereunto I will not do any more the like, **because of all thine abominations.** Therefore the fathers shall eat the sons in the midst of thee, and the sons shall eat their fathers; and I will execute judgments in thee, **and the whole remnant of thee will I scatter into all the winds.**” (Eze. 5:5-10)

The “desolation” of Israel that is spoken of in Dan. 9:27 is both spiritual and physical. First, the way into the kingdom is taken from them and given to others that will believe and adhere to the gospel of Christ. The working of God’s Spirit is no longer among them or in their temple from that point throughout the Church age; their ‘house is left unto them desolate.’ This is shown in a fig tree parable Jesus gave concerning Israel. **(A fig tree is used many times in Scripture to symbolize Israel. The importance of this concerning the Harvests will be further explored in later Sections.)**

“He spake also this parable; A certain man (God) had a fig tree (Israel) planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard (Jesus), **Behold, these three years** I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? And he answering said unto him, **Lord, let it alone this year also, till I shall dig about it, and dung it: And if it bear fruit, well: and if not, then after that thou shalt cut it down.**” (Luke 13:6-9)

This shows that Israel was cut off in the spirit after the final year of Jesus’ ministry. The first year in this parable would have begun with the ministry of John the Baptist who was about 6 months older than Jesus, and probably started his ministry to prepare the Lord’s

way 6 months before his coming at the age of 30. If John begun his ministry at the age of 30, as Jesus did, then that would make 4 years from that time to the end of Christ's ministry when God was looking for "fruit" from Israel but finding none. They neither believed John or Christ. The fig tree is then "cut down" in the spirit. Then there is a time span of almost 40 years until the physical desolation of Israel in 70 A.D., which Jesus prophesied of in Luke 21. This prophecy in Luke is different from the ones found in Matt. 24 and Mark 13, in that instead of focusing on the events in the latter days, it speaks of events to come upon Israel in 70 A.D. Pay attention to how the sermon opens here:

"And as some spake of the temple, how it was adorned with goodly stones and gifts, he said, As for these things which ye behold, **the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.** And they asked him, saying, Master, but when shall these things be? and what sign will there be when these things shall come to pass?" (Luke 21:5-7)

So it's clear that what is going to be prophesied pertains to the physical destruction of the temple in 70 AD:

"And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ; and the time draweth near: go ye not therefore after them. But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end is not by and by. Then said he unto them, Nation shall rise against nation, and kingdom against kingdom: And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven. (in the last days) **BUT BEFORE ALL THESE, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. And it shall turn to you for a testimony.**" (Luke 21:8-13)

In this prophecy, Jesus gave some signs that would happen in the latter days, but then he reverts back to the time **before all these** when persecution would come upon the Christians of that early time. This widespread persecution of Christians in those early days is spoken

of in Acts 8. He then goes on to describe the physical “desolation” to come upon Israel in 70 A.D.

“And when ye shall see Jerusalem compassed with armies, **then know that the desolation thereof is nigh**. Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written (Dan. 9:26) may be fulfilled. But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and **wrath upon this people**. And they shall fall by the edge of the sword, and **shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled**.” (Luke 21:20-24)

This was the beginning of the prophesied Diaspora or dispersion of Israelites into all nations and the destruction of Jerusalem and the temple written in Dan. 9:26. This all takes place “in the midst of” the 70<sup>th</sup> week:

“And after threescore and two weeks shall Messiah be cut off (midst of the week), but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.”

This spiritual and physical “desolation” remains upon Israel during the time that ungodly Gentiles have dominion in the city of Jerusalem. “Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.” The book of Revelation also shows that this remains the case until after the “great tribulation”:

“And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple leave out, and measure it not; **for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months**.” (Rev. 11:1-2)

It isn't until after the 70<sup>th</sup> week that Jerusalem is fully restored to the nation of Israel under their Messiah. In the midst of the week, their covenant and promises are made desolate for the overspreading of their abominations, even until the consummation or completion of their time of desolation. That is where the mysterious time gap of approximately 2000 years exists, and the world only awaits the last 3 ½ years of the week, called the "great tribulation." This is why we don't find reference to a 7-year period in the book of Revelation; however it talks about a 3 ½ year period many times.

Have you ever wondered why the duration of Jesus' ministry was **3 ½ years**? It didn't last for 4 years, or 5, or 3, or 2 ½, **but for 3 ½ years**. I think this alternative view explains why perfectly. The exact number of days isn't recorded in the gospels, but a general span of 3 ½ years can be determined by following the accounts of Jesus' ministry, beginning at his baptism. Immediately after Jesus was baptized, he was lead of the Spirit into the wilderness to be tempted of the devil for 40 days. (Mark 1:12-13) Then there is a period of time in which Jesus returns and begins to draw followers; John the Baptist bearing witness to what he had seen at the divine baptism. (John 1:29-37) After this, he and his disciples journey to Capernaum "and they continued there not many days." (John 2:12) They then journey to Jerusalem because the "Jews' Passover was at hand." (John 2:13) This is the first of four Passover feasts attended by the Lord during his ministry, which outlines a continuous period of three years. The second is mentioned in John 5:1, the third is found in John 6:4, and the fourth and final one being his great day of sacrifice. (John 19:14) Fifty days after his resurrection was the Feast of Weeks or Pentecost in which the Holy Spirit was sent from the Lord. This officially began the Church age during which Israel is made "desolate." By combining these facts revealed in the gospels with the prophecy in Dan. 9:27 concerning the midst of the 70<sup>th</sup> week, the time span of 3 ½ years for Jesus' ministry is well founded.

When you carefully examine the prophecy in Daniel, the entire 70<sup>th</sup> week cannot be in the future because that would exclude the ministry and Passion of Christ from the 70 weeks, which is the very basis and means by which the promises therein are fulfilled. **This**

would also remove the fulfillment of the spring Feast days from the timeline, which the Lord accomplished during his Passion. (The importance of this will be made clear in later Sections.) Nor could the entire week have been fulfilled in the past because of the unfulfilled promises that it contains for Israel. The only valid conclusion is that there is a continuous flow of time right up to “the midst” of the 70<sup>th</sup> week, when the time of dispensation changes, “even until the consummation” or completion of the present Church age. This leaves just the last half of the week (3 ½ years) to be fulfilled in the future, precisely as the other prophecies of Daniel (Dan. 7:25, 12:7,11) and the book of Revelation (Rev. 11:2-3, 12:6,14, 13:5) clearly show.

The prophecies of Hosea show the entire sequence of events of the desolation that the Lord Jesus Christ leaves them in for their “offence,” right after his earthly ministry. This time of desolation lasts for the 2,000 years (“two days”) of the Church age. Remember, “one day is with the Lord as a thousand years, and a thousand years as one day.” (1 Pet. 3:8, see also Psalm 90:4) After this they are in their time of affliction and repentance, and subsequent salvation:

“For I will be unto Ephraim as a lion, and as a young lion to the house of Judah (the Lion of the Tribe of Judah): **I, even I, WILL TEAR AND GO AWAY; I WILL TAKE AWAY (make desolate), and none shall rescue him. I WILL GO AND RETURN TO MY PLACE, till they acknowledge their offence** (‘even until the consummation’), and seek my face: in their affliction they will seek me early. 1Come, and let us return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days (2,000 years) will he revive us: in the third day he will raise us up, and we shall live in his sight. Then shall we know, if we follow on to know the LORD: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth.” (Hosea 5:14-15, 6:1-3)

Right after Jesus goes away and returns to his own place, he says he “will take away” or make them desolate until they acknowledge their offense, which is the “overspreading of abominations.” It is true that individual Jews acknowledge these facts and they convert

and follow Jesus Christ as their Messiah. But the nation of Israel as a whole has certainly not accomplished this yet, and awaits “the time of Jacob’s trouble” to do so. This further shows that “in the midst of the week” Jesus made them desolate. The following are direct quotes of Daniel 9:26-27 from the 1599 Geneva Study Bible, originally printed in 1560. The Reformers who translated this first widely published English bible offered extensive scriptural commentary in the footnotes. In each passage there are small letters, which correspond to their original commentary. Observe what these men wrote as to the true meaning of these verses.

(<http://bible.crosswalk.com/Commentaries/GenevaStudyBible/gen.cgi?book=da&chapter=009>):

*“9:26 And after threescore and two (x) weeks shall Messiah be cut off, but (y) not for himself: and the people of the (z) prince that shall come shall destroy the city and the sanctuary; and the end thereof [shall be] with a flood, and unto the end of the war desolations are determined.*

**9:26 (x) In this least week of the seventy, shall Christ come and preach and suffer death.**

*(y) He shall seem to have no beauty, nor to be of any estimation, as Isa. 53:2.*

**(z) Meaning Titus, Vespasian’s son, who should come and destroy both the Temple and the people without all hope of recovery.**

*9:27 And he (a) shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to (b) cease, (c) and for the overspreading of abominations he shall make [it] desolate, even until the consummation, and that determined shall be poured upon the desolate.*

**9:27 (a) By the preaching of the Gospel he affirmed his promise, first to the Jews, and after to the Gentiles.**

**(b) Christ accomplished this by his death and resurrection.**

**(c) Meaning that Jerusalem and the sanctuary would be utterly destroyed because of their rebellion against God, and their idolatry:**

*or as some read, that the plague will be so great, that they will all be astonished at them.”*

The meanings that they ascribed to these verses are virtually identical to what we have just examined, which was personally shown to me by the Lord independently of ANY older or modern bible commentators. I came into contact with these various writings long after this had already been revealed to me from the Holy Spirit, and they amazingly offer even further support. Notice in their commentary, no association is made with these verses of prophecy to the Antichrist. They did not at all view “the prince that shall come” to be the Antichrist, nor the one that confirms the covenant.

It is a fact that the Antichrist will enter into the future Jewish temple/tabernacle and will have arms on his part, which “place the abomination that maketh desolate.” But that is an entirely different prophecy than Dan. 9:27. It is also worded differently and **involves more than one person doing the acts**, which is very important to pay attention to. That prophecy is found in the following chapters of Daniel:

“And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and **they shall place the abomination** (singular) that maketh desolate.” (Dan. 11:31)

Notice that this is **one abomination** that makes desolate placed by the Antichrist’s agents. But in Dan. 9:27, about the Messiah, it says “and for (because of) the overspreading of **abominations** (many abominations committed by the Jews), **HE** (singular) shall make it desolate.” Again in Dan. 8:13-14 and Dan. 12:11, that same prophecy about the Antichrist is mentioned involving only one single abomination:

“How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?...” (Dan. 8:13-14)

“And from the time that the daily sacrifice shall be taken away, and the abomination (singular) is set up, there shall be a thousand two hundred and ninety days.” (Dan. 12:11)

From Daniel chapter 11 to chapter 12 there is a continuous sequence of events and it's clearly this event in Dan. 11:31, quoted before, that Dan. 12:11 refers back to as the one to come in the far future. This is what Christ was quoting in reference to the great tribulation:

“When ye therefore shall see the abomination (singular) of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand)...[21] For then shall be great tribulation,... (for the last 3 ½ years of the week).” (Matt. 24:15-21)

“But when ye shall see the abomination of desolation (singular), spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judaea flee to the mountains:” (Mark 13:14)

Jesus was not quoting Daniel 9:27 here, as is evident from the language. He was quoting a later chapter in Daniel about the Antichrist. There is a distinct difference between the two prophecies which we must take note of:

1. In Dan. 9:27 it is the Messiah who “confirms the covenant” of Abraham with the Israelites, but it is the Anti-Messiah who “has indignation against the holy covenant.” (Dan. 11)
2. In Dan. 9:27 it is the Messiah himself who makes Israel and their covenant desolate “for the overspreading of abominations.” This involves only one single individual himself making them desolate because of **many abominations** in Israel. In Daniel chapters 8,11, and 12 it is those loyal to Anti-Messiah that “place **the abomination that maketh desolate**.” This separate and distinct prophecy involves more than one person doing the act and **it is the single abomination itself that makes desolate**.
3. Both times in Matthew and Mark where Jesus refers to the prophecy in Daniel about “the abomination of desolation,” he refers to this **one single abomination that makes desolate**, clearly referring to the prophecy found in Dan. 11 and 12, NOT Dan. 9:27.



## CHURCH AGE IN THE MIDST OF THE WEEK



Nowhere in the prophecy of Daniel does it imply a break or suspension in time between the 69<sup>th</sup> and 70<sup>th</sup> weeks. The misapplication of the Antichrist as the subject of Dan. 9:27 forces this imaginary time gap into the text where it simply doesn't exist. Verse 26 shows events that transpire within the midst of the 70<sup>th</sup> week. Which is why it says, "after threescore and two weeks (midst of the 70<sup>th</sup> week) shall Messiah be cut off," because this happened about 3 ½ years after Jesus' baptism which would have been near the mid-point of the 70<sup>th</sup> week. Then later in the Church age that began on Pentecost, the Roman armies destroyed the city and the sanctuary in 70 AD. Then verse 27 gives a description of the full 70<sup>th</sup> week with the break in time soon after the Messiah is cut off in the midst of the week. That is where a suspension in time is clearly shown. Now it should make sense why there are so many verses of scripture that link the 3 ½ year ministry of Christ with the 3 ½ year great tribulation. We find these two time periods placed back to back over and over again throughout the bible: You might want to ask yourself: why?

Zech. 13:7-9

"Awake, O sword, against my shepherd, and against the man that is my fellow (Jesus), saith the Lord of hosts: smite the shepherd; and the sheep shall be scattered (during Jesus' ministry): and I will turn mine hand upon the little ones. And it shall come to pass (during the great tribulation), that in all the land, saith the Lord, two parts

shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The Lord is my God ('the consummation')."

Mal. 3:1-3

"Behold, I will send my messenger (John), and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold he shall come, (at the beginning of the 70<sup>th</sup> week) saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? (at the end of the week) for he is like a refiner's fire, and like fullers' soap: And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. ('the consummation')"

Isaiah 11:1-4

"And there shall come forth a rod out of the stem of Jesse, and a Branch (Jesus) shall grow out of his roots: And the spirit of the Lord shall rest upon him (baptism-beginning of 70<sup>th</sup> week), ...and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked (at the end of the 70<sup>th</sup> week)."

Zech. 9:9-10

"Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy king cometh unto thee (during the first half of the week): he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass. And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off (made desolate): and he shall speak peace unto the heathen (during the Church age): and his dominion shall be from sea to sea, and from the river unto the ends of the earth (consummation of the week)."

Rev. 12:5-6

“And she (Israel) brought forth a man child (Jesus), who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne (at the end of the first half of the 70<sup>th</sup> week). And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days (3 ½ years-the end of the week).”

Why do we find this same thing in so many different places; the 3 ½ year ministry of Christ, immediately followed by a description of the 3 ½ year great tribulation? Because this is the last 7 year week of Daniel, with the mystery of the Church age in the midst of it. This mysterious period of time is invisible in most cases here, because it is of the spirit, which is why the Church is referred to as a “mystery.” Only the first half and the last half are described, with this mysterious long period of time in the midst, in which Israel is “desolate” and the Gentiles receive the blessings of Abraham. When Jesus began his ministry, after his anointing, and began preaching at the beginning of the 70<sup>th</sup> week, he stood up in a synagogue and read from the prophet Isaiah as we have read in Luke. But he stopped reading right where Isaiah shows a time gap in the prophecy.

“And there was delivered unto him the book of the prophet Esaias (Isaiah). And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, **To preach the acceptable year of the Lord. And he closed the book,** and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, **This day is this scripture fulfilled in your ears.**” (Luke 4:17-21)

Notice that Jesus BEGAN quoting Isaiah when he wrote: “**The Spirit of the Lord is upon me.**” He then continued reading about his ministry and then stopped reading from the prophecy right in

mid-sentence, and then said, “This day is this scripture fulfilled in your ears.” Here is the entire prophecy that he was reading from:

“The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek (this began the 70<sup>th</sup> week); he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; **To proclaim the acceptable year of the LORD (break), and the day of vengeance of our God...**”

The reason he stopped reading right in the middle of the sentence about ‘proclaiming the acceptable year of the Lord’ is because there is a long break in time between his ministry and “the day of vengeance of our God,” which is “the day of the Lord.” This again demonstrates where God has put the “time of the Gentiles.” It’s found between the ministry of Christ and the Day of the Lord, when God’s “vengeance” begins. The prophecy of Isaiah continues from that phrase right into the great tribulation when Israel is redeemed according to the promises determined for them during the 70<sup>th</sup> week:

“To proclaim the acceptable year of the LORD (break) **and the day of vengeance of our God**; to comfort all that mourn; **To appoint unto them that mourn in Zion** (Jews), to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified. And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations (during the Millennium). And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vinedressers. But ye (Israel) shall be named the Priests of the LORD: men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves. For your shame ye shall have double; and for confusion they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them. For I the LORD love judgment, I hate robbery for burnt offering; and I will direct

**their work in truth, and I will make an everlasting covenant with them.**” (Isaiah 61:1-8)

It was during the first half of the 70<sup>th</sup> week that Jesus was anointed and “preached good tidings unto the meek” and “proclaimed the acceptable year of the Lord.” He actually preached right up until he ascended. After he resurrected he was “seen of them forty days, and speaking of the things pertaining to the kingdom of God.” (Acts 1:3) Then the last half of the week begins on “the day of vengeance of our God,” in which Israel experiences “ashes” and “mourning” and “the spirit of heaviness,” but is delivered out of it. Like so many other prophecies in the bible, this one in Isaiah outlines the entire 70<sup>th</sup> week, beginning with Jesus’ anointing and concluding with the deliverance of Israel. Like the others we have just read, it shows where the break in time actually is. The true place that we find a time gap in the prophecy of Daniel 9 is in the midst of the 70<sup>th</sup> week:

“...and in the midst of the week he (Messiah) shall cause the sacrifice and oblation to cease, (by his own sacrifice in place of it), and for the overspreading of abominations (Jews revile and murder their Messiah) he shall make it desolate, even until the consummation. (the completion of their desolation)”

The phrase “even until the consummation” shows that there is an extended period of time in the midst of the week pertaining to the desolation of Israel and suspension of promises to them. This is what is meant by: “**he shall make it desolate EVEN UNTIL THE CONSUMMATION (completion of their desolation)**, and that determined (the promises) shall be poured upon the desolate (children of Israel).” The nation of Israel (the physical seed of Abraham) has remained in this state of spiritual desolation, and separation from the kingdom of God in the spirit, ever since this mid-point of the 70<sup>th</sup> week began. This will remain so even until this time is completed. After which, the things determined will be poured upon them. “That determined...” refers to the things promised for Israel, which are listed at the beginning of the prophecy in verse 24:

“Seventy weeks are **determined** upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to

make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.” (Dan. 9:24)

It is these things determined that will finally be poured upon the desolate children of Israel near the end of the 70<sup>th</sup> week. We will further explore that final period in later Sections. As we proceed throughout our close examination of prophecy, we will uncover more and more of how this arrangement of the 70<sup>th</sup> week follows the pattern of the seven lamped candlestick, or Menorah (shown on the next page); just as the seven feast days do. The center lamp of the Menorah, called **‘the lamp of God,’** represents “the midst of the week.” This is where the Lord dwells, in **‘the midst,’** representing the mystery Church age, the age of rebirth into Divine Love. This center position is surrounded by 3 ½ years on one side, and 3 ½ years on the other, which are of a totally different dispensation. And this is significant to understanding the rapture, where in time it is placed, and why. This arrangement of the 70<sup>th</sup> week is why it is isolated in the text of the prophecy, appearing in verse 27, because in one sense the last 7 years stand on their own as the time the Messiah comes to Israel and confirms the Abrahamic covenant.

|-----Daniel's 70<sup>th</sup> Week-----|

Christ's Ministry      Church Age      Great Tribulation



Here are some quotes from another bible scholar Stephen Amy who offers much insight into this prophecy: (<http://www.iclnet.org/pub/resources/text/m.sion/70wedan9.htm>)

*“The middle of the 70th week is raised to the focal point of our attention unlike any other point in the prophecy. The event that began the 70th week, confirming the covenant, coincides with the beginning*

*of Jesus' messianic ministry covenanted by God to Israel. The event that marks mid-week, the stopping of sacrifice and grain offering, coincides with the crucifixion of Jesus, the Lamb of God, and ultimate end toward which all other sacrifice pointed.*

***In the middle of the 70th week, when Messiah is executed, the advance of the seventy-week clock is stopped, leaving the last half of the 70th week some time in the future.** This is required by Daniel's repeated prophecies of an unfulfilled three and one-half years in the future when the Messiah comes to quell the ambitions of the little horn, accomplishing events of the seventy-week prophecy (7:8-25; 8:9-26; 12:5-13). The clock is necessarily stopped in the middle of the 70th week because the specific accomplishments of the Messiah during the future three and one-half years are among those listed by the angel as occurring during the seventy weeks (9:24). "To bring in everlasting righteousness, to seal up vision and prophecy, and to anoint the Most Holy...(9:24)," are events inside the time frame of the seventy weeks. But these grand events are yet future, and follow the end of the three and one-half year career of the little horn (7:23-28)."*

It is very easy to establish that the Church will remain on earth to see the Antichrist and "arms on his part" go into the temple of God and "place the abomination that maketh desolate".

**"WHEN YE THEREFORE SHALL SEE the abomination of desolation,** spoken of by Daniel the prophet (Dan.12:11), stand in the holy place, (whoso readeth, let him understand:) Then let **them** which be in Judea (Jews) flee into the mountains: Let him which is on the housetop not come down to take any thing out of his house...**For then shall be great tribulation,** such as was not since the beginning of the world to this time, no, nor ever shall be." (Matt. 24: 15-21)

Daniel reveals that this begins a 3 ½ year period of time:

"And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days." (Dan. 12:11)

This prophecy about the Antichrist's abomination in the temple correlates with this following one found in the New Testament:

“Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that **the day of Christ** is at hand. **Let no man deceive you by any means: for that day shall not come, EXCEPT there come a falling away first, and that man of sin be revealed**, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time.” (2 Thes. 2:1-6)

Paul couldn't be any more clear: The day of Christ, which is the coming of the Lord and our gathering together unto him, **shall not come until the man of sin is revealed**. The Church will remain on earth to witness the “abomination of desolation,” and soon thereafter (30 days) begins the 3 ½ year great tribulation, or the rest of Daniel's 70<sup>th</sup> week. This “Day of Christ” in which Jesus gathers his people is also called “The Day of the Lord”, when the wrath of God begins to be poured upon the world. And this is the very reason why it is a day of gathering for Christ's true people.

“For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words. But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that **the day of the Lord** so cometh as a thief in the night. For when they shall say, Peace and safety; **then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape**. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness...**For God hath not appointed us to WRATH, but to obtain salvation by our Lord Jesus Christ.**” (1 Thess. 4:16-18, 5:1-9)

The day in which Christians are gathered to meet Jesus Christ is the “Day of the Lord” when sudden destruction comes upon the world through God’s wrath. We find the same thing confirmed in the book of Revelation during the opening of the 6<sup>th</sup> Seal, which actually begins this aforementioned wrath of God:

“After this I beheld, and, **lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues (Gentiles), stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; And cried with a loud voice, saying, SALVATION to our God which sitteth upon the throne, and unto the Lamb.** And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. **Therefore (because of them doing that)** are they before the throne of God, and serve him day and night **in his temple**: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; **neither shall the sun light on them, nor any heat.** For the Lamb which is in the midst of the throne shall feed them (at the marriage supper), and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.” (Rev. 7:9-17)

These people of all nations, and kindreds, and tongues, were collectively gathered together when the great day of his wrath is come, at the beginning of the great tribulation, and proclaimed: “Salvation.” This same event is revealed in chapter 12:

“And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: And she being with child cried, travailing in birth, and pained to be delivered...And she brought forth a man

child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne. And the woman (Israel) fled into the wilderness, where she hath a place prepared of God, that they should feed her there **a thousand two hundred and three-score days**. And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, And prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. **And I heard a loud voice saying in heaven, NOW is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. THEREFORE REJOICE, YE HEAVENS, AND YE THAT DWELL IN THEM**. Woe to the inhabitors of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, **where she is nourished for a time, and times, and half a time (3 ½ years)**, from the face of the serpent.” (Rev. 12:1-14)

In all cases we find that the Church is on earth until the great day of God’s wrath begins. Just as the 3 ½ year great tribulation is beginning, it is said that **“Now is come salvation”** for Christians who had been accused by Satan. These Christians are “overcomers” through the blood of Christ and the word of their testimony. They lived on earth while Satan still had access to God’s throne and accused them there day and night. They “loved not their lives unto the death” of the cross, being ‘crucified with Christ.’ **“THEREFORE” they are now rejoicing in heaven**, when the Day of God’s wrath comes and Satan is cast out of Heaven to the earth with his angels. This first “Day of the Lord” begins the “great tribulation” lasting for 3 ½ years, which is the last half of Daniel’s 70<sup>th</sup> week. This is when the Church age,

the period of “desolation” for Israel, ends and God renews his work toward Israel:

“But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he (Messiah) come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting. **Therefore will he give them up (make desolate), until the time that she which travaileth hath brought forth** (Rev. 12): **then the remnant of his brethren shall return unto the children of Israel**. And he shall stand and feed in the strength of the LORD, in the majesty of the name of the LORD his God; and they shall abide: for now shall he be great unto the ends of the earth.” (Micah 5:2-4)

This further shows that Christ, who came from Bethlehem to be ruler in Israel, “gives up” or makes Israel desolate “**until the time that she which travaileth hath brought forth**.” As we just read, that time is revealed in the book of Revelation to be the beginning of the last 3 ½ years of the 70<sup>th</sup> week. And it coincides with the time of “Salvation” for the Church. As mentioned earlier, the time of desolation that Israel experienced during the Babylonian captivity was “because of all their abominations,” and can be viewed as a double reference prophecy applying to their desolation during the Church Age period. This prophecy found in the book of Micah strongly underscores this, showing it is a prophecy of past and future fulfillment for Israel.

“In that day, saith the LORD, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; And I will make her that halted a remnant, and her that was cast far off a strong nation: and **the LORD shall reign over them in mount Zion from henceforth, even for ever** (in the future). And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem. Now why dost thou cry out aloud? is there no king in thee? is thy counsellor perished? **for pangs have taken thee as a woman in travail. Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail: (Rev. 12) for now**

**shalt thou go forth out of the city, and thou shalt dwell in the field (wilderness), and thou shalt go even to Babylon; there shalt thou be delivered; there the LORD shall redeem thee from the hand of thine enemies.**” (Micah 4:6-10)

Here we can see a clear connection between God delivering Israel from ancient Babylon, who were sent captive “because of all their abominations”, to their future deliverance when they flee into the wilderness for 3 ½ years. In both cases they were made desolate “for the overspreading of abominations.” We will delve into this in greater depth in later Sections. This fact of the Church being gathered at the beginning of the “great tribulation” must be resolved with one very good argument made by many who hold to the future 7-year “tribulation” position. And that is: **The 70 weeks of Daniel are only determined upon the nation of Israel and the Church has nothing directly to do with them.**

Dan. 9:24

“Seventy weeks are determined upon **thy people (Daniel’s people, the Jews) and upon thy holy city (Jerusalem)...**”

The age of the Church had nothing to do with the first 69 weeks, and will have nothing to do with last 70<sup>th</sup> week either. They are completely separate dispensations. And so it is concluded in their view that the rapture of the Church must precede the final 7-year week of Daniel. But we have already proven, and will continue to prove, that the Church will witness the abomination in the temple committed by the Antichrist, which occurs just before the final 3 ½ years of “great tribulation,” and will be gathered very soon after that. **So why would the Church period go halfway into Daniel’s 70<sup>th</sup> week, if in fact, the entire week remains to be fulfilled in the future?** The fact really is, it can’t. And in reality, it won’t. This argument further shows that the first half of the 7 year period has already transpired and we are now presently in “the midst of the week.” During Jesus’ ministry, which was FIRST to the lost sheep of the house of Israel, “the times of the Gentiles” had not begun. It began at Pentecost; right after the Lord ascended and had given the commission to take the gospel to all nations. (Matt. 28:19) In addition to

this fact, **entrance into the New Covenant was not possible until AFTER Jesus' death, and more specifically, after Pentecost.**

“And for this cause he (Jesus) is the mediator of **the new testament**, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament is, there must also of necessity be the death of the testator. **For a testament is of force AFTER men are dead: OTHERWISE IT IS OF NO STRENGTH AT ALL WHILE THE TESTATOR (Jesus) LIVETH.** Whereupon neither the first testament was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, Saying, This is the blood of the testament which God hath enjoined unto you. Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry... It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.” (Heb 9:15-23)

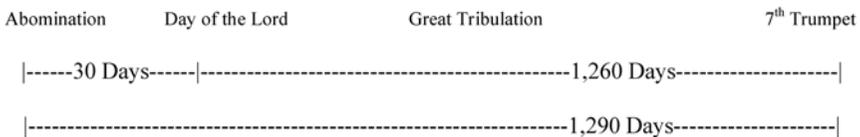
Jesus is the testator, the sacrifice, and the mediator of the New Testament. And this New Testament was only of force AFTER Jesus died and dedicated it with his own blood. During his ministry he preached about the kingdom of God and gave instruction on how everyone is to enter the New Covenant. **But it was of no strength at all while he was yet alive, and no change in divine dispensation had yet transpired. There was no change in dispensation at Jesus' baptism, nor during his ride into Jerusalem a few years later, nor even at his resurrection. The change in the Covenants between God and his people occurred after the Lord had dedicated it with his own blood and the Holy Spirit was sent at Pentecost; from which point “all flesh,” Jew or Gentile, is now offered the gift of the Holy Spirit and entrance into the New Covenant. It is an undeniable fact of scripture that prior to Pentecost, there was no change in divine dispensation, and therefore, no suspension in the 70 weeks. If the end of the 69<sup>th</sup> week marked the suspension in time of this prophetic clock, then there would have been a change**

**in dispensation when that happened. But that simply isn't the case, because that did not mark the time when the 70 weeks were suspended. The only point in the 70 weeks timeline when the clock could have been suspended was in the midst of the 70<sup>th</sup> week.**

And when this present Age or time of the Gentile Church comes to its fullness, the last half of the week will commence with 3 ½ years of "great tribulation." We which are alive and remain to witness the 'abomination of desolation' by the Antichrist and his forces will know that 30 days after that event is the gathering of Christians by Christ on the Day of the Lord. This is according to the time-lines given to Daniel. His prophecies make it clear, as we quoted before, that "the abomination of desolation" begins a 1,290-day period:

"And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days." (Dan. 12:11)

And if the great trib. is exactly **1,260 days**, which we know from Rev. 11:3 and Rev. 12:6, then that means there are exactly 30 days from this event of the Antichrist until the great tribulation begins on the Day of the Lord.



There is also a final period after this of an additional 45 days, which will most likely be when the last 7 vials of wrath are poured out after the 7<sup>th</sup> Trumpet that concludes the 70<sup>th</sup> week of years:

"And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days (1,335)." (Dan. 12:11-12)

*The Prophetic Harmony of the Lamp of God*

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Abomination	Day of the Lord	Great Tribulation	7 <sup>th</sup> Trumpet	7 Vials	Armageddon
----30 Days----	-----1,260 Days-----	-----1,260 Days-----	-----45 Days-----		
	-----1,290 Days-----				
	-----1,335 Days-----				

We will thoroughly examine and compare these proposed time-lines with many end-time prophecies in later Sections.

## ONLY 3 ½ YEARS LEFT TO BE FULFILLED



**W**e can prove that the references to a future 3 ½ year time span throughout the book of Revelation, as well as in Daniel, are all speaking of one and the same period, being the last half of Daniel's 70<sup>th</sup> week. Let's go through this carefully. In Rev. 10 it says:

“And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, And swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer: **But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished,** as he hath declared to his servants the prophets.” (Rev. 10:5-7)

This shows that the program God has for his people, as he declared to the prophets, is being completed during the days of the 7<sup>th</sup> Trumpet. The 70<sup>th</sup> week now ends and the reign of the beast will be overthrown. This begins the final time of the last 7 Vials of God's wrath designed to bring down the beast system and those that have devoted themselves to it through the mark of the beast and the worship of his image. The very first Vial is upon those that have taken the mark:

“And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth. And the first went, and poured out his vial upon

the earth; and **there fell a noisome and grievous sore upon the men which HAD the mark of the beast, and upon them which worshipped his image.**” (Rev 16:1-2)

Just before the first Vial begins, an angel warns those on earth of what is about to happen to all that worship the beast and receive his mark:

“And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.” (Rev. 14:9-11)

So it's clear that the beast system has already risen and taken over the earth previous to this time of the Vials beginning. After the 7<sup>th</sup> Trumpet it is being judged, because the very first Vial of wrath is upon all the people that had already taken the mark of the beast and had been worshipping his image, clearly showing that its worldwide implementation had already been accomplished. We'll now see that these Vials “come quickly” after the 7 Trumpets Judgments when the Antichrist reigns for 3 ½ years. We can prove from the text that the 3 ½ year ministry of the 2 Witnesses and the 3 ½ year reign of the Beast system are one and the same time span. Let's walk through the sequence of events to understand this:

The last 7 Vials follow very soon after the 7 Trumpet Judgments as shown by the following sequence of “woes”.

When the 5<sup>th</sup> Trumpet is blown it is said:

“One woe is past; and, behold, there come two woes more here-after.” (Rev 9:12)

These two more “woes” are the 6<sup>th</sup> and 7<sup>th</sup> Trumpet Judgments. Then after the 2 Witnesses are killed, resurrect, and ascend, during the 6<sup>th</sup> Trumpet blast, it says:

“The second woe is past; and, behold, **the third woe (7<sup>th</sup> Trumpet) cometh quickly.** And the seventh angel sounded; and there were great voices in heaven, saying, **The kingdoms of this world are become the kingdoms of our Lord, and of his Christ;** and he shall reign for ever and ever...And the nations were angry, and **thy wrath is come (the last 7 Vials)**, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and **shouldest destroy them which destroy the earth.**” (Rev 11:14-18)

This is clearly the time when the Antichrist’s power over the world is brought down and “the kingdoms of this world are become the kingdoms of our Lord, and of his Christ,” and God is about to destroy the evil forces “which destroy the earth.” The 7<sup>th</sup> Trumpet introduces the 7 Vials of great wrath. That’s why it says during the 7<sup>th</sup> Trumpet, “**thy wrath is come.**” The blowing of this Trumpet brings the 7 Vials of wrath just as the 7<sup>th</sup> Seal unleashed the 7 Trumpets:

“And when he had opened the seventh seal, there was silence in heaven about the space of half an hour. And I saw the seven angels which stood before God; and to them were given seven trumpets.” (Rev. 8:1-2)

**This last phase of wrath “comes quickly” after the Trumpet judgments upon those already long involved in the Beast system,** showing that there is no time span in between them for the rise and reign of the Antichrist. The Antichrist’s reign of 42 months is now coming to a close. **The duration of his 42 month reign is during the 7 Trumpet Judgments. And this is the same 3 ½ years that the 2 Witnesses are upon earth as well, because they ascend just before the 7<sup>th</sup> Trumpet is sounded. It is important to realize that his reign of 42 months must be the same time span for the 2 Witnesses, because both are on the earth during the duration of the 7 Trumpet Judgments, but end their time when they are completed. That is when**

the 70<sup>th</sup> week terminates. This disproves the view that there are two separate 3 ½ year periods, the second following right after the first, being the “7 year tribulation period” as is believed by many. This again shows very plainly that the references to a 3 ½ year period throughout the book of Revelation are speaking of one and the same time span, with descriptions of events that are happening concurrently. We will even further prove this out in Section 5 – ISRAEL IN THE WILDERNESS.

There is also a 2,300-day period given in the book of Daniel that may relate to the reinstatement of Temple sacrificing in the future. This is not any indication of a future 70<sup>th</sup> week, because that would be a 2,520-day period, which this is far short of. This time given (if in fact it is intended for the future) might reveal how many days prior to the great tribulation that the sacrificing will once again be started:

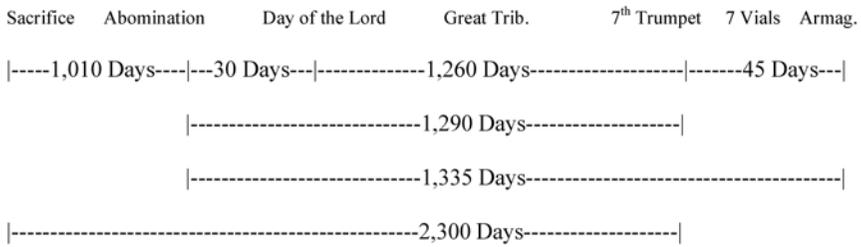
“How long shall be the vision concerning the daily sacrifice, **and** the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me unto two thousand and three hundred days (2,300); then shall the sanctuary be cleansed.” (Dan. 8:13-14)

This is speaking of the daily sacrifice being once again instituted, then the transgression of desolation by the Antichrist that ends this ritual, then the sanctuary and host being trodden under foot. The whole time for this to take place is 2,300 days. This length of time will most likely end with the deliverance of Israel just before the last “time of trouble,” the last 7 Vials of wrath. (We will go into this in much more detail in subsequent Sections.) That would be when the ‘host being trodden under foot’ would end. Dan. 11:31 through Dan. 12:3 describes the entire 3 ½ years of the great tribulation with the various actions of the Antichrist. The Angel revealed in Dan. 12:7 that the last thing would be the scattering of the holy people, or “the host being trodden under foot.”

“And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders? And I heard the man clothed in linen, which was upon the waters of the

river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever (Rev. 10:5-7) that it shall be for a time, times, and an half (3 ½ years); and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.” (Dan. 12:6-7)

That would indicate that the 2,300 days, which involve the host being trodden under foot (“the scattering of the holy people”) ends when the 3 ½ year great tribulation ends and Israel is delivered as shown in Dan. 12:1-2. Here is a chart to better illustrate the time spans given:



These revelations and timelines will be further explored and reinforced in the remaining Sections of the book. (See: The 7<sup>th</sup> Trumpet - Section 5) This beginning analysis was to first establish the clarification of Daniel’s 70<sup>th</sup> week and how it is structured because so much understanding of prophecy depends upon it. So let’s just go over the whole text of the prophecy once more in light of what we have thoroughly established as it’s true meaning:

“Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince (Anointed One) shall be seven weeks, and threescore and two weeks (69 weeks): the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks (midst of the 70<sup>th</sup> week) shall Messiah be cut off, but not for himself: and the (Roman) people of the prince (Titus) that shall come shall destroy the city and the sanctuary (in 70 AD); and the end thereof shall be with a flood, and unto the end of the war desolations are determined.

And he (Messiah) shall confirm the covenant (of Abraham) with many for one week: and in the midst of the week (3 ½ years later) he shall cause the sacrifice and the oblation to cease (by his own body in its place), and for the overspreading of abominations (committed by Israel) he shall make it (the covenant and promises) desolate, even until the consummation (of the time of desolation), and that determined (the promises of the covenant) shall be poured upon the desolate (children of Israel).” (Dan. 9:25-27)

We will see from what’s been presented in this study how all of the confusion and conflicting positions surrounding Daniel’s 70<sup>th</sup> week, the supposed 7 year tribulation period, and the rapture of the Church, will be perfectly resolved by a clear understanding of who Dan. 9:27 is actually referring to. The entire prophecy in Daniel chapter 9 revolves around one thing: The Messiah. God has truly provided so much for us to understand, if we would only listen to Him above all other voices.

- Section 2 -

## THE FEAST OF PENTECOST



“Call unto me, and I will answer thee, and show thee great and mighty things, which thou knowest not.” (Jer. 33:3)





In this next Section we'll study the connection between the harvest of Christians or "rapture" on the "Day of the Lord," and the early summer feast of Pentecost. For those that may not have looked into the prophetic significance of the 7 Hebrew Feast days, I'll offer an overview of their general themes in Section 3: THE SEVEN FEAST DAYS AND THE SEVEN SPIRITS OF GOD. All of the sacrificial ordinances that the Lord prescribed in the Old Testament law were "a shadow of good things to come" in Jesus Christ:

"For the law having **a shadow of GOOD THINGS TO COME**, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect." (Heb. 10:1)

This also holds true for the festivals of the law:

"Let no man therefore judge you in meat, or in drink, or in respect of **an holyday**, or of the new moon, or of the sabbath days: **Which are a SHADOW OF THINGS TO COME**; but the body is of Christ." (Col. 2:16-17)

When God gave the sacrificial ordinances and the 7 feasts in the Old Testament law, their ancient rituals and observances were only intended to be "a shadow of good things to come." Their true purpose has been, is, and shall be, in the redemptive plan of Jesus Christ, the Messiah. Just as the 6 days of labor followed by a seventh day Sabbath is a figure for prophecy, (It portrays a 6000-year span

of time for labor followed by a thousand year “day” of rest, which we will look into later) so too are the 7 Hebrew feasts. The importance of the agricultural life of ancient Hebrews is not fully appreciated by us living today in a society that is largely removed from that way of life. To the Hebrews who lived according to the Torah, the seasons of planting and harvesting were far more than just their way of life and culture, it was also their religious system. God, who ordained the holy festivals and observances, arranged them to coincide with the agricultural seasons of the land that he created. Therein are found his abundant blessings to his people as well as punishments for their evil. It was the Lord who commanded the Israelites to bring their firstfruit offerings of harvest before him in their respective times, and he repeatedly told them that these Feast days were to be “a statute for ever throughout your generations.” Their whole system of worship incorporated and gravitated around these Feasts. They are not just inseparable from the religious system of the Old Testament, **they establish the very times in which they were to approach God in service and worship.** They are in fact the religious schedule for the law of the Torah. And according to Jesus Christ, this schedule of the law will be fulfilled to the very jot and tittle. (Matt. 5:18) This system, which used grain and produce offerings and sacrifices, **typified the eternal redemptive plan of God through Jesus Christ.** That is the ultimate end to which it foreshadowed. And, as said before, these times of offerings and sacrifices were intimately interwoven into the seasonal festivals of harvest. The importance of them in relation to God’s plan of redemption cannot be overstated. In many cases throughout God’s word, the very language that he uses to describe the harvest Feast days is the same language he uses to describe redemption and salvation for his people, and that parallel runs throughout the Old and New Testament Scriptures. Isaiah spoke of the latter day gathering of Israel in terms of **bringing an offering to the Lord:**

“And they shall bring all your brethren for an offering unto the LORD out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the LORD, **as the children of Israel bring an**

**offering in a clean vessel into the house of the LORD.**” (Isaiah 66:20)

Jesus himself likened the gathering of his people to a “harvest.” (And we will discover later in this Section that it pertains to the wheat harvest.)

“And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people. But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, **The harvest** truly is plenteous, but the labourers are few; Pray ye therefore **the Lord of the harvest, that he will send forth labourers into his harvest.**” (Matt. 9:35-38)

One of the greatest discoveries that we will examine in this book is how the timing of agricultural harvests for Israel, as specified in the 7 Feasts, **coincides with the timing for God gathering his people.** As Jesus fulfilled the first 3 Feast days, in their exact order, in their exact times, and according to their specified themes, so will he fulfill the remaining. He was crucified on the Feast of Passover, entombed during Unleavened Bread, was presented before God the Father as the firstfruits wave offering on the very day of Firstfruits after his resurrection. He then sent the Holy Spirit on the following Pentecost, which began the new dispensation of the Church, “the time of the Gentiles,” or the age of spiritual rebirth into the New Covenant. And it is the strong conclusion of this study that the Church age will most likely close on this same Feast day, and the last 3 Feast days (Trumpets, Atonement, and Tabernacles) will be fulfilled at the end of the “great tribulation” upon the physical nation of Israel. In essence, the Church is in the age of wheat harvest, which we will now explore.

Note to the ‘scoffers’:

I'd like to first address an attitude held by many that basically negates the importance of intently studying the prophetic Word of God FOR UNDERSTANDING OF IT, and for watching for the Lord's coming as he commanded. That attitude asserts that 'no man will ever know the day of Christ's coming because it cannot be known, so all of this research and speculation is a waste of time.' Firstly, it cannot be found in any of the statements of the bible that 'no man WILL EVER KNOW' the day or the time of his coming. The statements Jesus made plainly say that no man presently, at that time or prior to the signs he gave being fulfilled, "knows" the day or the hour. (Mark 13:32) Only the Father in heaven sees the end from the beginning and knows exactly when that day will be before it comes. Jesus is the Word of God, and in the beginning the Word was with God, and the Word was God, and all things were made by him. However, when Jesus humbled himself to become human, the bible says that he emptied himself of being in the form of God (Phil. 2:7) and took upon him the form of a man. And while growing up and maturing it says that he "**increased** in wisdom" (Luke 2:52), showing that he was no longer omniscient after he had "made himself of no reputation," and as a man was granted by the Father such things as he should know. The Greek word used for the English phrase, "made himself of no reputation," is Strong's #2758 and it literally mean: "to make empty, to abase, neutralize." It comes from the root word Strong's # 2756, which means: "empty." This is what the Son of God actually did for us. So it was an absolute truth when Jesus said that neither he himself at that time, nor the angels knew the day or the hour of his coming. (Mark 13:32) But now that he has ascended, and was 'glorified with the glory that he had with the Father before the world was,' he is now exalted and praised "with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and **wisdom**, and strength, and honour, and glory, and blessing." (Rev. 5:12) He not only received the glory that he once had before the world was, but also the "wisdom." So that which could not be known by Christ while he was upon earth, is known by him now. And likewise, that which could not be known by past generations before the time of the end, CAN be known by people living in the last days, who will personally witness the fulfilling of all the prophetic signs he gave. God grants wisdom to his people on a 'need to know' basis. All of

the statements he made about not knowing were in the present tense and apply to everyone that has not witnessed the fulfillment of key prophetic signs as revealed in the Scriptures.

“But of that day and that hour knoweth (presently) no man, no, not the angels which are in heaven, neither the Son, but the Father (presently). **Take ye heed, watch and pray:** for ye know not (presently) when the time is.” (Mark 13:32-33)

Jesus wasn't saying that his Father in heaven WOULD know the day and hour, but that he presently knew. And conversely, he indicated that presently no man knew. This has been, and will remain the case, until the signs he gave come to pass and are witnessed by those that have taken heed, and diligently studied, and prayed, and have watched for the events to unfold. And when they see these things come to pass, they KNOW, because that is the only way man can know.

**“...when ye see these things come to pass, KNOW YE that the kingdom of God is nigh at hand.”** (Luke 21:31)

Knowing that the kingdom of God is near is contingent upon ‘seeing these things come to pass.’ But if people are not aware of the specific signs, or misunderstand them, and are not watching for them, then they will not observe their fulfillment, and will not know when the Lord is coming:

**“Be watchful,** and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. **If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.”** (Rev. 3:2-3)

That statement to be watchful is actually a command of the Lord. So if we are very watchful, as he orders, does that mean that we will still never know the day of his coming? That would completely contradict what he warned the Church in this statement. People who teach that would have us to believe that Jesus says the following:

“If therefore thou shalt **not** watch, or even if thou **do** keep my saying and watch, I will still come on thee as a thief, and thou shalt not know what hour I will come upon thee.”

Is that what Jesus teaches? Why would he even bother to give so many signs in the first place, if no man WILL EVER know when his coming will be? There would be absolutely no purpose to it. And one thing I DO know, is that everything God gives to us is for a very good reason and purpose. All of the teachings he gave contradict the notion that no man will ever know. He says we are NOT to have that day overtake us as a thief. The only way that can be the case is if we KNOW in advance what to watch for.

“But ye brethren are not in darkness that that day should overtake YOU as a thief.” (1 Thes. 5:4)

In the parable that Jesus gave in Matt. 25, all of the virgins KNOW when the Bridegroom is soon coming:

“And at midnight there was a cry made, **Behold, the bridegroom cometh: go ye out to meet him.**” (Matt. 25:6)

Something happens which alerts them to his soon arrival. Prior to that time, they all slumbered and slept and did not know. Jesus said:

“And this know, that if the goodman of the house **had KNOWN what hour the thief would come**, he would have watched, and not have suffered his house to be broken through. **Be ye therefore ready also**: for the Son of man cometh at an hour when ye (presently) think not.” (Luke 12:39-40)

It was not intended for the Apostles or the early Christians to know the times and the seasons of his coming because they would not be alive to witness any of it, as Jesus fully knew. So when they came to him and asked him: “wilt thou at this time restore again the kingdom to Israel?” He responded to them personally showing that it was not for THEM to know:

“And he said unto them, It is not for YOU to know the times or the seasons, which the Father hath put in his own power. But YE shall receive power, after that the Holy Ghost is come upon you: and YE shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.” (Acts 1:7-8)

Their mission did not in any way involve witnessing the fulfillment of the signs he gave about his coming. Their mission was to take the gospel message to the uttermost parts of the earth. So why would Jesus give them prophetic information that would be of no use to them personally? Obviously, the signs were intended to be observed by people living during their fulfillment. The same thing was said to Daniel when he inquired about the mysterious prophecies given to him pertaining to a distant time in the future:

“And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things? And he said, **Go thy way, Daniel: for the words are closed up and sealed till the time of the end.**” (Dan. 12:8-9)

It was not intended for Daniel to personally understand the mysteries given him to record about days far in the future. But it WAS intended for him to understand, BY STUDYING, the fulfillment of prophecy within his own lifetime:

“In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans; In the first year of his reign **I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.** And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes:” (Dan. 9:1-3)

The Angel speaking to Daniel also made it clear that it was intended for people living in the last days to understand when those things written by Daniel would come about, even though Daniel himself would not:

“But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and **knowledge shall be increased.**” (Dan. 12:4)

That statement itself is an important prophecy that shows that the understanding of these things given to him would be unsealed during the time of the end and many would increase in KNOWLEDGE. It is the last generation of God’s people in the end times that ARE to witness the fulfillment of the signs, and ARE to know that he is coming, and not to be overtaken as a thief as the rest of the ignorant world will be. Otherwise the very specific prophetic signs, as well as the numerous spans of days given that tell us of when events will happen, are meaningless and not intended to give us any understanding. Did God just put all of these things in the bible, and command us to study to show ourselves approved for our entertainment? Or is it so we may incline our ears unto wisdom and apply our hearts to understanding? Nearly half of the entire bible is orientated around PROPHECY, showing that it is of extreme importance to the One that wrote it and gave it to us to study. The wise will take heed and do so, and be given a blessing as the book of Revelation promises. (Rev. 22:7)

## THE SEASON OF CHANGE



**W**hat you want to look for when you're studying any doctrine is a consistency and a harmony of scripture from both the Old Testament to the New. And when you have put "line upon line, and precept upon precept, here a little, and there a little," and can see a very clear portrait emerging, then you can be confident that God is showing you the incredible wisdom and unfailing accuracy of his Word. So let's see if we can do that here. What we'll first look into is the season and month of the year that holds a strong connection to the "Day of the Lord."

"Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia: (Babylon?) That sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, saying, Go, ye swift messengers, to a nation scattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and trodden down, whose land the rivers have spoiled! (Israel) All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains (compare to: Isa. 13:2, Jer. 50:2); and when he bloweth a trumpet, hear ye, For so the Lord said unto me, I will take my rest, and I will consider in my dwelling place like a clear heat, and like a cloud of dew in the heat of harvest (summer harvest). For afore the harvest (the fall harvest), when the bud is perfect, and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruning hooks, and take away and cut down the branches (removal of the wicked). They shall be left together unto the fowls of the mountains, and to the beasts of the earth: and the fowls shall

**summer upon them**, and all the beasts of the earth shall winter upon them. (This is the world thru the great tribulation). **In that time** (after the great trib.) **shall the present be brought unto the Lord of hosts of a people (Israel)** scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot whose land the rivers have spoiled, to the place of the name of the Lord of hosts, the mount Zion.” (Isaiah.18:1-7)

I think this is a reference to the time of the end when the judgment of the Church and the trial of Israel begins. Notice that it says God blows a trumpet during this time. In a later Section we’ll examine how Israel is depicted as the “vine” and the gathering and judgment of Israel as the Fall grape harvest. However, in this text, it’s describing a “pruning” or purging of the vine. **And also notice it’s during “the heat of harvest” or early summer when the sour grapes are still ripening, which comes before their fall harvest**. The removal of the “sprigs” and the cut branches being left behind **for the summer** refers to the chastening and purging of Israel through “the time of Jacob’s trouble,” which begins on the Day of the Lord when the Church is harvested. Or as Zechariah said:

“And it shall come to pass, that in all the land, saith the LORD, two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The LORD is my God.” (Zech 13:8-9)

At this time God will be “like a clear heat” upon the world, but will be “like a cloud of dew” for the remnant of his people. It is after this that Isaiah says a “present,” or offering, is to be brought before the Lord out of Israel. Let’s look at another possible reference to this:

“Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey (the Day of the Lord): for my determination is to gather the nations, that I may assemble the kingdoms (WW3), **to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy**. For **THEN** will I turn to the people (Israel) a pure language, that

they may all call upon the name of the Lord, to serve him with one consent. **From beyond the rivers of Ethiopia** (Isa. 18:1- Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia) **my suppliants, even the daughter of my dispersed (Israel), shall bring mine offering.**” (Zeph. 3:8-10)

It is at the time of the destruction of latter day Babylon that the dispersed of Israel go seeking for the Lord:

“For out of the north there cometh up a nation against her (Babylon), which shall make her land desolate, and none shall dwell therein: they shall remove, they shall depart, both man and beast. **In those days, and in that time, saith the LORD, the children of Israel shall come, they and the children of Judah together, going and weeping: they shall go, and seek the LORD their God. They shall ask the way to Zion with their faces thitherward, saying, Come, and let us join ourselves to the LORD in a perpetual covenant that shall not be forgotten.**” (Jer. 50:3-5)

It is also the time when his “fierce anger” is released just as Zephaniah 3 referred to:

“Behold, **the day of the LORD** cometh, cruel **both with wrath and fierce anger**, to lay the land (of Babylon) desolate: and he shall destroy the sinners thereof out of it.” (Isaiah 13:9)

The statement in Isaiah, “Woe to the land shadowing with wings” seems to mean that **during this summer harvest, this land that sends ambassadors, “swift messengers”, to interfere with the internal affairs of Israel is going to see a harsh judgment.** We will later examine prophecies that indicate this time, when God pours out his indignation and fierce anger upon the world, and specifically Babylon the Great, to also be the very day when the Christian Church is harvested. It is after this that the Lord’s attention turns back to the dispersed of Israel and they seek him. The season of this is said to be **at the beginning of summer.** The Songs of Solomon agrees:

“My beloved (Jesus Christ) spake, and said unto me (his bride the few), **Rise up, my love, my fair one, and come away. For, lo, the winter is past, the rain, is over and gone; The flowers appear**

**on the earth; the time of singing of birds is come,** and the voice of the turtle is heard in our land; **The fig tree putteth forth her green (unripe) figs, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away.**” (Sol. 2:10-13)

Jesus is describing the time of the year very specifically when he comes to take his bride back with him. He comes and calls to her saying “**Rise up my love, my fair one, and come away.**” **This is when “the flowers appear on the earth; the time of singing of birds is come.” This is when the figs are unripe and when the first grapes just begin to appear.** This is clearly describing the very beginning of summer. The main fig and grape harvest of Israel occurred during the month of Tishri, or late September on the Gregorian calendar. So this season in question has to be sometime before this. According to biblical harvest calendars the first grapes are harvested in the 4<sup>th</sup> Jewish month of Tammuz, or mid to late late June, though the main produce of the vineyards begins to ripen in August, and the gathering in for making wine at the end of September or the 7<sup>th</sup> Jewish month of Tishri. So early summer, say in late May or early June, is where we’re drawing into, which would be **the third month on the Jewish calendar.** The book of Job also uses the same symbolism of this very season for when the wicked are judged by fire:

“He shall not depart out of darkness; **THE FLAME SHALL DRY UP HIS BRANCHES,** and by the breath of his mouth shall he go away. Let not him that is deceived trust in vanity: for vanity shall be his recompence. It shall be accomplished before his time, and **his branch shall not be green. He shall shake off his unripe grape as the vine, and shall cast off his flower as the olive.** For the congregation of hypocrites shall be desolate, and **FIRE SHALL CONSUME** the tabernacles of bribery.” (Job 15:30-34)

It is during “the Day of the Lord” that God’s wrath comes in fire. Recall that in Isaiah 18 God says, “**For afore the harvest (the fall harvest), when the bud is perfect, and the sour grape is ripening in the flower,** he shall both cut off the sprigs with pruning hooks, and take away and cut down **the branches** (removal of the wicked).” Here again, the Word of God links this judgment of fire to the time when the

grapes and figs are ripening and when the olives are only in blossom. It was around the beginning of May that olives began to flower in Israel, and produced their fruit in the Fall, along with the figs. Therefore, this is no indication of a judgment of fire coming in Autumn, but rather in early summer. Another interesting thing about this is that this is the time of the year when most **marriages** take place, in early summer. Is this when our Bridegroom will come for us?

(Note: Throughout this book we will identify latter day Babylon the Great to be the United States of America. The fact that the USA is the kingdom of Babylon and “that great city” is New York City, is scripturally indisputable. It goes beyond “interpretational differences” or points of view. The Word of God taken as it is written leaves no other valid or sound conclusion on the matter. There are many in-depth research studies and documentaries available that one can study to be enlightened about this, which this book doesn’t delve into thoroughly. But the proper identification of latter day Babylon and its destruction is crucial to understanding the timing of the rapture. I have included in the Appendix section at the end of the book a partial study listing dozens of biblical proofs that identify the United States as Babylon the Great, and more sources of great information for readers to research this further.)

As we will further explore in later Sections, the timing of the destruction of America-Babylon is very telling as to when the deliverance of God’s true people occurs. As some scholars have rightly observed, this destruction comes in two phases during the “great tribulation.” There is first a destruction of Babylon by fire on the Day of the Lord, the day when God’s wrath begins at the opening of the 6<sup>th</sup> Seal. The land of Babylon is reduced to a desert wasteland and remains so until the second phase of destruction comes at the very end of the “great tribulation.” This second phase of destruction involves water washing over the landmass, and this occurs about 3 ½ years later. Let’s look at the prophecies that indicate these two phases:

“And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded

you, and **double unto her double according to her works: in the cup which she hath filled fill to her DOUBLE.** How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. **Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire:** for strong is the Lord God who judgeth her. And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning, Standing afar off for the fear of her torment, saying, Alas, alas that great city Babylon, that mighty city! **for in one hour is thy judgment come.** And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more.” (Rev. 18:4-11)

There are many elements of discussion to this prophecy here. The Lord’s judgment of Babylon is said to be “double.” The word used here is Strong’s # 1362 and it literally means: “double, two-fold more.” It comes from the root word Strong’s # 1364 which means: “**twice, again.**” God is literally going to issue a destructive judgment upon Babylon “twice.” We’ll briefly look into these two phases of Judgment, paying close attention to the seasonal timing of the first. The above prophecy pertains to the first phase of this bitter destruction involving fire. This comes suddenly at a time of normalcy when the economies of the world are at least stable and active. This is shown by the fact that this first destruction by fire causes “the merchants of the earth” to be stunned and greatly upset about the overthrow of this city of world trading by the sea. The trading network through this mighty economic seaport city has come to a screeching halt, and “no man buyeth their merchandise any more.”

“The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing, And saying, Alas, alas that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! For in one hour so great riches is come to nought. **And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, And cried when they saw**

**the smoke of her burning, saying, What city is like unto this great city!** And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas that great city, **wherein were made rich all that had ships in the sea** by reason of her costliness! for in one hour is she made desolate.” (Rev. 18:15-19)

The events that transpired in America on Sept. 11, 2001 showed to many watchful observers a perfect small-scale portrayal of what will happen, on a much larger scale, upon this mighty city and nation in the future. This attack came as a total surprise to all that were not directly or indirectly involved in it. The nations and merchants of the earth were stunned and mourned over the destruction taking place in this mighty City of world trade, as the world “saw the smoke of her burning.” **All trading and commerce on September 11, 2001 ceased.** “For no man buyeth their merchandise any more.” Multitudes of videos and photographs were recorded from people offshore showing the smoke of her burning. As this mighty city of Babylon the Great will be destroyed in the future, so will the entire nation in which it resides. This is seen by the fact that it causes widespread “famine.” If this was only the destruction of this one city in the kingdom of Babylon, immediate emergency actions would be applied and resources from outside the city would be directed into it, preventing any widespread famine. The fact that this does not happen shows that the entire country of Babylon has simultaneously suffered the same fate as this mighty city. The entire infrastructure of the whole kingdom is rendered inactive when this first destruction by fire suddenly takes place. This is verified in the prophecies of the Old Testament about this same event:

“The burden of Babylon, which Isaiah the son of Amoz did see. Lift ye up a banner upon the high mountain, exalt the voice unto them, shake the hand, that they may go into the gates of the nobles. I have commanded my sanctified ones, I have also called my mighty ones for mine anger, even them that rejoice in my highness (holy angels). The noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together: the LORD of hosts mustereth the host of the battle. They come from a far country, from the end of heaven, even the LORD, and the weapons

of his indignation, **to destroy the whole land.** Howl ye; for **the day of the LORD** is at hand; **it shall come as a destruction from the Almighty.** Therefore shall all hands be faint, and every man's heart shall melt: And they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth: they shall be amazed one at another; their faces shall be as flames. Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it. **For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine** (6<sup>th</sup> Seal). **AND I will punish the world for their evil** (through the "great tribulation"), and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible. I will make a man more precious than fine gold; even a man than the golden wedge of Ophir. **Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the LORD of hosts, and in the day of his fierce anger.** (6<sup>th</sup> Seal)" (Isaiah 13:1-13)

This destruction on the Day of the Lord is said to "destroy the whole land" of the country of Babylon. This begins the time when God "punishes the world for their evil." This is the beginning of God's wrath upon the world as shown in the opening of the 6<sup>th</sup> Seal. (Rev. 6:12) The prophecy continues:

"And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, **shall be as when God overthrew Sodom and Gomorrah.** It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there. **But wild beasts of the desert shall lie there** (Isaiah 18:6); and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there. And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces: and her time is near to come, and her days shall not be prolonged." (Isaiah 13:19-22)

This further confirms that it is a fiery destruction from the Lord and that it leaves the land of Babylon in a desert wasteland condition for a period of time. It is said by the Lord that this destruction by fire comes in part from “an assembly of great nations from the north country.” This is most likely referring to Russia and the former Soviet nations.

“For, lo, I will raise and cause to come up against Babylon **an assembly of great nations from the north country**: and they shall set themselves in array against her; **from thence she shall be taken: their arrows (missles) shall be as of a mighty expert man (state of the art); none shall return in vain** (none miss their targets). And Chaldea shall be a spoil: all that spoil her shall be satisfied, saith the LORD. Because ye were glad, because ye rejoiced, O ye destroyers of mine heritage, because ye are grown fat as the heifer at grass, and bellow as bulls; Your mother shall be sore confounded; she that bare you shall be ashamed: **behold, the hindermost of the nations shall be a wilderness, a dry land, and a desert. Because of the wrath of the LORD it shall not be inhabited, but it shall be wholly desolate**: every one that goeth by Babylon shall be astonished, and hiss at all her plagues.” (Jer. 50:9-13)

“Therefore thus saith the LORD; Behold, I will plead thy cause, and take vengeance for thee; and **I will dry up her sea, and make her springs dry. And Babylon shall become heaps, a dwellingplace for dragons, an astonishment, and an hissing, without an inhabitant.**” (Jer. 51:36-37)

This is even confirmed in the book of Enoch, and it’s accompanied by many celestial changes:

“The moon shall change its laws, and not be seen at its proper period. But in those days shall heaven be seen; and **barrenness shall take place in the borders of the great chariots in the west...**” (Enoch 79:6)

As we saw before, this first judgment comes as a complete surprise to the sea merchants that trade in the great city of Babylon. This is the case because it’s the very beginning day of God’s wrath, which would be the opening of the 6<sup>th</sup> Seal. This is further shown by the

fact that a third part of all ships in the sea are destroyed, along with the death of a third of all creatures, when the 2<sup>nd</sup> Trumpet Judgment comes after this. (Rev. 8:8-9) And when the 2<sup>nd</sup> Vial of wrath is poured out, it turns all seas to blood, and “every living soul dies in the sea.” (Rev. 16:3) The first destruction of Babylon cannot come after these Judgments, because they will render all trade by sea an impossibility; not to mention the fact that all merchants would be far more dismayed over these things happening than they would be over just one city being destroyed. The reason that the merchants and traders by sea are so shocked when the great city Babylon, along with its whole nation, is destroyed is because it’s the first day of wrath upon the world, which comes very suddenly “as a snare.” This is the first “Day of the Lord.” It is during the last 7<sup>th</sup> Vial of wrath that God gives the fullness of his “two-fold” Judgment upon Babylon, in which there is a massive polar shift and the oceans flood over many lands.

“And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city (Jerusalem) was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were not found.” (Rev. 16:17-20)

“The great city” mentioned here is not to be confused with “that great city,” which is Babylon the Great. The great city that is divided during this earthquake is the same that will have a tenth part of it fall during a previous earthquake during the 6<sup>th</sup> Trumpet:

“And their dead bodies (the two Witnesses) shall lie in the street of **the great city**, which spiritually is called Sodom and Egypt, **where also our Lord was crucified** (Jerusalem)...And after three days and an half the spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. And they heard a great voice from heaven saying unto them, Come up

hither. And they ascended up to heaven in a cloud; and their enemies beheld them. And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.” (Rev. 11:8-13)

Jerusalem has never, nor will it ever, suffer the fate as ordained for “that great city” of Babylon, which shall be utterly destroyed forever. Quite the contrary, Jerusalem shall be exalted and raised in great glory during the Millennium, when the King of kings and Lord of lords reigns upon this earth from there. Prior to that glorious time, no city on earth other than New York City, is the center for world trade, world commerce and finance, is a seaport city that resides in the strongest and wealthiest nation on earth, and has the seat and headquarters of the United Nations. It is these very specific descriptions that God gives which identify what great city and nation is Mystery, Babylon the Great. (See Appendix for list of descriptive parameters identifying Babylon.)

We know that the first portion of God’s wrath comes before this judgment spoken of in Rev.16 because prior to the 7<sup>th</sup> Vial, an angel warns those on earth about what had already befallen Babylon because of her sins, and that she had tasted of the wrath of God Almighty:

“And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, **Babylon is fallen, is fallen, that great city, BECAUSE she made all nations drink of the wine of the wrath of her fornication.**” (Rev. 14:6-8)

The final phase of wrath against Babylon is when there is the largest earthquake ever to occur and a polar shift in which “**every island fled away, and the mountains were not found.**” There is a massive displacement of seas and land features, where many lands

are inundated, especially the land of Babylon. This happens after her land and cities already lay in ruin from the first judgment by fire on the Day of the Lord:

**“The sea is come up upon Babylon: she is covered with the multitude of the waves thereof. Her cities are a desolation, a dry land, and a wilderness, a land wherein no man dwelleth, neither doth any son of man pass thereby.”** (Jer. 51:42-43)

This second judgment, which causes much of the land to disappear, is confirmed in Rev. 18:

“And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.” (Rev. 18:21)

Sept. 11, 2001 portrayed the events of the first future Judgment upon Babylon. About four years later in 2005, the aftermath of Hurricane Katrina left an entire major US city, New Orleans, **literally under water**, along with much of the Gulf coast in complete devastation. **These two monumental events that came upon the United States within several years time were both a portrayal and a warning of what Bible prophecy has foretold for thousands of years as to the “double” Judgment that is to befall Babylon the Great in the future.** This first destruction of Babylon by fire happens on the Day of the Lord, which is also the Day that Christ gathers his people. In both respects, this very day is compared to when God overthrew Sodom and Gomorrah, delivering Lot who was found to be just.

“And Babylon, the glory of kingdoms, the beauty of the Chaldees’ excellency, **shall be as when God overthrew Sodom and Gomorrah.**” (Isaiah 13:19)

**“As God overthrew Sodom and Gomorrah and the neighbour cities thereof,** saith the LORD; so shall no man abide there, neither shall any son of man dwell therein.” (Jer. 50:40)

“And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when

**they shall see the smoke of her burning**, Standing afar off for the fear of her torment, saying, Alas, alas that great city Babylon, that mighty city! for in one hour is thy judgment come.” (Rev. 18:9-10)

**“Likewise also as it was in the days of Lot; they drank they bought, they sold, they planted, they builded;** (life was totally normal for them, no Divine judgment had come yet) **BUT THE SAME DAY that Lot went out of Sodom** (who was forcibly escorted by angels) **it rained fire and brimstone from heaven, and destroyed them all. EVEN THUS SHALL IT BE IN THE DAY WHEN THE SON OF MAN IS REVEALED...**I tell you, in that night there shall be two men in one bed; **the one shall BE TAKEN, and the other left. Two men shall be in the field; the one shall BE TAKEN, and the other left.** And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body (of Christ) is, thither will the eagles (angels) be gathered together.” (Luke 17:28-37)

As with the coming Day of the Lord upon Babylon and deliverance of God’s few elect, it was the Lord Jesus Christ himself and his angels that executed that judgment upon ancient Sodom and Gomorrah, and escorted Lot and his family to safety:

“Then the LORD (Jesus) rained upon Sodom and upon Gomorrah brimstone and fire from the LORD (God the Father) out of heaven; And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground. But his wife looked back from behind him, and she became a pillar of salt. And Abraham gat up early in the morning to the place where he stood before the LORD: And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace. And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt.” (Gen. 19:24-29)

This destruction of Sodom and Gomorrah happened while the weather was hot, most likely during the summer. We know this

because the day just before it occurred Abraham “sat in the tent door **in the HEAT of the day**” when God visited him. (Gen. 18:1) The following morning came the judgment of God. This will also be the case when God issues this same type of Judgment upon Babylon:

“And Babylon shall become heaps, a dwellingplace for dragons, an astonishment, and an hissing, without an inhabitant. They shall roar together like lions: they shall yell as lions’ whelps. **In their heat** I will make their feasts, and I will make them drunken, that they may rejoice, and sleep a perpetual sleep, and not wake, saith the LORD. I will bring them down like lambs to the slaughter, like rams with he goats. How is Sheshach taken! and how is the praise of the whole earth surprised! how is Babylon become an astonishment among the nations!” (Jer. 51:37-41)

In the United States, the month of June has been designated to be Gay and Lesbian Pride Month, or we could say, ‘Sodomite Pride Month.’ This is the time when the nation more openly honors Sodomites in the U.S. and when they figuratively raise their fists at God’s morals and spit in his face. So it would be extremely fitting for God to deliver the same type of Judgment upon this latter day equivalent of Sodom and Gomorrah just as the people in Babylon-America are ‘declaring their sin as Sodom and hiding it not,’ **in this very season of early summer**. The prophecies against America state very plainly that God is going to deliver the same Judgment upon this nation as a whole as he did to Sodom. If he is just and judged Sodom in this manner, as an example for others that grieve him in this way (2 Pet. 2:6, Jude 7), how could He NOT render the same judgment now, as he says he will? The reasons for this very severe Judgment are many, and in fact, are too innumerable to list. The great wickedness of Babylon is repeated throughout the bible, and spoken of in terms that set it apart from all others. It is given the title of “**MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH.**” (Rev. 17:5) The millions of murdered babies, the unlimited forms of lust and perversion as standard behavior, the hatred of the Lord Jesus Christ and adoration of all things occultic, and the insatiable greed, selfishness and pride are like none other.

The sins of the US have screamed at the Lord like those of ancient Sodom and Gomorrah, and she shall receive the same just reward:

“And the LORD said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me...” (Gen. 18:20-21)

“For we will destroy this place, because the cry of them is waxen great before the face of the LORD; and the LORD hath sent us to destroy it.” (Gen. 19:13)

**“FOR HER (Babylon’s) SINS HAVE REACHED UNTO HEAVEN, and God hath remembered her iniquities.”** (Rev. 18:5)

The United States of America has openly declared war upon God and is in the process of doing so to his true people as well, but it shall miserably lose that war.

“I have laid a snare for thee, and thou art also taken, O Babylon, and thou wast not aware: thou art found, and also caught, because thou hast striven against the LORD.” (Jer. 50:24)

Great persecution of God’s true people is coming in the US, the beginning stages of which have already begun. The American people as a whole, steeped in and blinded by the vanities and pleasures of the world, despise the real truth, and anyone that proclaims it. Nonetheless, the warnings go out because God makes them to, and they accomplish his will for his remnant.

These statements about Babylon being destroyed as Sodom and Gomorrah give more of a clue as to when this same type of Judgment will come once more. Indeed, He has openly showed this to the nation as a warning during this very time in June of 1998. Here is an excerpt from the June McAlvany Intelligence Advisor from several years ago, ***GOD’S FINAL WARNING TO AMERICA:***

*“On May 30, 1998, Operation Rescue began a week-long prayer vigil and intercession in Orlando. They prayed in front of the city’s abortion centers; they exposed child pornography being sold at*

*Barnes and Noble Bookstores; and they prayed in front of Disney World as the homosexuals entered. The City of Orlando flew the homosexual flag (the rainbow) on the flag poles around City Hall. The flags remained up for the entire month of June. The Christians went to City Hall and warned that the month-long flying of the homosexual flag would offend and anger God. They were ignored. In fact, Operation Rescue received very little support from the churches in Florida. Operation Rescue ended the prayer vigil on June 6 at approximately 2:30 p.m.*

*At approximately 2:30 p.m. on June 6, fires erupted northeast, east and southeast of Orlando and burned eastward, away from the city. There had been wildfires burning since May 25 (one week before Gay Month in Florida). These fires had been controlled and didn't receive national attention. At the very time Operation Rescue closed in prayer on June 6, the fires began to burn out of control and did so for the rest of Florida's Gay Month. **For the rest of June, fires burned all over Florida,** but especially northeast of Orlando. In total, there were over 2,100 fires and 500,000 acres burned. With all the fires only 300 houses were destroyed with no loss of life. The fires and draught caused over \$1 billion damage in crop loss.*

*Gay Days ended at Disney World on June 7 with a Gospel Brunch. On June 7, Florida Governor Lawton Chiles declared a state of emergency because of the fires and mobilized the National Guard. **The fires were burning totally out of control, the very day that Gay Days ended.** President Clinton issued a letter of congratulations to the homosexuals for Gay Days and then just 12 days after it ended, he declared Florida a disaster area for the release of federal assistance. What irony!... What an awesome warning to the State of Florida and the entire nation. Operation Rescue warned Orlando and Disney World of the dangers of open homosexuality and killing babies in the womb. They were rejected by Orlando. They were ignored by the entire state, but they warned of the possible judgment to come. Operation Rescue closed in prayer, and thus began the worst fires in the state's history. People that were too busy or did not care about the 100,000 homosexuals gathering in Orlando, and the City flying the Gay flag were now, a few days later, pleading*

*with God for rain. They were fleeing their homes in panic as the fires threatened entire cities. This all occurred during Gay Month and while the homosexual flag was flying over one of the state's largest cities...The fires seem to have been a strong warning to Florida and the nation of the coming judgment for open and bold homosexuality and the killing of children in the womb.*" (<http://www.shalomjerusalem.com/prophecy/prophecy16.htm>)

God gave a very clear warning to Florida and the nation as a whole during this time of the year; June, the Gay and Lesbian Pride month in the U.S. **He sent fires burning across the state of Florida** as a portrayal of the future judgment of fire that is to befall America-Babylon, who has become as Sodom and Gomorrah. Exactly 10 years later, a very similar judgment fell upon the state of California immediately after the state began to legally allow gay marriages. The day of Pentecost fell on June 15 of 2008. Here is an excerpt from an Associated Press article announcing the beginning of gay marriage during this very time: (<http://apnews.myway.com/article/20080614/D919O4OO1.html>)

*“On Monday (June 16, 2008), California is due to become the second state to allow gays to marry, and county officials statewide are preparing for an expected flood of weddings over the next several weeks...Barring any further legal action, gay couples will be able to start marrying at 5:01 p.m. Monday, when a California Supreme Court ruling legalizing gay marriages goes into effect. Some counties plan to open their clerk's offices after-hours that day to accommodate couples wanting to be among the first to marry, but most across the state will wait until Tuesday.”*

Soon after this, northern California found itself shrouded in smoke due to over 800 wildfires being triggered in one day from a very unusual electrical storm over that area.

*“SACRAMENTO, California (AP) — Hundreds of lightning-sparked wildfires have turned the air of Northern California into an unhealthy stew of smoke and ash, forcing the cancellation of athletic events and other outdoor activities. Health advisories urging residents to stay indoors to limit exposure to the smokey air were*

*issued Saturday from Bakersfield north to Redding, a distance of nearly 450 miles. **Air pollution readings in the region are two to 10 times the federal standard for clean air**, Dimitri Stanich, spokesman for the California Air Resources Board, said Saturday. **Some areas are experiencing the worst air quality on record, with the smoke hanging down to the ground like a fog...The renewed threat of dry lightning and stiffer breezes that could stir the wildfires led fire officials to declare a “red-flag warning” — meaning the most extreme fire danger — for Northern California until 5 a.m. Monday.***

*On Saturday, President Bush issued an emergency declaration for California and ordered federal agencies to assist in firefighting efforts in many areas. Gov. Arnold Schwarzenegger made the request Friday. More than 15,000 firefighters, 1,000 fire engines and more than 80 helicopters and aircraft were fighting more than 1,000 fires Saturday, said Ruben Grijalva, director of the California Department of Forestry and Fire Protection. “The summer has just begun, and fire conditions will only get tougher,” Grijalva warned in a weekly radio address on behalf of the governor.” (CNN – June 28, 2008 <http://www.cnn.com/2008/US/06/28/wildfires.ap/index.html?iref=mpstoryview>)*

Once again, the Lord has shown the time of Pentecost to be the very time of fiery judgment upon America for her sins, **in which the smoke of her burning can be seen**. The prophecy in Jeremiah 51 shows that the judgment comes when the people of Babylon are **“in their heat.”** The word “heat” here is the same Hebrew word used in Gen. 18:1 when Sodom and Gomorrah was destroyed by fire. The word is Strong’s # 2527 and it means: “heat, to be hot (warm).” There is a similar clue to the season in question given by Jesus in his prophecy concerning the beginning of the great tribulation:

“But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judea flee to the mountains: And let him that is on the housetop not go down into the house, neither enter therein, to take any thing out of his house: **And let him that is in the field not turn back again for to take up his garment.**” (Mark 13:14-16)

So when the great tribulation is about to begin, Jesus says there will be laborers in the fields, and they have taken off their garment to work, indicating they are shirtless. This is probably because the temperature outside is warm; giving yet another clue that it is early summer, and most likely during the wheat harvest. This same clue is repeated in a verse about the rapture itself. Concerning the day that Christ comes to gather his people, he says: “**Then shall two be in the field, the one shall be taken** (gathered), and the other left.” (Matt. 24:40) It again shows that there will be laborers in the fields during that time of “heat.” This corresponds precisely with what Jesus said about this:

“**Now learn a parable of the fig tree**; When his (Israel’s) branch is yet tender, and putteth forth leaves, **ye know that summer is nigh**: So likewise ye, when ye shall see all these things, know that it is near, even at the doors.” (Matt. 24:32-33)

Once again, Jesus refers to **the beginning of summer** in connection with his return, which agrees with what we have seen in Job 15, Isaiah 18, Jeremiah 51, the Songs of Solomon 2, and in the next verse as well, about the Day of the Lord:

“And the stars of heaven fell unto the earth, even as a fig tree casteth her **untimely (unripe) figs** when she is shaken of a mighty wind.” (Rev. 6:13)

This is the 6<sup>th</sup> Seal when the wrath of God actually begins and the Church is harvested. (We will go into this in much greater depth in later Sections) But there is a symbolic reference to figs being “untimely” or unripe at this time. They aren’t being harvested at this time. Figs are generally harvested in the Fall during the 7<sup>th</sup> month of Tishri which comes **four months after Pentecost**. Could that be why Jesus said this?:

“Say not ye , There are yet **four months** and then cometh harvest? **Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white (with wheat) already to harvest.**” (John 4:35)

Here Jesus is contrasting what his people are saying to what He himself says. They are looking for a harvest in four months time,

the Fall Harvest of the 7<sup>th</sup> Hebrew month. But He says; ‘not so...I say unto you, it is now.’ So the harvest of God’s people won’t occur when many of them think it will, on the feast of Trumpets during the 7<sup>th</sup> month of Tishri; it will happen during the feast day just before this, **four months earlier**, at the beginning of summer, when the fields are white with wheat. Where have we heard that before?

## THE WHEAT HARVEST



Matt. 13:30

“Let both (wheat and tares) grow together until the (wheat) harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: **but gather (rapture) the wheat into my barn.**”

Matt 3:12

“Whose (Christ’s) fan is in his hand, and he will thoroughly purge his floor (kingdom), and **gather his wheat into the garner:** but he will burn up the chaff with unquenchable fire.”

1Cor. 15:37

“And that which thou sowest, thou sowest not that body that shall be, but bare grain, **it may chance of wheat, (at the resurrection), or some other grain.**”

Jer. 51:33

“For thus saith the Lord of hosts, the God of Israel; the daughter of Babylon (America) is like a **threshingfloor (for wheat), it is time to thresh her:** yet a little while, and the **time of her harvest shall come.**”

Jer. 50:16

“Cut off the sower from Babylon, and **him that handleth the sickle in the time of harvest...**”

Isaiah 21:9-10

“...Babylon is fallen, is fallen; and all the graven images of her gods he hath broken unto the ground. **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.”

Zeph. 2:1-3

“Gather yourselves together, yea, gather together, O nation not desired (Gentiles); Before the decree bring forth, before the day pass as the chaff (of wheat harvest), before the fierce anger of the LORD come upon you, before the **day of the LORD’s anger** come upon you. Seek ye the LORD, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: **it may be ye shall be hid in the day of the LORD’s anger.**”

What feast day is the wheat harvest? Isn’t it the feast of Weeks, or called in the New Testament, the feast of Pentecost?

Ex. 34:22

“And thou shalt observe the feast of weeks (Pentecost), **of the first-fruits of wheat harvest,**...”

**THE FEAST OF PENTECOST IS IN EARLY SUMMER IN THE THIRD MONTH OF THE JEWISH CALENDAR, WHEN THE FIRSTFRUITS OF WHEAT IS HARVESTED.**

This day is also called “the feast of harvest” because the firstfruits of wheat harvest is central to it’s observance

“And the feast of harvest, the firstfruits of thy labors, which thou hast sown in the field (wheat):” (Ex. 23:16)

Who is the sower of the good seed in the field?...

Matt.13:37

“...He that soweth the good seed is **the Son of man (Jesus).**”

**The wheat harvest of Pentecost is when the Son of man gathers in the firstfruits of his labors, which he has sown in the field of the world.**

Matt. 13:24

“Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man (Jesus) which sowed good seed (wheat) in his field...(vs.37) He answered and said unto them, He that soweth the good seed (wheat) is the Son of man; The field is the world; the good seed are the children of the kingdom; but the tares (false wheat) are the children of the wicked one; The enemy that sowed them is the devil; **the harvest is the end of the world (age)**; the reapers are the angels. **As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world (age).**”

As we have gone into before, it's important to realize that the word “world” here, when Jesus says “end of the world” is Strong's #165 and it means “an age, specifically a Messianic period.” **Jesus is saying that the end of this present Church age will culminate in THE WHEAT HARVEST, which is precisely when it began.** ‘The wheat harvest is the end of this age.’ These are all direct references to Pentecost. This same thing is found in the preaching of John the Baptist who speaks of the beginning and the ending of the Church age. We've quoted a similar passage partially before, but there are many deep insights given in this prophecy which now unfold:

Luke 3:16-17

“John answered , saying unto them all, I indeed baptize you with water; but one mightier than I cometh (Jesus), the latchet of whose shoes I am not worthy to unloose: **he shall baptize you with the Holy Ghost and with fire (on Pentecost - the beginning of the Church age): Whose fan is in his hand, and he will thoroughly purge his floor, and will gather (rapture) THE WHEAT into his garner; but the chaff he will burn with fire unquenchable.**”

Both the beginning and the ending of the Church age are connected here **with Pentecost**; it being the day of the baptism of the Holy Spirit which began this age, and the day of the wheat harvest and of

fire when Jesus' gathers his true people. In one breath John speaks of these two events, the beginning and ending, back to back, linking them together with Pentecost. This wheat harvest involves a separation between God's people, **when Jesus thoroughly purges HIS floor.** This is exactly what he says happens during this wheat harvest:

“Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: But while men slept, his enemy came and sowed tares (false wheat) among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, **Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn...**As therefore the tares are gathered and burned in the fire; **so shall it be in the end of this world (age).** **The Son of man shall send forth his angels, and they shall gather OUT OF HIS KINGDOM all things that offend, and them which do iniquity: And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.**” (Matt. 13:24-30, 40-43)

Keep in mind who Jesus is speaking this parable to. It is the “sheep of the house of Israel.” Remember that Jesus and the vast majority of his disciples at that time were all Torah observant Jews whose religious culture centered on the agricultural Feasts of the Lord. These are the ears he is preaching to. For them to hear parables and sayings of Jesus specifically about harvesting and gathering, they must have automatically associated them with the specific seasonal harvests that their very lives were built around. It is my firm conviction that this association was absolutely intended by the Lord when

he spoke these parables about harvesting to them. In fact, for these Israelites to hear these sayings and *not* directly associate them with the harvest cycles from the Feasts of the Lord would require them to basically forget the very foundation of their lives, which was the Law of Moses. Even if they didn't fully understand the meanings to the mysterious parables, they certainly would have drawn connections to what they were familiar with, and rightfully so.

The wheat harvest at the end of this Church age will be when Christ thoroughly purges **HIS floor** and gathers the tares **out of HIS KINGDOM**, who are "them which do iniquity." This is exactly what he warned would come to all that do not obey his gospel:

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? **And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.**" ("them which do iniquity") (Matt: 7:21-23)

It is very clear in all the texts that this is the same event taking place during the harvest of wheat, and it happens at the close of this present age of the Church. Let's look at some more verses that mysteriously connect marriage, and the return of the Lord, with the wheat harvest:

Judges 15:1

"...but it came to pass within a while after, in the time of wheat harvest, that Samson (type of Christ) VISITED HIS WIFE with a kid; and said, I will go in to my wife into the chamber..."

Sam. 6:13

"And they of Beth-Shemesh **WERE REAPING THEIR WHEAT HARVEST** in the valley: **AND THEY LIFTED UP THEIR EYES, AND SAW THE ARK (JESUS), AND REJOICED TO SEE IT.**"

What an amazing verse that is! It's reminiscent of what Jesus said about his very coming:

Luke 21:28

“And when these things (the endtime prophecies) begin to come to pass, **THEN LOOK UP, AND LIFT UP YOUR HEADS; for your redemption draweth nigh.**”

Here these people of Beth-Shemesh (which means “house of the sun”, which is symbolic of Christ) were in the valley **during the wheat harvest, when all of a sudden they lifted up their eyes to behold the glorious coming of the ark of God, which of course represents Jesus Christ himself in the spirit, and they rejoiced to see it.** Coincidence? Notice that these people reaping their wheat harvest were “in the valley.” A valley is used symbolically throughout the bible to represent a place of heavy trial or hardship, such as “the valley of the shadow of death.” And a time of hardship is exactly what Christians will be in right before their wheat harvest comes, a time of persecution during the 5<sup>th</sup> Seal, which will be discussed later in this book.

The book of Ruth, as you probably know, is a beautiful story of the marriage between the near kinsman Boaz, who is a type or figure of Jesus, to his gentile bride Ruth (who represents the Church). This is no doubt the main focus and climax to the whole story of Ruth. But what time of the year did this marriage (which represents Jesus marrying the Gentile Church) take place? **IT WAS DURING THE WHEAT HARVEST.** Check it out! Is this yet another coincidence?...**not at all.** When we find a specific theme such as this repeated numerous times and in different ways throughout God's Word, this is not chance or coincidence. It is a discovery of the wisdom of the Lord and the perfect harmony of his plan. This was the time of the year when this gentile bride was accepted into the house of Israel. This was a foreshadow and theme for the present Church age of Pentecost in which Gentiles are now offered “the blessings of Abraham” and are no longer “aliens from the commonwealth of Israel.” This theme of Pentecost is confirmed even further by the celestial gospel that God put in the star constellations themselves,

particularly the constellation of Virgo (Bethulah). Robert Wadsworth illustrates this in his June 2004 Biblical Astronomy newsletter (<http://www.atlbible.org/astronomy/astronomy1.htm>):

## BETHULAH AND PENTECOST

*“This will most likely not reach most readers until after this coming Shavuot (Pentecost) on May 30th, but it would not suffice to wait another year before I share this particular insight on how the sign and constellation Bethulah relates to the feast of Shavuot. This is something that just came to my thoughts and attention a few days ago. The main theme for the sign Bethulah (Virgo) is The Promised Seed of the woman. This is also the main theme of the Holy Scriptures from Genesis 3:15 to Revelation 22:21. Chart 362 shows the picture of Bethulah who is holding **a sheaf of wheat** in her left hand. **In this sheaf is the brightest and main star of Bethulah, which in Arabic is called Al Zimach, which means the branch**. The Hebrew name of this star is Tsemech, which also means the Branch. There are twenty Hebrew words translated “Branch,” but only one of them (Tsemech) is used exclusively of the Messiah, and this word only four times. It is from this Branch that we get the Bread of Life.*

*As I was thinking of this picture of Bethulah holding the sheaf of wheat, it brought to mind the story of Ruth. To make a story of four chapters short (I suggest you read the story again in the Book of Ruth to get the full impact of this article), Naomi along with her husband and sons moved from Bethlehem, Israel to the land of the Moab during a famine at the time of the Judges. During their stay in the foreign land, the two sons took Moabite (gentile) wives, one being Ruth. Naomi’s husband and two sons died in the land of Moab within ten years. The wife of one of her sons went back to her household and to her gods, while Ruth insisted on staying with Naomi who was returning to Bethlehem.*

*When Ruth returned to Bethlehem with Naomi, Naomi sent her to go glean in the fields to perhaps find favor with a near kinsman redeemer*

(Boaz). This was at the beginning of the barley harvest, which begins at or near the feast of Unleavened Bread. **She continued to glean the fields to the beginning and end of the wheat harvest, which was around Shavuot or Pentecost. At that time, Boaz redeemed Ruth, who was a gentile, to be his wife and brought her into the household of Israel.** Ruth is a direct ancestress to the Messiah, Yahoshua.

The book of Ruth is read every Shavuot in Jewish and Messianic congregations throughout the world. It is interesting that the provision for the gleaning of the fields was given in Leviticus 23:22 immediately after the commandments on how to keep the Feast of Weeks (Shavuot or Pentecost). It is also an interesting fact that from late May to early June, during the season of this particular feast, that Bethulah is at its highest point in the early evening sky just after twilight. The woman holding the sheaf of wheat from the harvest is where every eye can easily see her at this time.

**Now this was a picture of things to come, and it is now the Messiah himself who is the Redeemer of His bride** who includes all of Israel, believing gentiles and those of the 10 Tribes who became gentiles but are now redeemed back to the Household of Israel in the Messiah. There is much more to this, but I will let the reader have some fun searching and contemplating the treasures therein."

Indeed, we should contemplate all these hidden treasures therein. God truly did create a gospel in the stars that the ancient people understood and observed nightly. This is not at all to be confused with Astrology, which is a perversion and distortion of the true meaning to the names of the stars which God himself gave them. "He telleth the number of the stars, He calleth them all by their names." (Psalm 147:4) The names He gave to them all show the plan of Redemption through the Lord Jesus Christ, so it's obvious why Satan and his forces have thoroughly perverted this. God mentions his creation of the Mazzaroth in the book of Job, which refers to the 12 signs of the Zodiac. (Job 38:32) There is infinite wisdom behind all of what God does, and what we do know of is such a small, small amount of that; like taking a cup of pure water from an infinitely long river. In

the book of Revelation, which we have already quoted from, there is a reference to this constellation of Virgo (who holds the sheaf of wheat) just as the day of the Lord arrives at the beginning of the great tribulation:

“And there appeared a great wonder (sign) in heaven: a woman (Virgo- Bethulah) clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: And she being with child cried, travailing in birth, and pained to be delivered. And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. And she brought forth a man child, who was to rule all nations with a rod of iron: and **her child was caught up unto God, and to his throne.** And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there **a thousand two hundred and threescore days (the great tribulation).** And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, And prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, **Now is come salvation**, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. **And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them.** Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.” (Rev. 12:1-12)

This “woman” represents the nation of Israel (which we will discuss in Section 5 – ISRAEL IN THE WILDERNESS) but this also describes the constellation of Bethulah or Virgo seen as a star sign in

heaven aligned with the sun, and the moon beneath her feet. This star constellation, which has some connection with Pentecost, is given as a wonder or sign just as the great tribulation, and the salvation of God's true people is beginning. It says; "**Now is come salvation... and the power of Christ.**" And we know from our previous examination who these people are...Those that overcame "**by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore (because they overcame) rejoice, ye heavens, and ye that dwell in them.**"

## DISPENSATIONAL CHANGE



**I**t can be strongly supported that there will be another change in dispensation on “the day of the Lord.” It will be the ending of one age and the beginning of another, as Jesus said: “The harvest is the end of the age.” This will be when the present Church age, “the times of the Gentiles,” or “age of Grace,” comes to a close and God re-institutes the 70 weeks determined for Israel and their holy city. As we previously examined, the last 3 ½ years of the 70<sup>th</sup> week yet remains for them to receive the promises. The opening of the 6th Seal in the 6th chapter of Revelation begins this change on “the day of the Lord”:

Rev. 6:17

**“For the great day of his wrath is come; and who shall be able to stand?”**

But immediately afterward God begins to deal directly with the nation of Israel once again:

Rev. 7:3-4

**“...Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of God in their foreheads. And I heard the number of them which were sealed: and there were sealed a hundred and forty and four thousand of all the tribes of the children of Israel.”**

This is confirmed in chapter 14, when it says this about the 144,000 sealed during the 6<sup>th</sup> Seal:

“...These were redeemed from among men, being **the firstfruits** unto God and to the Lamb.” (Rev. 14:4)

In later Sections we will look into how the gathering and offering of firstfruits is directly tied to the three seasons in which God harvests his people. Rev. 14 describes the last great harvest in which the 144,000 Israelites are “redeemed from the earth.” But it’s during the 6<sup>th</sup> Seal that they’re sealed in their foreheads so they may be preserved through the Great Tribulation. This is describing when “the fullness of the Gentiles” is finished, and God begins to work on Israel of the flesh. The important thing we want to look at concerning this is the fact that **there is only one Jewish month in all of history in which dispensational changes to God’s covenants have occurred: IT’S THE THIRD MONTH – SIVAN: THE MONTH OF PENTECOST.** This was when God directly instituted the covenant of law to Moses on mount Sinai, and when the age of the New Covenant for the Church began on Pentecost. **This was when God gave his marriage contract to Israel.** Although the exact calendar day is not given in the bible, Jewish scholars have maintained for a very long time that it happened on the very day of Pentecost, and it has been celebrated as such for thousands of years. Here is what *Wikipedia; the Free Encyclopedia* has to say about this day of Shavuot (Pentecost) during the ancient Sinai experience:

*“Shavuot is mystically referred to as the day the matchmaker (Moses) brought the bride (the Jewish people) to the chuppah (Mount Sinai) to marry the bridegroom (God); the kesubah (marriage contract) was the Torah.”*

**Pentecost has always been closely associated with marriage between God and his people**, not only in the story of Ruth, but long before it when the first covenant was offered at Mount Sinai. Let’s take a look at what happened at Sinai during this important time of the year to see if it portrays the events that are to come at the next

change in dispensation, which is the day of the Lord, the day of our harvest and marriage:

Ex. 19:1,16-18

“**In the third month (Sivan)**, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai...[16] and it came to pass on the third day in the morning, **that there were thunders and lightnings, and THE VOICE OF THE TRUMPET EXCEEDING LOUD**; so that all the people that was in the camp trembled. **And Moses** (type of Christ) **BROUGHT FORTH THE PEOPLE OUT OF THE CAMP TO MEET WITH GOD**; and they stood at the nether part of the mount. **And mount Sinai was altogether on a smoke, BECAUSE THE LORD DESCENDED UPON IT IN FIRE: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.**”

These monumental events that took place on Sinai long ago, during the very time of Pentecost, bear a striking resemblance to the events that are to take place on “the day of the Lord,” which according to Thess. 4:16-5:2, is the same day as the rapture or harvest:

Zeph. 1:14-15

“**THE GREAT DAY OF THE LORD** is near, it is near, and hasteth greatly, even **the voice of the day of the Lord**: the mighty man shall cry there bitterly. **That day is a day of wrath (for the world and Israel), a day of trouble and distress, a day of wasteness and desolation, a day of darkness, A day of the trumpet and alarm against the fenced cities, and against the high towers.**”

Throughout the bible you will find that ‘The Day of the Lord’ is always described as a terrible day of wrath and Divine Judgment upon the world; a day of fire, intense warfare, darkness, and terror among mankind, but a day of deliverance for God’s elect. There’s no question that the description of what took place at Mount Sinai is extremely similar to how the great Day of the Lord is described. At the Sinai event during Pentecost, **God descended in fire with the voice of a trumpet exceeding loud, and there was a great**

**shaking with lightnings and thunderings and smoke. The mediator (Moses) then brought forth the people to meet with God in marriage. All of the major elements that make up the future rapture or harvest of the Church were present during this supernatural advent of the Lord at Sinai during Pentecost.** And bearing that in mind, let's take a look at the twelfth chapter of Hebrews where it talks about this event on Sinai, but offers a startling future fulfillment as well. If you begin reading at Heb. 12:18, it's clear that the writer is talking about the mount Sinai experience, but then continue on to verse 25 where we'll pick up now:

Heb. 12:25-27

“See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven: **Whose voice then (on Sinai during Pentecost) shook the earth: but now he hath promised, saying, YET ONCE MORE I shake not the earth only, but also heaven.** And this word, **Yet once more (dual fulfillment)**, signifieth the removing of those things that are shaken, as of things that were made, that those things which cannot be shaken may remain.”

That's an interesting comment don't you think? **“Yet once more” God is going to do what he did at Sinai, and more.** Here the author gives even further insight into the phrase “yet once more.” He states that it signifies the removing of things that are shaken (tares) and the remaining of those that have received the “kingdom which cannot be moved” (the wheat). This not only links the ancient advent of the Lord at Sinai during Pentecost to a future day when he shakes the heaven and the earth, but also to a day when there is a separation between those that have truly received the kingdom from those that have not, in truth. This again corresponds precisely to the day of wheat harvest and division between the wheat and tares at the end of the Church age. This shaking and division among the Lord's people is exactly what Jesus described as happening “in that day” of harvest, as we quoted partially before.

“Many will say to me **in that day**, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. [Matt. 13:41] Therefore whosoever heareth these sayings of mine, and **doeth them**, I will liken him unto a wise man, **which built his house upon a rock**: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not (“cannot be moved”): for it was founded upon a rock (Jesus). And every one that heareth these sayings of mine, and **doeth them not**, shall be likened unto a foolish man, which built his house upon the sand: **And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.**” (“the removing of those things that are shaken”) (Matt. 7:22-27)

In Luke’s gospel, he says of those that have truly received the kingdom by laying hold upon the Rock (Jesus Christ), “when the flood arose, the stream beat vehemently upon that house, and **could not shake it**: for it was founded upon a rock.” (Luke 6:48)

These statements in the book of Hebrews and in Jesus’ sermons are all tied together to the same future day of shaking and division among the Lord’s people during the wheat harvest on Pentecost. The Sinai experience, when the Lord descended in fire with the great blowing of a trumpet during Pentecost, is very clearly used to foreshadow the future Day of the Lord. And this is further confirmed in the book of Haggai, who was actually being quoted from in this verse we just read in Hebrews:

Hag. 2:5-6

“According to the word **that I covenanted with you (at Sinai) when ye came out of Egypt**, so my spirit remaineth among you: fear ye not. For thus saith the LORD of hosts; **Yet once (more)**, it is a little while, **and I will shake the heavens, and the earth, and the sea, and the dry land.**”

Let’s look closely at what he actually did then:

Deut. 33:2

“And he said, The Lord came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints (angels): from his right hand went a fiery law for them (the OT law began).”

Isn't that the exact same thing that Christ does when he comes?

Jude 14-15

“And Enoch also, the seventh from Adam prophesied of these (false Christians), saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all...”

And we know that Jesus came during that Sinai advent:

Psalm 68:7-9, 17

“O God, when thou wentest forth before thy people, when thou didst march through the wilderness; Selah: The earth shook, the heavens also dropped at the presence of God: even Sinai itself was moved at the presence of God, the God of Israel. Thou, O God didst send a plentiful rain, whereby thou didst confirm thine inheritance when it was weary...(17) The chariots of God are twenty thousand, **even thousands of angels: the Lord (Jesus) is among them, as in Sinai, in the holy place.**”

The book of Galatians, which we have looked at before, also shows that Jesus was present when God instituted a divine dispensation at the Sinai advent when the law was confirmed in him:

Gal. 3:16-17

“Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, **which is Christ**. And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.”

Paul relates how the first covenant of the law “was confirmed before of God in Christ,” and, as Moses wrote, “he came with ten thousands of saints (angels): from his right hand went a fiery law for them.” So we find that in numerous ways the events on mount Sinai, which occurred during the time of Pentecost, are used to foreshadow the future Day of the Lord. God will “yet once more” do what he did at that time. Jesus was present during the destruction of Sodom and Gomorrah and during the Sinai Advent, both of which clearly portray the future “Day of the Lord.” And this is probably why Paul spoke of the “last trump” when describing the resurrection and gathering of the Church; because the *first* “trump of God” was sounded at Mt. Sinai during Pentecost.

“Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.” (1 Cor. 15:51-52)

We know that Paul taught that Christ would come with the actual “trump of God”:

“For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words.” (1 Thess. 4:16-18)

Therefore, “the last trump” refers to the last “trump of God.” Many might think “the last trump” that Paul speaks of in relation to the gathering of the Church must refer to the 7<sup>th</sup> Trumpet in the book of Revelation. However there is really no scriptural link between the two, and we have proven, and will further prove, that the harvest of the Church occurs during the opening of the 6<sup>th</sup> Seal, 3 ½ years prior to the 7<sup>th</sup> Trumpet Judgment. When Paul wrote this letter to the Corinthian Church, the book of Revelation had not even been written by John yet. So Paul could not have been making a specific reference to part of a vision that John hadn’t even received yet. It simply

wouldn't have made any sense to the Corinthians. Furthermore, none of Paul's writings indicate that he was personally given a vision or revelation about 7 Trumpet Judgments in the future. Remember that he was ordained by God as an apostle and teacher of the Gentiles (Rom. 11:13, Gal. 2:8, 1 Tim. 2:7, 2 Tim. 1:22), and thusly most of his prophecies concern the Gentile Church. It's for this reason that I believe "the last trump" prophecy should be understood within its specific context. As we will go over in a later Section, God blows the trumpet at the end of the great tribulation as well, during the Fall Feasts of Israel. This is prophesied in Zechariah and other places:

"When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man. **And the LORD shall be seen over them, and his arrow shall go forth as the lightning; and the LORD God shall blow the trumpet,** and shall go with whirlwinds of the south. The LORD of hosts shall defend them; and they shall devour, and subdue with sling stones; and they shall drink, and make a noise as through wine; and they shall be filled like bowls, and as the corners of the altar. **And the LORD their God shall save them in that day as the flock of his people: for they shall be as the stones of a crown, lifted up as an ensign upon his land.**" (Zech. 9:13-16)

So if "the last trump" of God that Paul speaks of doesn't refer to the very last time that God blows the trumpet, it must refer to the last time that God blows the trumpet **ON PENTECOST**. The first trump of God on Pentecost shook the earth and announced God's marriage to Israel, the last trump of God on Pentecost will shake both heaven and earth and will announce the marriage of the Lamb to the Church.

**"...Whose voice then (on Sinai during Pentecost) shook the earth: but now he hath promised, saying, YET ONCE MORE I shake not the earth only (on Pentecost), but also heaven. (Heb. 12:26)**

Even the Apocryphal books of *Jubilees* and *The Secrets of Enoch* make mention of this feast of Pentecost being from the very

beginning, and that it has a “**double nature.**” The Feast day itself carries a jubilee theme in that it takes place 50 days from the feast of Firstfruits. A Jubilee was the 50<sup>th</sup> year after 49 Sabbatical years. “Seven Sabbaths shall be complete.” Although these books extra-biblical, and I do not view them as being anywhere near authoritative as the Holy Scriptures, the comments they make are of interest merely for the fact that someone wrote these things down, be they totally accurate or not:

*“And He gave to Noah and his sons a sign that there should not again be a flood on the earth. He set His bow in the cloud for a sign of the eternal covenant that there should not again be a flood on the earth to destroy it all the days of the earth. For this reason it is ordained and written on the heavenly tablets, that they should celebrate the feast of weeks in this (3rd) month once a year, to renew the covenant every year.”*

*And this whole festival was celebrated in heaven from the day of creation till the days of Noah -twenty-six jubilees and five weeks of years [1309-1659 A.M.]: and Noah and his sons observed it for seven jubilees and one week of years, till the day of Noah’s death, and from the day of Noah’s death his sons did away with (it) until the days of Abraham, and they eat blood. But Abraham observed it, and Isaac and Jacob and his children observed it up to thy days, and in thy days the children of Israel forgot it until ye celebrated it anew on this mountain. And do thou command the children of Israel to observe this festival in all their generations for a commandment unto them: one day in the year in this month they shall celebrate the festival.*

*For it is the feast of weeks and the feast of first fruits: **this feast is twofold and of a double nature:** according to what is written and engraven concerning it, celebrate it. For I have written in the book of the first law, in that which I have written for thee, that thou shouldst celebrate it in its season, one day in the year, and I explained to thee its sacrifices that the children of Israel should remember and should celebrate it throughout their generations in this month, one day in every year.” (Jubilees 6:15-22)*

According to this same book, God appeared to Abraham also on this feast day when he made a covenant with him:

*“And on that day we made a covenant with Abram, according as we had covenanted with Noah in this month and Abram renewed the festival and ordinance for himself for ever. (14:20)*

[Chapter 15]

*And in the fifth year of the fourth week of this jubilee, [1979 A.M.] in the third month, in the middle of the month, Abram celebrated the feast of the firstfruits of the grain harvest. And he offered new offerings on the altar, the firstfruits of the produce, unto the Lord, an heifer and a goat and a sheep on the altar as a burnt sacrifice unto the Lord; their fruit offerings and their drink offerings he offered upon the altar with frankincense. **And the Lord appeared to Abram, and said unto him: I am God Almighty; approve thyself before me and be thou perfect.** And I will make My covenant between Me and thee, and I will multiply thee exceedingly.” (Jubilees 15:1-4)*

It goes on to claim that Isaac, the child of the promise, was even born on Pentecost:

*“And in the middle of the sixth month the Lord visited Sarah and did unto her as He had spoken and she conceived. And she bare a son in the third month, and in the middle of the month, at the time of which the Lord had spoken to Abraham, on the festival of the first fruits of the harvest (Pentecost), Isaac was born.” (Jubilees 16:12-13)*

Enoch, the 7<sup>th</sup> man from Adam, can be viewed as a figure for a true Christian because he “walked with God” and he is cited as being a great man of faith in the book of Hebrews:

*“By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.” (Heb. 11:5)*

He is actually the first prophet mentioned in the bible who issued a prophecy about the second coming of the Lord. (Jude 14-15) Him

being translated in a moment in one day is no doubt a portrayal of the translation of Christians at the future resurrection and gathering of the Church. Let's take a look at what time of the year this took place according to *The Secrets of Enoch*:

*“When Enoch had talked to the people, the Lord sent out darkness on to the earth, and there was darkness, and it covered those men standing with Enoch, and they took Enoch up on to the highest heaven, where the Lord is; and he received him and placed him before his face, and the darkness went off from the earth, and light came again. And the people saw and understood not how Enoch had been taken, and glorified God, and found a roll in which was traced The Invisible God; and all went to their dwelling places. **Enoch was born on the sixth day of the month Tsivan (Pentecost)**, and lived three hundred and sixty-five years. He was taken up to heaven on the first day of the month Tsivan and remained in heaven sixty days. He wrote all these signs of all creation, which the Lord created, and wrote three hundred and sixty-six books, and handed them over to his sons and remained on earth thirty days, **and was again taken up to heaven on the sixth day of the month Tsivan (Pentecost), on the very day and hour when he was born.**” (The Secrets of Enoch 67:1-2, 68:1-3)*

This book claims that Enoch (who is a type for the Church) both began and ended his life on Pentecost, during which he walked with God in true faith and was translated and was not found. There's no way to verify if these accounts are historically accurate, but it's just very interesting that the writers of these books placed so much emphasis and importance on the feast of Pentecost. But to return to Scripture, there's an even more interesting comment that Peter makes on the day of Pentecost when the age of the Church actually began. He shows that the day of Pentecost will have a dual fulfillment:

Acts. 2:15-21

“For these are not drunken, as ye suppose, seeing it is but the third hour of the day. **But this is that which was spoken by the prophet Joel** (1<sup>st</sup> fulfillment of Pentecost); It shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and

your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: **AND (2<sup>nd</sup> fulfillment of Pentecost) I will show wonders in heaven above, and signs in the earth beneath: blood, and fire, and vapor (pillars) of smoke: The sun shall be turned into darkness, and the moon into blood (6th. seal of Rev.), before that great and notable day of the lord come:** And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.”

Here Peter is quoting from the prophet Joel, showing that his prophecy was fulfilled on that day of Pentecost when the Holy Spirit was poured out. But then he continues to quote his prophecy concerning the 6<sup>th</sup> Seal and the day of the Lord, applying it to Pentecost as well. Why would he do that? Well the answer is so beautifully simple: **This prophecy in Joel is about the beginning and the ending of the Church age on Pentecost.** Amazing isn't it?

So to recap and summarize what we've found so far, Pentecost throughout history seems to represent the following:

- **Dispensational change (Old Covenant vs. New Covenant)**
- **God descending in fire and shaking the heaven and earth**
- **The heavenly voice of a trumpet**
- **Jesus coming 'with ten thousands of saints'**
- **People meeting with God; marriage**
- **Gentiles accepted into the house of Israel**
- **Wheat harvest**

## THE LAMP OF GOD



What we're going to look into now is, in my opinion, one of the most beautiful mysteries in the scriptures; and that is the seven lamp golden candlestick, and more specifically, the main central lamp. The Menorah Lamp, as depicted on the next page, consisted of one main shaft and lamp in the middle with six lamps that branched off of the shaft, which mirrored each other. Everything that God makes has extreme significance, and we're going to find out that the configuration of the Menorah is definitely no exception. The middle lamp was called "Ner Elohim," which means: "**The Lamp of God.**" It is thought by Jews to represent the Messiah. It was also called "Shamash" or "**The Servant Lamp,**" and it was used to light all the other lamps. The true "Servant" of God is, of course, Jesus Christ. (Isaiah 49:6, 52:13) This "Lamp of God" or "Servant lamp" is the central focal point of the entire Menorah and it bisects the Lamp into two perfectly symmetrical halves. J.R. Church, in his book: *The Mystery of the Menorah*, (which I highly recommend), says on page 20:

*"Some rabbinic sources say the three eastern lamps faced west-toward the center lamp and the three western lamps faced east-toward the center lamp."*

This would indicate that the central lamp, "the Lamp of God," held the most prominent position of the candlestick, as the design and structure of it also plainly displays. Now what we want to do is take

the pattern of the seven lamps, and compare it to the pattern of the seven feast days to see if there's the same configuration. And more specifically, which feast day holds this central, prominent position.

Passover Unleavened Firstfruits **Pentecost** Trumpets Atonement Tabernacles  
Bread



The first three feast days are in the month of Nisan in the spring; the last three feast days are in the month of Tishri in the fall; **And IN THE MIDST of them is none other than Pentecost; showing that it holds a very prominent position in relation to the other feasts.** The middle Feast day of the 7 applies to the Church age just as the middle of the 70<sup>th</sup> week applies to it. They both harmonize and bear witness to a pattern. And we can see from the following verse in Ephesians 4, that **this is exactly where the Lord resides as well:**

Eph. 4:4-6

“There is one body(1), and one Spirit(2), even as ye are called in one hope of your calling(3), **ONE LORD(4)**, one faith(5), one baptism(6), one God and Father of all(7)...”

this holds the exact same pattern **WITH JESUS IN THE CENTRAL POSITION.**

1 body   1 Spirit   1 Hope   **1 Lord**   1 Faith   1 Bapt   1 Father



Is this mere coincidence, or are we being shown something very important about this feast of Pentecost, being in the same position as our **Lord of the Harvest**? I think the following verses will lend an answer:

Rev. 1:10-13

“I (John) was in the spirit on the Lord’s day, and heard behind me a great voice, AS OF A TRUMPET, saying, I am Alpha and Omega, THE FIRST AND THE LAST: And I turned to see the voice that spake with me. And being turned, I saw **SEVEN GOLDEN CANDLESTICKS**; And in **THE MIDST OF THE SEVEN CANDLESTICKS ONE LIKE UNTO THE SON OF MAN**,...(14) And **his eyes were as a flame of fire; And his feet like unto fine brass**, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars: and

out of his mouth went a sharp two-edged sword: **and his countenance was AS THE SUN shineth in his strength.**”

Rev. 1:20 shows that a candlestick represents a church. And if Christ is “**the beginning and the ending, the first and the last,**” and he is in **the midst, or middle position** of these candlesticks, Then we might say that **the middle lamp represents THE BEGINNING AND THE ENDING OF THE CHURCH.** And what might that reveal to us about Pentecost? The Hebrews were very sound in their belief that the central Lamp of God represents the Messiah. This 4<sup>th</sup> and middle position within the 7 carries themes that are repeated throughout scripture. It is interesting to note that on the “day of the Lord,” when God’s wrath begins and America-Babylon is destroyed first by fire, that: “...the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.” (Isaiah 13:10) It was during the **fourth day** of the creation week that God created the sun, moon, and stars, and caused them to shine in heaven. And thus, it will be in the fourth feast day of the seven that He will cause their shining to cease for a time on the day of the Lord. You will find this theme repeated in the bible; that the sun, moon, and stars are affected during the **fourth** stage of a 7-stage sequence. For example, the fourth Trumpet judgment:

“And the **fourth** angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.” (Rev. 8:12)

And the Fourth Vial judgment:

“And the **fourth** angel poured out his vial upon the sun; and power was given unto him **to scorch men with fire.**” (Rev. 16:8)

And recall that when John saw Jesus standing “in the midst of the seven candlesticks” he said, “**his countenance was AS THE SUN shineth in his strength.**” Jesus is also referred to as “**the Day star**” (2 Pet. 1:19) and “**the SUN of righteousness.**” (Mal. 4:2) The

creation of the sun, moon, and stars on the fourth day of the week was when the Lord set them there “to rule over the day and over the night, and to **divide the light from the darkness.**” (Gen. 1:18) And so it will be, that during the Wheat Harvest on the fourth feast day of Pentecost, the tares (‘children of the wicked one’, ‘**children of the night**’) will be divided from the wheat (‘children of the kingdom’, ‘**children of the day**’); and when these “righteous **shine forth as the sun** in the kingdom of their Father.” (Matt. 13:30, 38, 43)

It is very clear in scripture that the fourth day in the midst of the week represents the shining forth of the sun (which symbolizes Jesus) and the dividing of the Light from the Darkness (signifying the Spiritual wheat harvest of the Church). This same day will be a day of fire, similar to that of the 4<sup>th</sup> Vial judgment being one of fire. Remember that in the first change of Dispensation, during the time of Pentecost, the Lord descended **in great fire and smoke**, and “from his right hand went **a fiery law** for them.” (Deut. 33:2) And during the second change in Dispensation on Pentecost “there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like **as of fire**, and it sat upon each of them.” (Acts 2:2-3) Throughout history, Pentecost has represented a day of supernatural fire, which is what the Day of the Lord will be. When the Church is harvested on this day, “the tares are gathered and burned in the fire” and the righteous have their works judged by fire as well.

“For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; Every man’s work shall be made manifest: **for the day (of fire) shall declare it, because it shall be revealed by fire; and the fire shall try every man’s work of what sort it is.** If any man’s work abide which he hath built there-upon, he shall receive a reward.” (1 Cor. 3:11-14)

Notice that Paul says **the day of fire** is going to declare every christian’s work. This day of fire is none other than Pentecost.

The center lamp of the Menorah is special in many ways. All of the other six lamps each had three bowls of oil in their branches. But the 4<sup>th</sup> Lamp in the very center had four bowls of oil:

“And thou shalt make a candlestick of pure gold: of beaten work shall the candlestick be made: his shaft (in the center), and his branches (6), his bowls, his knops, and his flowers, shall be of the same. And six branches shall come out of the sides of it; three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side: Three bowls made like unto almonds, with a knop and a flower in one branch; and three bowls made like almonds in the other branch, with a knop and a flower: so in the six branches that come out of the candlestick. And in the candlestick (the shaft) shall be **four bowls** made like unto almonds, with their knops and their flowers.” (Ex. 25:31-34)

So of all 7 lamps that burned, **the central shaft had the most oil**; it being the 4<sup>th</sup> lamp having 4 bowls of oil. The numeric significance of this further shows that this central lamp depicts “the light of the world” being offered to all mankind during the Church age. It is the time when all the world may personally receive the Light of God in Christ. This is why the term “Light” is applied to Jesus **4 times** in the opening chapter of John’s gospel:

“There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the **Light**, that all men through him might believe. He was not that **Light**, but was sent to bear witness of that **Light**. That was the true **Light**, which lighteth every man that cometh into the world.” (John 1:6-9)

The number 4 in Scripture represents the world, as seen by the fact that the world has:

- Four regions: North, South, East, West
- Four elements: earth, air, fire, water
- Four seasons: Spring, Summer, Autumn, Winter
- Four winds, from 4 directions of the earth. (Rev. 7:1)
- Four divisions of the day: evening, night, morning, noon

- Four phases of the moon: 1<sup>st</sup> Quarter, New Moon, Last Quarter, Full Moon
- Four Gospel books that bring the testimony of Jesus and message of salvation to all the world

We will continue to see this same pattern for Pentecost further unfold in the following Sections. What's been presented in this study, I'll let you judge for yourself as to the veracity of it. But having been strongly led by the Holy Spirit through this, from book to book, and from verse to verse, and seeing such an incredible harmony of scripture emerge from both the Old and the New Testaments, I personally have shed all doubt as to its meaning.

## JESUS IN THE MIDST



“And ye shall know that I am in the midst of Israel, and that I am the LORD your God, and none else: and my people shall never be ashamed.” (Joel 2:27)

**T**he innermost central position has been reserved for the Son of God since Eternity past. This special place is reflected throughout God’s word, as well as throughout all of His creation. Whether it be the nucleus of every atom, or the central sun of the solar system, or the pupil of the eye being the window into the soul, the *middle* or *center* is where the fundamental governing force and life within is always found. A biblical “day” is defined as “the evening and the morning.”(Gen. 1:5) There are 12 hours of Night followed by 12 hours of Day. **In the very midst of them is the sunrise.** And, of course, Jesus is referred to as “the Dayspring” and “the Day Star.” The very inspired book *‘The Prince in the Midst’*: *Jesus our centre* thoroughly shows this important truth:

*“Our sun is “in the midst” of worlds which circle ceaselessly round him, but he is not an immovable body. He, too, is moving onwards, without pause or slackening, and is drawing “his whole vast family, planets, satellites, comets, meteorites,” with him. They follow irresistibly. But this perpetual motion does not alter the fact that he is still the centre round which they all revolve. And it is just the same*

***when we think of Jesus as the Central Sun, who is both source and nourisher of our spiritual life.”***

Not only is the sunrise located in the midst of a biblical day, but the “midst” of a biblical month is the full moon, a month being from new moon to new moon.

A sphere is the most efficient shape in existence to enclose a given volume, and a circle, which forms the sphere, is considered to be a “perfect shape” in geometry. It has been suggested that time itself may be viewed as a circle, with Eternity residing in its center. A circle is also the simplest shape to form; it consists of a single radius scribed around a central point. It is the CENTRAL POINT, which is the origin or beginning to the circle and sphere. And of course the origin of all things is Jesus Christ. He is “the beginning of the creation of God.” (Rev. 3:14) “All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men.” (John 1:3-4) And it is the only begotten Son who is ‘in the bosom or *midst* of the Father.’ (John 1:18) With respect to God’s plan of redemption, He is the mediator between, or *in the midst* of, God and man, being in the form of both; which is why it is said that he is “in the midst of the throne and of the four beasts, and in the midst of the elders.” (Rev. 5:6) The Lord dwelling “in the midst” of his people is a theme repeated in the bible from beginning to end. The ancient Tabernacle that housed the Ark of the Covenant was where God dwelt “in the midst of the children of Israel.” And God told them that it was “in the tabernacle of the congregation, where I will meet with thee.” (Ex. 30:36) Three tribes of Israel were stationed on each four sides **with the Tabernacle of God’s presence in the very center of them**. In so many ways this Tabernacle was a figure of the Lord Jesus Christ dwelling in the midst of his people. Moses prophesied of Christ’s coming saying, “The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;” (Deut. 18:15) When Jesus came he prayed to his Father, “I will declare thy name unto my brethren: in the midst of the congregation will I praise thee.” (Psalm 22:22) This was after he had carried his cross to Calvary, “where they crucified him, and two other with him,

on either side one, and Jesus in the midst.” (John 19:17-18) And in Heaven, “these things saith he...who walketh in the midst of the seven golden candlesticks.” (Rev. 2:1) It is he who will deliver the elect of these churches and bring them to his marriage supper. “For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.” (Rev. 7:17) He sits upon the throne ever since the Father said to him, “Sit thou at my right hand, until I make thine enemies thy footstool. The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.” (Psalm 110:1-2) When he comes and reigns upon this earth for a thousand years, God says, “the heathen shall know that I the LORD do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.” (Eze. 37:27) In this Temple will be where the elect of God’s people will reign with him as kings and priests, “and the prince in the midst of them, when they go in, shall go in; and when they go forth, shall go forth.” (Eze. 46:9-10) God will have also delivered his remnant of Israel saying, “Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. The LORD hath taken away thy judgments, he hath cast out thine enemy: the king of Israel, even the LORD, is in the midst of thee: thou shalt not see evil any more. (Zeph. 3:14-15) “So will I make my holy name known in the midst of my people Israel; and I will not let them pollute my holy name any more: and the heathen shall know that I am the LORD, the Holy One in Israel.” (Eze. 39:7) “Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee.” (Isaiah 12:6) “There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High. God is in the midst of her; she shall not be moved: God shall help her, and that right early.” (Psalm 46:4-5)

*In the midst* is where the Lord walks, which is why God so often admonishes his people saying, “Turn not to the right hand nor to the left: remove thy foot from evil.” (Prov. 4:27) “And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.” (Isaiah 30:21) The central position of both time and space is where Jesus

Christ performed the greatest act possible; the eternal redemption of the fallen race of men. This was accomplished *in the midst* of the 7,000 year period ordained for this earth, and it was performed in the city of Jerusalem which God “set it **in the midst of the nations** and countries that are round about her.” (Eze. 5:5) The doctrine of 7,000 years allotted for this present earth is a very old and well-founded teaching. Jewish sages long before Christ upheld it, and it was firmly established in the teachings of the early Church. Moses wrote the 90<sup>th</sup> Psalm saying:

**“For a thousand years in thy sight are but as yesterday** when it is past, and as a watch in the night.” (Psalm 90:4)

And it was Peter who later reiterated this teaching in the New Testament, telling us to not be ignorant of it:

**“But, beloved, be not ignorant of this one thing, that **one day is with the Lord as a thousand years, and a thousand years as one day.**”** (2 Peter. 3:8)

Barnabas, who was a fellow preacher of the Apostle Paul, clearly put forth this doctrine in one of his epistles:

*“And even in the beginning of the creation he makes mention of the Sabbath. And God made in six days the works of his hands; and finished them on the seventh day, and he rested the seventh day, and sanctified it. Consider, my children, what that signifies, he finished them in six days. **The meaning of it is this; that in six thousand years the Lord God will bring all things to an end. For with him one day is a thousand years; as himself testifieth, saying, Behold this day shall be as a thousand years. Therefore, children, in six days, that is, in six thousand years, shall all things be accomplished.** And what is that he saith, And he rested the seventh day: he meaneth this; that when his Son shall come, and abolish the season of the Wicked One, and judge the ungodly; and shall change the sun and the moon, and the stars; **then he shall gloriously rest in that seventh day.**”* (The General Epistle of Barnabas 13:3-6)

Irenaeus, who lived from 130 to 202 A.D. has been considered for centuries as being one of the fathers of Christianity. He was a disciple

of Polycarp, who himself was a direct disciple of the Apostle John. So many of his teachings reflect the very core doctrines that were established by the Apostles. He also fully understood the 7,000 year time span ordained for the present earth:

*“1..And therefore the creation is suited to [the wants of] man; for man was not made for its sake, but creation for the sake of man. Those nations however, who did not of themselves raise up their eyes unto heaven, nor returned thanks to their Maker, nor wished to behold the light of truth, but who were like blind mice concealed in the depths of ignorance, the word justly reckons “as waste water from a sink, and as the turning-weight of a balance-in fact, as nothing;” so far useful and serviceable to the just, as stubble conduces towards the growth of the wheat, and its straw, by means of combustion, serves for working gold. **And therefore, when in the end the Church shall be suddenly caught up from this, it is said, “There shall be tribulation such as has not been since the beginning, neither shall be.”** For this is the last contest of the righteous, in which, when they overcome they are crowned with incorruption.*

*2. And there is therefore in this beast, when he comes, a recapitulation made of all sorts of iniquity and of every deceit, in order that all apostate power, flowing into and being shut up in him, may be sent into the furnace of fire. Fittingly, therefore, shall his name possess **the number six hundred and sixty-six**, since he sums up in his own person all the commixture of wickedness which took place previous to the deluge, due to the apostasy of the angels. **For Noah was six hundred years old when the deluge came upon the earth**, sweeping away the rebellious world, for the sake of that most infamous generation which lived in the times of Noah. And [Antichrist] also sums up every error of devised idols since the flood, together with the slaying of the prophets and the cutting off of the just. **For that image which was set up by Nebuchadnezzar had indeed a height of sixty cubits, while the breadth was six cubits**; on account of which Ananias, Azarias, and Misael, when they did not worship it, were cast into a furnace of fire, pointing out prophetically, by what happened to them, the wrath against the righteous which shall arise towards the [time of the] end. For that image, taken as a whole, was a prefiguring of*

*this man's coming, decreeing that he should undoubtedly himself alone be worshipped by all men. Thus, then, the six hundred years of Noah, in whose time the deluge occurred because of the apostasy, and the number of the cubits of the image for which these just men were sent into the fiery furnace, do indicate the number of the name of that man in whom is concentrated the whole apostasy of six thousand years, and unrighteousness, and wickedness, and false prophecy, and deception; for which things' sake a cataclysm of fire shall also come [upon the earth].*" (Irenaeus against Heresies, book 5, chapter 29)

*"But when this Antichrist shall have devastated all things in this world, he will reign for three years and six months, and sit in the temple at Jerusalem; and then the Lord will come from heaven in the clouds, in the glory of the Father, sending this man and those who follow him into the lake of fire; but bringing in for the righteous the times of the kingdom, that is, the rest, the hallowed seventh day; and restoring to Abraham the promised inheritance, in which kingdom the Lord declared, that "many coming from the east and from the west should sit down with Abraham, Isaac, and Jacob." (book 5, chapter 30)*

Irenaeus, who lived in the 2<sup>nd</sup> century A.D., connected the Rapture of the Church directly to the beginning of the "great tribulation" as described by Jesus in Matt. 24. He also relates this to the day of fire due to the sins of mankind accumulated over 6,000 years, which is then followed by "the hallowed seventh day," or seventh millennium of rest. He illustrates how the number of the Beast (666) is connected to historical times of cataclysm and fire and idol worship, just as it will be on the future day of the Lord beginning with the opening of the 6<sup>th</sup> Seal found in the 6<sup>th</sup> chapter of Revelation. When viewing the Menorah design pattern in relation to earth's history, **the "light of the world" manifested to mankind in the midst of the 7,000 year time-span of God's plan.** Jesus incarnated near the end of the 4<sup>th</sup> millennium; each lamp representing 1,000 years, or one "day" as to the Lord.

(0-1000) (1000-2000) (2000-3000) (3000-4000) (4000-5000) (5000- 6000) Millennium



P. J. Hanley, in his book *The Final Generation*, also makes mention of this fact:

*“Another passage of Scripture that led the rabbis to the same conclusion that a day was one thousand years is Malachi Chapter 4.*

*“But for you who fear my name the sun of righteousness will rise with healing in it’s wings; and you will go forth and skip about like calves from the stall.” Mal. 4:2*

*The rabbis understood this verse to be a reference to the Mashiach (Messiah) coming on day four or the fourth millennium. **Since the sun was created on the fourth day they interpreted “the sun of righteousness” to be a reference to the Messiah coming on the fourth millennium bringing deliverance to Israel. Were they right? Yes! Messiah did come at the very end of the fourth day or millennium.***

*The wings referred to were the “Tzi-Tzit” or tassels of his garments (Mt 9:20).” (Page 24)*

Not only did Jesus die in the midst of the 7,000 year week, and in the midst of Daniel’s 70<sup>th</sup> week of years, he also died in the midst of the literal week of Passover. It is commonly thought that Jesus died on Friday and resurrected the following Sunday, but if we are to believe what he said literally, this cannot be the case because he very clearly asserted that he would resurrect after “three days and three nights” had passed:

“Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.(to prove that he was the Messiah) But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: For as Jonas was three days and three nights in the whale’s belly; so shall the Son of man be three days and three nights in the heart of the earth.” (Matt. 12:38-40)

That claim is repeated here as well:

“And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again.” (Mark 8:31)

The misunderstanding of when Jesus was crucified and then resurrected is due to the fact that there are two different Sabbaths established in the law; the weekly Sabbath occurring on every 7<sup>th</sup> day of the week (Saturday), versus what the Old Testament and gospel writers refer to as a High Sabbath, or “High Day.”

“The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (**for that sabbath day was an high day.**) besought Pilate that their legs might be broken, and that they might be taken away.” (John 19:31)

As we looked into previously, the day following Passover began the weekly Feast of Unleavened Bread. As with the weekly Feast of Tabernacles, they began and ended with a day of “holy convocation.” These days were “sabbaths” unto the Lord, and much like the weekly Sabbath, no work was to be done on these holy convocations:

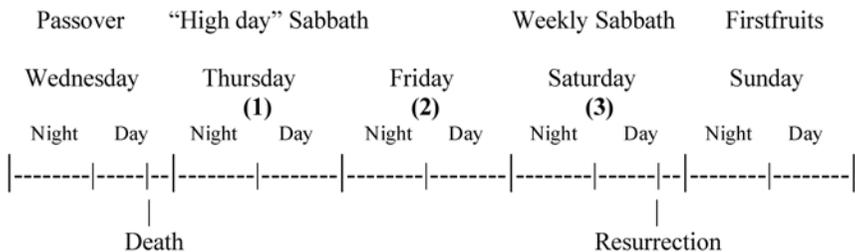
“Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel. And in the first day there shall be **an holy convocation**, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you.” (Ex. 12:15-16)

“Speak unto the children of Israel, saying, The fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto the LORD. On the first day shall be an holy convocation: ye shall do no servile work therein. Seven days ye shall offer an offering made by fire unto the LORD: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the LORD: it is a solemn assembly; and ye shall do no servile work therein. These are the feasts of the LORD, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the LORD, a burnt offering, and a meat offering, a sacrifice, and drink offerings, every thing upon his day: **Beside the (weekly) sabbaths of the LORD**, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto the LORD. Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day shall be a sabbath, and on the eighth day shall be a sabbath. And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the LORD your God seven days ” (Lev. 23:34-39)

Weekly Sabbath:

“Six days shall work be done: but the seventh day is the sabbath of rest, **an holy convocation; ye shall do no work therein: it is the sabbath of the LORD in all your dwellings.**” (Lev. 23:3)

The distinction between the two types of Sabbaths is made clear in Leviticus 23. The day after Passover on which Jesus died was the first holy convocation day of the weekly Unleavened Bread festival. This “Sabbath day” is what is spoken of in John as being a “high day” because it wasn’t the weekly Sabbath, which followed two days later. Jesus died on the “preparation day” for this high Sabbath day, which began the feast of Unleavened Bread (Mark 15:42). He was entombed for exactly three days and three nights precisely as he foretold. Bear in mind that “an evening and a morning” is how God established the set time for a 24-hour day. It began at sunset and concluded on the following sunset. He died on the cross at the 9<sup>th</sup> hour (Matt. 27:46), which was about 3 PM in the afternoon on Passover, which would have been the middle day of the week, Wednesday. Here is a timetable to help understand the three days and three nights countdown from his death to his resurrection.



It is clear in the gospels that when Jesus’ disciples came to the tomb very early on the first day of the week following his death, the tomb was already empty because Jesus had already risen. The bible doesn’t actually record that he resurrected on the first day of the week, only that his tomb was found to already be empty. (Matt. 28:1-6; Mark. 16: 1-6; Luke 24:1-8; John 20:1-2) This is really the only biblically accurate scenario that we can establish based on the fact that Jesus remained dead for three literal days and nights. **He would have died in the midst of the literal week:**

Sun. Mon. Tues. **Wed.** Thurs. Fri. Sat.



Jesus spent his “three days and three nights in the heart of the earth” from late afternoon Wednesday until late afternoon Saturday. It was very fitting that on the **7<sup>th</sup> day**, the weekly Sabbath, Jesus was raised up and rested from all his incredible labor and trial, which he endured on our behalf, fully **completing** the redemption of mankind. “Whom God hath raised up, **having loosed the pains of death**: because it was not possible that he should be holden of it.” (Acts 2:24) Being loosed from bonds on the Sabbath day is something that Jesus often performed in his public healings, which portray the Sabbath Resurrection.

“And he was teaching in one of the synagogues on the sabbath. And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. And when Jesus saw her, he called her to him, and said unto her, Woman, **thou art loosed from thine infirmity**. And he laid his

hands on her: and immediately she was made straight, and glorified God. And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day. The Lord then answered him, and said, Thou hypocrite, doth not each one of you **on the sabbath loose his ox or his ass from the stall, and lead him away to watering?** And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, **be loosed from this bond on the sabbath day?**” (Luke 13:10-16)

“And he said unto them, What man shall there be among you, that shall have one sheep, and **if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out?** How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days. Then saith he to the man, Stretch forth thine hand. And he stretched it forth; and it was **restored whole**, like as the other.” (Matt. 12:11-13)

All of these examples he used: being loosed from a stall and led away to watering, being loosed from bondage and infirmity, being lifted out of a pit, being restored whole...all portray spiritual and bodily resurrection.

In Section 3 we'll look into how Jesus was presented before the Father on the following day as “the firstfruits from the dead,” on this very day of Firstfruits.

## THE WITNESS OF SYMMETRY



All the works of the Lord bear witness to him as their Creator, and reflect his character and personality just as human artwork and engineering reflects something of the maker. “For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead...” (Rom. 1:21) One of the hallmark traits to God’s creatures is their symmetrical design. The most common form of symmetry found in animated creatures is bilateral symmetry, that is, their left and right halves mirror each other **from a central line**. The Lord himself in his Eternal state bears this perfect form of symmetry, as do all angels, and humans made in his likeness, which is why we find it reflected so often in his creation. In pondering this fact, an interesting statement by Jesus comes to mind: “But when thou doest alms, let not thy left hand know (witness) what thy right hand doeth.” (Matt. 6:3) He was speaking here of two Christians, two members of his Body, and how they’re to do their alms in secret one of the other so that God alone sees it and rewards. But in this he used the two mirroring halves of a person, the left and the right, to demonstrate this concept of bearing witness. This is again another fundamental precept found in Scripture, that “in the mouth of **two or three witnesses** every word may be established.” (Matt. 18:16) Which is why the Lord chose seventy disciples and “sent them two and two before his face into every city and place, whither he himself would come.” (Luke 10:1); as well as his **Two Witnesses** during the great tribulation (Rev. 11:3). This is why the Lord has estab-

lished **two** Covenants of his Law, the old and the new; written in **two** languages, Hebrew and Greek; in which **two** groups of people are involved in them, Jews and Gentiles. These dual workings bear witness to the Lord.

Since God's creatures are made for his pleasure and to bring glory to him, he has made them in such fashion so as their design itself bears undeniable witness to him. His design, or rather his very character, of symmetry is found in all insects, fish, fowl, mammals, primates, amphibians, rodents, reptiles, etc. In fact, I cannot think of one animated creature on earth, either existing now or extinct, that does not bear witness. Their left half agrees with their right half that they were formed by immeasurable wisdom. When two witnesses agree and corroborate together their witness is established. And this witness of symmetry is found in the Lord's Menorah design, which his prophetic plan adheres to. This again is a hallmark of God's creativity, and truly bears witness to something designed by him. This will become abundantly clear as we proceed through this mystery.

- Section 3 -

THE SEVEN FEAST DAYS AND  
THE 70th WEEK OF DANIEL



“Open thou mine eyes, that I may behold wondrous things out of thy law.” (Psalm 119:18)





**T**he 7 Hebrew feasts established by God show the prophetic sequence of days that the Lord is following in his plan of redemption for his people, those of the physical seed of Israel and those of the Church. **These 7 feasts, and the prophetic events for each, transpire during the last 70<sup>th</sup> week of Daniel. That is when they see their ultimate fulfillment in the redemptive plan.** We'll now go into an overview of the themes of each Feast Day, and their literal prophetic fulfillment by Christ. Many Scholars have brought attention to the fact of Jesus fulfilling the three Spring Feast Days in their exact time, in their precise order, and according to the prescribed themes of each day given in the Old Testament Law. So we'll give just a brief overview of these Spring Feast Days. On the next page is a very useful Harvest/ Holy Day Calendar you can refer to for following the sequence and seasons of the Hebrew Feast schedule.

## Feast Days Harvest Calendar

Month	Gregorian	Feast Days	Seasons	Main Harvests
Nisan	Mar.-Apr.	<b>Passover</b> - (Nisan 14) <b>Firstfruits</b> - (1 <sup>st</sup> day of week after Passover) <b>Unleavened Bread</b> - (Nisan 15-21)	Spring	Barley
Iyar	Apr.-May		Spring	
Sivan	May-June	<b>Weeks/Pentecost</b> - (50 days after Firstfruits)	Late Spring/ Early Summer	Wheat
Tammuz	June-July		Summer	
Ab	July-Aug.		Summer	
Elul	Aug.-Sept.		Late Summer/ Early Fall	
Tishri	Sept.-Oct.	<b>Trumpets</b> - (Tishri 1) <b>Atonement</b> - (Tishri 10) <b>Tabernacles</b> - (Tishri 15-22)	Fall	Figs, Grapes
Heshvan	Oct.-Nov.		Fall	Olives
Chislew	Nov.-Dec.		Late Fall/ Early Winter	
Tebeth	Dec.-Jan.		Winter	
Shebat	Jan.-Feb.		Winter	
Adar	Feb.-Mar.		Late Winter/ Early Spring	
Adar Sheni (2 <sup>nd</sup> Adar)	Mar.	(Intercalary month added 7 times every 19 years)		

# 1) Passover



(Ex. 12:1-22, Lev. 23:1-5)

- Passover Lamb was to be selected on Nisan 10 (1<sup>st</sup> Month). (Ex. 12:3)
- Jesus fulfilled this. (John 12:1-3)
- (Ex. 12:5) Lamb had to be male without blemish.
- Jesus fulfilled these requirements. (John 1:29, 1 Pet. 1:19)
- (Ex. 12:6) The whole house of Israel was to kill the lamb on the 14<sup>th</sup> of Nisan in the evening.
- Jesus fulfilled this: (Matt. 26:2, Luke 23:44-46) Jesus is called “our Passover.” (1 Cor. 5:7) (Ex. 12:7)
- (Ex. 12:7) The blood of the Passover lamb was to be stricken on the side posts of the doors (vertical), and the upper doorpost (horizontal).
- Jesus fulfilled this by being crucified. (Matt. 27:35, Col. 1:20)

The general theme of the Feast of Passover related to the blood of the lamb being placed upon the doors of the Israelite houses and this spared them from the plague of destruction upon Egypt. (Ex. 12:13) The very foundation of The New Testament is that the blood of Christ applied to a true believer IN Christ preserves them from destruction. (Rom. 5:9, Rev. 12:11)

## 2) Unleavened Bread



(Ex. 12:15, Lev. 23:6)

- (Lev. 23:6, Num. 28:17) Was to be observed on the day after Passover, the 15<sup>th</sup> of Nisan.
- Jesus was entombed during this time. (John 19:41-42)
- Unleavened bread was a symbol for being sinless. (1 Cor. 5:7-8)
- Jesus fulfilled this. (Heb. 4:15) Jesus is “the bread of life.” (John 6:35) He broke bread at the last supper as a symbol of breaking his sinless body for us. (Luke 22:19) And he gave us the communion of eating bread and wine as a memorial of his sacrifice. “For as often as ye eat this bread, and drink this cup, ye do shew the Lord’s death till he come.” (1 Cor. 11:23-24)



### 3) Firstfruits



“**I**n the fourteenth day of the first month at even is the LORD’s passover. And on the fifteenth day of the same month is the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread. In the first day ye shall have an holy convocation: ye shall do no servile work therein. But ye shall offer an offering made by fire unto the LORD seven days: in the seventh day is an holy convocation: ye shall do no servile work therein. And the LORD spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest: **And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the sabbath the priest shall wave it.** And ye shall offer that day when ye wave the sheaf an he lamb without blemish of the first year for a burnt offering unto the LORD. And the meat offering thereof shall be two tenth deals of fine flour mingled with oil, an offering made by fire unto the LORD for a sweet savour: and the drink offering thereof shall be of wine, the fourth part of an hin. And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God: it shall be a statute for ever throughout your generations in all your dwellings. And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete:” (Lev. 23:5-15)

This third feast day fell within the weeklong festival of Unleavened Bread. It was to be observed the day after the weekly Sabbath following Passover in which a sheaf of the firstfruits of barley harvest was to be brought by the priest before the Lord and waved. **It is the beginning of the harvest.** As we previously concluded, **Jesus was raised from the dead toward the end of the weekly Sabbath and the following day became “the firstfruits of them that slept.”** (1Cor. 15:20-23) A very insightful article called, *The Wavesheaf Offering* by John W. Ritenbaugh delves into this day of Christ’s harvest when the Firstfruits of the barley was reaped and presented before God:

*“The second-century Mishnah affirms that, when the Sadducees controlled the Temple, the sickle was put to the grain just as the sun was going down on the weekly Sabbath (Menahot 10:1-4, Jacob Neusner translation, pp. 753-754). The book, Biblical Calendars, states, “The Boethusians [Temple priests] reaped [the firstfruits sheaf] at the going out of the Sabbath” (p. 218. Additional information can be found in the section titled “Temple Service,” p. 280, as well as in The Temple: Its Ministry and Services by Alfred Edersheim, 1994, pp. 203-205). The New Testament’s silence on this Sadducean practice—along with its agreement with the ritual’s fulfillment in Christ—must be construed as acceptance of its validity. The priests began to make the first cutting right at the end of the Sabbath, continuing over into the first day of the week, when the bulk of the work would be done. The ritual, however, was not complete until the sheaf was offered (waved) before God the following morning, or more precisely, between 9:00 a.m. and noon. Some might object to the reaping of the sheaf in the closing minutes of the Sabbath because it is a day of rest when no work is to be done. After one understands the full reason for it, as well as Jesus’ direct statement that a priest is blameless in the performance of his required duties (Matthew 12:5), any objections to the practice disappear.” (<http://bibletools.org/index.cfm/fuseaction/Library.sr/CT/PERSONAL/k/43#2201622016>)*

On this first day of the week after his resurrection, it was Mary Magdalene who first saw the risen Christ who told her not to touch

him because he was soon going to ascend to his Father as the sheaf of the wave offering.

“Jesus saith unto her, **Touch me not; for I am not yet ascended to my Father:** but go to my brethren, and say unto them, **I ascend unto my Father, and your Father; and to my God, and your God.** Mary Magdalene came and told the disciples that she had seen the LORD, and that he had spoken these things unto her. **Then the same day at evening, being the first day of the week,** when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.” (John 20:17-19)

It was a week later that Jesus appeared again to them and told Thomas that he could touch him:

“And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. And Thomas answered and said unto him, My LORD and my God.” (John 20:26-28)

So it is obvious that Christ HAD to have ascended to his Father sometime after he told Mary that he could not yet be touched, because a week later Thomas COULD touch him. This shows that he had ascended to his Father as “the firstfruits of them that slept” on the very feast day of Firstfruits. That is in fact why he told Mary Magdalene “go to my brethren, and say unto them, I ascend unto my Father.” If he was referring to his visible ascension, which happened 40 days later, there would have been no need for him to tell Mary to inform the Apostles of this because he was seen and heard of them during that time. The reason why he needed Mary to go and inform the others of the ascension he spoke of is because it was about to take place in that very day of Firstfruits. He could not be touched until that had been accomplished, probably because according to the law, only the High Priest was charged with waving the sheaf offering before the Lord:

“...ye shall bring a sheaf of the firstfruits of your harvest unto the priest: And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the sabbath the priest shall wave it.” (Lev. 23:10-11)

Jesus was not only the wave offering of the Firstfruits from the dead, he was also the High Priest who had to wave that offering before God. **The connection here between harvesting of firstfruits with resurrection and appearing before God is very strongly shown. It is not conjecture or speculation to say that this literal harvest day is connected to a literal resurrection. The Word of God and historical events themselves connect resurrection and appearing before the Lord to the programmed harvests contained in the Feast days ordained by God. This is a very important revelation that God himself has provided to us, as we shall further explore.**

Let's now look into how the gathering of “firstfruits” applies to the gatherings of God's people. As we just examined, it was on the feast day of Firstfruits, in which a firstfruit offering of barley was to be waved before the Lord, that Jesus was actually presented before the Father as “the firstfruits of them that slept.” The gathering of the Church elect will be during “the firstfruits of wheat harvest,” which is of course Pentecost. During the fall feast of Ingathering is when the last great harvest takes place. It will be when the 144,000 of Israel are gathered and brought before the Lord in heaven. Rev. 14:4 says: “These were redeemed from among men, **being the firstfruits unto God and to the Lamb.**” These three times of harvesting the firstfruits coincide with the three main seasonal feast times when all males of Israel were to **appear before the Lord:**

**“Three times thou shalt keep a feast unto me in the year. Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt: and none shall appear before me empty:) And the feast of harvest (Pentecost), the firstfruits of thy labours, which thou hast sown in the field: and the feast of ingathering, which is in the end of the year, when thou hast gathered in thy labours out of the field. Three times**

**in the year all thy males shall APPEAR BEFORE THE LORD GOD.** Thou shalt not offer the blood of my sacrifice with leavened bread; neither shall the fat of my sacrifice remain until the morning. **The first of the firstfruits of thy land thou shalt bring into the house of the LORD thy God...**” (Ex. 23:14-19)

**“Three times in a year shall all thy males appear before the LORD thy God** in the place which he shall choose; **in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles;** and they shall not appear before the LORD empty: **Every man shall give as he is able (of the firstfruits), according to the blessing of the LORD thy God which he hath given thee.**” (Deut. 16:16-17)

“The feast of unleavened bread shalt thou keep. Seven days thou shalt eat unleavened bread, as I commanded thee, in the time of the month Abib: for in the month Abib thou camest out from Egypt. All that openeth the matrix is mine; and **every firstling among thy cattle, whether ox or sheep, that is male. But the firstling of an ass thou shalt redeem with a lamb: and if thou redeem him not, then shalt thou break his neck. All the firstborn of thy sons thou shalt redeem. And none shall appear before me empty.** Six days thou shalt work, but on the seventh day thou shalt rest: in earing time and in harvest thou shalt rest. **And thou shalt observe the feast of weeks, of the firstfruits of wheat harvest, and the feast of ingathering at the year’s end. Thrice in the year shall all your menchildren appear before the LORD God, the God of Israel** (and offer of their firstfruits).” (Ex. 34:18-23)

These three feast pilgrimages, when all males of Israel **“appear before the LORD God,”** coincide with the firstfruit offerings of each main harvest being presented to the Lord. During the week-long festival of Unleavened Bread, the firstfruits of the barley harvest was brought as a wave offering before the Lord on the first day of the week after Passover. That is why this day is titled “Firstfruits.” As we just went over, this was when Jesus Christ was presented before the Father as “the firstfruits from the dead.” The second feast day of the mass pilgrimage to appear before the Lord happened on Pentecost, the firstfruits of the wheat harvest. This will be when Christ “gathers his wheat into the barn” and the elect of

the Church “**appear before the LORD God.**” The final of the three pilgrim feasts took place in the fall during “**the feast of ingathering, which is in the end of the year, when thou hast gathered in thy labours out of the field.**” The concept of the firstfruit offering being brought before the Lord is directly associated with God’s people being redeemed from the earth and being brought before his very presence in heaven. This is not only seen in Christ’s ascension to the Father as the Firstfruits wave offering, but is also shown to be the case in chapter 14 of Revelation when the elect of Israel are gathered after the great tribulation:

“And I looked, and, lo, **a Lamb stood on the mount Sion, and with him an hundred forty and four thousand,** having his Father’s name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but **the hundred and forty and four thousand, which were redeemed from the earth.** These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. **These were redeemed from among men, being the firstfruits unto God and to the Lamb.**” (Rev. 14:1-4)

“The firstfruits unto God” is language that is specifically used throughout the Old Testament for the gathering of the first ripe of the crops to be offered in the house of God.

“And **to bring the firstfruits of our ground, and the firstfruits of all fruit of all trees, year by year, unto the house of the LORD: Also the firstborn of our sons,** and of our cattle, as it is written in the law, and the firstlings of our herds and of our flocks, **to bring to the house of our God,** unto the priests that minister in the house of our God: And that **we should bring the firstfruits of our dough, and our offerings, and the fruit of all manner of trees, of wine and of oil, unto the priests, to the chambers of the house of our God;** and the tithes of our ground unto the Levites, that the same

Levites might have the tithes in all the cities of our tillage.” (Neh. 10:35-37)

God’s true people are referred to as his “firstfruits”:

“Israel was holiness unto the LORD, and **the firstfruits of his increase**: all that devour him shall offend; evil shall come upon them, saith the LORD.” (Jer. 2:3)

“Of his own will begat he us with the word of truth, that we should be a kind of **firstfruits** of his creatures.” (James 1:18)

So we can see an undeniable link between the harvesting of God’s people to the times of firstfruits being brought before the Lord. These times of firstfruit offerings follow the sequence of the 7 Hebrew feasts, and more specifically, **they follow the sequence of “the three times in the year” when all males of Israel are to “APPEAR BEFORE THE LORD GOD.”** (Lev. 23:14-19) During these three times in the year it says: “they shall not appear before the LORD empty.” They were to offer firstfruits of God’s blessings to them. “Every man shall give as he is able (of the firstfruits), according to the blessing of the LORD thy God which he hath given thee.” **So there is a direct seasonal tie between the Lord being presented before God during the time of Firstfruits of barley, the Church being presented before the Lord during the firstfruits of wheat harvest, and the 144,000 being presented before the Lord during the last feast of Ingathering.**



## 4) Pentecost



**I**n the previous Section we deeply covered this Feast day and the various themes associated with it; but viewed in relation to the three Feast days that precede it, we can further confirm and establish our findings. We can see that God uses a very straightforward manner of associating the name and theme of each Feast day to its literal prophetic fulfillment:

**Jesus is called “our Passover”** lamb (1 Cor. 5:7) and fulfilled that **on the very day of Passover.**

Jesus is sinless and **is called “the bread of life”** (John 6:35) and his body, which he used bread to symbolize, was **literally** entombed during **the Feast of Unleavened Bread.**

Jesus **is called “the Firstfruits”** (1 Cor. 15:20-23) and fulfilled that theme **literally on the very feast day of Firstfruits** after his resurrection.

Christians **are called “wheat”** (Matt. 3:12, Matt. 13:30) and will be harvested and brought before the Lord **on the very day of Wheat Harvest – Pentecost**, which takes place 50 days from the day of Firstfruits. (Lev. 23:15) Paul revealed in the New Testament that there is an “order” to the sequence of resurrections, beginning with Jesus, which further underscores our findings:

“But now is Christ risen from the dead, and become **the firstfruits** of them that slept. For since by man came death, by man came also **the resurrection of the dead**. For as in Adam all die, even so in Christ shall all be made alive. **But every man in his own order: Christ the firstfruits; AFTERWARD they that are Christ’s (his wheat) at his coming.**” (1 Cor. 15:20-23)

Paul is clearly saying that there is an order to the resurrections, and the order began at the Feast of Firstfruits after Jesus’ resurrection. The word “order” here is Strong’s # 5001 and it means: “**a series or succession**.” It comes from the root word # 5021, which means: “**something orderly in arrangement**.” As we pointed out, in the order or succession of the Feast Days, Pentecost follows fifty days AFTER the Feast of Firstfruits, and is connected to the harvesting of the wheat. And just several verses later, in this same chapter 15 of Corinthians, this gathering of wheat is also directly connected to the bodily resurrection of Christians:

“But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die: And that which thou sowest, thou sowest not that body that shall be, but bare grain, **it may chance of wheat (at the bodily resurrection), or of some other grain (tare):**” (1 Cor. 15:35-37)

**In this one chapter of 1 Corinthians Paul both connects the resurrection of Jesus to the Feast of Firstfruits and connects the resurrection of Christians to the very next feast of wheat Harvest – Pentecost, saying that every man is resurrected in a successive order.** And not only that, later in this same chapter he speaks of “the last trump” of God when the Church is resurrected (vs. 51-52), which we have already seen to be connected to **the last heavenly trumpet being blown on Pentecost**. (Heb. 3:26) We can conclude and will further illustrate that this succession of resurrections will follow the succession of the Feast Days, with “every man in his own order.” Is there any scriptural basis for suggesting that Jesus Christ *will not* fulfill all 7 Feast days in their prophetic time? If He fulfilled the first three thematically, in a most literal way, and in their

exact order, (and we know that Pentecost has seen a partial fulfillment by the Holy Ghost being sent that very day), why would he not continue in this same revealed program with the fulfillment of the entire group of Feast Days? Does God ever begin something and not complete it? ‘He which has begun a good work **WILL PERFORM IT,**’ and in a most literal manner as is the precedent that He himself has established. Again, this is not some form of wild speculation, or even just developing a theory, it is a historical and textual precedent established by God, irrespective of our ideas and views, and the Holy Spirit bears witness to it. There is a BIG difference between a biblically based theory and a hard scriptural precedent established by God. Let’s just pause and take a look at the definition of “precedent” given by Merriam-Webster:

***“2 a : something done or said that may serve as an example or rule to authorize or justify a subsequent act of the same or an analogous kind.”***

**And that is exactly what we have witnessed with the Lord’s fulfillment of the spring feast days: A precedent for the feasts days and resurrections being connected, as spoken by the Lord and performed in reality. The Lord established this precedent so that we may understand that his plan of redemption follows the harvest seasons of the Holy Festivals, which “are a shadow of things to come.”**

The feast of Pentecost came exactly 50 days after the Feast of Firstfruits.

“And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering (Firstfruits); seven sabbaths shall be complete: Even unto the morrow after the seventh sabbath **shall ye number fifty days;** and ye shall offer a new meat offering unto the LORD.” (Lev. 23:15-16)

This is why it is also called “the feast of Weeks,” because it came exactly 7 weeks after Firstfruits. In this respect, it holds an intimate connection to the feast of Firstfruits in that the day of its observance

was counted off from that day, and it marked the completion of the grain harvest, which began on Firstfruits with the barley harvest. It is the completion of what began on Firstfruits, **which was the day that Jesus ‘APPEARED BEFORE GOD’ after his resurrection. Fifty days later, the harvest of Wheat will be when his Body, the Church, will see its completion in resurrection. “Christ the first-fruits; AFTERWARD they that are Christ’s at his coming.”** This counting of fifty days from Firstfruits carries a “jubilee” theme to it. A jubilee came once every fifty years and was the time of “**Liberty**” throughout the land of Israel. In a later Section we’ll go over how the year of Jubilee may literally apply to the deliverance of the nation of Israel at the end of Daniel’s 70<sup>th</sup> week, but there could also be a spiritual application of this type of Jubilee counting for the Church harvest on Pentecost.

“And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. **Then shalt thou cause the trumpet of the jubilee to sound** on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. **And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof:** it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.” (Lev. 25:8-10)

The word for “jubilee” is Strong’s # 3104 and it means: “**the blast of a horn (from its continuous sound); spec. the signal of the silver trumpets; hence the instrument itself and the festival thus introduced: - jubilee, ram’s horn, trumpet.**”

The fiftieth day after Firstfruits can be considered the day of Jubilee and Liberty for Christ’s Body. It is then that every person truly in Christ will be united to their “family in Heaven” (Eph. 3:15) when the trumpet sounds on the festival, and be granted their eternal possessions. John W. Ritenbaugh also emphasizes this in his article *The Wavesheaf Offering*:

“Every fiftieth year in ancient Israel, the Jubilee was decreed on the Day of Atonement (Leviticus 25:8-9), which, among other things, represents unity, being at one, with God. The Jubilee was a year of liberty, when all debts were cancelled and inheritances reverted to their original families (verse 10), foreshadowing “the restoration of all things” (Acts 3:21). It was also a year of rest (Leviticus 25:11), when no crops were sown or reaped, a foretaste of God’s rest (Hebrews 4:4-10). **Under this type, the fiftieth day of the count, Pentecost, represents the harvest of Christians into God’s Kingdom by the resurrection.**” (<http://bibletools.org/index.cfm/fuseaction/Library.sr/CT/PERSONAL/k/43#2201622016>)

The feast of Firstfruits and the feast of Pentecost are closely connected in many ways. These were the only two feast days that involved a “wave offering” of firstfruits before the Lord:

“And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete: Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the LORD. Ye shall bring out of your habitations **two wave loaves** of two tenth deals; they shall be of fine flour; they shall be baked with leaven; **they are the firstfruits unto the LORD.**” (Lev. 23:15-17)

Here are some great insights about how these two feasts are inter-related taken from the article *The Wave Sheaf Offering-A Ceremony Foreshadowing Salvation* by Jerold Aust: (<http://www.ucgstp.org/lit/gn/gn004/gn004f02.htm>)

“*The wave-sheaf offering was the forerunner of an additional offering brought later, on the Feast of Pentecost. On Pentecost, two loaves of bread, “the firstfruits to the LORD,” were offered (Leviticus 23:16,17).*

*As the wave-sheaf offering represented Jesus Christ, so did these loaves represent God’s spiritual firstfruits, those who are called and faithfully obey God in this life (Romans 8:24; James 1:18). As the wave-sheaf offering was the necessary forerunner of the Pentecost*

*offering, so was Jesus Christ the necessary forerunner of God's people, who are His spiritual firstfruits.*

*These symbols demonstrate how God's Holy Days relate to each other and are designed to convey the interdependence of the events in God's plan for humanity.*

*For example, Passover is the first of God's annual festivals (Leviticus 23:5). God's plan for the salvation of mankind is built upon the death of Jesus Christ our Passover (1Corinthians 5:7), as the atoning sacrifice for humanity (John 1:29). Christians cannot attain to everlasting life without Christ's sacrifice, which reconciles us to God.*

***The wave sheaf, offered during the Feast of Unleavened Bread (Leviticus 23:6-11), portrays a resurrected Jesus now serving as our High Priest (Hebrews 4:14). Without the prior sacrifice of Jesus Christ, the fulfillment of Pentecost - the calling and salvation of the firstfruits, those in God's Church - could not occur.***

This Feast day of Weeks or Pentecost was also one in which God commanded the Israelites to rejoice:

“And thou shalt keep the feast of weeks unto the LORD thy God with a tribute of a freewill offering of thine hand, which thou shalt give unto the LORD thy God, according as the LORD thy God hath blessed thee: **And thou shalt rejoice before the LORD thy God**, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that is within thy gates, and the stranger, and the fatherless, and the widow, that are among you, in the place which the LORD thy God hath chosen to place his name there.” (Deut. 16:10-11)

The covenant between God and his people can be viewed as a marriage contract (Jer. 31:32). The marriage contract was first offered to Israel at Sinai in the third month during the time of Pentecost, but they were quickly found to be unfaithful when Moses returned down from Mount Sinai 40 days later and found they had already turned away from the Lord unto idolatry. Moses then broke the two tables of stone that he had received from the Lord in demonstration that the contract had been broken (Deut. 9:17). He then wept, fasted

and prayed before the Lord on behalf of the great sin of Israel for another 40 days. The Lord then called Moses back up to the Mount with two stone tables that Moses himself made, (Deut. 10:1) and he was there for yet another 40 days. (Deut. 10:10) So Israel was suppose to receive their marriage to the Lord in the third month, **but because of rebellion they had to wait 120 more days (4 months), which would then be the 7<sup>th</sup> month, to be renewed into the covenant with God. These events portray the Israelites rejecting the New Covenant and marriage designated for Pentecost, and must wait until the 7<sup>th</sup> month to finally enter into it.** “The first shall be last, and the last shall be first.” The first chosen people of God, the Israelites, will be last to partake of the Lord’s Divine harvest during the 7<sup>th</sup> month. The Gentile Church, who was chosen last, shall be first to be harvested in the third month during Pentecost. In the following chapter we’ll go into an overview of the Fall Feast Days, their themes and probable prophetic fulfillments to grant redemption to the nation of Israel at the end of the 70 weeks. Another important thing to this future fulfillment of the Fall Feast Days during the last half of the 70<sup>th</sup> week is that this further shows that the Spring Feasts must also have been fulfilled during the first half of the week by Jesus Christ; otherwise you would have the last three Feasts taking place within the 70<sup>th</sup> week, but the Spring Feasts being fulfilled in some separate unspecified time period outside of the prophecy, according to the future 7 year week view. Why would the Fall Feasts be fulfilled in God’s plan of redemption during the 70<sup>th</sup> week but the first ones not? This kind of sloppy and disorderly arrangement of time periods does not display the fingerprints of God, because it’s just not the way the Lord has designed his marvelous plan. It is truly another masterpiece of his creations, and the beauty of its symmetry and harmony reflects his very character and creativity in a simple way, as does his Menorah design.

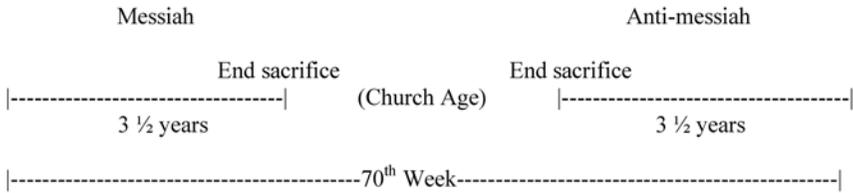
To review, Daniel’s 70<sup>th</sup> week is segmented into two halves, each being 3 ½ years long: The first half being the ministry of Jesus Christ, the last half being the great tribulation period, or the “time of Jacob’s trouble.” The entire 7-year period exists under a different dispensation to that of the spiritual Church age within the midst of it. These 70 weeks are determined upon the Jewish people and upon

their holy city Jerusalem. (See: Daniel's 70<sup>th</sup> Week Section for full review of this.)

The mystery Church age resides "in the midst of the week" during the time of "desolation" upon physical Israel. The spiritual Church age also resides in the midst of the 7 Feast Days, Pentecost. The first 3 Feasts were fulfilled during Christ's ministry; the last 3 will be fulfilled during the great tribulation, with the Feast in the center reserved for the Church age. We find that this central Feast day is both the beginning and the ending of this present Church age period. (Review: The Feast of Pentecost Section.) We could say that, just as the first 3 ½ years of the 70<sup>th</sup> week were fulfilled, the first 3 ½ Feast days have also been fulfilled during that same time, because the center Feast of Pentecost remains only half fulfilled. It will see its total fulfillment during the wheat harvest of the Church on the Day of the Lord. So each 3 ½ year segment fulfills 3 ½ Feast days during it.

As with the Menorah design, the midst of the 70<sup>th</sup> week marks a point of monumental importance and distinction from the adjacent body of 7 years. It is at this point in the 7-year timeline that very profound prophetic events occur whose significance is paramount to the Church. This long interval in "the midst of the week" began soon after the Messiah caused the sacrificing and oblation to cease, and this central interval will conclude soon after the anti-messiah also takes away the daily sacrifice. There is a type of poetic irony in how these two events, that begin and end the "midst of the week" period, are arranged. The intention in both events is to affect a change in the faith and worship of the people. Jesus took away the sacrifice by his own body substituting it. Jesus 'came in his Father's name' and said, "I, if I be lifted up from the earth (on the cross), **will draw all men unto me.**" (John 12:32) That substitutionary sacrifice established the way for true faith and worship toward God. When the Antichrist comes 'in his own name' and causes the sacrifice to be taken away, it is to draw all men unto himself, and to "oppose and exalt himself above all that is called God, or that is worshipped." (2 Thess. 2:4) This is when he "enlargeth his desire as hell, and is as death, and cannot be satisfied, but **gathereth unto him all nations, and heapeth unto him all people.**" (Hab. 2:5) This will establish the

way for all to worship the Beast and his image. It is in the pinnacle, the central point of the week, where these two direct opposite forces are juxtaposed. It is a battle of allegiance and worship being waged for human souls, and it has its beginning and ending in the temple in Jerusalem, the city of the great king “in the midst of the nations.” (Eze. 5:5) In the midst of the nations dwells this city of the Lord, which is the geographical and spiritual center of the world.



Not only do both the Messiah and Anti-messiah end the temple sacrificing in the midst of the Week respectively, but both also raise from the dead then as well. It was at the end of the first half of the week that Jesus resurrected, and it will be at the beginning of the last half when it is said the Beast is “wounded to death; and his deadly wound was healed: and all the world wondered after the beast.” (Rev. 13:3) This event, as a mirror to Christ’s resurrection, will most likely occur in Jerusalem also. The biblical importance of this central location to God’s plan of redemption cannot be overstated. It was in relation to this holy city that God determined the 70 weeks for Israel’s redemption (Dan. 9:24). Here is an excerpt from an article written by Gary Stearman called *The City of Prophecy - O Jerusalem*, which captures the theme of this most important city:

*“Biblically, and in today’s Hebrew parlance, “Zion” means “something notable,” “a sign or landmark,” “a distinct signpost or marker.” Certainly, Jerusalem encompasses all of these meanings, and more.*

***It is the place of spiritual birth.*** The following psalm is precisely aimed at clarifying this fact. The “gates of Zion” is an expression that defines the spiritual pilgrimage around the Holy City. To be written in the “Lamb’s book of life” (Rev. 21:27) is to have experi-

*enced the new birth. This psalm presents Jerusalem as the center of the new life in Christ:*

*“His foundation is in the holy mountains. The LORD loveth the gates of Zion more than all the dwellings of Jacob. **Glorious things are spoken of thee, O city of God.** Selah. I will make mention of Rahab and Babylon to them that know me: behold Philistia, and Tyre, with Ethiopia; this man was born there. And of Zion it shall be said, This and that man was born in her: and the highest himself shall establish her. The LORD shall count, when he writeth up the people, that this man was born there. Selah. As well the singers as the players on instruments shall be there: all my springs are in thee.” (Psalm 87:1-7)*

*Jerusalem’s gates are named. Beginning in the north, then proceeding westward on the counter-clockwise path downward through the Tyropeon Valley, one descends to the dumping ground of the city. It is a metaphoric trip from heaven to hell. But then one proceeds back up the eastern wall to the Golden Gate and the entrance to the Temple, and redemption! **The very names of the gates are prophetic.** (The whole story appears in the June 2006 Prophecy in the News magazine). **The journey of salvation is written upon the face of Jerusalem. It is a prophecy of redemption.”***

*(<http://www.prophecyinthenews.com/articledetail.asp?ArticleID=216>)*

It was Mt. Zion, also called Moriah, where Abraham brought his only begotten son to be offered, which of course was a type for the future sacrifice of God’s only Son in this very central location of the earth. And it was here that a threshing floor for wheat just happened to be placed as well. It was on this ground of the threshing floor during the very time of the wheat harvest that king David purchased the place for offerings to be made to the Lord, which later became the very spot of the Temple Mount.

“Then the angel of the LORD commanded Gad to say to David, that David should go up, and **set up an altar unto the LORD in the threshingfloor** of Ornan the Jebusite. And David went up at the

saying of Gad, which he spake in the name of the LORD. And Ornan turned back, and saw the angel; and his four sons with him hid themselves. Now **Ornan was threshing wheat**. And as David came to Ornan, Ornan looked and saw David, and went out of the threshing-floor, and bowed himself to David with his face to the ground. Then David said to Ornan, Grant me the place of this threshingfloor, that I may build an altar therein unto the LORD: thou shalt grant it me for the full price: that the plague may be stayed from the people. And Ornan said unto David, Take it to thee, and let my lord the king do that which is good in his eyes: lo, I give thee the oxen also for burnt offerings, and the threshing instruments for wood, and **the wheat for the meat offering**; I give it all. And king David said to Ornan, Nay; but I will verily buy it for the full price: for I will not take that which is thine for the LORD, nor offer burnt offerings without cost. So David gave to Ornan for the place six hundred shekels of gold by weight. And David built there an altar unto the LORD, and offered burnt offerings and peace offerings, and called upon the LORD; and he answered him from heaven by fire upon the altar of burnt offering. And the LORD commanded the angel; and he put up his sword again into the sheath thereof. **At that time when David saw that the LORD had answered him in the threshingfloor of Ornan the Jebusite, then he sacrificed there.**" (1 Chr. 21:18-28)

"Then Solomon began to build the house of the LORD at Jerusalem in mount Moriah, where the Lord appeared unto David his father, **in the place that David had prepared in the threshingfloor** of Ornan the Jebusite." (2 Chr. 3:1)

Is this yet another incredible coincidence, that in the very center of the world, the place where **God chose to place his name and very presence within the Holiest of Holies, where the children of Israel were commanded to gather together unto the Lord, that this very location was a threshing floor for wheat...and that in the very midst of his sacred Feast days is the wheat harvest?** The ancient location of the Temple was not the site of an olive grove, or garden, or an empty field, or a shepherd's pasture, as one might imagine. **It was the ancient site where the wheat was gathered and winnowed at the time of harvest.** This is the place that God

himself ordained to accept the firstfruit offerings from Israel, which portrays the plan of redemption and entering into the very presence of God, as we looked into.

“For in mine holy mountain, in the mountain of the height of Israel, saith the Lord GOD, **there** shall all the house of Israel, all of them in the land, serve me: **there** will I accept them, and **there** will I require your offerings, and the firstfruits of your oblations, with all your holy things.” (Eze. 20:40)

It was in this *central* of all locations that God was approached and where his very presence was found. All of these combined facts of the Temple site bespeak of the present age of wheat harvest for the Church *in the midst* of the 70<sup>th</sup> week, during which all true believers may spiritually enter into the very presence of God Almighty in the Holiest of Holies and become the actual living temples of God on earth.

As said before, there is a perfect symmetry to the 70<sup>th</sup> week and the 7 Feasts of the Lord, which reflects the perfect symmetry of his Menorah design. Upon careful observation of the book of Revelation, as well as other books of the Bible, it becomes obvious that it contains many of these Menorah patterns within the very prophecies, so this is not something whimsical or based upon human reasoning. It is actually imbedded by God all throughout his Word and is inherent to much of its structure. It is his careful planning and design that he is allowing us to see here.

As we looked into earlier, these 7 feasts given by God in the Old Testament law were shadows of good things to come, (Col. 2:17, Heb. 8:5) just as the 6 day week-seventh day Sabbath was. The Lord will fulfill them all in his redemptive plan. Christ said that all of the law, every jot and tittle of it, would be fulfilled, and He himself fulfills it. “For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.” (Matt. 5:18) The last 3 Feasts will be fulfilled under the same dispensation that the first 3 were under, which is the 70 weeks appointed for the Jewish people. They most likely will be gathered

back by the Lord during Trumpets to receive their long awaited Atonement, and finally be established in an everlasting covenant with the Lord by Tabernacles; because this last 70<sup>th</sup> week is determined upon them to “to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy...” (Dan. 9:24) Jesus established the means by which this is to be done through his own sacrifice and resurrection during the first half of the week, thereby fulfilling the spring Feast days. He is the “most Holy” who was anointed at his baptism, which began the 70<sup>th</sup> week. He is the Lamb of God that takes away the sin of the world, and who reconciled God to the world thereby. However, the nation of Israel must still be reconciled to God and receive their Atonement through the blood of Christ, which true Christians already have. So there are strong reasons, both logically and scripturally, for the last 3 Fall Feast days being reserved for God to accomplish this with them.

The same pattern shared by the 7 lamped Menorah, the 7 Feasts, and the last 7-year week of Daniel continues to emerge and amaze with its beauty. Just as the center lamp, **“the Lamp of God,”** divides the entire Menorah into two symmetrical halves, and the “midst” of the 70<sup>th</sup> week divides the 7 years, the center Feast day does the same thing for the whole 7 Feast day arrangement.

|-----Daniel's 70<sup>th</sup> Week-----|

Christ's Ministry Church Age Great Tribulation

Passover Unleavened Firstfruits **Pentecost** Trumpets Atonement Tabernacles  
Bread



The placement of these 7 feasts in the calendar year also shows this pattern; the first 3 feasts occur in the month of Nisan in the spring, the last 3 occur in the fall in the month of Tishri, and the middle feast of Pentecost is situated between these seasons at the beginning of summer in Sivan:

Nisan  
(Spring)

Sivan  
(Summer)

Tishri  
(Fall)

Passover Unleavened Firstfruits **Pentecost** Trumpets Atonement Tabernacles  
Bread



In the previous chapter we looked into the 3 feasts that the Lord appointed in which all males of Israel were to **appear before Him**. These three feasts and their respective seasons are a prophetic model for his overall plan of redemption, as we will further explore throughout the book, and these also follow this seasonal pattern of the Menorah:

“Three times in a year shall all thy males **appear before the LORD thy God** in the place which he shall choose; in the feast of unleavened bread (Jesus’ sacrifice and resurrection), and in the feast of weeks (the gathering of the Church elect), and in the feast of tabernacles (gathering of Jewish elect):...” (Deut. 16:16)

All men of Israel appear before the Lord:

Nisan  
(Spring)

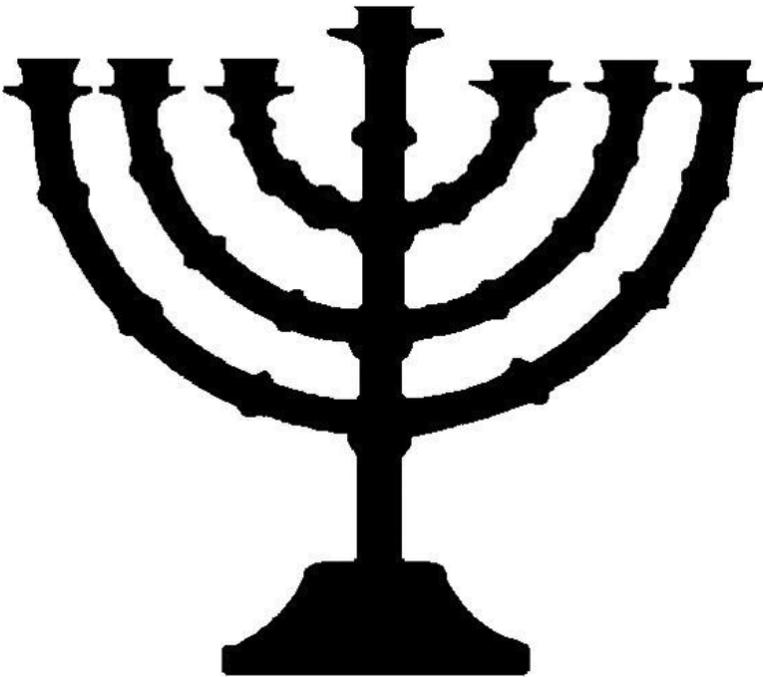
Sivan  
(Summer)

Tishri  
(Fall)

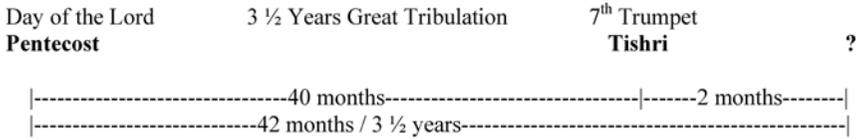
Unleavened

Bread Pentecost

Tabernacles



One might point out that if the 3 ½ years of great tribulation begin on the day of Pentecost, and there are only 4 months from this Feast day until the Fall Feasts, then there would only be 3 years and four months from Pentecost to the final month of Tishri. The 42 month period would end about 2 months after the Fall Feast days.



In the Jewish calendar there is a leap month called Adar Sheni, also known as Veadar meaning “second Adar,” which is added after the 12<sup>th</sup> month of Adar. This is done 7 times every 19 years, or every two or three years. Here is a brief explanation given by the online Jewish Encyclopedia:

*“Every two or three years, as the case might be, an extra month was intercalated. The intercalation seems to have depended on actual calculation of the relative lengths of the solar and lunar years, which were handed down by tradition in the patriarchal family. Moreover, it was possible to judge by the grain harvest. If the month of Nisan arrived and the sun was at such a distance from the vernal equinox that it could not reach it by the 16th of the month, then this month was not called Nisan, but Adar Sheni (second).”*

(<http://www.jewishencyclopedia.com/view.jsp?artid=43&letter=C>)

The Jewish Heritage Online Magazine offers more input to this intercalary, or leap month, of Adar Sheni:

*“The year in the Jewish calendar consists of twelve lunar months, but the festivals follow the solar year, since several of them (Passover, Shavuot and Sukkot) must take place in certain seasons, and the seasons are determined by the earth annual revolution around the sun. Since the lunar years is roughly 354.3 days in length, while the solar year is roughly 365.5, or roughly eleven days longer, the festivals would eventually fall in the wrong seasons if their occurrence followed the cycle of lunar months.*

*For example, Passover would be celebrated eleven days earlier in each succeeding year, and as a result would eventually be celebrated in the winter, and then in the autumn and summer, in violation of the biblical prescription that Passover must take in the month of*

Aviv (Nisan), i.e., in the spring (Deut. 16:1). Similarly, Shavuot must occur at the time of the early harvest and Sukkot in the fall.

To prevent this difficulty, the lunar calendar is regularly adjusted to keep it in conformity with the solar year. This is done through the periodic addition, or intercalation, of a thirteenth month, known as Adar Sheni (Second Adar), immediately after the normal month of Adar, which in leap years is known as Adar Rishon (First Adar). Since the discrepancy between the solar and lunar years amounts to 207 every 19 years, the “leap month” of Adar Sheni is added to the third, sixth, eighth, eleventh, fourteenth, seventeenth and nineteenth year of every 19-year period, i.e., seven times in a 19-year lunar cycle.”

([http://jhom.com/calendar/adar/first\\_adar.html](http://jhom.com/calendar/adar/first_adar.html))

This is extremely important to the soundness of biblical timelines as revealed in the Bible, and how they correlate with the prophetic Feast day cycles. This leap month of Adar Sheni would be added twice during the 3 ½ year period of the great tribulation, the last half of Daniel’s 70<sup>th</sup> week. So taking this into account, if two leap months of Adar Sheni are added, once on the first year and once on the final year, **there would be exactly 42 months from Pentecost, on the Day of the Lord, to the final Fall Feasts of Tishri 3 ½ years later.**

Day of the Lord  
Pentecost

3 ½ Years Great Tribulation

7<sup>th</sup> Trumpet  
Tishri

|-----42 months-----|

## 5) Trumpets



“**S**peak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation.” (Lev. 23:24)

This first day of the 7<sup>th</sup> month (Tishri) was a calling of attention to the coming Day of Atonement ten days later. This ten-day period is known as the ten “days of awe.” It began with the day of Trumpets, which was to be a “holy convocation” or assembly and gathering together of Israel in repentance. The trumpet blasts were designated for this very purpose of gathering together of Israel:

“And the LORD spake unto Moses, saying, Make thee two trumpets of silver; of a whole piece shalt thou make them: that thou mayest use them for the calling of the assembly, and for the journeying of the camps. And when they shall blow with them, all the assembly shall assemble themselves to thee at the door of the tabernacle of the congregation.” (Num. 10:1-3)

This feast of Trumpets is the same day when the Israelites returned from their Babylonian captivity, which foreshadows the future time of their returning to the Lord at the end of the great tribulation:

“And when the seventh month was come (which begins with Trumpets), and the children of Israel were in the cities, **the people**

**gathered themselves together as one man to Jerusalem.** Then stood up Jeshua the son of Jozadak, and his brethren the priests, and Zerubbabel the son of Shealtiel, and his brethren, and builded the altar of the God of Israel, to offer burnt offerings thereon, as it is written in the law of Moses the man of God. And they set the altar upon his bases; for fear was upon them because of the people of those countries: and they offered burnt offerings thereon unto the LORD, even burnt offerings morning and evening. **They kept also the feast of tabernacles,** as it is written, and offered the daily burnt offerings by number, according to the custom, as the duty of every day required; And afterward offered the continual burnt offering, both of the new moons, **and of all the set feasts of the LORD that were consecrated,** and of every one that willingly offered a free-will offering unto the LORD. **From the first day of the seventh month (Trumpets) began they to offer burnt offerings unto the LORD...**” (Ezra 3:1-6)

As suggested before, the Babylonian dispersion and captivity of Israelites may be viewed as a foreshadow to their Diaspora beginning in 70 AD. During the ancient Babylonian captivity, **the time of their separation from the Lord and his promises ended in the 7<sup>th</sup> month of Tishri, beginning with the feast of Trumpets.** This was when they returned to true worship and obedience to the Lord. The Psalms make mention of this Feast day as being very important to the nation of Israel, and it is connected to God delivering them:

“Sing aloud unto God our strength: make a joyful noise unto the God of Jacob. Take a psalm, and bring hither the timbrel, the pleasant harp with the psaltery. **Blow up the trumpet in the new moon (beginning of Tishri), in the time appointed, on our solemn feast day.** For this was a statute for Israel, and a law of the God of Jacob. **This he ordained in Joseph for a testimony, when he went out through the land of Egypt: where I heard a language that I understood not. I removed his shoulder from the burden: his hands were delivered from the pots. Thou calledst in trouble, and I delivered thee; I answered thee in the secret place of thunder (the clouds): I proved thee at the waters of Meribah. Selah.**” (Psalm 81:1-7)

We'll now explore some more verses that indicate a future fulfillment of the Feast of Trumpets upon the nation of Israel during their time of testing and purging. Here are two prophecies concerning the salvation of Israel toward the end of the great tribulation, in which they are gathered, God is seen over them and **blows the trumpet, and their iniquity is purged:**

“When I have bent Judah for me (after he purges them), filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man. **And the LORD shall be seen over them,** and his arrow shall go forth as the lightning: and **the LORD God shall blow the trumpet, and shall go with whirlwinds of the south.** The LORD of hosts shall defend them; and they shall devour, and subdue with sling stones; and they shall drink, and make a noise as through wine; and they shall be filled like bowls, and as the corners of the altar. **And the LORD their God shall save them in that day as the flock of his people:** for they shall be as the stones of a crown, lifted up as an ensign upon his land.” (Zech. 9:13-16)

“He shall cause them that come of Jacob to take root: **Israel shall blossom and bud, and fill the face of the world with fruit (figs).** Hath he smitten him, as he smote those that smote him? or is he slain according to the slaughter of them that are slain by him? **In measure,** when it (the fig tree) shooteth forth, **thou wilt debate with it:** he stayeth his rough wind in the day of the east wind. **By this therefore shall the iniquity of Jacob be purged; and this is all the fruit to take away his sin (“to make an end of sins” – Atonement);** when he maketh all the stones of the altar as chalkstones that are beaten in sunder, the groves and images shall not stand up...**And it shall come to pass in that day, that the LORD shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel.** And it shall come to pass in that day, that **the great trumpet shall be blown,** and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the LORD in the holy mount at Jerusalem.” (Isaiah 27:6-13)



## 6) Atonement



“**A**nd the LORD spake unto Moses, saying, Also **on the tenth day of this seventh month there shall be a day of atonement**: it shall be an holy convocation unto you; and **ye shall afflict your souls**, and offer an offering made by fire unto the LORD. And ye shall do no work in that same day: **for it is a day of atonement, to make an atonement for you before the LORD your God**. For **whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people.**” (Lev. 23:26-29)

The Day of Atonement (Yom Kippur) is traditionally held to be the very day that Moses descended from Mt. Sinai holding the second set of stones tablets, which contained the law of the covenant. It was then that Israel was pardoned for their idolatry of the golden calf and **they received an atonement**. It was during Pentecost that the mediator “brought forth the people out of the camp to meet with God” (Ex. 19:1-17). Then 4 months later during the 7<sup>th</sup> month (Tishri) **on the Day of Atonement, the same mediator descended, having a face shining with Divine glory (Ex. 34:29), to offer forgiveness to the people and to renew the Israelites into the covenant with God.** God has given us a clear portrait of his true people going forth to meet with him on Pentecost (the ‘Rapture’) and the Lord later descending down in glory on the Day of Atonement to finally redeem the nation of Israel. This will be when they finally recognize their rejected Messiah and greatly mourn:

“And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; The family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart; All the families that remain, every family apart, and their wives apart.” (Zech. 12:9-14)

As we said before, the nation of Israel has not yet received their Atonement through the blood of their scapegoat and Passover Lamb as true Christians have during this present age:

“For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have NOW received the atonement.” (Rom. 5:10-11)

So this Feast Day of Atonement is appointed for Israel to accomplish this **during the time of their affliction**, as is the requirement that God makes: “For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people.” It is made very clear through the prophecies that Israel will undergo a time of chastening and affliction during the great tribulation. We will go over many of these prophecies throughout the rest of this book. This is the time that they have their souls afflicted and finally enter the New Covenant:

“For I will take you from among the heathen, and **gather you out of all countries, and will bring you into your own land (Trumpets).** **Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse**

**you (Atonement).** A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, (New Covenant) and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.” (Eze. 36:24-28)

As we have touched upon in Section 2, Jeremiah chapters 50-51 speak of the latter-day judgment upon Babylon on the Day of the Lord, which begins the great tribulation. It is then right after this time that the Jews are described as being in their affliction:

“Declare ye among the nations, and publish, and set up a standard; publish, and conceal not: say, Babylon is taken, Bel is confounded, Merodach is broken in pieces; her idols are confounded, her images are broken in pieces. For out of the north there cometh up a nation against her, which shall make her land desolate, and none shall dwell therein: they shall remove, they shall depart, both man and beast. In those days, and in that time, saith the LORD, the children of Israel shall come, they and the children of Judah together, going and weeping: they shall go, and seek the LORD their God. They shall ask the way to Zion with their faces thitherward, saying, Come, and let us join ourselves to the LORD in a perpetual covenant that shall not be forgotten (the New Covenant).” (Jer. 50:4-5)

We have also seen references in Isaiah and Zephaniah of Israel being gathered after this time of indignation and purging, which begins in early summer:

“For afore the harvest (the fall harvest), when the bud is perfect, and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruning hooks, and take away and cut down the branches (removal of the wicked – Day of the Lord). They shall be left together unto the fowls of the mountains, and to the beasts of the earth: and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them. (This is the world through great tribulation). In that time (after the great trib.) shall the present be brought unto the Lord of hosts of a people (Israel) scattered and

peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot whose land the rivers have spoiled, **to the place of the name of the Lord of hosts, the mount Zion.**” (Isaiah. 18:1-7)

“Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey (the Day of the Lord): for my determination is to gather the nations, that I may assemble the kingdoms (WW3), **to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy.** For **THEN** will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent. **From beyond the rivers of Ethiopia my suppliants, even the daughter of my dispersed (Israel), SHALL BRING MINE OFFERING.**” (Zeph. 3:8-10)

The only way that this offering from Israel will be acceptable to the Lord is if they are first tried by fire through the great tribulation:

“But who may abide the day of his coming? and who shall STAND when he appeareth? for he is like a refiner’s fire, and like fullers’ soap: **And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness.**” (Mal. 3:2-3)

To review the prophecies of Hosea, which we have quoted before; the time of “desolation” upon Israel lasts for the 2,000 years (“two days”) of the Church age. After this they are in their time of affliction. They then seek the Lord in repentance, and are granted their subsequent salvation:

“For I will be unto Ephraim as a lion, and as a young lion to the house of Judah (the Lion of the Tribe of Judah): **I, even I, will tear and go away; I will take away (make desolate), and none shall rescue him. I will go and return to my place,** till they acknowledge their offence (the overspreading of abominations), and seek my face: **in their affliction they will seek me early.** 1Come, and let us return unto the LORD: for he hath torn, and he will heal us; he hath

smitten, and he will bind us up. **After two days (2,000 years) will he revive us: in the third day he will raise us up, and we shall live in his sight.** Then shall we know, if we follow on to know the LORD: his going forth is prepared as the morning; and **he shall come unto us as the rain, as the latter and former rain unto the earth.**” (Hosea 5:14-15, 6:1-3)

There is a very interesting thing to note about this desolation of Israel **in the midst of the 70<sup>th</sup> week.** When their physical desolation came in 70 AD, and the people of prince Titus destroyed the city and sanctuary as prophesied, a triumphal arch called “The Arch of Titus” was later erected in Rome to commemorate Titus’ conquest in 70 AD. **In that arch is a depiction of the 7-lamped Menorah, which was taken as a spoil from the temple** along with the other sacred objects of the sanctuary, during the Church age, or **in the midst of the 70<sup>th</sup> week.**



Here is another reference to Israel being tried and afflicted in the latter days and receiving their salvation:

“O bless our God, ye people, and make the voice of his praise to be heard: Which holdeth our soul in life, and suffereth not our feet to be moved. **For thou, O God, hast proved us: thou hast tried us, as silver is tried. Thou broughtest us into the net; thou laidst affliction upon our loins.** **Thou hast caused men to ride over our heads; we went through fire and through water: but thou broughtest us out into a wealthy place.**” (Psalm 66:8-12)

It is very easy to see how these prophecies concerning Israel in the latter days correspond with the biblical themes of the Day of Atonement. As we touched upon previously, the year of Jubilee

for Israel came every fiftieth year, during which there would be a blowing of trumpets on the Day of Atonement, which follows 10 days after the feast of Trumpets:

“And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. **Then shalt thou cause the trumpet of the jubilee to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.**” (Lev. 25:8-10)

So every fiftieth year there is blowing of trumpets on the feast of Trumpets, which begins the 7<sup>th</sup> month of Tishri, then ten days later there is another trumpet of the jubilee sounded, proclaiming the year of Liberty for Israel. It would be extremely fitting to the Lord’s plan for Israel to experience this Jubilee when they receive their final Atonement in the future. It will be during this time of the 7<sup>th</sup> month that Israel will be regathered and finally experience true Liberty by receiving the Spirit of the Lord in the New Covenant. “Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.” (2 Cor. 3:17)

## 7) Tabernacles



“**S**peak unto the children of Israel, saying, The fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto the LORD. On the first day shall be an holy convocation: ye shall do no servile work therein. Seven days ye shall offer an offering made by fire unto the LORD: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the LORD: it is a solemn assembly; and ye shall do no servile work therein... 39 Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day shall be a sabbath, and on the eighth day shall be a sabbath. And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the LORD your God seven days. And ye shall keep it a feast unto the LORD seven days in the year. It shall be a statute for ever in your generations: ye shall celebrate it in the seventh month. Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths: That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the LORD your God. And Moses declared unto the children of Israel the feasts of the LORD.” (Lev. 23:34-44)

There are many important themes to this last Feast Day for the nation of Israel. This final Feast celebration is very different from the prior Feast of Atonement when all Israel were to have their souls afflicted.

This last and final Feast of Tabernacles is to be a time when their souls greatly rejoice. The Jews know it as *Zeman Simhatenu*, which means “The Season of Our Joy.” There is obviously a great positive transformation to take place for Israel from the 6<sup>th</sup> Feast day to the 7<sup>th</sup>. They were to reflect back on the time when God delivered them from bondage in Egypt. It will be shown later in other Sections that God is going to perform a very similar deliverance for the nation of Israel at the end of the great tribulation, the time of their affliction, as he did for them from Egypt long ago. This final Feast day is for them to reflect and rejoice in the Lord’s deliverance.

“Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and thy wine: **And thou shalt rejoice in thy feast,** thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, the stranger, and the fatherless, and the widow, that are within thy gates. Seven days shalt thou keep a solemn feast unto the LORD thy God in the place which the LORD shall choose: because the LORD thy God shall bless thee in all thine increase, and in all the works of thine hands, **therefore thou shalt surely rejoice.**” (Deut. 16:13-15)

It was a great celebration of the end of the harvest. And we have already seen that the harvests of the Lord are directly connected to his gathering of his people. **So this final Feast would be to celebrate the completion of his redemptive plan.** It represents and foreshadows the time when great numbers of the children of Israel will assemble in joy for the mercy of the Lord upon them, as was the case during the first dedication of Solomon’s temple:

“Also at the same time Solomon kept the feast seven days, and all Israel with him, a very great congregation, from the entering in of Hamath unto the river of Egypt. And in the eighth day they made a solemn assembly: for they kept the dedication of the altar seven days, and the feast seven days. And on the three and twentieth day of the seventh month he sent the people away into their tents, **glad and merry in heart for the goodness that the LORD had shewed unto David, and to Solomon, and to Israel his people.**” (2 Chr. 7:8-10)

Solomon issued a solemn prayer during the temple dedication that is actually a prophecy for latter-day Israel to be fulfilled during this exact time of the 7<sup>th</sup> month.

“If any man trespass against his neighbour, and an oath be laid upon him to cause him to swear, and the oath come before thine altar in this house: Then hear thou in heaven, and do, and judge thy servants, condemning the wicked, to bring his way upon his head; and justifying the righteous, to give him according to his righteousness.” (vs. 31-32)

The Feasts of the 7<sup>th</sup> month, beginning with Trumpets, has always been the most solemn time of the year for Jews, when they repent and seek forgiveness from God, knowing that Yom Kippur, the Day of Atonement, is when all things will be **judged and rewarded accordingly**. This is exactly what we find happening during the 7<sup>th</sup> Trumpet judgment. It is “the time of the dead, that they should be judged, and that thou shouldest give reward to thy servants the prophets, and to the saints, and them that fear thy name small and great...”

Solomon continued his prophecy:

“When thy people Israel be smitten down before the enemy (it is given unto the Beast “to make war with the saints and to overcome them”) because they have sinned against thee, and shall turn again to thee, and confess thy name, and pray, and make supplication unto thee in this house: Then hear thou in heaven, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest unto their fathers. When heaven is shut up, and there is no rain, because they have sinned against thee; if they pray toward this place, and confess thy name, and turn from their sin, **when thou afflictest them:** Then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, that thou teach them the good way wherein they should walk, and give rain upon thy land, which thou hast given to thy people for an inheritance.” (vs. 33-36)...And it was so, that when Solomon had made an end of praying all this prayer

and supplication unto the LORD, he arose from before the altar of the LORD, from kneeling on his knees with his hands spread up to heaven. And he stood, and blessed all the congregation of Israel with a loud voice, saying, **Blessed be the LORD, that hath GIVEN REST UNTO HIS PEOPLE ISRAEL, according to all that he promised: there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant. The LORD our God be with us,** as he was with our fathers: let him not leave us, nor forsake us.” (vs. 54-57)

It speaks of Israel being in affliction because of their sin, seeking God’s grace, and then finding redemption and rest with the Lord. This prayer is definitely a foreshadow of events that will happen to the last days nation of Israel during the Feasts of the 7<sup>th</sup> month.

Here are some quotes about this Feast of Tabernacles from the book *Celebrate! The Complete Jewish Holidays Handbook* written by Lesli Koppelman Ross:

“*Sukkot* [Tabernacles], *the longest, last, and for a time, the greatest of the festivals specified by Torah, and the third of the pilgrimages (after Pesakh [Passover] and Shavout [Pentecost]) has both seasonal and historic significance. **It begins and ends with the fulfillment of God’s promises to bring us to a bountiful Land after years of wandering and to return us to it after years of exile.** As a celebration of the rewards of individual and national efforts for material and spiritual achievement, it is considered the most joyous time of the year.*” (Page 209)

“*The fulfillment of Sukkot marks not just our first-time arrival in the Promised Land and is not just the annual harvest of what has been sown in the fields. It is also the absolute culmination of the progression that began the Exodus. **The same words we use to describe the agricultural aspects of the festival is the one we use when we talk about the messianic age: ingathering – of crops, of the Jewish exiles from all parts of the earth.***” (Page 217)

This last Feast completes the harvest, which signifies the completion of the gathering of Israel back to their Promised Land. The 7<sup>th</sup> day

of the Feast was called “Hoshana Rabbah” which means “the Great Hosanna.” This is reminiscent of the exclamation made about Jesus himself by those following him into Jerusalem:

“And brought the ass, and the colt, and put on them their clothes, and they set him (Jesus) thereon. And a very great multitude spread their garments in the way; others cut down branches from the trees, and strewed them in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David; Blessed is he that cometh in the name of the Lord; Hosanna in the highest.” (Matt. 21:7-9)

Jesus made a veiled comment about the Feast of Tabernacles as being the time when he would be known openly to Israel as their Messiah:

“After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him. Now the Jew’s feast of tabernacles was at hand. His brethren therefore said unto him, Depart hence, and **go into Judaea**, that thy disciples also may see the works that thou doest. For there is no man that doeth any thing in secret, and he himself seeketh **to be known openly**. If thou do these things, **shew thyself to the world**. For neither did his brethren believe in him. Then Jesus said unto them, **My time is not yet come**: but your time is always ready. The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil. Go ye up unto this feast: **I go not up yet unto this feast: for my time is not yet full come**. When he had said these words unto them, he abode still in Galilee. But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.” (John 7:1-10)

And it was during the last day of the Feast of Tabernacles that Jesus proclaimed this:

“In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water (divine Love).” (John 7:37-38)

He was speaking here of Spiritual rebirth into the New Covenant, and the fruit of a person who is walking in it. Was this another prophetic clue as to when this would be fulfilled upon the nation of Israel in the future?

According to the law, every **seventh year** was to be a “year of release” **in which all debts and all slaves in Israel were to be released.** It was also another way of bringing them into remembrance of the deliverance from bondage in Egypt that God gave them, a deliverance that accompanied many signs and wonders from the Lord.

**“At the end of every seven years thou shalt make a release.** And this is the manner of the release: Every creditor that lendeth ought unto his neighbour shall release it; he shall not exact it of his neighbour, or of his brother; because it is called the LORD’s release... And if thy brother, an Hebrew man, or an Hebrew woman, be sold unto thee, and serve thee six years; **then in the seventh year thou shalt let him go free from thee.** And when thou sendest him out free from thee, thou shalt not let him go away empty: Thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy winepress: of that wherewith the LORD thy God hath blessed thee thou shalt give unto him. **And thou shalt remember that thou wast a bondman in the land of Egypt, and the LORD thy God redeemed thee:** therefore I command thee this thing to day.” (Deut. 15:1-2,12-15)

This will be fulfilled for Israel at the end of the last 7-year week of Daniel; the remnant of Israel will be released from bondage and all their debt to the Lord forgiven. It was also during this time of liberty and release of debt at the end of 7 years that special observance to the Law was done by all Israel during the feast of Tabernacles:

“And Moses commanded them, saying, **At the end of every seven years (Daniel’s 70<sup>th</sup> week), in the solemnity of the year of release, in the feast of tabernacles, When all Israel is come to appear before the LORD thy God in the place which he shall choose,** thou shalt read this law before all Israel in their hearing. Gather the people together, men and women, and children, and thy stranger that is within thy gates, **that they may hear, and that they may learn, and**

fear the LORD your God, and observe to do all the words of this law:” (Deut. 31:10-12)

Jesus was the true “Tabernacle of God” among men when he walked the earth. In John it says that “the Word was made flesh and **dwelt** among us...” (John 1:14) The word “dwelt” here is Strong’s # 4637 which means: “**to tent** or encamp...**to reside (as God did in the Tabernacle of old, a symbol of protection and communion).**” When Jesus came in human form he literally “tabernacled among us,” and will also once again during his millennial reign here. And this Feast of Tabernacles will be kept by all nations during that time:

“And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts (Jesus Christ), and to keep the feast of tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith the LORD will smite the heathen that come not up **to keep the feast of tabernacles.**” (Zech. 14:16-18)

This final Feast of Tabernacles, which marks the culmination of labors and the completion of the Feasts of harvesting, bears an eternal significance to it in that it points to the new heavens and new earth after the millennium when “**the tabernacle of God is with men, and He will dwell with them, and they shall be His people. God Himself will be with them and be their God.**” (Rev. 21:3) This final Feast of the Lord marks the completion of God’s plan for mankind. So it’s very fitting that special observance was given during it at the end of every **7 years**; it being the **7<sup>th</sup> Feast**, which takes place in the **7<sup>th</sup> month** of Tishri; 7 being the biblical number for completion. All of the Feast Days follow their respective biblical numeric themes:

- 1) Passover – One is the number for God and unity. It was during Passover that the Son of God was sacrificed.
- 2) Unleavened Bread – 2 is the number for separation or witnessing. It was during this Feast that the Lord was

entombed and separated from both God the Father and man.

- 3) Firstfruits – 3 is the number for Divine Perfection or for resurrection. It was this day that the resurrected and perfected Christ completed the redemption of mankind.
- 4) Pentecost – 4 is the number for the world. It was this day that began the “times of the Gentiles” when all the kindreds of the world received the offer of Life in Christ, and will be the day when “the fullness of the Gentiles be come in.”
- 5) Trumpets – 5 is the number for Grace. This will be the time when God calls back the children of Israel to obtain mercy during ‘the time of Jacob’s trouble.’
- 6) Atonement – 6 is the number for man and for sin. It will be during this Feast Day that Israel receives the Atonement for their sin; “to finish the transgression and to make an end of sins, and to make reconciliation for iniquity.”
- 7) Tabernacles – 7 is the number for divine completion. The Harvest of God’s people and the plan of redemption is completed. “In the days of the voice of the 7<sup>th</sup> angel, when he shall begin to sound, the mystery of God should be finished.” (Rev. 10:7)

## THE SEVEN FEAST DAYS AND THE SEVEN DAYS OF CREATION



“O LORD, how manifold are thy works! in wisdom hast thou made them all...” (Psalm 104:24)

**F**or even greater confirmation of what we’ve discovered so far, we’ll now look into a remarkable parallel found between the themes of the 7 Days of Creation in Genesis chapter one, and the prophetic themes of the 7 Feast Days as we have just examined:

- 1) In the first day of the Creation Week, God brought forth “light” to the earth. “And God saw the light, that it was good: and **God divided the light from the darkness.** And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.” (Gen. 1:4-5)

During the first Feast day of Passover, the true “Light” of God’s Divine Love was shown to the whole world by the suffering and death of his Son Jesus Christ. This was when the “light shined in darkness, but the darkness comprehended it not.” The word “light” is used throughout the bible to signify God’s Love, and it was the sacrifice of Jesus, our Passover Lamb, that displayed this openly on

the first Feast Day. “Hereby perceive we the love (Light) of God, because he laid down his life for us.” (1 John 3:16) This display of God’s love and righteousness, his “Light,” showed more openly how dark the world of man truly is, and how far from God’s glory all men are. This day “divided the light from the darkness.”

- 2) During the second day of Creation, God divided the waters: “And God made the firmament, and divided the waters which were **under** the firmament (on the earth) from the waters which were **above** the firmament: and it was so. And God called the firmament Heaven. And the evening and the morning were the second day ” (Gen. 1:7-8)

It was during the second Feast day of Unleavened Bread that the Son, who was on earth, was divided from his Father above in heaven. There was a literal division and separation that took place between the eternal Heavenly “Water.”

- 3) The third day of Creation involved the first bringing forth of vegetation and fruits: “And God said, Let the earth bring forth grass, the herb yielding seed, and **the fruit tree yielding fruit after his kind**, whose seed is in itself, upon the earth: and it was so.” (Gen. 1:11)

The third day of Creation was when the first fruits appeared on the earth, and the third Feast day in the sequence is **Firstfruits** in which Jesus was presented to the Father as the “firstfruits from the dead.”

- 4) During the fourth day of Creation, as we looked at before, God created the sun, moon, and stars, and there was another division between light and darkness. This parallels the separation of wheat and tares during the fourth Feast day of Pentecost, the wheat harvest. It also showed the division of the Old and New Covenants of God, the sun representing the New Covenant ruling over the “Day,” and the moon representing the Old Covenant ruling over the “Night.”

“And God made two great lights (covenants); **the greater light (New Covenant) to rule the over the day (Grace), and the lesser light (Old Covenant) to rule the night**

**(the curse):** he made the stars also. And God set them in the firmament of the heaven to give light upon the earth, And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. And the evening and the morning were the fourth day.” (Gen. 1:16-19)

The singular sun is the ‘light of the world’ and sustains life on earth just as the true “Light of the world,” Jesus Christ, sustains all spiritual life through the New Covenant. The moon however is only a dim reflection of the light of the sun, just as the Old Testament is only a reflection of the true light of God found in the New Testament, his Divine Love. And this old law didn’t and couldn’t bring spiritual life to the earth, just as the moon cannot. “...for if there had been a law given which could have given life, verily righteousness should have been by the (Old Covenant) law. But the scripture hath concluded all under sin, that the promise (New Covenant of life) by faith of Jesus Christ might be given to them that believe.” (Gal. 3:21-22). “For the law having a shadow of good things to come, **and not the very image** of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.” (Heb. 10:1) The moon represents the Old Testament, which was based on human love operating. As with the light of the moon, human love is never constant. It *waxes and wanes* much like the cycles of the moon. It is just an obscure and dim reflection of the true source of Light/Love.

Just as with a biblical “day” beginning first with the “Night” followed by the “Day,” the Old Covenant preceded the New Covenant. The law and the many ordinances it contains rule during the spiritual “night” just as the moon and stars do physically. All of the planets and their moons revolve around the central sun, which far exceeds anything else in glory and brightness, whereas the moon only orbits the earth and is only a reflection of this glory. “But if the ministration of death, written and engraven in stones (Old Covenant), was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: **How shall not the ministration of the spirit be**

**rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.**” (2 Cor. 3:7-10) As when the sun rises and the darkness passes away, the ushering in of the New Covenant, the new law of Christ, brought the true Light of God to shine upon the world: “... **a new commandment** I write unto you, which thing is true in him and in you: **because the darkness is past, and the true light now shineth.**” (1 John 2:8)

In Scripture, the Lord speaks of the light of the sun to demonstrate God’s Divine Love which is central to the New Covenant:

“Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; **That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good,** and sendeth rain on the just and on the unjust.” (Matt. 5:43-45)

“**For the LORD God is a sun** and shield: **the LORD will give grace and glory:** no good thing will he withhold from them that walk uprightly.” (Psalm 84:11)

He uses the same symbolism for his true people as well:

“So let all thine enemies perish, O LORD: but **let them that love him be as the sun when he goeth forth in his might.**” (Judges 5:31)

It is important to note that God created both the sun and moon on the fourth day, **and it was likewise during the fourth Feast day that both the Old and New Covenants were established.** It was during the fourth Feast day of Pentecost that the Light of God was offered to the world through the New Covenant established through Christ’s sacrifice. This marked the division between the Old Covenant and the New, between the curse of the law, and God’s grace to enter his singular Light of Christ, ‘the Sun of Righteousness,’ in the spirit. And just as the “light of the world,” that divided the light from the

darkness, came from God during the midst of the creation week, the TRUE “Light of the world,” Jesus Christ, will come from God once again to divide light from darkness during the midst of Daniel’s 70<sup>th</sup> week, and during the midst of the Feast days.

- 5) The fifth day of Creation was when God said, “Let the waters **bring forth abundantly the moving creature** that hath life...” (Gen. 1:20) The term “moving creature” here comes from the root word Strong’s # 8317 meaning: “**an active mass of minute animals.**” This is when God called forth the masses of schools of fish etc. It was when the first **moving** creatures appeared.

This corresponds to the fifth Feast day of Trumpets when the Lord will call the masses of Israelites back to him. There will be a mass movement of people back to Zion.

- 6) On the sixth day of Creation God said, “**Let us make man in our image, after our likeness...**” (Gen.1:26) This was the pinnacle of God’s creation on earth, a being from the earth made in his own image and likeness.

This also corresponds to the sixth Feast day of Atonement when Israel will finally enter the covenant as promised long ago. It is during regeneration, or being born of the Spirit, that a person is made a “new man, which is renewed in knowledge **after the image of him that created him:**” (Col. 3:10) Here again is one of the prophecies that speak of this for Israel:

“For I will take you from among the heathen, and **gather you out of all countries, and will bring you into your own land. (Trumpets) Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. (Atonement) A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you,** (New Covenant) and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And

ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.” (Eze. 36:24-28)

7) On the seventh day of the Creation week the Lord God rested from his labor (Gen. 2:2)

It is during the seventh and last Feast day of Tabernacles that Israel rejoices and celebrates the end of their harvest labors. It will be when their exile and wandering will forever end, when they are finally reconciled to the Lord and established in peace with Him. It marks the ultimate conclusion and consummation.

To find such a perfect parallel between the themes of each creation day to the prophetic themes of each Feast day once again shows that we are not dealing with mere coincidence. The Lord truly is MANIFOLD in all his works. In amazing wisdom has he made them all.

## THE MENORAH AND THE SEVEN SPIRITS OF GOD



“Honour and majesty are before him: strength and beauty are in his sanctuary.” (Psalm 96:6)

**W**e have looked into the overall sequence for the future fulfillment of the remaining Fall Feasts of the Lord. In one sense, the true Christian has all of these 7 Feasts, as well as the Sabbath, fulfilled in them by Christ already. They receive the Holy Spirit (Pentecost), who guides them through a time of chastening and trial, and draws them to Jesus Christ. They hear the voice of the Lord (Trumpets), accept the offer of the New Covenant to receive their own Atonement, and live eternally with the Lord in the spirit, being his very temple (Tabernacles). They cease from their own works and enter into the Sabbath of the Lord. This is why they are not appointed to fulfill any of the feasts in the physical sense. For ALL of the law is fulfilled in the Divine Love of Christ, by partaking and living in it. It does not say that some of the law, or most of the law is fulfilled in this, but ALL of the law:

“Owe no man any thing, but to (Divinely) love one another: **for he that loveth another hath fulfilled the law.** For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; **AND IF THERE BE ANY OTHER COMMANDMENT,** it is briefly comprehended

in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour: **therefore love (of God) is the fulfilling of the law.**” (Rom. 13:8-10)

“For **ALL THE LAW** is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself.” (Gal. 5:14)

All of the 7 Spirits of the Lord were revealed in the Old Testament, except for One:

“And there shall come forth a rod out of the stem of Jesse, and **a Branch (Jesus)** shall grow out of his roots: And the spirit of the LORD (the Holy Ghost) shall rest upon him, the spirit of **wisdom** and **understanding**, the spirit of **counsel** and **might**, the spirit of **knowledge** and of **the fear of the LORD;**” (Isaiah 11:1-2)

The 6 Spirits listed here are linked **in pairs** just as the 6 branches of the Menorah are. This shows how they correspond to the 7 lamps that stand before the throne of God:

“...there were seven lamps of fire burning before the throne, **which are the seven Spirits of God.**” (Rev. 4:5)

There is the Spirit of:

- (1) Wisdom & (7) Understanding
- (2) Counsel & (6) Might
- (3) Knowledge & (5) Fear of the Lord

Wisdom	Counsel	Knowledge		Fear of The Lord	Might	Understanding
1	2	3	?	5	6	7



We can see throughout the Old Testament how these 6 Spirits of God work together in this paired fashion, almost as if they are witnesses for each other:

“And God gave Solomon **wisdom and understanding** exceeding much, and largeness of heart, even as the sand that is on the sea shore.” (1 Kings 4:29)

“Then wrought Bezaleel and Aholiab, and every wise hearted man, in whom the LORD put **wisdom and understanding** to know how to work all manner of work for the service of the sanctuary, according to all that the LORD had commanded.” (Ex. 36:1)

“Only the LORD give thee **wisdom and understanding**, and give thee charge concerning Israel, that thou mayest keep the law of the LORD thy God.” (1 Chr. 22:12)

“Great in **counsel, and mighty in work**: for thine eyes are open upon all the ways of the sons of men: to give every one according to his ways, and according to the fruit of his doings:” (Jer. 32:19)

“**The fear of the LORD** is the beginning of **knowledge**: but fools despise wisdom and instruction.” (Prov. 1:7)

“For that they hated **knowledge**, and did not choose **the fear of the LORD**.” (Prov. 1:29)

“Then shalt thou understand **the fear of the LORD**, and find the **knowledge** of God.” (Prov. 2:5)

The Spirit in the midst of the 7 is concealed, not known by mankind until Jesus came and opened the way to the New Testament for all. This Spirit is “the mystery, which from the beginning of the world hath been hid in God.” (Eph. 3:9) It is Divine Love. “God is Love.” “Even the mystery which hath been hid from ages and from generations, **but now is made manifest to his saints**: To whom God would make known what is the riches of the glory of this mystery among the Gentiles; **which is Christ in you** (Divine Love), the hope of glory:” (Col. 1:26-27) This is the Spirit of God that dwells in the midst and is now openly revealed to his saints during “the midst” of the 70<sup>th</sup> week of Daniel, the Church age. And we find this Spirit in a very interesting place among the 7 Churches in the book of Revelation:

Ephesus Smyrna Pergamos Thyatira Sardis Philadelphia Laodicea



You will find that the only church where Jesus mentions their “**charity**” is Thyatira, **the 4<sup>th</sup> church in the midst of the 7.** He doesn’t mention it for any other. And remember that when John in the spirit saw Jesus, he was standing in the midst of the 7 candlesticks that are the 7 churches. (Rev. 1:20) The term “charity” there is *Agape* in the Greek, (also translated “love”) and in every case “charity” refers to Divine Love.

“And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass; I know thy works, and **charity**, and service, and faith, and thy patience, and thy works; and the last to be more than the first.” (Rev. 2:18-19)

This further shows what Spirit resides in the central lamp, “**the Lamp of God.**” It is the very essence of God, “the bond of



“And unto the angel of the church in Thyatira write; These things saith the Son of God, **who hath his eyes like unto a flame of fire**, and his feet are like fine brass...And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father. And I will give him **THE MORNING STAR**. He that hath an ear, let him hear what the Spirit saith unto the churches.” (Rev. 2:18, 26-29)

Descriptions in each church letter:

7 stars	first & 2-edge	<b>Eyes like a</b>	7 Spirits	holy, true	Amen, faithful
7 lamps	the last sword	<b>flame of fire</b>	of God	key	true witness



Promises in each church letter:

Tree	no 2 <sup>nd</sup>	hidden	<b>Morning</b>	white	pillar in	sit in
Of life	death	manna	<b>Star</b>	raiment	temple	his throne



In this central position of the 7 letters, Jesus speaks of his eyes which are “**like unto a flame of fire,**” as well as his title of “**The Morning Star.**” We know that “God is light.” (1 John 1:5) Also “God is love.” (1 John 4:8) Therefore this central flame and light of **The Morning Star** in the midst of the 7 is the Lord’s Divine Love. There is a complete harmony between all of these bits of symbolism that God uses, and they all point to the midst of the 7. This central and innermost Spirit of God, from which all other Spirits of God

flow, is the very Spirit that is now made manifest to his saints during the Church age, ‘in the midst of the 70<sup>th</sup> week’ of Daniel. **His eyes are as a flame of fire, burning with this Love, as he ‘is a light to the Gentiles, that he should be for salvation unto the ends of the earth.’** (Isaiah 49:6, Acts 13:47) It was on the very day of Pentecost that Jesus spoke to a Gentile woman of Samaria about his living water being offered.

“Now Jacob’s well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour. There cometh a woman of Samaria (a Gentile) to draw water: Jesus saith unto her, Give me to drink. (For his disciples were gone away unto the city to buy meat.) Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans. Jesus answered and said unto her, **If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water** (Divine Love)... Whosoever drinketh of this water shall thirst again: But whosoever drinketh of the water that I shall give him shall never thirst; **but the water that I shall give him shall be in him a well of water springing up into everlasting life.**” (John 4:6-14)

Immediately after the woman left is when the Lord said to his disciples: “Say not ye, There are yet **four months** and then cometh **harvest?** **Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white (with wheat) already to harvest.**” (John 4:35)

When Jesus revealed himself as the Messiah **to this Gentile woman**, and spoke of his gift of “living water”, it was the very time of the wheat harvest of Pentecost, being exactly 4 months prior to the Fall harvest. It was a very strange thing for a Jew, especially one regarded as a Rabbi, to converse with a Gentile woman. **But this is the very time that the Lord chose to reveal himself to her, who represents the Gentile Church.**

“Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is (during the time of Pentecost), when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth (during the spiritual Church age). The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things. Jesus saith unto her, I that speak unto thee am he. And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her? The woman then left her waterpot, and went her way into the city, and saith to the men, Come, see a man, which told me all things that ever I did: **is not this the Christ?**” (John 4:21-29)

This once again clearly demonstrates that the ‘age of Pentecost’ *in the midst* is the time when Christ reveals himself to Gentiles as the Messiah and offers his spirit of Divine Love so that they may worship the Father in spirit and in truth.

God has even structured the 7 colors of the rainbow to reflect this fundamental spiritual truth. The sequence of the colors is as follows:

red orange yellow **green** blue indigo violet



Once again we find that the middle position of the 7, the color green, represents **life** in Jesus. All throughout nature and the bible the color green is set forth by God to represent life. Recall that Jesus referred to himself as a “**green** tree.” (Luke 23:31) And, as the Good Shepherd, he causes his people “to lie down in **green** pastures.” (Psalm 23:2) God said to Israel, “I am like a **green** fir tree. From me is thy fruit found.” (Hos. 14:8) Those that trust in the Lord and receive his spiritual life may say: “But I am like a **green** olive tree in the house of God: I trust in the mercy of God for ever and ever.” (Psalm 52:8)

“Blessed is the man that trusteth in the LORD, and whose hope the LORD is. For he shall be as a tree planted by the waters (Divine Love), and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be **green**; and shall not be careful in the year of drought, neither shall cease from yielding fruit.” (Jer. 17:7-9)

This color green found in the midst of the 7 undoubtedly represents the Divine Love of God, “the law of the **Spirit of life** in Christ **Jesus**” (Rom. 8:2), **which we have already seen to reside in the midst of the 7 Spirits of God.** It is only in the midst of Christ where life (green) may be found. “He that hath the Son hath **life**; and he that hath not the Son of God hath not **life.**” (1 John 5:12) This must be why the center band of the rainbow resides round about the throne of God in heaven:

“And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne. And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto **an emerald** (green).” (Rev. 4:2-3)

The spirit in all people actually resides in “the midst” of them as well, in “the inward parts of the belly.” This might seem strange but it is both a real and biblical truth:

“The **spirit of man** is the candle of the LORD, searching all **the inward parts of the belly.**” (Prov. 20:27)

The spirit within man is *centered* in his being, located in the region of the belly or abdomen. Not in the flesh itself of course, but in the inner man. This is where the spiritual heart is centered. The chest or bosom is where the outer heart of emotions etc. is centered, but the inner heart of the spirit dwells much deeper down, in the very midst or core of our makeup. We’ll go into the scriptures that fully show this. When Daniel had troubling dreams, and was grieved in his spirit, he said:

“I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me.” (Dan. 7:15)

As well as Jeremiah:

“**My bowels, my bowels! I am pained at my very heart; my heart maketh a noise in me;** I cannot hold my peace, because thou hast

heard, O my soul, the sound of the trumpet, the alarm of war.” (Jer. 4:19)

“Behold, O LORD; for **I am in distress: my bowels are troubled; mine heart is turned within me;** for I have grievously rebelled: abroad the sword bereaveth, at home there is as death.” (Lam. 1:20)

Speaking of Jesus, the Psalms say this:

“Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, **thy law (Divine Love) is within my heart.**”

The word “heart” here is Strong’s #4578 and it means: “intestines, abdomen, the stomach, the uterus (or of men, the seat of generation), the heart, belly, bowels, womb.”

This is where the inner Spirit of God’s Love resides in the Lord:

“Therefore **I will bewail** with the weeping of Jazer the vine of Sibmah: I will water thee with my tears, O Heshbon, and Elealeh: for the shouting for thy summer fruits and for thy harvest is fallen. And gladness is taken away, and joy out of the plentiful field; and in the vineyards there shall be no singing, neither shall there be shouting: the treaders shall tread out no wine in their presses; I have made their vintage shouting to cease. **Wherefore my bowels shall sound like an harp for Moab, and mine inward parts for Kirharesh.**” (Isaiah 16:9-11)

“Look down from heaven, and behold from the habitation of thy holiness and of thy glory: where is thy zeal and thy strength, **the sounding of thy bowels and of thy mercies toward me?** are they restrained?” (Isaiah 63:15)

“And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man (Jesus) above upon it. And I saw as the colour of amber, **as the**

**appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward**, I saw as it were the appearance of fire, and it had brightness round about.” (Eze. 1:26-27)

The fire of Christ’s Divine Love is centered in his loins or belly, just like the Servant Lamp flame of the Menorah is centered in the lamp stand. It portrays a fundamental truth of the Spirit; which is why Jesus said this:

“In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and **drink (Regeneration)**. He that believeth on me, **as the scripture hath said, out of his belly shall flow rivers of living water (Divine Love)**.” (John 7:37-38)

Again, this isn’t speaking of the physical belly because “meats for the belly, and the belly for meats: but God shall destroy both it and them.” (1Cor. 6:13) Those will cease. This refers to the innermost regions of the spirit man in the ‘inward parts of the belly,’ which is why Jesus cried this while being separated from The Father in the spirit:

“I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels.” (Psalm 22:14)

This is the inner heart of the spirit where rebirth takes place, from where the Spirit of Christ flows out:

“But this shall be the covenant (new covenant) that I will make with the house of Israel; After those days, saith the LORD, **I will put my law in their inward parts (their spirits), and write it in their hearts**; and will be their God, and they shall be my people.” (Jer. 31:33)

This is where the Lord makes his abode in his people when they are born of God, **IN THE VERY MIDST OF THEM**, which again is why the Body of Christ, the Church, is called a candlestick. (Rev. 1:20) He also said, “Ye are the light of the world.” (Matt. 5:14) His

Light of Divine Love is to dwell in our very center. Because, “The spirit of man is the candle of the LORD, searching all the inward parts of the belly.” (Prov. 20:27) Each true believer is made a part of his living temple. They, “as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.” (1 Pet. 2:5) And his Love flows out of their spirits, from the inward parts of the belly:

“For God is my record, how greatly I long after you all in the bowels of Jesus Christ.” (Philippians 1:8)

“If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies...” (Philippians 2:1)

“Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;” (Col. 3:12)

There is a real basis for that figure of speech: “*gut feeling.*” It is the very center of our beings there. This is actually where the physical *center* of gravity of the human body is located as well. The word “heart” in many cases has the meaning of “belly” or “womb,” as shown before, which carries even more deep truth of the spirit. The womb is where the female (symbolizing the Church) conceives seed (Love) from her husband (Christ) where new life is created (rebirth) and from where she brings forth fruit unto God (works of Love, or *labor* of Love). Not only that, but her belly is connected to her baby’s belly through the umbilical cord. It is the very channel of life from the mother to the child, from her belly to its belly, just as the inward parts of our spiritual belly is where a person is connected to the Lord, and receives all spiritual life. And this physical representation of the spiritual continues to be the case throughout our lives as all of our physical nourishment is absorbed in our bellies. All of physical creation that we can see and observe was “not made of things which do appear.” (Heb. 11:3) That is, they were formed by the Spirit of God, and it all reflects that Creator and fundamental things of the spirit. God does indeed love to use types in all his works so we may learn so much of the invisible world. And his Menorah

seems to have no end to them, because it is more than just a creative design. ‘The High and Lofty One who inhabits Eternity’ has “seven lamps of fire burning before the throne, which are the seven Spirits of God.” (Rev. 4:5) We could say it is the very composition of the Holy Ghost, and not just a creation of his.

In another view, the Menorah can be seen to represent Jesus himself because he said: I am “**he that hath the seven Spirits of God.**” (Rev. 3:1) “**For in him dwelleth all the fulness of the Godhead bodily.**” (Col. 2:9). They all reside in him as the Living Menorah of God. The candlestick was made of “beaten” gold, just as Jesus was “made perfect through sufferings.” Jesus is the Word of God, which is also referred to as a “lamp”:

“**Thy word (Jesus) is a lamp** unto my feet, and a light unto my path.” (Psalm 110:105)

There is also a clear reference to this in Zechariah that we have looked at before:

“Then answered I, and said unto him, What are these two olive trees (2 Witnesses) upon the right side of the **candlestick** (the Lord) and upon the left side thereof? And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves? And he answered me and said, Knowest thou not what these be? And I said, No, my lord. Then said he, These are the two anointed ones, that stand by the LORD (candlestick) of the whole earth.” (Zech 4:11-14)

Jesus is therefore the living Menorah. He said: “As long as I am in the world, I am the light of the world.” (John 9:5) Likewise, Jesus said to his true followers, “Ye are the light of the world.” (Matt. 5:14) Therefore his true people also represent the Menorah in that He said, “I am the vine (the center Lamp), ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.” (John 15:5) He is Divine Love (the center Spirit of God), and the branches receive the various gifts of the Spirits of God. But if the branches do not lay hold of the center vine (“charity”), and only rely on the gifts of the other Spirits

of God, they are nothing. (Cor. 13:1-3) This is why Jesus said, “I am the true vine, and my Father is the husbandman. **Every branch in me that beareth not fruit he taketh away...**” (John 15:1-2) Most Christians do not at all realize that it is possible to receive the Holy Ghost **without ever having come close to receiving the Divine Love of God in Christ**. There is a tremendous difference between the Spirit of Love in the midst and the other 6 Spirits of God, just as there is a big difference between the center lamp and its 6 branches. This is why there are branches in Christ that bear the fruit of Divine Love and branches that do not and are taken away in the last day. They never laid hold upon the rock so that they might “abide” in Christ, and He in them. They assumed that the gifts of the Holy Ghost were enough, and it cost them their eternal salvation. This is exactly what Paul warned about in 1 Corinthians 13:

“Though I speak with the tongues of men and of angels (thru the gift of Tongues), and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy (thru the Holy Ghost), and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and **have not charity, it profiteth me nothing.**” (Cor. 13:1-3)

In viewing Jesus as the living Menorah, let’s examine the 7 statements that he made while he was upon the cross, paying close attention to the **4<sup>th</sup> statement** and how it also reveals what Spirit of God resides in this most central place:

- 1) “Then said Jesus, Father, forgive them; for they know not what they do...” (Luke 23:34)
- 2) “And Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in paradise.” (Luke 23:43)
- 3) “When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple,

Behold thy mother! And from that hour that disciple took her unto his own home.” (John 19:25-27)

- 4) “**And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?**” (Matt. 27:46)
- 5) “After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.” (John 19:28)
- 6) “When Jesus therefore had received the vinegar, he said, It is finished...” (John 19:30)
- 7) “And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.” (Luke 23:46)

This cry of Jesus in the midst of the 7 was first written in Psalm 22, in which he cried this, as we read before:

“I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted **in the midst of my bowels.**” (Psalm 22:14)

You might think, ‘He is crying out of being abandoned in this fourth statement, how does that show the Spirit of Love?’ This fourth statement by Jesus reveals that He was literally severed from God in the spirit as all of our sins were put upon Him.

“He shall see of the travail of his (Christ’s) soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; **FOR HE SHALL BEAR THEIR INIQUITIES.**” (Isa. 53:11)

It was our iniquities placed upon our Lord that cut Him off from God in the spirit. He was our scapegoat offering:

“And Aaron shall lay both his hands upon the head of the live goat (Jesus), and confess over him all **the iniquities** of the children of Israel, **and all their transgressions in all their sins, PUTTING THEM UPON THE HEAD OF THE GOAT,** and he shall send him away by the hand of a fit man into the wilderness (spiritual death): **AND THE GOAT SHALL BEAR UPON HIM ALL THEIR INIQUITIES** into a land not inhabited: and he shall let go the goat into the wilderness (severance – spiritual death).” (Lev. 16:21-22)

“**Who his own self bare our iniquities in his own body on the tree,** that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.” (1 Pet. 2:24)

Jesus had to pay all the prices that the law requires for sin on our behalf, and spiritual death is one of those prices, “for the wages of sin is death.” (Rom. 6:23); both spiritually and physically. This is why He cried out: “**My God, my God, why hast thou forsaken me?**” This had never happened before, as He always said: “...for **I am not alone**, but I and the Father that sent me.” (John 8:16) And: “Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet **I am not alone, because the Father is with me.**” (John 16:32) Because of the sins of the human race put upon Jesus, he spiritually died to God the Father, who is Divine Love; just as Adam and Eve first did because of sin, and all men are spiritually dead to this Love subsequently. In order for “the redemption of the transgressions that were under the first testament,” they had to be placed upon the Lamb of God who took them for us. This was when he was actually severed from the Light of God for a time (until His resurrection), just as the physical light during those hours was darkened. Both ‘lights of the world’ were darkened for a time:

“And it was about the sixth hour, **and there was a darkness over all the earth until the ninth hour. And the sun was darkened,** and the veil of the temple was rent in the midst.” (Luke 23:44-45)

So we can see again what Spirit of the Seven is in the central innermost place, as one would naturally think it should be, for God's innermost essence is Divine Love. This theme of where God's Spirit of Love resides, in the midst of the seven, is shown throughout God's word as we have looked into, and this further verifies our findings about the middle Feast Day of Pentecost, and the midst of Daniel's 70<sup>th</sup> week being the period for all to come to his Love. This simple pattern of the Lamp of God brings to light and manifests the truth of prophecy, and the Lord's plan to gather his people. God's Word truly is a **LAMP** for us in this dark time. (Psalm 119:105) It gives us "a more sure word of prophecy; whereunto ye do well that ye take heed, **as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts.**" (2:Pet. 1:19) Both the simplicity and the awesome beauty of this revealed pattern, how it is shared between the prophetic truths of Scripture and the Menorah, how they are harmonized together with the Spirits of God and Jesus Christ's sacrifice, who died in the midst of the 7,000 years for earth, in the midst of Daniel's 70<sup>th</sup> week, and in the midst of the Passover week, **is in no way a coincidence**. What we're glimpsing into is the creative genius of God Almighty, "whose name is called by the name of the LORD of hosts that **dwelleth between the cherubims.**" (2 Sam. 6:2) "**Remember his marvellous works that he hath done; his wonders, and the judgments of his mouth.**" (Psalm 105:5) For they all declare the glory and the wisdom of the Lord in his works. "He hath made every thing beautiful in his time." (Eccl. 3:11) Let's pause for a moment here from our prophetic research and have a deeper look into this Love that he showed to us, in such an unthinkable way.

- Section 4 -

THE UNSEARCHABLE RICHES  
OF CHRIST



“Such knowledge is too wonderful for me; it is high, I cannot attain unto it.” (Psalm 139:6)





**H**ow could it be that our Creator, who upholds the entire universe with his word, choose to come down here, assume our lowly form, and be hideously tortured, absolutely humiliated, and given over to death for a vain race of beings who are opposed to him? Could any human mind actually invent this? Or want to invent it? If we were to invent a story about the greatness of God we wouldn't apply shame and spit and torment and certainly not crucifixion, as a means to redeem us from ourselves, to the infinite Being we're attempting to exalt. It's too fantastic to be a fantasy! It's too unflattering to the human heart to have come from there.

If being in a state of sin is the worst thing possible; which it is, for nothing else brings eternal damnation, and this is what he willingly became for us; "for he hath made him to be sin for us, who knew no sin," then what other thing can there be that God's Love cannot surmount?... **There cannot be any. He showed that his Love goes beyond even the furthest limit; and therefore this Love cannot have a limit, and thus it is in fact unsearchable. And he has eternally demonstrated this in one singular act; The Father has given the most beloved thing to him, his only Son, to the very worst thing to him, sin. Therefore, by this one act, God has openly and forever proven to all what he truly is: Infinite, unconditional Love.**

The works of Divine Love that Jesus performed are the proof of his authenticity; "...for the works which the Father hath given me to finish, the same works that I do bear witness of me, that the Father has sent me" (John 5:36). **God used the greatest sin against him, to**

**take all of our sins upon him, to condemn sin and offer forgiveness and deliverance from sin. He used the greatest possible act of hatred toward him to display the greatest possible act of Love toward us.** He eternally displayed his Love in the same act of sanctifying our way to eternally possess his Love, in which he died for man, by the hand of man. **No greater act can ever, or will ever, be done** because it's absolutely impossible for Christ to die again. "Knowing that Christ being raised from the dead **dieth no more**; death hath no more dominion over him. For in that he died, he died unto sin **once**: but in that he liveth, he liveth unto God." (Rom. 6:9-10)

God arranged it so that in one single act he would display his everlasting and unthinkable Love as a timeless memorial for all of eternity. "God commendeth his Love toward us, in that, while we were yet sinners (and enemies), Christ died for us. (Rom 5:8)" **And Christ will bear the the marks of that eternal act as a memorial for all time as well.** The human body that he assumed for our redemption, now in its glorified state, still bears the marks of his gruesome death for us, **and WILL BEAR THOSE MARKS FOREVER!** **Think of this! The Son of the Living God, the one that made you and everything in existence, and upholds all of the universe, has willingly and severely scarred himself for us ETERNALLY. In the midst of the Majesty in heaven stands a Lamb as it had been slain!! (Rev. 5) Herein is LOVE!**

As we touched upon before, when Jesus incarnated, he "emptied himself" of being in the form of God in order to be in the form of man to redeem us. And in that form, he was cut off from the Father, as we naturally are, to bring us back to him. "Because we thus judge, **that if one died for all, then were all dead.**" (2 Cor. 5:14) That spiritual death was experienced, felt, and endured by the Son of God. What more could he have given than eternal power and greatness, plus his own soul and divine nature? What more could he have done to show infinite selfless Love that no mind anywhere can even come close to understanding? **It truly does pass all knowledge.** How any Christian could be deluded into thinking that they actually possess this Love within them, without a direct supernatural revelation and

bestowment as is REQUIRED, is the height of ignorance to the very one they claim to worship. Jesus, amid excruciating tortures, prayed for his merciless tormentors. Not any normal human being in this amount of torture could possibly feign kindness toward those torturing him; seeing how great pain brings out the true nature in man. This proves that the very nature in Jesus was radically different than in all other men. And this nature had to be pure, unconditional Love, completely alien to this world. “The Light shineth in darkness, but the darkness comprehendeth it not.” (John 1:5). **No other conclusion holds any validity. It would have to be a supernatural Love.** The very reason why the human mind cannot comprehend this Love is *because* it is divine. If it were anything less, the mind could make sense of it, could fathom and relate to it. It cannot be understood by the natural mind because it is supernatural.

His torture and crucifixion also revealed that there was no rebellion anywhere in him, in that he praised God even while enduring enormous affliction that he in no way deserved: “My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring? O my God, I cry in the daytime, but thou hearest not; and in the night season, and am not silent. But thou art holy, O thou that inhabitest the praises of Israel.” (Psalm 22:1-3) The thorny crown that was put on Jesus’ head not only declared him as being the King of the Jews on his coronation day, and added to his physical pain, and shame, but it shows that he became the King of all cursed creatures. Thorns are directly from the curse of God because of the fall of mankind: “...cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; Thorns also and thistles shall it bring forth to thee...” (Gen. 3:17-18) “But that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned.” (Heb. 6:8) Jesus becoming this is also supported by the fact that he compared himself on the cross with the most cursed animal;

“And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up;” (John 3:14)

“And the Lord God said unto the serpent, Because thou hast done this, **thou art cursed above all cattle, and above every beast of the field;...**” (Gen.3:14)

**Jesus on the cross was cursed above all sinners on earth in that he bore all their sins and the curse of them. No other being could ever be as cursed as our Creator was on the cross.** Jesus was ‘cursed above all cattle (Jews) and above every beast of the field (Gentiles).’ “Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:” (Gal. 3:13) We, in truth, do not understand how great the awfulness of sin and evil really is to God and Christ. Because they are so merciful to us and to all of our vile filth and wickedness, it can tend to make us think that it’s not all *THAT* bad, when in reality it’s actually worse to them than we can possibly know; because we cannot fathom God’s perfect holiness and goodness, and how disgusting and corrupt any form of evil is to Him. “yea, the heavens are not clean in his sight. How much more abominable and filthy is man, which drinketh iniquity like water?” (Job 15:15-16) Sin instantly severed Adam and Eve from God permanently. Our sins laid upon Jesus made his soul “travail” with the awful experience of them:

“He shall see of the travail of his (Christ’s) soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; FOR HE SHALL BEAR THEIR INIQUITIES.” (Isa. 53:11)

**No being can ever, or will ever lose as much or suffer as much as the Lord has for us. He is ‘the first and the last’.** He emptied himself of infinite power and knowledge and glory to become a man. He was then made the sin of the world and the curse of the whole world, while being ridiculed, mocked, rejected by men, forsaken of his own, and brought to absolute shame; while being physically tortured and tormented for hours upon hours; while experientially dying to the Father in the spirit. Even just one of these various afflictions would be bad enough on their own, but Jesus endured all of them at the same time!! This is unthinkable. His sufferings were so diverse and compounded together that even if it were possible

for another being to suffer the same torments, (which it is not) they would not be able to endure them for their enemies, as Jesus did. He had sorrow upon sorrow upon sorrow; and pain upon pain upon pain: “...**his visage was so marred more than any man, and his form more than the sons of men**” to the point where he was virtually unrecognizable. And He endured that for us fallen ones.

As God is immeasurable, so this single act of God’s Love is immeasurable. How could we not deserve hell for rejecting this? “For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.” (2 Cor. 5:21) He was clothed with our scarlet robe of sin, that he might clothe us with his divine Love! His only concern was for his sheep and not at all for himself; he was fully determined to lay down his life for them. He displayed no reluctance at all toward the band of soldiers from the high priest, and their purposes of arresting him, but ‘went forth to them’, knowing exactly what would befall him. He displayed all willingness to be nailed to a piece of wood, and once crucified, he willingly and of his own power “poured out his soul unto death.” (Isaiah 53:12) He had power over his own soul to give it up to death at the proper time (John 10:18). This is what made the centurion who witnessed this marvel. “And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.” (Mark 15:39)

He literally chose, when the proper moment came, to go to hell to pay our price of it; and this came after he had already greatly, greatly suffered and was hanging nailed to the cross. He then chose, at the height of his physical sufferings and being made sin and severed from God, to then go to hell deliberately. No amount of pain kept him from pouring out his soul into hell. It would not have been imaginable for him to do this even when in a good state, but he chose hell after spit in his face, and mocking, and beating, and scourging, and great shame that he despised, and being abandoned by his own, and being crucified, and made to drink vinegar, and bearing the sins of the whole world and the curse of them, and being cut off from his eternal Father. He, after all of this, poured out his soul into the lowest pit of hell. Can you honestly say that you understand this Love, and

much more, possess it? It would be terrible injustice for the rejecters or disobeyers of Christ not to be condemned forever. This is all going to be laid in front of them at their judgment, “for there is nothing covered, that shall not be revealed; and hid that shall not be known.” And “how shall we (Christians) escape if we neglect so great salvation?” (Heb. 2:3) We no longer have any cloak for our fallen love. If Christ had not come and did the works of Love which no other man has or could do, we would not be accountable to this sin, but now we have no cloak for it. His **NEW COMMANDMENT** stands as **THE LAW** now. It is “the law of Christ.” (Rom. 8:2, 1 Cor. 9:21, Gal. 6:2) God had never ever uttered this commandment before. The Old Testament commands: “thou shalt love thy neighbour as thyself: I am the LORD.” (Lev. 19:18) But Jesus was not repeating this old commandment. What Jesus gave was totally “**NEW**”:

“**A NEW COMMANDMENT** (Law) I give unto you, That ye (divinely) love one another; **AS I HAVE LOVED YOU, that ye also love one another.**” (John 13:34)

This is how Jesus defined the love of the New Testament, it is the very love that he has. All are lawless of this commandment until they are given the Love of God in Christ. Without it, they are “workers of iniquity” because Jesus does not KNOW them. (Matt. 7:21-23) By deeply considering the testimony of what Jesus actually endured and went through for all mankind, it can plainly be seen that God’s Love totally passes all mental activity, and a supernatural revelation is the only means by which anyone can possibly know or possess it. For we are to experientially “**KNOW** the love of Christ, which **passeth knowledge, that ye might be filled with all the fulness of God.**” (Eph. 3:19) The word “passeth” here is Strong’s # 5235 and it means: “**to throw beyond, to surpass, exceeding.**” It exceedingly surpasses all thinking and actions of the mind as well as feelings and emotions **because it is a supernatural Love of the Spirit.** It cannot be known except by direct Divine revelation, for “**no man knoweth the Son,** but the Father; **neither knoweth any man the Father,** save the Son, and **he to whomsoever the Son will reveal him.**” (Matt. 11:27) This is why Paul prayed continually for the disciples, “That the God of our Lord Jesus Christ, the Father of glory, may give unto you

the spirit of wisdom and **REVELATION IN THE KNOWLEDGE OF HIM**: The eyes of your understanding being enlightened; that ye may **KNOW what is the hope of his calling**, and what the riches of the glory of his inheritance in the saints.” (Eph. 1:17-18) Paul was continuing in the prayer to the Father that Jesus himself began by saying: “I have declared unto them thy name, and will declare it: **THAT THE LOVE WHEREWITH THOU HAST LOVED ME MAY BE IN THEM**, and I in them.” (John 17:26) This supernatural revelation and bestowment of God’s Divine Love is the **ONLY** thing that makes a person a true child of God, because this is what God is: Divine Love.

“Beloved, let us (Divinely) love one another: for (Divine) love is of God; and **every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love.**” (1 John 4:7-8)

“**Behold, what manner of (Divine) love the Father hath bestowed upon us, that we should be called the sons of God**: therefore the world knoweth us not, **because it knew him not.**” (1 John 3:1)

Has the Lord supernaturally revealed this Divine Love of God to you? Or do you just ‘make-believe’ that he has? It is truly the only gift from God that is eternal, **because it IS Eternal Life itself.**

“We know that we have **passed from death unto life, BECAUSE we (Divinely) love the brethren.** He that loveth not his brother abideth in death.” (1 John 3:14)

“**CHARITY NEVER FAILETH**: But whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, **it shall vanish away.**” (1 Cor. 13:8)

I’ll conclude this section here by sharing a poem that the Lord gave to me about this mysterious Love.

## The Law of Liberty

How the stars are strewn in heaven,  
And where the flowers glow in the field,  
    Behind this is simple wisdom,  
And the ancient mystery sealed.

They're placed not by chaos or chance,  
    Not planted randomly,  
As one thought at first glance,  
Having eyes, but do not see...

The thing that governs this beauty,  
    That bond of simplicity,  
Is the Lord's single duty,  
    His Law of Liberty.

Divine order in perfect freedom  
    Is so foreign to the mind,  
That only the few see some  
    Of the glory of this kind.

It tells where raindrops to fall,  
And where the blades should spring forth;  
    It's behind every bird's call,  
And how the rivers run their course.

It's manifold patterns play,  
    And keep their orders too,  
Through the clockwork of the day,  
    Freely singing all on cue.

We all go in how we must,  
And how we freely choose.  
All turn from dust to dust,  
But a few find if they lose,

The source of their creation,  
The One who holds all breath,  
No soul can even mention,  
Until they pass through death.

It is then the veil is lifted...  
There shines Eternity!  
And the tiny creature gifted  
With this Law of Liberty.



- Section 5 -

The 2 “Days of The Lord”



“But oh that God would speak...And that he would show thee the secrets of wisdom, that they are **double** to that which is!...” (Job 11:5-6)





**T**he secrets or mysteries of God’s plan for his people are “double,” twofold. This is “a secret of wisdom.” And it is double to what may appear to be singular on the surface. For many people who only see one single day of gathering or harvesting of God’s people, I suggest, look again, for it is double to that which is.

In order to understand the end-times, and God’s dealing with his Church, a proper knowledge of the two different dispensations between Israel of the flesh (the Jews-1 Cor. 10:18) and Israel of the spirit (Christians-Gal. 6:16) is vital. To mix the two together, and more to the point, to mix together God’s dealing with both, or to claim that the Church has completely replaced the nation of Israel, is a great error and leads to much confusion as to how the last days unfold. Although the Church, as a wild olive branch, was grafted into the olive tree of the nation of Israel (Rom. 11:17), and partakes of the root and fatness of the tree, **God always has and always will (in this present age) deal with his bride of the New Covenant in a totally different manner, on a totally different level, with a totally new Law in and of the Spirit;** During which time, Israel of the flesh is blinded to their Messiah and to his New Covenant, until the fullness of the Gentile Church has been reached:

Rom. 11:7-11

“...Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded. (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day.”

John 12:37-40

“But though he (Jesus) had done so many miracles before them, yet they believed not on him: That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.”

Rom. 11:25-29

“For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, UNTIL the fullness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins. (the 70<sup>th</sup> week) As concerning the gospel (the New Heart Covenant), they are enemies for your sakes: but as touching the election, they are beloved for the father’s (patriarch’s) sakes. For the gifts and calling of God are without repentance.”

2 Cor. 3:12-16

“Seeing then that we have such hope, we use great plainness of speech: And not as Moses, which put a veil over his face, that the children of Israel could not stedfastly look to the end of that which is abolished: But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ. But even unto this day, when Moses is read, the vail is upon their heart. Nevertheless when it shall turn to the Lord, the vail shall be taken away.”

They are not of the body of Christ and do not partake of the promises given to those that enter the New Covenant, yet God has not abandoned them completely:

Rom. 11:11

“I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy.”

Luke 2:34-35

“And Simeon blessed them, and said unto Mary his mother, Behold, this child (Jesus) is set for the fall and the rising again of many in Israel; and for a sign which shall be spoken against; (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.”

Jews can and do convert to Jesus Christ and enter into the New Covenant during this “time of the Gentiles,” as most of the early Christians were Jews. During the time of the Church age, no distinction is made between Jew and Gentile, but all have access to the Lord.

“Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both (Jew and Gentile) one, and hath broken down the middle wall of partition between us; Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: And came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God;” (Eph. 2:11-19)

As Paul said, the physical nation of Israel as a whole has been blinded to their true Messiah, “UNTIL the fullness of the Gentiles be come

in,” and therefore does not yet have access unto the Father and the New Covenant. But God has determined 70 weeks of years for them and their city, which incorporate a future plan for the redemption of the nation of Israel, Israel of the flesh. This will happen through their Messiah after the time of their desolation:

“And the Lord shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the Lord shall lead you. And there ye shall serve gods...But if from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul. When thou art in tribulation, and all these things are come upon thee, **even in the latter days, if thou turn to the Lord thy God, and shalt be obedient unto his voice; (For the Lord thy God is a merciful God:;) he will not forsake thee, neither destroy thee, nor forget **the covenant of thy fathers which he sware unto them.****” (Deut. 4:27)

This is exactly what was prophesied in Dan. 9:27 as we thoroughly examined in the first Section. “For the overspreading of abominations” the Messiah makes them and their ancient covenant desolate, even until that time is completed, and then the promises determined shall be poured upon them. The story of Joseph is a perfect portrait the Lord has given as to how he is going to deal with this nation of Israel in the future. Joseph (as a type of Jesus) was persecuted and sold into slavery by his other brothers, who represent the tribes of Israel. They even “**conspired against him to slay him.**” (Gen. 37:18) Just as “the patriarchs, **moved with envy,** sold Joseph into Egypt” (Acts 7:9), the tribes of Israel brought Jesus before Pilate to be condemned and “**for envy** they had delivered him.” (Matt. 27:18) Joseph was separated from his family and taken to Egypt where **God raised him up to be a great leader over the Gentiles, unbeknownst to his brothers. They had no idea of the true identity of this ruler over the Gentiles.** Then in process of time, a great famine (tribulation) came over all the face of the earth (Gen. 41:56), and his brothers journeyed to him for their survival. This is when Joseph eventually revealed himself to them and forgave them for rejecting him, it being the work of God to bring salvation to the earth. God used the wickedness of the brothers toward Joseph to work a great

plan of salvation for the world. (Gen. 45:5-8) “...Through their fall salvation is come unto the Gentiles.” (Rom. 11:11) It is interesting to note that in Stephen’s preaching in the book of Acts he mentions this famine throughout the land during this time and used the exact same Greek terms that are used in Matthew 24:21 and Revelation 7:14 that speak of the “great tribulation” in the future:

“Now there came a dearth over all the land of Egypt and Canaan, and **great affliction (tribulation)**: and our fathers found no sustenance. But when Jacob heard that there was corn in Egypt, he sent out our fathers first. **And at the second time Joseph was made known to his brethren**; and Joseph’s kindred was made known unto Pharaoh.” (Acts 7:11-13)

Just as the wickedness of the 12 brothers toward Joseph was used of God to bring salvation to the earth, the same kind of wickedness of these tribes to Jesus was used to bring salvation to the earth. “For God hath concluded them all in unbelief, that he might have mercy upon all.” (Rom. 11:32) And just as they received a revelation of the true identity of this ruler over the Gentiles, and final reconciliation to their rejected brother after their affliction, so too will the nation of Israel receive their final Atonement and reconciliation to their rejected Messiah, after the “great tribulation,” “the time of Jacob’s trouble.” That is when the true identity of the Messiah will be made known to them, who is presently during this age, a ‘light to the Gentiles, that he may be salvation unto the end of the earth.’ (Isaiah 49:6) This is one of the things to be fulfilled during their last 70<sup>th</sup> week; “to finish the transgression, and to make reconciliation for iniquity.” (Dan. 9:24) You will find this last day redemption of Israel repeated all throughout the bible:

Hos. 3:3-5

“And I (Hosea) said unto her (his adulterous wife), Thou shalt abide for me many days; thou shalt not play the harlot, and thou shalt not be for another man: so will I also be for thee. For the children of Israel shall abide many days (during the Church Age) without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim: AFTERWARD shall the children of Israel return, and seek the Lord their God, and David

(Jesus) their king; and shall fear the Lord and his goodness **in the latter days.**”

This redemption of the physical nation of Israel, and of the ‘tribulation saints,’ is **in no way the same event as the redemption that Christ promises for his Church, who has presently been “chosen through the furnace of affliction.”** The bride of Christ has been chastened, “**tried by fire,**” and already found acceptable. She has come to his New Covenant through the strait gate and narrow way, accepted his offering of grace, and received Atonement. She has already rejected the slavery of Mammon and waged war on Satan’s dominion over her, and has overcome. Israel awaits the time of Jacob’s trouble to accomplish this. That is what the sole purpose of the 70 weeks is for Daniel’s people and their city of Jerusalem; Which is why the bride of Christ, who has already accomplished this through obedience to the gospel, need not be involved in these weeks of years. “**The first shall be last, and the last first.**” At Pentecost, there was the ending of one age, or divine dispensation, and the beginning of another:

“Now all these things happened unto them (Israel) for examples: and they are written for **OUR** (the Church’s) admonition, **upon whom the ends of the world (ages) are come.**” (1 Cor. 10:11)

The Greek word for “world” here is the same one we have discussed in previous Sections; Strong’s # 165 which means, “an age.” Paul is saying here that the Christian Church involved the conclusion of one age and the beginning of a new one. And during this time, God works with mankind internally in a whole new way, with “a better covenant, which was established upon better promises.” (Heb. 8:6)

## THE GATHERING OF THE ELECT OF CHRIST



“He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice.” (Psalm 50:4-5)

**T**he great and precious promises for those that enter this New Covenant are many, and they include the supernatural deliverance from God’s wrath upon the world. This is what Jesus promises to his true believers:

“Because thou hast kept the word of my patience (the narrow way of tribulation), I also will keep thee **from the hour (3 ½ years) of temptation, which shall come upon all the world, to try THEM that dwell upon the earth.**” (Rev. 3:10)

We know how long this figurative “hour” is by another verse in Rev. 17 that shows it’s the length of time that the Antichrist reigns, which is 42 months (Rev. 13:5, Dan. 7:25, Dan 12:7). It is the length of the great tribulation:

“And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings **one hour (42 months) with the beast.** These have one mind, and shall give their power and strength unto the beast.” (Rev. 17:12-13)

Notice that Jesus doesn't say he's going to just keep his people from the temptation, or preserve them through it. **He says he's going to keep them from the very time span, or duration of it.** "I will keep thee **from the hour.**" But God gave no such promise to the nation of Israel. To them he said: "...Behold, my servants (the Christians) shall eat (at the wedding supper), but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed: Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit." (Isaiah 65:13-14) Anyone who has truly picked up their cross and followed Jesus as he commanded knows exactly what severe trial is, and what it means to 'cry for sorrow of heart, and howl for vexation of spirit'; which is why they are exempt from the hour of temptation.

Notice what Jesus says about this "hour of temptation, which shall come upon all the world." It is intended to "try (test) them that dwell upon the earth." The word "dwell" here is Strong's # 2730, and it means: "**to house permanently, reside.**" The TRUE Christians are supposed to be "strangers and pilgrims" upon the earth. (1 Pet. 2:11), "passing the time of their sojourning here..." (1 Pet. 1:17) Their citizenship is to be in Heaven (Phil. 3:20), and they are not supposed to be of this world, or 'permanently reside' here or want to. It is only true Christians that are given this promise by Christ to be kept from this "hour" because they are not of this world, even as Jesus Christ is not of this world.

There are in fact two gatherings of God's people, one at the beginning of the "great tribulation," and one at the end of it. Both these times involve the Lord gathering his people and bringing wrath upon the world. And they both follow after the world persecutes and murders his people. After the 5<sup>th</sup> Seal persecution, we shall find that Christians from all nations and tribes are gathered during the subsequent 6<sup>th</sup> Seal; and after the 2 Witnesses are killed during the 6<sup>th</sup> Trumpet, as well as the beast overcoming the saints during that time, we will find that there is a final gathering of God's people during the 7<sup>th</sup> Trumpet. The Gentiles, which came into the household of God last, are redeemed first. And the Jews, which were first to do so, are

last, along with the tribulation saints (those that refuse the mark of the Beast and suffer martyrdom). The Lord's working in his Gentile Church is on a spiritual/heavenly basis, "who hath blessed us with all spiritual blessings in heavenly places in Christ." (Eph. 1:3) God's working with the physical seed of Abraham has always been on an earthly/carnal basis, and they were given the first covenant, a carnal covenant. They were given "the law of a carnal commandment," and a physical circumcision as a sign for it, along with citizenship in earthly Jerusalem. The "paradise" for Jews was always within the earth. (Luke 23:43) Whereas the Church is given "the law of the Spirit of Life (Love) in Christ Jesus" (Rom. 8:2), a spiritual covenant. And they are "circumcised with the circumcision made without hands." (Col. 2:11) Their citizenship is in Heavenly Jerusalem, (Phil. 3:20) and that is where their "paradise" is. (Rev. 2:7) The harvesting and redemption of these two groups will also be according to these same workings as well. We find numerous instances where we are told that Christ removes his people, the Christians, from earth at the beginning of his wrath being poured out:

"But as the days of Noah were, **so shall also the coming of the Son of man be.** For as in the days **BEFORE the flood** (before God's wrath began), they were eating and drinking, **marrying and giving in marriage, until the day that Noah entered into the ark, And KNEW NOT until the flood came, and took them all away** (there was no judgment of God upon the earth until this day, this was its beginning); **So shall also the coming of the Son of man be. Then shall two be in the field; the one shall be taken (harvested), and the other left. Two women shall be grinding at the mill; the one taken, and the other left.** Watch therefore: for ye know not what hour your Lord doth come (to take you). **But know this,** that if the goodman of the house had **known in what watch THE THIEF would come, he would have watched, and would not have suffered his house to be broken up.**" (Matt. 24:37-43)

As we have studied previously, Paul tells us very plainly that this is the "Day of the Lord," the day when God's wrath begins:

“For this we say unto you **by the word of the Lord**, that we which are alive and remain (survive the 5th Seal persecution) unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words. But of the times and seasons (of this event), brethren, ye have no need that I write unto you. For yourselves know perfectly that **THE DAY OF THE LORD** so cometh as a thief in the night. For when **they** shall say, Peace and safety; **then sudden destruction cometh upon THEM**, as travail upon a woman with child; and **they** shall not escape. **But YE BRETHREN**, are not in darkness, that that day should overtake **YOU** as a thief. **YE** are all the children of light (born again), and children of the day (the age of Grace): **WE** are not of the night, nor of darkness...**For God hath not appointed US to WRATH, but to obtain salvation by our Lord Jesus Christ.**” (1 Thess. 4:15-5:9)

Paul just went over what “salvation” he was speaking of; the Lord coming for his true children on the “day of the Lord” and gathering them together in the clouds. And again, this occurs **JUST BEFORE “SUDDEN DESTRUCTION” falls upon the world, just as it was in the days of Noah. It is so sudden to them because it is the very beginning of its occurrence. Peter also, as well as many, many other Old Testament prophets, confirms that this is a day of fire and the very day when God’s wrath begins.** Peter starts by addressing the question of the scoffers: “Where is the promise of **HIS COMING?**” So this prophecy is regarding the coming of the Lord.

“Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: Whereby the world that then was, being overflowed with water, perished: But the

heavens and the earth, which are now, by the same word are kept in store, reserved unto **fire against the day of judgment and perdition of ungodly men**. But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. **But THE DAY OF THE LORD will come AS A THIEF IN THE NIGHT; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat (atomic warfare), the earth also and the works that are therein shall be burned up.** Seeing then that all these things **shall be dissolved**, what manner of persons ought ye to be in all holy conversation and godliness, **Looking for AND HASTING UNTO the coming of THE DAY OF GOD**, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?" (2 Pet. 3:3-12)

This is indeed an awful day of destruction, unimaginable how fierce it will be. However, Peter says that true Christians are to be "looking for AND HASTING UNTO the coming of THE DAY OF GOD." In other words, looking forward to it. And why would they be doing that? Well, Paul just gave us the answer in Thessalonians; it is the very day when the Son of man is revealed, and gathers his true children on the day of "sudden destruction" from on high. And we also know that the first destruction of America-Babylon occurs on this very "day of the Lord" as well and is very central to it, as we looked into in the Feast of Pentecost Section. Isaiah chapter 13 describes the judgment upon latter day Babylon:

"They come from a far country, from the end of heaven, **even the LORD, and the weapons of his indignation, to destroy the whole land**. Howl ye; for the **day of the LORD** is at hand; **it shall come as a destruction from the Almighty**. Therefore shall all hands be faint, and every man's heart shall melt: And they shall be afraid: pangs and sorrows shall take hold of them; they **shall be in pain as a woman that travaileth** (2 Thess.5:3): they shall be amazed one at another; their faces shall be as flames. Behold, **the day of the LORD cometh, cruel both with wrath and fierce anger**, to lay

the land desolate: and he shall destroy the sinners thereof out of it. **For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. (6<sup>th</sup> seal) And I will punish the world for their evil, and the wicked for their iniquity;** and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible. I will make a man more precious than fine gold; even a man than the golden wedge of Ophir. **Therefore I will shake the heavens, and the earth shall remove out of her place (6<sup>th</sup> seal), in the wrath of the LORD of hosts, and in the day of his fierce anger...**And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, **shall be as when God overthrew Sodom and Gomorrah.**" (Isaiah 13:5:19)

The suddenness of this future "day of the Lord" upon Babylon is further shown in Isaiah and Jeremiah:

"Therefore shall evil come upon thee; thou shalt not know from whence it riseth: and mischief shall fall upon thee; thou shalt not be able to put it off: and desolation shall come upon thee suddenly, which thou shalt not know." (Isaiah 47:11)

"Babylon is suddenly fallen and destroyed..." (Jer. 51:8)

There is no question as to what this day means for the world, and specifically, the United States of America. But we are given a little clue here **by the reference to Sodom and Gomorah** as to what it means for Christ's true people:

**"Likewise also as it was in the days of Lot; they drank they bought, they sold, they planted, they builded;** (life was totally normal for them, no Divine judgment had come yet) **BUT THE SAME DAY that Lot went out of Sodom** (who was forcibly escorted by angels) **it rained fire and brimstone from heaven, and destroyed them all. EVEN THUS SHALL IT BE IN THE DAY WHEN THE SON OF MAN IS REVEALED...**I tell you, in that night there shall be two men in one bed; **the one shall BE TAKEN, and the other left. Two men shall be in the field; the one shall**

**BE TAKEN, and the other left.** And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body (of Christ) is, thither will the eagles (angels) be gathered together.” (Luke 17:28-37)

Again, this involves the “Body” of Christ who is to be “taken” by the eagles from heaven, or the angel reapers. And, “as it was in the days of Lot,” it occurs **JUST PRIOR** to **ANY** divine wrath being poured out upon the world from heaven. They did not endure through a series of divine judgments, which culminated in this. This came at a time of relative calm and normalcy. **This same thing must occur on the very day that God’s wrath begins in the future. And therefore it CANNOT be toward the end of the great tribulation,** because the opening of the 6<sup>th</sup> Seal is the beginning of wrath. That’s something we have to remember as we put all of these pieces together. Peter also confirms this exact scenario:

“For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment; And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly; And turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an example unto those that after should live ungodly (i.e. Babylon); And delivered just Lot, vexed with the filthy conversation of the wicked: (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds;) **The Lord knoweth how to deliver the godly out of temptations** (“the hour of temptation”), **and to reserve the unjust unto the day of judgment to be punished:**” (2 Pet. 2:4-9)

Revelation 17 and 18 describe the destruction of Babylon by fire, which we have seen to be directly compared to the overthrow of Sodom and Gomorrah, and immediately after it there are much people in heaven (the Lamb’s wife) proclaiming “**Salvation.**”

**“And after these things** (immediately after the destruction of Babylon the Great) **I heard a great voice of much people in heaven, saying, Alleluia; SALVATION, and glory, and honour, and power, unto the Lord our God:** For true and righteous are his judgments: **for he hath judged the great whore**, which did corrupt the earth with her fornication, and **hath avenged the blood of his servants at her hand.** And again they said, **Alleluia.** And her smoke rose up for ever and ever...And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, **Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to him: FOR THE MARRIAGE OF THE LAMB IS COME, and his wife hath made herself ready.** And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is **the righteousness of saints.** And he saith unto me, Write, Blessed are they which are called unto **the marriage supper of the Lamb.** And he saith unto me, **These are the true sayings of God.**” (Rev. 19: 1-9)

This same day of wrath and deliverance for the Church is shown in Rev. chapters 6 - 7, when the 6<sup>th</sup> Seal is opened on the Day of the Lord:

**“And I beheld when he had opened the 6TH SEAL, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places (partial polar shift). And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: FOR THE GREAT DAY OF HIS WRATH IS COME; and who shall be able to stand?”** (Rev. 6:12-17)

This is the arrival of the great “Day of God” that Peter and Paul described. This is the BEGINNING of the Lamb’s wrath upon the world, as it was in the days of Lot. We will later show that this 6<sup>th</sup> Seal includes WW3 at the same time, by cross comparing this with the Gog-Magog war of Ezekiel 38, with Jeremiah 50-51, and with Isaiah. Although WW3 has the actions of men involved, nevertheless, it is without question the very day when God’s wrath comes as well. But what happens to Christ’s people during this? Do they go through it? Are they just protected upon earth from it? Well, John, just after seeing these things happening on earth, and God once again turning his attention back to the twelve tribes of Israel (Rev.7:3), looks up to heaven during this opening of the 6<sup>th</sup> Seal and sees this:

“After this I beheld, and, **lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues (Gentiles), stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; And cried with a loud voice, saying, SALVATION to our God which sitteth upon the throne, and unto the Lamb.** And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen. And one of the elders answered, saying unto me, **What are these which are arrayed in white robes?** and whence came they? And I said unto him, Sir, thou knowest. **And he said to me, These are they which came out of great tribulation, and have washed their robes (been regenerated - Rev. 3:4-5), and made them white in the blood of the Lamb. Therefore (because they did that) are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them (at the marriage supper), and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.”** (Rev. 7:9-17)

We have looked at this prophecy in a previous Section, but it's important to see the connection between the time of "great tribulation", the day that God's wrath comes, and the harvest of the Church. That is indeed the very thing that makes it a time of great tribulation, which is why Jesus said this of it:

"For then shall be great tribulation, **such as was not since the beginning of the world to this time, no, nor ever shall be.**" (Matt. 24:21)

It's also important to notice that these people of all nations didn't file into heaven one by one individually, **but they were collectively gathered together when the great day of his wrath is come, at the beginning of the great tribulation, and proclaimed: "Salvation." This can only be describing the harvest or rapture of the Church.** It is asked: "the great day of his wrath is come, and who shall be able to stand?" The only ones that are going to stand are Christ's elect that are counted worthy, just as he said:

"For as a snare shall it (the "hour of temptation") come on all them that DWELL on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to STAND before the Son of man." (Luke 21:35-36)

It's clear that this question about who shall be able to stand pertains to the day of the Lord's coming because the same question is asked in the prophecies in Malachi:

"But who may abide **the day of his coming? and who shall STAND when he appeareth?** for he is like a refiner's fire, and like fullers' soap: And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver (through the great trib.), that they may offer unto the LORD an offering in righteousness." (Mal. 3:2-3)

This further shows that the 6<sup>th</sup> Seal is "the day of his coming." This is when God turns his attention back to Israel to purge them with fire, just as individual Christians must be purged now through the Narrow

Way. That is why we see the 144,000 men of the twelve tribes of Israel sealed in their foreheads during this opening of the 6<sup>th</sup> Seal. It's because a change in dispensation occurs at the close of the Church age, just as that change began when the Church was born on Pentecost. Paul clearly taught that when God once again receives Israel it will mean "life from the dead (resurrection)" for the Gentile believers:

"I say then, Have they (Jews) stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness? For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: If by any means I may provoke to emulation them which are my flesh, and might save some of them. For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but **life from the dead (for Gentiles)**?" (Rom. 11:11-15)

If, when Israel was diminished and "cast away" during the time of the Church age, this meant salvation and reconciliation to God went to Gentiles; **then when Israel is newly received it will mean resurrection for the Gentiles.** This even further connects the dispensational change of the 6<sup>th</sup> Seal to the resurrection and gathering of Gentile believers in Christ. The Christians out of every nation and kindred are **STANDING** before the Son of man, when the great day of his wrath is come, and they were counted worthy to escape the "great tribulation." Standing before the Son of man is the very thing that enables them to escape all these things that shall come to pass. But this group is made up of both those living at that time, and those saints who had died previous to it, for "the dead **in Christ** shall rise first: Then we which are alive and remain shall be caught up **together with them** in the clouds, to meet the Lord in the air." (1 Thess. 4:16-17) Notice again that this involves only those "**IN CHRIST.**" It is very exclusive. And the fact that these multitudes of Gentile Christians are in Heaven during the opening of the 6<sup>th</sup> Seal proves that the event in 1 Thess. 4:16-17 we just quoted must take place then. God has made this promise to his true people when the fullness of the Gentile Church has been reached:

“Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: That in the dispensation of **THE FULNESS OF TIMES** he might **gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him:**” (Eph. 1:9-10)

This is what Jesus promised to his obedient believers, who “keep the word of his patience,” which is to endure the cross. To “keep the word of his patience” is far more than just believing in the written word of God. Jesus is the author and finisher of our faith, and to keep his word means to follow in the footsteps and faith OF Jesus as one bears their own cross, as he commanded. “Whosoever doth not bear his cross, and come after me, cannot be my disciple.” (Luke 14:27) To “keep the word of his patience” means to keep “patience and faith in all your persecutions and tribulations that ye endure: Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer.” (2 Thess. 1:4-5) It is only these true believers that are given the promise. His promise is to keep them from this hour, or 42 months, of temptation to try the world of Christ rejecters; and to purge Israel by fire as it said in Malachi and also in Zech. 13:8-9. It says in Rev. 7:14-15 that the reason these Gentiles are in Heaven is because they “have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God...” Being clothed in white raiment is the Lord’s promise to the overcomers:

“Thou hast a few names (the elect) even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. He that overcometh, (is born again) the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. He that hath an ear, let him hear what the Spirit saith unto the churches.” (Rev.3:4-6)

These overcomers, which are “clothed in white raiment” and stand before the Lord’s throne, have their names confessed before God and before his holy angels. Because they are truly IN CHRIST and covered by him, they are worthy to escape the things that shall come

to pass and “they shall hunger no more, neither thirst any more; **neither shall the sun light on them, nor any heat.** For the Lamb which is in the midst of the throne **shall feed them,** and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.”

This is the fulfillment of Christ’s promise to his people when he said:

“Let not your heart be troubled: ye believe in God, believe also in me. In my Father’s house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.” (John 14:1-3)

Through the time of “great tribulation” God is offering to Israel and to the rest of the world a way by which they may lay down their lives for his sake in true faith, and be admitted into his Kingdom. It is an hour of “trial” to test the hearts of men. Through this time the remnant must turn their backs upon serving Mammon as “no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.” (Rev. 13:17) They must fully commit the keeping of their souls unto their faithful Creator, as Christians must do now. “Here is the patience and the faith of the saints” that endure through this time. The reason why TRUE Christians “escape all these things that shall come to pass” and are admitted into the kingdom during the 6<sup>th</sup> Seal is because they have already “loved not their lives unto the death, THEREFORE, (it is said to them) **rejoice ye heavens and ye that dwell in them.**” (Rev. 12:11-12) They’ve already had their faith tested by fire and have picked up their cross in the spirit and followed Jesus into death as he commanded throughout the gospels:

“He that findeth his life shall lose it: and **he that loseth his life for my sake shall find it.**”(Matt. 10:39)

“Verily, verily, I say unto you, **Except a corn of wheat (a Christian) fall into the ground and die,** it abideth alone: **but if it die,** it bringeth

forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, **LET HIM FOLLOW ME**; and where I am, there shall also my servant be: if any man serve me, him will my Father honour." (John 12:24-26)

Throughout the Church age, those that overcome through faith in Jesus, God 'delivers them from the power of darkness and translates them into the Kingdom of his dear Son.' (Col. 1:13) That is why they are admitted into the kingdom prepared for them when the Day of the Lord comes. But sadly, this is something that many, many Christians have never truly experienced. "Few there be that find it." They remain as children of darkness, **being totally unaware of it**, and are sent into outer darkness when that day comes. (Matt. 22:13, 25:30) The comparison that the Lord makes between the day of his coming for the Church and the day that Sodom and Gomorrah was destroyed is very important in many ways. The parallels found throughout the bible between these days are unmistakable. Not only was the destruction of the cities used for an example of a future judgment upon the world, Lot's wife was set forth as an example of God's people that cling to the world and do not obey his word. She was supposed to be delivered on that day but fell short of it.

"But **the same day** that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed. In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back. **Remember Lot's wife. Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.** I tell you, in that night there shall be two men in one bed; **the one shall be taken, and the other shall be left.** Two women shall be grinding together; **the one shall be taken, and the other left.** Two men shall be in the field; **the one shall be taken, and the other left.**" (Luke 17:29-36)

## REVELATION SEQUENCE



**I**t might appear from a first reading of the book of Revelation that there is no true sequence of events in any set order. However I have come to clearly see that the book is in a continuous order of events with certain chapters that are parenthetical. These chapters that are interjected into the overall sequence describe the same time span and show different events that are happening concurrently. All of the 7 Seals are opened chronologically, as well as all 7 Trumpet judgments and all last 7 Vials of wrath. That is the very order that we see them unfold throughout the book. If they were not unleashed in numerical order, there really wouldn't be any point to number them. But it's very clear that they are numbered for a reason, and they are released in that very numerical order during the time span of the great tribulation, (then the last 7 Vials of wrath are released during the remaining 45 days after the conclusion of the last 70<sup>th</sup> week of Daniel.) Here is a general outline for the overall sequence of the book of Revelation that may help in your understanding of it:

Chapters 1-3 - describe the time present to John

Chapters 4-6 - describe the time of the "beginning of sorrows" which lead up to the "great tribulation" (we will go over this time in the very next chapter)

Chapters 7-19 - describe continuous events with the following chapters being parenthetical in that sequence:

(Chapter 11) - describes the 3 ½ year great trib. and the ministry of the 2 Witnesses (vs. 1-13)

(Chapter 12) - describes the 3 ½ year great trib. and Israel's retreat into the wilderness

(Chapter 13) - describes the 3 ½ year great trib. and the reign of the antichrist powers

(Chapters 17-19) - describe the 3 ½ year great trib. and the destruction of Babylon at the beginning of it followed by Armageddon at the ending of it

Chapters 20-22 - describe the Millennium followed by a newly created heavens and earth in the eternal age

Note: Chapters 7, 12, and 19 all describe the Harvest of the Church followed by the marriage supper. The three times that the word "Salvation" is used in the book of Revelation all pertain to this event. (7:10, 12:10, 19:1)

## ‘THE BEGINNING OF SORROWS’



**I**t is assumed by many that the 7 Seals spoken of in Rev. 5, 6 & 7 describe what they call the “tribulation” period in the future. However, it can be shown that the first 5 Seals are involved in what Jesus called: “the beginning of sorrows” that *lead up to* the “great tribulation,” and that they transpire over a period of many years during the final generation of the end. We’ll now compare each of these Seals with the statements of Jesus about the initial period before the wrath of God begins, and we’ll find that there is an amazing parallel between the two sets of prophecies.

“And as he (Jesus) sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world (age)?” (Matt. 24:3)

It’s clear what the question put to him is about; it’s about the sign of his coming and of the end of the age. The Greek word for “world” here is the same one that we looked at several times before; (Strong’s # 165) which means “an age.” Therefore what Jesus is about to tell them pertains to this very thing; the sign of his second coming and of the end of the present Church age. It’s very important to see when this end of the age comes in the timeline according to Jesus, and how it agrees with everything we have examined thus far. Here is his first statement:

- 1) “And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many.” (vs.4)

Many might think that he is speaking of false Christ’s rising up in the end claiming to be the Messiah. Although he does mention that later on in his sermon, this statement here has nothing to do with “false Christ’s.” He is speaking of those that **come in the name of Jesus** as his representatives, and claim that Jesus is the Christ. He is speaking of a rise in false Christianity in the last days, when there is a massive “falling away” from the truth within the Church. **These MANY people come in the name of Jesus but they in turn DECEIVE MANY.** This leaves only a remnant of God’s people within the Church that escape this deception. This is the full end-time climax to what Peter said:

“But there were false prophets also among the people, **even as there shall be false teachers among you, who privily shall bring in damnable heresies,** even denying the Lord that bought them, and bring upon themselves swift destruction. And **MANY** shall follow their pernicious ways; **by reason of whom THE WAY of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you:** whose judgment now of a long time lingereth not, and their damnation slumbereth not.” (2 Pet. 2:1-3)

It agrees with the prophecies of Paul as well:

“For the time will come **when they will not endure sound doctrine;** but after their own lusts shall they **heap to themselves teachers, having itching ears;** And they shall turn away their ears from the **truth, and shall be turned unto fables.**” (2 Tim. 4:3-4)

It should be obvious to any true watchful Christian that this has already been going on for many years now. This corresponds to the last days Church of Laodicea (which we will examine in a later chapter) as well as the 1<sup>st</sup> Seal being opened:

- 1) “And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts

saying, Come and see. And I saw, and behold a white horse; and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.” (Rev. 6:1-2)

This is describing the initial rise of the antichrist powers in the world, which invade and infiltrate all governments and established institutions on earth, as well as the Church. Psalm 2 summarizes the effect of this white horse power over the world, its leaders and their agenda, as well as the people of God, before the wrath of God comes:

“Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the LORD shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure.” (Psalm 2:1-5)

The masses of the heathen and God’s people, those within the Church, must first be subverted and neutralized by the enemy in order for the Antichrist to rise to power. That is why it is asked, “Why do the people imagine a vain thing?” God gives the answer as to why this is in the next sentence about the agenda to overthrow the LORD and his anointed. Which is also why Paul says that the day of Christ won’t come until there is **FIRST a falling away in the Church** and the man of sin is revealed. (2 Thess. 2:3-4) The falling away of God’s people **MUST** come first in order for evil to gain control over the minds and lives of men and steer them into allegiance with Satan. How else could they be made to worship the dragon himself and receive the mark of the Beast unless there is first an overwhelming deluding influence over the world for many years prior to the Antichrist’s arrival? This is exactly what Paul says several verses later; before the coming of the Antichrist the world is **first prepared by the working of Satan.**

“Even him (Antichrist), whose coming is after the working of Satan with all power and signs and lying wonders, And with all

deceivableness of unrighteousness in them that perish; **because they RECEIVED NOT the love of the truth, that they might be saved.** **And for this cause God shall send them strong delusion,** that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness.” (2 Thess. 2:9-12)

This “working of Satan” to bring in the “strong delusion” has now been going on for a long time through the operation of the first Seal. The antichrist spirit in the world ‘has gone forth conquering and to conquer,’ and is responsible for the great apostasy within the Body of Christ. This exact symbol of a rider on a white horse with a bow in his hand is depicted as a statue on the grounds of the United Nations headquarters in “that great city Babylon,” New York City. And it is this very “Beast” power that is going forth to conquer the world in the name of “peace.” It is in this very place that the antichrist spirits in the world have a main stronghold. It has “become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.” (Rev. 18:2) Here’s the second statement that Jesus makes:

- 2) “And ye shall hear of **wars and rumours of wars:** see that ye be not troubled: for all these things must come to pass, **but the end is not yet. For nation shall rise against nation, and kingdom against kingdom.**” (vs. 6-7)

First Jesus says, ‘see that you be not troubled by the things I’m about to tell.’ **“For all these things must come to pass BUT THE END IS NOT YET.”** He clearly indicates that what he is about to list and describe applies to a time BEFORE the end of this age. He first describes the rise of World Wars and conflicts, as well as ethnic racial wars, which probably began with WW1. This is the opening of the 2<sup>nd</sup> Seal:

- 2) “And when he had opened the second seal, I heard the second beast say, Come and see. And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.” (Rev. 6:3-4)

The opposite of peace being on earth is war. So the 2<sup>nd</sup> Seal involves a great sword of war being unleashed over the world. But the end is not yet during this time. Here's the 3<sup>rd</sup> stage:

- 3) "...and there shall be **famines.**" (vs. 7)
- 3) "And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a **black horse**; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, 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." (Rev. 6:5-6)

This describes a measure of wheat being sold for the equivalent of a day's wages. Whenever food becomes scarce, its price drastically rises. So this 3<sup>rd</sup> Seal seems to involve food shortage and famine, which parallels Jesus' prophecy sequence. We are currently experiencing the affects of the 3<sup>rd</sup> Seal right now, as **global shortage of wheat and staple grains** has spiked their prices, exactly as the prophecy indicated. This has caused widespread demonstrations and rioting in many countries, as people struggle just to pay for basic sustenance. An excerpt from an April 14, 2008 CNN report sums up this 3<sup>rd</sup> Seal manifestation very well.

### ***RIOTS, INSTABILITY SPREAD AS FOOD PRICES SKYROCKET***

*"...rice prices have skyrocketed to near historical levels, rising by around 75 percent globally and more in some markets, with more likely to come. In Bangladesh, a 2-kilogram bag of rice ... now consumes about half of the daily income of a poor family.*

*The price of wheat has jumped 120 percent in the past year, he said — meaning that the price of a loaf of bread has more than doubled in places where the poor spend as much as 75 percent of their income on food."*

Here's the 4<sup>th</sup> stage of the prophecy sequence:

- 4) “...and pestilences, and earthquakes, in divers places.” (vs. 7)
- 4) “And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. And I looked, and behold a pale horse: and his name that sat on him was **Death, and Hell followed with him.** And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.” (Rev. 6:7-8)

This 4<sup>th</sup> Seal involves more deadly things unleashed along with more war and famine “over the fourth part of the earth.” It doesn’t necessarily mean that a fourth of the world’s population will perish during this Seal. The word “earth” here is Strong’s # 1093 and it means, “soil, by extension a region, or the solid part or the whole of the *terrene* globe (including the occupants in each application): - country, earth(ly), ground, land, world.” This term refers to the actual earth itself and any occupants in a specified region thereof. For example, it is used several times in this book of Revelation:

“And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?” (Rev. 6:10)

“And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.” (Rev. 6:13)

“And hast made us unto our God kings and priests: and we shall reign on the earth.” (Rev. 5:10)

“And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.” (Rev. 5:13)

This would indicate that these horses of Death and Hell are granted power and authority to directly influence a fourth of the world’s land-masses with these plagues, such has been happening in the continent

of Africa and elsewhere for many decades now. Tens of millions of people have perished from these plagues already. (Even if many of these “pestilences” are manmade, they still fulfill the prophecies about them.) It can be compared to what the Lord unleashed upon Israel in the past; these four deadly things:

“For thus saith the Lord GOD; How much more when I send my four sore judgments upon Jerusalem, **the sword, and the famine, and the noisome beast, and the pestilence**, to cut off from it man and beast?” (Eze. 14:21)

Notice in this passage of the “four sore judgments” that “pestilence” is included where the term “death” is used in Rev. 6:8. This shows exactly what “death” this is speaking of in the 4<sup>th</sup> Seal: Pestilence, which again corresponds to the end-time prophecy sequence given by Jesus. Then He says:

**“All these are the beginning of sorrows.”** (vs. 8)

Jesus says that all these things rise up **but the end is not yet**. “All these are the beginning of sorrows,” and the implication is that it involves many years prior to the great tribulation. These first four Seals are commonly referred to as “The Four Horsemen of the Apocalypse,” which gives the impression that they must be related to the future time of “Tribulation.” However, what Jesus Christ indicates about them is something far different. He very clearly says that all these things “are the beginning of sorrows” upon the earth **but it’s not yet the time of the end**. He is very clear in his sermon as to when the end actually comes, as we shall see in his next statement, and it completely agrees with the book of Revelation. So many prophetic errors in understanding are simply held onto and passed along by tradition, that simply do not agree with the Word of God in various ways. If we are to be given truth **FROM THE LORD**, then it is HE we must look and listen to. Here is the next thing Jesus mentions which corresponds to the 5<sup>th</sup> Seal.

- 5) **“Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name’s sake.** And then shall many be offended, and shall betray one

another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; **and then shall the end come.**” (vs. 9-14)

This persecution that he speaks of rises up, **and then after shall the end of the age come,** because that is the very thing that he is addressing to his disciples, “the sign of his coming, **and the end of the age.**” Here we can further link this prophetic sequence with the Harvest of wheat that we examined in the Feast of Pentecost Section. “The harvest is the end of the world (age).” (Matt. 13:39) By this we know conclusively that the next Seal to be opened, the 6<sup>th</sup> Seal, coincides with the harvest of wheat, which ends this present age of the Church. This also begins the time of “great tribulation.” As we have mentioned before, it’s important to realize when the end of this present age comes according to Jesus. He says nothing about it happening at the beginning of a “7 year tribulation,” when the Antichrist supposedly confirms a covenant. He clearly indicates, as does the book of Revelation, that the end of the present age comes at the beginning of the 3 ½ year “great tribulation.” This last statement of Jesus about persecution agrees with the 5<sup>th</sup> Seal, which precedes the time of great tribulation:

- 5) “And when he had opened the fifth seal, I saw under the altar **the souls of them that were slain for the word of God, and for the testimony which they held:** And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, **that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled.**” (Rev. 6:9-11)

So there is a tremendous rise in Christian persecution just before the great tribulation begins. This has probably already begun, but has yet

to reach its full magnitude in most developed countries. So prepare your heart and mind to endure this heavy trial of persecution. Notice that during the 5<sup>th</sup> Seal, God has not yet 'judged and avenged the blood of his servants upon them that dwell on the earth,' as they are asking. This begins on the Day of the Lord with the destruction of Babylon the Great as is plainly shown in the prophecy:

“And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate. Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her.” (Rev. 18:19-20)

“And in her (Babylon) was found the blood of prophets, and of saints, and of all that were slain upon the earth. And after these things (after the destruction of Babylon) I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God: For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. And again they said, Alleluia And her smoke rose up for ever and ever.” (Rev. 18:24, 19:1-3)

“Therefore thus saith the LORD; Behold, I will plead thy cause, and take vengeance for thee; and I will dry up her sea, and make her springs dry. And Babylon shall become heaps, a dwellingplace for dragons, an astonishment, and an hissing, without an inhabitant.” (Jer. 51:36-37)

In response to their question of when this will happen, these martyrs during the 5<sup>th</sup> Seal are told to “rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled.” As soon as the full number of God’s servants appointed to be killed during the 5<sup>th</sup> Seal is reached, God will “avenge their blood upon them that dwell on the earth.” This actually begins in the very next Seal. This also corresponds to what Jesus said about all the things he listed. He said all these things happen, “and THEN shall the end (of the age) come.” The

beginning of sorrows is ending and the time of great tribulation is about to start. The very next thing that Jesus says is:

- 6) **“When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet** (Dan. 11:31, 12:11), stand in the holy place, (**whoso readeth, let him understand:**) Then let them which be in Judaea flee into the mountains: Let him which is on the housetop not come down to take any thing out of his house: Neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the sabbath day: **For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.**” (Vs. 15-21)

This corresponds to the opening of the 6<sup>th</sup> Seal, which begins God’s wrath upon the earth and the deliverance of his elect Christians out of “great tribulation.” It’s important to realize that when Jesus says, “when ye THEREFORE shall see the abomination of desolation...” he is referring back to his very last statement, “and THEN shall the end come.” He is showing the final sign to observe just before the end of the age comes. And it is then that “great tribulation” begins. There is a conjunction linking these statements together. “...and then shall the end come. when ye THEREFORE shall see the abomination of desolation...” In other words, Jesus is saying, ‘When ye shall see the abomination of desolation, spoken of by Daniel the prophet, **THEN shall the end come.**’

“We which are alive and remain” through the 5<sup>th</sup> Seal persecution will be caught up alive to meet the Lord in the air. The first 5 Seals are not the wrath of God, which his true children are exempt from; these are “the beginning of sorrows,” or birth pangs that transpire over many years which lead up to the great tribulation. Birth pangs do not come until the final stages before a birth. That is what the last generation before the end will experience, these first 5 Seals. We all are appointed to persecution and tribulation in this world ever since Christ came and preached; for “all that will live godly in Christ Jesus SHALL suffer persecution.” (2 Tim. 3:12) We are all appointed to

suffer, and even die for him physically if need be, as he suffered for us. However, this 5<sup>th</sup> Seal seems to involve “them that dwell on the earth” in the last days before the 6<sup>th</sup> Seal is opened. It has been said by some researchers that more Christians have been martyred in the past century than all previous centuries combined. All true Christians are exempt from God’s wrath upon the world, which is intended to judge ‘them that dwell upon the earth.’ God brings these beginning of sorrows to the world over a long period of time to wake people up to true repentance unto salvation before the coming great tribulation. It is designed to prove to mankind how true and trustworthy the Word of God has always been and always will be, despite all of the popular, modern “scientific” idiocy that claims otherwise. The Seals are unleashed during the final generation before the end, when the wickedness of man is at its greatest, and so greatly blinds them to the truth of God. “When the transgressors are come to the full” just before the Antichrist rises to power (Dan. 8:23), it requires extreme measures to wake up even the remnant that will observe these things and turn to the Lord in truth. And these first 5 Seals are actually very mild in comparison to what unfolds during the 6<sup>th</sup> and beyond.

Here is the opening of the 6<sup>th</sup> Seal:

- 6) “And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. **And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.** And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and **from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand?**” (Rev.6 :12-17)

As we have shown, this opening of the 6<sup>th</sup> Seal BEGINS the wrath of God on the first Day of the Lord. This begins the 3 ½ year great tribulation, as is revealed in the next thing John sees in Heaven, which we have already looked at before:

“After this I beheld, and, **lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues (Gentiles), stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; And cried with a loud voice, saying, SALVATION to our God which sitteth upon the throne, and unto the Lamb.** And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen. And one of the elders answered, saying unto me, **What are these which are arrayed in white robes? and whence came they?** And I said unto him, Sir, thou knowest. **And he said to me, These are they which came out of great tribulation,** and have washed their robes, and made them white in the blood of the Lamb.” (Rev. 7:9-14)

This is obviously not the end of the “great tribulation”, which terminates Daniel’s 70<sup>th</sup> week, because none of the 7 Trumpets or 7 Vials of wrath have been released yet. It is very clearly the beginning of wrath (Rev. 6:17) and the beginning of the last 3 ½ years of the 70<sup>th</sup> week (Matt. 24:15). So we may easily deduce that the Rapture or Harvest of the Church occurs during the 6<sup>th</sup> Seal, just after we see the Abomination of desolation committed by the Antichrist, and just as the “great tribulation” is beginning on the Day of the Lord. This sequence of the 5<sup>th</sup> Seal preceding the gathering of the Church is even further confirmed in the Old Testament. Even the language that is used is the same used for harvesting:

“**The righteous perisheth** (during the 5<sup>th</sup> Seal), and no man layeth it to heart: **and merciful men are taken away (harvested), none considering that the righteous is taken away from the evil to come.** He shall enter into peace: they shall rest in their beds, each one walking in his uprightness.” (Isaiah 57:1-2)

The term “taken away” that’s used twice in this text is Strong’s # 622 and it means: “**to gather, to receive, to take away, remove, put up, assemble.**” The Lord uses this exact same Hebrew term when he speaks of reaping crops:

“That I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest **gather in (# 622) thy corn, and thy wine, and thine oil.**” (Deut. 11:14)

We have already seen how God’s plan of redemption and gathering of his people corresponds to the times of harvesting and gathering of crops. And this gathering in of the corn, wine and oil is directly connected to the harvesting of God’s people, as we will explore in a later chapter. Isaiah further shows that, before the harvesting and gathering of the righteous and merciful men from the evil to come, “the righteous perisheth, and no man layeth it to heart.” There is a complete harmony both in sequence and in content throughout the Word of God, as there should be; because it is the only thing true, the only thing pure, and the only thing trustworthy is this “present evil world.”



## WILL THE RAPTURE OF THE CHURCH BE INVISIBLE TO THE WORLD?



**M**any might scoff at the suggestion that it will be, but I wouldn't be so quick to. There is actually a lot of scriptural support and sound reasoning to conclude this. We'll now go into the various reasons as to why it could very well be true, and in my opinion, most likely is. Throughout the gospels you will find that Christ would weave his teachings about regeneration (being born of the Spirit) and the final translation of the body together. In one breath he would be speaking of regeneration, him personally coming to a believer, and in the very next breath he'd be describing his coming for the Church. We have to ask the question: Why? What was he getting at? Are these two experiences very similar? Here is an example:

“For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works. Verily I say unto you, **There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom. (at regeneration)**” (Matt. 16:27-28)

Here he was speaking of his coming for the Church, and then immediately shifts to his personal arrival to the believers. It's amazing how he talks about them in virtually the identical same way:

“Fear not, little flock; for it is your Father's good pleasure to **give you the kingdom (at regeneration)**. Sell that ye have, and give

alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also. Let your loins be girded about, and your lights burning; **And ye yourselves (all Christians) like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh** (“behold, I stand at the door and knock” – Rev. 3:20) **they may open unto him immediately (at regeneration)**. Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that **he shall gird himself, and make them to sit down to meat, and will come forth and serve them** (This happens both at regeneration and at the translation). And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.” (Luke 12:35-38)

In the verses above, Jesus is speaking of his personal manifestation to the believers, **to give them the kingdom when they are born of the Spirit**, and it’s described in the same manner, and with the same type of wording as it is when he talks about the day when he comes to collect them. **Both events are a great mystery**. In both cases he comes suddenly as a thief to translate his people from darkness into the kingdom of light. “Watch therefore, for ye know not when your Lord doth come.” In both cases it’s a spiritual act of redemption. Both events are to change the sin nature of the believers. Both experiences involve resurrection, quickening, and hearing the voice of God. In both cases the Lord recreates the believer in his own image. Both events involve marriage, and supping with the Lord. And both events require a patient and faithful waiting for by his people. Are both events invisible to the world? **“How is it that thou wilt manifest thyself unto us, but NOT unto the world?”** Judas (not Iscariot) asked of him. Does this also hold true for the translation of the Body? If it is an absolute fact during the act of regeneration, is it such a stretch to think that it is for the final redemption also?

“O God, thou art my God; early will I seek thee: my soul thirsteth for thee, **my flesh longeth for thee** (for the translation of the body) in a dry and thirsty land, where no water is; **To see thy power and thy**

glory, so AS I HAVE SEEN THEE IN THE SANCTUARY (the holiest of holies during regeneration).” (Psalm 63:1-2)

The person is pleading; “Lord, I long to see your power and glory, in the translation of my body, just as I saw it in the sanctuary when I first met you.” This is the longing of a true Christian. “...we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.” (Rom. 8:23) Seeing God in the sanctuary is not at all something that the world can view. It is a private personal experience only between the Lord and his true believers, just as the high priests alone were allowed into the holiest of holies once a year. Here, this seeing the power and glory in the sanctuary is implied to be similar to the bodies of believers being redeemed. Both events are tied together here as well:

“And he said, So is the kingdom of God, as if a man should cast seed (wheat) into the ground; And should sleep, and rise night and day (through the narrow way), and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that **the full corn in the ear (regeneration).** But when the fruit is brought forth, immediately he putteth in the sickle, because **the harvest is come (rapture).**” (Mark 4:26-29)

“And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, **The kingdom of God cometh not with observation: Neither shall they say, Lo here! or, lo there!** for, behold, **the kingdom of God is within you.** (it’s of the spirit) And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it. And they shall say to you, **See here; or, see there: go not after them, nor follow them. For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day.** (it’s in the “twinkling of an eye”)” (Luke 17:20-24)

Here again, Jesus is speaking of regeneration in the believer as coming “**not with observation.**” That is, it cannot be witnessed by

the carnal senses. Then in the next breath he goes on to speak about his coming for the Church, and warning about those who will say, “see here” or “see there.” He contrasts the notion of “seeing” with the fact that his coming will be as quick as a lightning flash. Why did he do that? Are the only ones to witness it the elect of Christ?

When Enoch was translated it says, “he was not found, for God took him.” (Gen. 5:24) He simply wasn’t there anymore. In the twinkling of an eye he was gone. And he is a type of faithful Christian. Will our translation be the same? Stephen saw the glory of God and said: “behold, I see the heavens opened, and the Son of man standing on the right hand of God.” **But the world could see absolutely nothing of it.** There is an entire spiritual realm all around us, more “real” than the physical universe, and occupied by billions of spiritual beings, that most of us see very little or nothing of. It is only when God lifts the veil for his true believers that they can perceive this reality in the spirit. The Church has always been a complete mystery to the world. They see nothing of its internal workings. We are going to find that the prophecies about Jesus’ second coming that say, “every eye shall see him” are not referring to his gathering of the Church, but to his coming at the end of the great tribulation. (Matt. 24:30-31, Matt. 25:31-32, Matt. 26:64, Rev 1:7, Rev. 14:14, Luke 21:27, Dan. 7:13, Zech. 9:14) When God descended in fire on Mount Sinai with the blowing of the trumpet exceeding loud and Moses brought the people to meet with God, it was a foreshadow to the coming Day of the Lord. When the Lord came then, it was only to his chosen people at that time, and no one else personally witnessed the glory of the Lord.

“Let favour be shewed to the wicked, yet will he not learn righteousness (Divine Agape): in the land of uprightness will he deal unjustly, and **will not behold the majesty of the LORD (remain unregenerate)**. LORD, when thy hand is lifted up, THEY WILL NOT SEE: but they shall see, and be ashamed for their envy at the people; yea, the fire of thine enemies shall devour them. LORD, thou wilt ordain peace for us: for thou also hast **wrought all our works in us.**” (Isaiah 26:10-12)

The prophecies in the New Testament show that when the Christian saints are resurrected (both those dead and alive at the time), it is an internal work of the Spirit within them that does it.

“We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise IN your hearts:” (2 Pet. 1:19)

Although this event involves the body, it is a personal internal working of the Spirit that arises **IN** their hearts or spirits. This is also what happens during spiritual regeneration, which is completely invisible to the world.

“But if the Spirit of him that raised up Jesus from the dead dwell in you (Agape - by regeneration), he that raised up Christ from the dead shall ALSO quicken your mortal bodies by his Spirit that dwelleth in you.” (Rom. 8:11)

God is going to do this from the inside out, not the other way around. Just as with spiritual rebirth, on the day that Christ resurrects the bodies of his people, he will do it from within them. When the Spirit of God enters a person the world does not and cannot SEE anything of that with their eyes. And when the mortal bodies of his children are quickened, this very Spirit of God IN them will do it. Judging from how Jesus is in his resurrected spirit body, which we shall be as, this body is fully capable of being invisible to the carnal senses. In Luke 24:31 it is said that Jesus in his resurrected state was with two disciples who didn't recognize him, then “he **vanished** out of their sight.” The spiritual body that he has and that we shall have can interact with physical things in this world, but it really exists in another dimension; the heavenly/spiritual dimension that is unseen. That is how Jesus can be standing right next to us and remain unseen.

Another good question to ask would be: If the world will indeed fully witness this translation and gathering of the Church by Christ during the 6<sup>th</sup> Seal, then why would they then bow down and worship the dragon and wonder after the beast and his image, and receive his

mark, which is precisely what the prophecies say will happen as the Antichrist is given power to continue 42 months? Why would they do this if they had indeed just seen God Almighty in all his glory and power delivering his people? They are under the Strong Delusion at this point and have no knowledge of Jesus Christ. Otherwise, they wouldn't be deceived and would realize the fraud and evil of the Beast and his powers over the world. The catching away of believers in Christ is not going to occur on just some ordinary day. It will take place on "the Day of the Lord" in which all the events of the 6<sup>th</sup> Seal will be happening simultaneously. An enormous number of people will perish on this fateful day in the ensuing destruction and chaos. "Missing" people will be a very common phenomenon at this time. Remember the statements that God makes concerning the loss of life on this day:

"Thus saith the LORD of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth (due to the polar shift). **And the slain of the LORD shall be at that day from one end of the earth even unto the other end of the earth:** they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground." (Jer. 25:32-33)

"And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible. **I will make a man more precious than fine gold;** even a man than the golden wedge of Ophir. **Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the LORD of hosts, and in the day of his fierce anger.**" (Isaiah 13:11-13)

The mysterious nature to this gathering of Christ's elect is very much implied throughout the prophecies, which we shall see. This is something to keep in mind and it will become clearer as we study through this.

## THE 7<sup>th</sup> TRUMPET



**I**t is very revealing that during the event of the 6<sup>th</sup> Seal being opened, and the wrath of God beginning, God reverts his attention back to the twelve tribes of Israel, and seals the 144,000 men in their foreheads. This is a change in divine dispensation.

“And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed: and there were sealed **an hundred and forty and four thousand of all the tribes of the children of Israel.** Of the tribe of Juda were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand. Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nephthalim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand. Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand. Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.” (Rev. 7:2-8)

**Throughout the entire span of the Church age, God has not dealt with the physical nation of Israel in this manner. The**

fact that he is doing so here again shows why these countless Gentile believers in Christ are in heaven at the opening of the 6<sup>th</sup> Seal; because their age has ended: **“the harvest is the end of the age.”** At the end of this present age of the Church, or “times of the Gentiles,” Christ is going to harvest his true wheat, as we have already thoroughly examined:

“The field is the world; the good seed are the children of the kingdom (born again); but the tares are the children of the wicked one; The enemy that sowed them is the devil; **the harvest is the end of the world (age); and the reapers are the angels.**” (Matt. 13:38-39)

Therefore, when this present age is over and a new one begins, there must be the harvest of the wheat, the Christians. And that is exactly what takes place at the beginning of the great tribulation, when the Lord once again begins to directly work on the physical nation of Israel. These great multitudes of people mentioned in Rev. 7:9-17 are not the tribulation saints either, because their gathering into heaven occurs much later during **the grape harvest** of the 7<sup>th</sup> Trumpet, just before the last 7 Vials of wrath are poured out:

“And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.” (Rev 14:14-16)

Here again we can plainly see **the concept of “harvesting” directly tied to the gathering of people from the earth.** These are the events during the 7<sup>th</sup> Trumpet and it shows right after this who is involved in this particular harvest:

“And I saw another sign in heaven, great and marvelous, **seven angels having the seven last plagues; for in them is filled up the**

**wrath of God.** And I saw as it were a sea of glass mingled with fire (in Heaven): and **them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.** And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.” (Rev. 15:1-3)

These people that endured the “hour of temptation” through the reign of Antichrist and the great tribulation are gathered into heaven during the days of the 7<sup>th</sup> Trumpet. This is the harvest that Christ was referring to AFTER the great tribulation:

**“Immediately after the tribulation of those days** (spoken of in vs. 21) shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect (the tribulation saints) from the four winds, from one end of heaven to the other.” (Matt. 24:29-31)

Notice that all the tribes of the earth mourn and they “see the Son of Man coming in the clouds of heaven,” AFTER the time of the great tribulation. This is not at all the same as the 6<sup>th</sup> Seal Harvest of his Church, which comes when his wrath begins. We see the same thing in Luke as well:

**“And there shall be signs in the sun, and in the moon, and in the stars;** and upon the earth distress of nations, with perplexity; the sea and the waves roaring (polar shift); Men’s hearts failing them for fear, and for looking after those things which are coming on the earth (the 7 Trumpet Judgments): for the powers of heaven shall be shaken. And THEN (afterward) shall THEY see the Son of man coming in a cloud with power and great glory. And when these

**things BEGIN to come to pass** (the very beginning of the signs), then look up, and lift up **YOUR** heads; for **YOUR REDEMPTION draweth nigh**. (the redemption for Christians during the 6<sup>th</sup> Seal)” (Luke 21:25-28)

Here again is contrasted the two times of gathering and it is emphasized by Jesus using the terms “they” and “them” versus “you” and “your,” just as Paul does in Thessalonians 5. There is first the redemption of the Church when YOU see these signs BEGIN, then after the time of great tribulation **THEY see the Son of man coming in a cloud with power and great glory**. The Church’s redemption at the beginning of these signs is clearly shown to be the meaning from what Jesus says about “all these things” several verses later:

“Watch ye therefore, and pray always, **that ye may be accounted worthy to escape ALL THESE THINGS that shall come to pass, and to STAND before the Son of man.**” (Luke 21:36)

So when these signs “**BEGIN to come to pass,**” the redemption of those that are accounted worthy in Christ is imminent, and they shall “**escape all these things.**” There is a judgment and separation that Christ performs at the end of the great trib. that is wholly different from him sifting the wheat and the tares at the beginning of it. “**For judgment must BEGIN at the house of God.**” (1 Pet. 4:17) The judgment we are now looking into is totally different from the gathering of the Church elect, and it takes place at the end. This is in full harmony with what happens during the 7th trumpet, **where Christ is seen in a cloud** ready to harvest the earth as we just read in Rev 14:14.

“**And the seventh angel sounded;** and there were great voices in heaven, saying, **The kingdoms of this world are become the kingdoms of our Lord, and of his Christ;** and he shall reign for ever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, Saying, We give thee thanks, O LORD God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. **And the nations were angry (“all the tribes of the earth**

**mourn”), and thy wrath is come (the last 7 great plagues), and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.”** (the Antichrist’s kingdom is about to be destroyed) (Rev 11:14-18)

During the 7<sup>th</sup> Trumpet it is said that, “The kingdoms of this world are become the kingdoms of our Lord, and of his Christ.” Actual rule over the kingdoms of this world transfers from Satan to God during this last Trumpet. This ruler-ship over the kingdoms of this world has been in Satan’s hands ever since it was “delivered unto him” through Adam’s sin. That is why Jesus said, “My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.” (John 18:36) When the kingdoms of this world become his, then his servants come and fight with him at the battle of Armageddon. It was Jesus’ death on the cross that legally paid for this redemption. However, just like our mortal bodies that are subjected to evil throughout this age and must await a future “redemption of the purchased possession,” the kingdoms of this world remain under the power of the god of this world (Satan), until the final day of redemption by the Lord Jesus Christ who purchased them. This redemption had to be done because when Adam sinned he forfeited himself, the human race, along with the entire world, to Satan’s control. So God ordained that through the seed of Adam would come his Son to redeem all that was lost. When Satan tempted Jesus he “shewed unto him **all the kingdoms of the world** in a moment of time. And the devil said unto him, All this power will I give thee, and the glory of them: **for that is delivered unto me; and to whomsoever I will I give it.** If thou therefore wilt worship me, all shall be thine.” (Luke 4:5-6) This ownership of the world by Satan was a fact due to Adam’s fall, who previously was granted dominion over all by God. (Gen. 1:28) But when Jesus’ paid the ultimate price upon the cross he “**spoiled principalities and powers**, he made a shew of them openly, **triumphing over them in it.**” (Col. 2:15) He became the legal owner of the kingdoms of this world, and by that right he comes back to claim it and ‘redeem

the purchased possession,' just as he first does with his people. So, even though Jesus Christ holds a legal ownership over the world, the Devil is given a set period of time to rule over it and test its inhabitants until it is actually reclaimed. Remember, it is the Dragon that gives the Beast his power, and his seat, and great authority over the kingdoms of this world (Rev. 13:2), until the 7<sup>th</sup> Trumpet when "the kingdoms of this world are become the kingdoms of the Lord and of his Christ." This time of transfer during the 7<sup>th</sup> Trumpet is spoken of in Daniel chapter 7:

"As concerning the rest of the beasts, they had their dominion taken away (by the 4<sup>th</sup> Beast): yet their lives were prolonged for a season and time. I saw in the night visions, and, **behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him (7<sup>th</sup> Trumpet). And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.**" (Dan. 7:12-14)

"And he (Antichrist) shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand UNTIL a time and times and the dividing of time (3 ½ years). But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it UNTO the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." (Dan. 7:25-27)

When Jesus comes with his people at Armageddon it is to claim his rightful inheritance, and that of his people's, as he promised them: "Blessed are the meek, for they shall inherit the earth." (Matt. 5:5) During the 7<sup>th</sup> Trumpet is when the allotted time for evil to test mankind is completed, and therefore a transfer of the kingdoms of this world happens. The subsequent 7 Vials of wrath are to "**take away his dominion, to consume and to destroy it unto the end**

(Armageddon).” As we went over in the first Section, the 7<sup>th</sup> Trumpet introduces the last 7 Vials of wrath upon the world and the Beast kingdom, which is why it says, “thy wrath is come.” It is now time for God to “destroy them which destroy the earth” and bring down the reign of Antichrist. That is why the very first Vial is poured out upon all that have the mark of the Beast. It is during the 3 ½ years of the 7 Trumpets that God uses the Beast kingdom to test (try) all the people on the earth, and sadly, most will miserably fail the test. It is when this appointed time of trial for Israel and the world, “the hour of temptation,” is completed, that God brings down the Beast’s power. This is what is described as happening during the 7<sup>th</sup> Trumpet. It says that “in the days of the voice of the seventh angel, when he shall begin to sound, **the mystery of God should be finished, as he hath declared to his servants the prophets.**” (Rev. 10:7) As we have looked into before, there is a period of 45 days after this when the last 7 Vials are released. A month and a half would actually be plenty of time for all 7 Vials to be released, considering that the first 5 would only need one day or less for each.

“And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth. And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image. And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea. And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood... 8And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory. And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain, And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.” (Rev. 16:1-11)

Then during the 6<sup>th</sup> Vial there is a gathering of forces for the battle of Armageddon, which could be done in a month's time, followed by several days for the last 7<sup>th</sup> Vial:

“And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon. And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.” (Rev. 16:12-21)

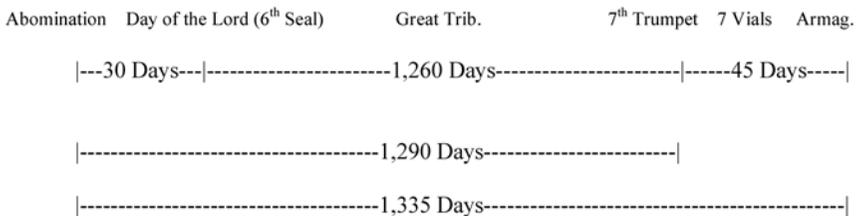
This brief period of 45 days after the 7<sup>th</sup> Trumpet, when the Beast's kingdom is judged, is not going to seem “brief” at all for those that are subjected to it. It will be a complete and literal hell upon earth. The seas, rivers, and fountains are all turned to the blood of a dead man during the 2<sup>nd</sup> and 3<sup>rd</sup> Vials. This is immediately followed by scorching with “great heat” from the sun. The stench of death alone that this will cause to enshroud the entire planet will be totally unimaginable and unbearable. We find this same sequence in Isaiah 26:

“Thy dead men shall live, together with my dead body shall they arise (during the 7<sup>th</sup> Trumpet). Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead. Come, my people (the Jews), enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation (7 Vials of wrath) be overpast. For, behold, the LORD cometh out of his place to punish the inhabitants of the earth for their iniquity: **the earth also shall disclose her blood, and shall no more cover her slain.**” (Isaiah 26:19-21)

It’s as if all the blood shed upon this earth throughout it’s whole history is openly disclosed and men are forced to taste of it. “For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.” (Rev. 16:6) This final time of the 7 Vials is alluded to in the sequence of Daniel 7 in a few places. Here is the final place:

“I beheld, and the same horn (Antichrist) made war with the saints, and prevailed against them; Until the Ancient of days came (at the 7<sup>th</sup> Trumpet), and judgment was given to the saints of the most High (“the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants”); and the time came (after 45 days) that the saints possessed the kingdom.” (Dan. 7:21-22)

Here again is the time chart we looked at in the first Section. This is according to Dan. 12: 7,11-12 and Rev. 11:2-3, 12:6, 13:5.





## THE FOUR BEASTS OF DANIEL



The sequence of the two gatherings is shown again in Daniel 7; where there is first a mysterious gathering and judgment of the Lord's Church at the beginning of the great trib., followed by him visibly coming in the clouds of heaven at the end of it. The prophecy concerns the 4<sup>th</sup> beast power and the events surrounding it. We'll first look at the prophecy then go into a brief examination of it:

“After this I saw in the night visions, and behold a fourth beast (United Nations), dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns (kings). I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things. **I beheld till the thrones were cast down**, (the UN suffers a deadly head wound - Rev. 13:3 - when America-Babylon is first destroyed) **and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame (Rev. 1:14), and his wheels as burning fire. A fiery stream issued and came forth from before him** (to judge the works of his elect when they are gathered – 1Cor. 3:13-15): **thousand thousands ministered unto him, and ten thousand times ten thousand stood before him (the elect of the Church): the judgment was set, and the books were opened.** I beheld then because of the voice of the great words

which the horn spake (he blasphemed God and them that dwell in heaven – Rev.13:6): I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time. I saw in the night visions, and, **behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.** And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.” (Dan. 7:7-14)

This very important prophecy in Daniel 7 warrants an entire book’s discussion, which we won’t do here. We will look into it mainly just to further confirm the sequence of the two gatherings. (A good research source for much greater insight into this prophecy can be found here: <http://www.thelightgate.com/Articles/LIGHTGATE - THE BIG PICTURE PROPHECY.pdf>.) But a brief overview and clarification as to the meaning of this prophecy, which has been very distorted, is needful. The first thing to realize and establish concerning the four Beast powers is that they are all contemporary to each other and are all end-time powers on the earth. The last 4<sup>th</sup> Beast is without question the Antichrist power of the last days. (Dan. 7:23-26) This Beast exists IN THE PRESENCE OF THE FIRST THREE BEAST POWERS. They are all upon the earth simultaneously. Dan. 7:7 says that this Antichrist Beast power “was diverse from all the beasts that were before it.” The word “before” here can easily be misunderstood unless you understand the Hebrew word that is specifically used. The word is Strong’s # 6925, which means: “before, **presence.**” **In every case that this word is used in the bible it signifies something in the presence of another, not something existing before in time to another.** For example, it is used four other times in this very prophecy that we’ve just quoted:

“I considered the horns, and, behold, there came up among them another little horn, **before whom** (in the presence of whom) there were three of the first horns plucked up by the roots.”

“his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from **before him**. (from his presence)”

“thousand thousands ministered unto him, and ten thousand times ten thousand stood **before him**. (stood in his presence)”

“behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near **before him**. (in his presence)”

**This is the only meaning and usage of this word in all cases throughout scripture.** This last 4<sup>th</sup> Beast power of the Antichrist is said to be “diverse from all the beasts that were **before it**,” **from all the other beasts IN ITS PRESENCE**; proving that they are all contemporary governmental powers on the earth in the last days. Furthermore, “as concerning the rest of the beasts, they had their dominion taken away; yet their lives were prolonged for a season and time.” This again very clearly shows that they all exist in the presence of this last World-wide Beast Empire, which usurps the dominion of the first three Beasts collectively but they still exist “for a season and time.” The idea, carried on by tradition, that these beasts represent ancient Babylon, Medo-Persia, Greece, and Rome is simply not in agreement with God’s word, which is always the final authority. Furthermore, the angel tells Daniel that, “These great beasts, which are four, are four kings (kingdoms), which **SHALL ARISE** out of the earth.” (Dan. 7:17) When this was spoken to Daniel he was living near the very end of ancient Babylon’s long reign. So if these four beasts are to arise in the future to Daniel, that excludes ancient Babylon from being one of them. They all arise in the time nearing the end, future to when Daniel lived.

Upon careful examination of this prophecy along with other prophecies in Scripture, as well as modern history itself, it can be concluded that the Lion with Eagles wings represents England and the United States, which share a very close bond in history and have these exact animals as their very symbols to the world. The second Beast power to rise was the Bear, which represents Russia and “devoured much flesh” in its modern history. The third was the Leopard being Germany

marked by the rise of Nazism. And the fourth Beast kingdom is most likely the United Nations, which shall slowly subdue and usurp these other Beast powers along with the rest of the world. The United Nations is “**diverse**” or different from any other governmental structure in existence now or that this world has seen. It is a body of representatives from many nations that form treaty powers, and it has its own established Charter. Established after WW2, it is slowly gaining political and military powers over the world with each crisis as a catalyst. One of the symbols that the UN has adopted is the Phoenix Bird that rises to glory out of its own ashes. The global expansion and dominance of this Beast power over the earth is shown in Revelation 13, as it absorbs and usurps the governmental structures of the other Beast powers in its presence. The connection between Daniel 7 and Revelation 13 is unmistakable:

“And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having **seven heads** and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a **leopard**, and his feet were as the feet of a **bear**, and his mouth as the mouth of a **lion**: and the dragon gave him his power, and his seat, and great authority.” (Rev. 13:1-2)

Notice that the main body of this composite Beast is that of a Leopard; which means it’s going to have, in large measure, the characteristics of Nazism. The political, military, and religious spirits behind Nazism will be in full force with this last Beast power of the Antichrist. It will have a fierce hatred for God’s people, seek to round them up and exterminate them, and establish full control over the earth through military might. This Beast has 7 heads that correspond to the heads of the Beasts of Dan. 7, which are a total of 7:

- Lion with Eagles wings = 1 head
  - Bear = 1 head
  - Leopard = 4 heads
  - Diverse Beast = 1 head
- 7 heads

This further shows that the 4 Beasts of Daniel are end-time powers because their “heads” or dominions are what make up the Beast of Rev. 13. And it is these seven “heads” upon which the great city Babylon sits. “And here is the mind which hath wisdom. **The seven heads are seven mountains, on which the woman sitteth.**” (Rev. 17:9) The seven figurative “mountains” that the great city Babylon sits upon are revealed in the prophecy of Daniel 7 as being governmental powers. The nation of Babylon is figuratively referred to as a “mountain” in scripture, which verifies this concept:

“Behold, I am against thee, O destroying **mountain**, saith the LORD, which destroyest all the earth: and I will stretch out mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt **mountain.**” (Jer. 51:25)

The composite Beast of Rev. 13 that has the 7 heads of these governmental powers is the United Nations that resides in “that great city Babylon,” New York City. **The seven heads are seven powers on which the great city sits.** The beast powers of Daniel (England, United States, Russia, and Germany) are all very prominent members of the Security Council within the UN, which is slowly usurping their authorities. The deadly wound to one of the heads of the composite Beast corresponds to the “thrones being cast down” of the Diverse Beast in Daniel, and this begins the 3 ½ year great tribulation:

“And I saw one of his heads as it were wounded to death (when Babylon is destroyed); and his deadly wound was healed (the UN is transformed after the crisis): and all the world wondered after the beast. And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him? And there was given unto him a mouth (Antichrist) speaking great things and blasphemies; and power was given unto him to continue forty and two months.” (Rev. 13:3-5)

In view of this, let’s look again at the sequence of events given in Daniel 7 which relate to the two gatherings of God’s people:

“After this I saw in the night visions, and behold a fourth beast (United Nations), dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: **and it was diverse from all the beasts that were before it** (in its presence); and it had ten horns (kings). I considered the horns, and, behold, there came up among them another little horn (Antichrist), before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things. **I beheld till the thrones were cast down,** (UN suffers a deadly head wound when Babylon is destroyed) **and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame** (Rev. 1:14), **and his wheels as burning fire. A fiery stream issued and came forth from before him** (to judge the works of his elect when they are gathered – 1Cor. 3:13-15): **thousand thousands ministered unto him, and ten thousand times ten thousand stood before him** (the elect of the Church): **the judgment was set, and the books were opened.** I beheld then because of the voice of the great words which the horn spake (he blasphemed God and them that dwell in heaven – Rev.13:6): I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away (collectively): yet their lives were prolonged for a season and time. I saw in the night visions, and, **behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.** And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.” (Dan. 7:7-14)

We see the very same thing here as we have before; the UN in Babylon is first thrown down, which we know will happen on the Day of the Lord when Babylon is destroyed by fire. (The UN will then probably relocate its headquarters to Jerusalem during the great trib.) Immediately after this, the Lord is seen on his throne as his elect stand before him with their works being judged for rewards. This

corresponds to the 6<sup>th</sup> Seal gathering. This “fiery stream” coming from the Lord during this judgment is spoken of in 1 Corinthians as being the trying of Christian works for rewards:

“Every man’s work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man’s work of what sort it is. If any man’s work abide which he hath built thereupon, he shall receive a reward. If any man’s work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.” (1 Cor. 3:13-15)

Notice that in this prophecy of Daniel there is no **visible** gathering of them mentioned. They were just seen there in heaven as the thrones of the 4<sup>th</sup> Beast, the UN, were “thrown down”; much like Enoch was taken “and was not found, for God took him.” (This is the same thing found in Rev. 6 when the 6<sup>th</sup> seal is opened; the group of people from every nation and kindred taken out when the great trib. begins is seen before the throne of the Lord proclaiming “SALVATION!” There was no mention made there or either in Matt. 24:21 of a **visible** appearing of the Lord in the clouds of heaven, as IS shown during the 7<sup>th</sup> Trumpet.) Then after this judgment that Daniel sees in heaven, there is a time span in which the lives of the other beast powers were prolonged for a season and time under the dominion of the 4<sup>th</sup> Beast, and THEN the Son of man is SEEN coming in the clouds of heaven. And we have found that this occurs during the 7<sup>th</sup> trumpet, as we read earlier in Rev 14:14-16 and Matt. 24: 29-31. This is the visible appearing of Christ in the clouds toward the END of the great tribulation:

“Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him (The Jews): and all kindreds of the earth shall wail because of him. Even so, Amen.” (Rev 1:7)

“But he (Jesus) held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.” (Mark 14:61-62)



## ISRAEL IN THE WILDERNESS



**A**s we looked into in previous Sections, the nation of Israel must undergo a time of chastening and purging in the future “time of Jacob’s trouble.” The remnant of the nation of Israel and the 144,000 remain on earth during the time of the “great tribulation,” as we shall see in Revelation chapter 12, and in many other places in scripture. Rev. 12 describes the vision of the “woman” with a crown of 12 stars, which represent her 12 tribes:

“And she brought forth a man child (Jesus), who was to rule all nations with a rod of iron:...” (vs. 5)

This man child is clearly a reference to the birth of Jesus Christ. The nation of Israel, **NOT THE GENTILES**, produced Jesus Christ, the Messiah. It was thru the tribe of Judah that this “seed” of Abraham came. Therefore this woman must represent God’s Old Covenant wife, the Jews, which is why she has a crown of **12 stars**.

“and **her child was CAUGHT UP unto God, and to his throne...**” (which is a reference not only to Christ’s ascension, but also to his Body’s, at the beginning of the great trib., which we shall see right here:)

“And the woman (Israel) fled into the wilderness, where she hath a place prepared of God, that they should feed her there **a thousand two hundred and threescore days**. (the time span of the great

trib. which just began) And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, And prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, **NOW is come salvation** (for the Church), and strength, and the kingdom of our God, and the power of his Christ (the power of resurrection and salvation): for the accuser of our brethren is cast down, which accused them before our God day and night. (Just as Satan is removed from heaven, God's children are escorted into it) **And they overcame him** (they are overcomers) **by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.** (they "kept the word of his patience" by dying on their own cross) **THEREFORE** (Because they did this and were accounted worthy) **rejoice, ye heavens, and YE THAT DWELL IN THEM.** **Woe to the inhabitants of the earth** and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. And when the dragon saw that he was cast **unto the earth, he persecuted the woman which brought forth the man child** (Israel remains on the earth to be tried). **And to the woman were given two wings of a great eagle, that she might fly into the wilderness,** into her place, where she is nourished for a **time, and times, and half a time (3 1/2 years),** from the face of the serpent." (Rev. 12:5-14)

This "flying into the wilderness" is the same thing that Psalm 90 describes when the remnant of Israel must flee at this very time:

"The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow (which is what we are seeing right now) **for it is soon cut off AND WE (ISRAEL) FLY AWAY** (into the wilderness)." (Psalm 90:10)

This is exactly what Jesus said in Matthew just as the great tribulation is beginning: "**Let THEM WHICH BE IN JUDEA flee into the**

**mountains (the wilderness).**” (Matt. 24:16) This same symbolism of Israel being in the wilderness and given Eagles wings through God’s deliverance was used for the first Exodus of Israel:

“Ye have seen what I did unto the Egyptians, **and how I bare you on eagles’ wings, and brought you unto myself.**” (Ex 19:4)

“He (God) found him (Israel) in a desert land, and in the waste howling **wilderness**; he led him about, he instructed him, he kept him as the apple of his eye. **As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings:**” (Deut. 32:10-11)

The prayer of Israel during this time, what they experience, as well as the promises of their deliverance are found all throughout the Psalms:

“Be merciful unto me, O God, be merciful unto me: for my soul trusteth in thee: yea, **in the shadow of thy wings will I make my refuge, until these calamities be overpast.** I will cry unto God most high; unto God that performeth all things for me. **He shall send from heaven, and save me from the reproach of him that would swallow me up.** Selah. **God shall send forth his mercy and his truth (Jesus Christ).** My soul is among lions: and I lie even among them that are set on fire, even the sons of men, whose teeth are spears and arrows, and their tongue a sharp sword. **Be thou exalted, O God, above the heavens; let thy glory be above all the earth.**” (Psalm 57:1-5)

“I will say of the LORD, He is my refuge and my fortress: my God; in him will I trust. **Surely he shall deliver thee from the snare of the fowler (Satan), and from the noisome pestilence. He shall cover thee with his feathers, and under his wings shalt thou trust:** his truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday.” (Psalm 91:2-6)

Psalm 79 especially gives much description of this latter time of trial and deliverance for Israel:

“O God, the heathen are come into thine inheritance; thy holy temple have they defiled; they have laid Jerusalem on heaps. The dead bodies of thy servants have they given to be meat unto the fowls of the heaven, the flesh of thy saints unto the beasts of the earth. Their blood have they shed like water round about Jerusalem; and there was none to bury them. We are become a reproach to our neighbours, a scorn and derision to them that are round about us. How long, LORD? wilt thou be angry for ever? shall thy jealousy burn like fire? Pour out thy wrath upon the heathen that have not known thee, and upon the kingdoms that have not called upon thy name. For they have devoured Jacob, and laid waste his dwelling place. O remember not against us former iniquities: let thy tender mercies speedily prevent us: for we are brought very low. Help us, O God of our salvation, for the glory of thy name: and deliver us, and purge away our sins, for thy name’s sake. Wherefore should the heathen say, Where is their God? let him be known among the heathen in our sight by the revenging of the blood of thy servants which is shed. Let the sighing of the prisoner come before thee; according to the greatness of thy power preserve thou those that are appointed to die; **And render unto our neighbours sevenfold (7 Vials of Wrath) into their bosom their reproach,** wherewith they have reproached thee, O Lord. So we thy people and sheep of thy pasture will give thee thanks for ever: we will shew forth thy praise to all generations.”

“Hear my prayer, O LORD, and let my cry come unto thee. Hide not thy face from me in the day when I am in trouble; incline thine ear unto me: in the day when I call answer me speedily. For my days are consumed like smoke, and my bones are burned as an hearth. My heart is smitten, and withered like grass; so that I forget to eat my bread. By reason of the voice of my groaning my bones cleave to my skin. I am like a pelican of **the wilderness:** I am like an owl of the desert. I watch, and am as a sparrow alone upon the house top. Mine enemies reproach me all the day; and they that are mad against me are sworn against me. For I have eaten ashes like bread, and mingled my drink with weeping. **Because of thine indignation**

**and thy wrath: for thou hast lifted me up, and cast me down.** My days are like a shadow that declineth; and I am withered like grass. But thou, O LORD, shall endure for ever; and thy remembrance unto all generations. Thou shalt arise, and have mercy upon Zion: for the time to favour her, yea, **the set time,** is come. For thy servants take pleasure in her stones, and favour the dust thereof. **So the heathen shall fear the name of the LORD, and all the kings of the earth thy glory. When the LORD shall build up Zion, he shall appear in his glory.** He will regard the prayer of the destitute, and not despise their prayer. This shall be written for the generation to come: and the people which shall be created shall praise the LORD. For he hath looked down from the height of his sanctuary; from heaven did the LORD behold the earth; To hear the groaning of the prisoner; to loose those that are appointed to death; To declare the name of the LORD in Zion, and his praise in Jerusalem; When the people are gathered together, and the kingdoms, to serve the LORD. He weakened my strength in the way; he shortened my days. I said, O my God, take me not away in the midst of my days: thy years are throughout all generations. Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands. They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed: But thou art the same, and thy years shall have no end. The children of thy servants shall continue, and their seed shall be established before thee.” (Psalm 102)

We also find that God is going to perform a second kind of Exodus for the latter day Jewish remnant:

“Therefore, behold, I will allure her, and **bring her into the wilderness,** and speak comfortably unto her. And I will give her vineyards from thence (“a place prepared of God, that they should feed her there a thousand two hundred and threescore days”) and the valley of Achor for a door of hope: and she shall sing there, **as in the days of her youth, and as in the day when she came up out of the land of Egypt.**” (Hos 2:14-15)

“They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea. (during the Millennium) And in that day there shall be a root of Jesse, (Jesus) which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again **THE SECOND TIME** to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and **shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth...** And there shall be an highway for the remnant of his people, which shall be left, from Assyria; **like as it was to Israel in the day that he came up out of the land of Egypt.** And in that day thou shalt say, O LORD, I will praise thee: **though thou wast angry with me, thine anger is turned away,** and thou comfortedst me. Behold, God is my salvation; I will trust, and not be afraid: for the LORD JEHOVAH is my strength and my song; he also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation.” (Isaiah 11:9-12,16; 12:1-3)

This is the time of their trial by fire, just as the narrow way is the trial of fire for the Christian elect during the present Church age:

“And it shall come to pass, that in all the land, saith the LORD, two parts therein shall be cut off and die; but the third shall be left therein. And **I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried:** they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The LORD is my God.” (Zech. 13:8-9)

Here again are some prophecies about this same thing that we looked at earlier:

“But who may abide the day of his coming? and who shall STAND when he appeareth? for he is like a refiner’s fire, and like fullers’ soap: **And he shall sit as a refiner and purifier of silver: and he**

**shall purify the sons of Levi, and purge them as gold and silver (through the great trib.),** that they may offer unto the LORD an offering in righteousness.” (Mal. 3:2-3)

“And the LORD shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the LORD shall lead you. And there ye shall serve gods, the work of men’s hands, wood and stone, which neither see, nor hear, nor eat, nor smell. But if from thence thou shalt seek the LORD thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul (just as the elect of Christ must do on their narrow way). **When thou art in tribulation, and all these things are come upon thee, even IN THE LATTER DAYS,** if thou turn to the LORD thy God, and shalt be obedient unto his voice; (For the LORD thy God is a merciful God;) he will not forsake thee, neither destroy thee, **nor forget the covenant of thy fathers which he swore unto them.**” (Deut. 4:27-31)

The reason why God is performing this for the latter day nation of Israel is because he is faithful to his promises. He does this for his own sake, because he will not and cannot go against his own word. The reason why Satan is now wroth with the woman Israel, and goes to “make war with the remnant of her seed” is because the elect Christians are no longer on the earth. “**Now is come salvation**” for them. The ones that “**overcame**” Satan are told: “**rejoice ye heavens and ye that dwell in them.**” Which is also why the Beast now “opens his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, **and them that dwell in heaven** (the Christian elect).” (Rev. 13:6) This occurs just as the 3 ½ year great trib. begins. They already waged their war upon Satan through the narrow way and overcame him, just as Rev. 12 was saying; “they overcame him by the blood of the Lamb, and by the word of their testimony.”

By all of these prophecies we know that the 3 ½ years for Israel in the wilderness (Rev. 12:6,14) is the same 3 ½ years of the “great tribulation” which begins during the 6<sup>th</sup> Seal. (Rev. 7:14) This is when Jesus says, “**Let them which be in Judea flee in to the mountains (wilderness).**” (Matt. 24:16) This is when Israel “flees from the face of the Serpent,” for 3 ½ years and when he goes “to make war with

the remnant of her seed.” (Rev. 12:17) This is the same time when it is given unto the Antichrist “to make war with the saints, and to overcome them” (Rev. 13:7); and when he shall persecute Israel and “shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time (3 ½ years).” (Dan. 7:25) We have already shown in Section 1 that the 3 ½ years of the 2 Witnesses is the same 3 ½ years of the reign of Antichrist that transpire during the 7 Trumpet Judgments, which is the great tribulation. All of these prophecies converge together and describe the same 3 ½ year time span. There is simply no basis in Scripture for a “7 year tribulation period” as supposed by so many. We have proven conclusively that there is only the future 3 ½ years of “great tribulation,” because the ministry of Jesus Christ, the Messiah, has already fulfilled the first half of Daniel’s 70<sup>th</sup> week.

## WAR OF GOG-MAGOG



**T**here is a prophecy in Ezekiel chapter 39 that mentions a future 7 years that many might think indicates a future 70<sup>th</sup> week of Daniel. This time span is said to take place after the war between Gog-Magog and Israel, in which they that dwell in the cities of Israel shall burn the weapons of warfare for 7 years:

“Therefore, thou son of man, prophesy against Gog, and say, Thus saith the Lord GOD; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal: And I will turn thee back, and leave but the sixth part of thee, and will cause thee to come up from the north parts, and will bring thee upon the mountains of Israel: And I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand. Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that is with thee: I will give thee unto the ravenous birds of every sort, and to the beasts of the field to be devoured. Thou shalt fall upon the open field: for I have spoken it, saith the Lord GOD. And I will send a fire on Magog, and among them that dwell carelessly in the isles: and they shall know that I am the LORD. So will I make my holy name known in the midst of my people Israel; and I will not let them pollute my holy name any more: and the heathen shall know that I am the LORD, the Holy One in Israel. **Behold, it is come, and it is done, saith the Lord GOD; this is the day whereof I have spoken.** And they that dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons, both the shields and the bucklers, the bows and

the arrows, and the handstaves, and the spears, and they shall burn them with fire seven years: So that they shall take no wood out of the field, neither cut down any out of the forests; for they shall burn the weapons with fire: and they shall spoil those that spoiled them, and rob those that robbed them, saith the Lord GOD.” (Eze. 39:1-10)

It’s very clear in this prophecy that the 7 years in which Israel is burning weapons takes place sometime after the war with Gog has ended. And we can show that this war begins on the very ‘Day of the Lord,’ the day in which God’s wrath begins upon the entire world. That is why God says, “**Behold, it is come, and it is done, saith the Lord GOD; this is the day whereof I have spoken.**” Let’s go back to Ezekiel 38 to see this:

“Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord GOD; In that day when my people of Israel dwelleth safely, shalt thou not know it? And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army: And thou shalt come up against my people of Israel, as a cloud to cover the land; **it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes.** Thus saith the Lord GOD; **Art thou he of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days many years that I would bring thee against them?**” (Eze. 38:14-17)

God is going to use this power of Gog (which is most likely Russia) to reveal his supernatural power and judgment just as he used ancient Egypt, who came against the Israelites, to openly show his supernatural judgments. This is the time when his Divine wrath will be made fully known, “that the heathen may know me,” says the Lord. The prophecy continues:

“And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord GOD, **that my fury shall come up in my face. For in my jealousy and in the FIRE OF MY**

**WRATH have I spoken, Surely in that day there shall be a great shaking in the land of Israel; So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and ALL THE MEN THAT ARE UPON THE FACE OF THE EARTH, SHALL SHAKE AT MY PRESENCE, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground.**

(6<sup>th</sup> Seal) And I will call for a sword against him throughout all my mountains, saith the Lord GOD: every man's sword shall be against his brother. **And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone.** (1<sup>st</sup> Trumpet – Rev. 8:7) Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the LORD.” (Eze. 38:18-23)

This is without a doubt describing the very day when God's wrath begins, and it matches precisely with the events of the 6<sup>th</sup> Seal as we have looked into:

“And I beheld when he had opened the sixth seal, and, lo, **there was A GREAT EARTHQUAKE**; and the sun became black as sackcloth of hair, and the moon became as blood; **And the stars of heaven fell unto the earth**, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. **And the heaven departed as a scroll when it is rolled together; and EVERY MOUNTAIN AND ISLAND WERE MOVED OUT OF THEIR PLACES... For the great day of his wrath is come**; and who shall be able to stand?” (Rev. 6:12-14)

This is exactly what God says about the day when the Gog-Magog war begins: “**Behold, it is come, and it is done, saith the Lord GOD; this is the day whereof I have spoken.**” (Eze. 39:8) During this initial time of wrath when Gog invades Israel, God says, “**I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone.**” These are clearly events that take place during the 6<sup>th</sup> Seal

as well as the first Trumpet Judgment, which follows immediately after it:

**“And the stars of heaven fell unto the earth** (meteor impacts), even as a fig tree casteth her untimely figs when she is shaken of a mighty wind.” (6<sup>th</sup> Seal – Rev. 6:13)

“The first angel sounded, and there followed **hail and fire mingled with blood, and they were cast upon the earth:** and the third part of trees was burnt up, and all green grass was burnt up.” (Rev. 8:7)

‘This day whereof the Lord has spoken’ is described in Psalm 83 where this alliance of forces that attack Israel is rained down upon in judgment:

“Keep not thou silence, O God: hold not thy peace, and be not still, O God. For, lo, thine enemies make a tumult: and they that hate thee have lifted up the head. They have taken crafty counsel against thy people, and consulted against thy hidden ones. They have said, Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance. For they have consulted together with one consent: they are confederate against thee: The tabernacles of Edom, and the Ishmaelites; of Moab, and the Hagarenes; Gebal, and Ammon, and Amalek; the Philistines with the inhabitants of Tyre; Assur also is joined with them: they have helped the children of Lot. Selah. Do unto them as unto the Midianites; as to Sisera, as to Jabin, at the brook of Kison: Which perished at Endor: they became as dung for the earth. Make their nobles like Oreb, and like Zeeb: yea, all their princes as Zebah, and as Zalmunna: Who said, Let us take to ourselves the houses of God in possession. O my God, make them like a wheel; as the stubble before the wind. As the fire burneth a wood, and as the flame setteth the mountains on fire; So persecute them with thy tempest, and make them afraid with thy storm. Fill their faces with shame; that they may seek thy name, O LORD. Let them be confounded and troubled for ever; yea, let them be put to shame, and perish: That men may know that thou, whose name alone is JEHOVAH, art the most high over all the earth.”

Although this might appear to be the war of Armageddon, from the descriptions given in Ezekiel it takes place at a time of relative **safety** and **rest** for Israel and its ally (Eze. 38:8, 11); which is certainly not the case for ANY nation toward the end of the great tribulation. It can be viewed as the first battle that eventually leads to Armageddon. **But there is a great danger in misinterpreting this battle as being Armageddon itself, because after this war, the Antichrist will rise to full power. So if it's viewed as being Armageddon, which most people realize comes just before the Advent of the Messiah who establishes peace on earth, the world will be set up to embrace the Antichrist as the real Christ upon his arrival after this great war.** I fully believe that will be the very thing to happen when this war unfolds on the Day of the Lord; it will be so bad and devastating that most will call it "Armageddon." And **after this false "Armageddon" will arise the false Christ who offers a false Millennial reign of peace on earth.** As we have said before, this war begins the trial for the remnant of Israel, and the following Psalm also pertains to this invasion of Gog and Israel's time to be tried:

"In the LORD put I my trust: how say ye to my soul, Flee as a bird to your mountain? **For, lo, the wicked (Gog) bend their bow, they make ready their arrow upon the string, that they may privily shoot at the upright in heart...**The LORD is in his holy temple, the LORD's throne is in heaven: his eyes behold, his eyelids try, the children of men. The LORD trieth the righteous: but the wicked and him that loveth violence his soul hateth. Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup." (Psalm 11:1-6)

Recall that when Gog invades Israel, God says, "I will smite **thy bow** out of thy left hand, and will cause **thine arrows** to fall out of thy right hand." In the Isaiah 13 prophecy that we looked at earlier about the future destruction of Babylon, there is described an invasion that takes place on the Day of the Lord, and the events match perfectly with the 6<sup>th</sup> Seal. There is both a human and Divine component to the wrath of God being carried out. It is a day of both nuclear warfare and many enormous celestial events affecting the earth,

possibly solar flares, which burn the atmosphere, and asteroid and meteorite impacts. That is why Peter says that it's a day "**wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat.**" (2 Pet. 3:12) This battle of Gog-Magog likewise appears to be WW3, which we can also determine to be the opening of the 6<sup>th</sup> Seal:

**"For the indignation of the LORD is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter (WW3). Their slain also shall be cast out, and their stink shall come up out of their carcasses, and the mountains shall be melted with their blood. And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree (6<sup>th</sup> Seal)...For it is the day of the LORD's vengeance, and the year of recompences for the controversy of Zion."** (Isaiah 34:2-8)

If the battle of Gog-Magog begins on "the Day of the Lord" during the 6<sup>th</sup> Seal, as the descriptions clearly illustrate, this would begin the 3 ½ years of "great tribulation" exactly as Rev. 6:14 indicates, and NOT a "7 year tribulation period." This is another reason why Jesus tells "them which be in Judea to flee into the mountains" when the "great tribulation" begins; because it's the very time when Gog comes as a storm upon Israel, and God unleashes divine wrath through many different means. The burning of weapons by Israel for 7 years may begin after this war and carry into the Millennium, or more likely, it's the first 7 years of the future 1,000 years of peace for Israel and the world. This is a time when the land is cleansed and when men "shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more." (Isaiah 2:4) The phrase "great tribulation" found in Rev. 6:14 and in Matt. 24:21 are the exact same original Greek words in both cases and they describe the exact same time period, which is the last half of Daniel's 70<sup>th</sup> week. We know from our previous examinations that the 7 Trumpet Judgments transpire during these 3 ½ years. And so this again rules out the concept of an entire future 70<sup>th</sup> week. We can also deduce

that Gog, the enemy of Israel to the north, is also the same enemy of Babylon the Great to its north. The attack upon Israel on the Day of the Lord occurs during the same time as the attack upon latter day Babylon-America, from the same leading enemy. Ezekiel chapter 38 reveals this dual theatre of war that Gog is involved in.

“After many days thou (Gog) shalt be visited: **in the latter years** thou shalt come into the land that is brought back from the sword, and is gathered out of many people, **against the mountains of Israel, which have been always waste: but it is brought forth out of the nations,** and they shall dwell safely all of them. Thou shalt ascend and come like a storm, **thou shalt be like a cloud to cover the land,** thou, and all thy bands, and many people with thee. Thus saith the Lord GOD; It shall **ALSO** come to pass, **that AT THE SAME TIME** (in which Israel is invaded) **shall things come into thy mind,** and thou shalt think an evil thought: And thou shalt say, **I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates,** To take a spoil, and to take a prey; to turn **thine hand upon the desolate places (North America) that are now inhabited,** and upon the people that are gathered out of the nations (United States), **which have gotten cattle and goods, that dwell in the midst of the land.** (middle of North America) Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come **to take a spoil?** hast thou gathered thy company **to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?**” (Eze. 38:8-13)

At the same time that Gog (Russia) and his company invades Israel on the Day of the Lord, it is said that Gog ALSO will go up to a land that is at rest, a land that was desolate but is gathered out of the nations and is extremely wealthy and dwells safely. This description matches perfectly with latter day Babylon which is an ally to Israel and is “**given to pleasures, that dwellest carelessly.**” (Isaiah 47:8) This is why during this Day of the Lord God says, “**I will send a fire on Magog, AND among them that dwell carelessly in the isles** (United States): and they shall know that I am the LORD.” (Eze. 38:9) We can also see that the description Jeremiah gives of the

enemy of Israel to its north is exactly the same as the enemy to the north of the United States. (We again refer readers to the Appendix Section for a deep look into the identity of latter day Babylon.)

“Thus saith the LORD, Behold, a people cometh from the north country, and a great nation shall be raised from the sides of the earth. They shall lay hold on bow and spear; they are cruel, and have no mercy; their voice roareth like the sea; and they ride upon horses, set in array as men for war against thee, O daughter of Zion. We have heard the fame thereof: our hands wax feeble: anguish hath taken hold of us, and pain, as of a woman in travail. Go not forth into the field (for wheat harvest), nor walk by the way; for the sword of the enemy and fear is on every side. O daughter of my people, gird thee with sackcloth, and wallow thyself in ashes: make thee mourning, as for an only son, most bitter lamentation: for the spoiler shall suddenly come upon us.” (Jer. 6:22-26)

“As God overthrew Sodom and Gomorrah and the neighbour cities thereof, saith the LORD; so shall no man abide there (in Babylon), neither shall any son of man dwell therein. Behold, a people shall come from the north and a great nation, and many kings shall be raised up from the coasts of the earth. They shall hold the bow and the lance: they are cruel, and will not shew mercy: their voice shall roar like the sea, and they shall ride upon horses, every one put in array, like a man to the battle, against thee, O daughter of Babylon. The king of Babylon hath heard the report of them, and his hands waxed feeble: anguish took hold of him, and pangs as of a woman in travail.” (Jer. 50:40-43)

In both cases the description of this enemy to the north is identical. And strategically it would make perfect sense for any powers trying to destroy Israel to neutralize its greatest ally at the same time. It is said of Gog, “Be thou prepared, and **prepare for thyself, thou, AND all thy company that are assembled unto thee, and be thou a guard unto them.**” (Eze. 38:7) It has been, and still is, Russia that is supplying military technology and support to many countries in that region in preparation for this coming Great War. This grand invasion by Gog and his company into Israel and Babylon further confirms the timing of last day events. This Gog-Magog war occurs

on the day when God's wrath begins, the "Day of the Lord," which begins the 3 ½ years of "great tribulation." For those that think Russia is a third rate, debilitated military power, I would have to say that just isn't the case. The fact that Russia is no longer viewed as a great threat is precisely what would HAVE to be the case for Babylon to be taken by SURPRISE as the prophecies make clear. In recent years, Russia has significantly upgraded and expanded their missile capabilities, as well as those that they in turn arm, putting them in great advantage over missile defense systems. Here is part of an Associated Press article about the testing of the new Bulava missile:

*"Updated: 7:20 p.m. CT June 28, 2007*

*MOSCOW - Russia said a new sea-based ballistic missile made its first successful test flight Thursday after several previous failures, in what was the country's second major test of new rocket technology in a month.*

*Capt. Igor Dygalo, a spokesman for the Russian navy, told The Associated Press that the Bulava missile was fired from the submarine Dmitry Donskoi in northern Russia's White Sea and hit its target on the Pacific peninsula of Kamchatka, about 4,200 miles east of Moscow.*

*President Vladimir Putin has hailed Bulava as a key component of Russia's nuclear forces for years to come, saying it has the ability to penetrate any prospective missile defenses...According to Russian news reports, the Bulava is designed to have a range of 6,200 miles and carry six individually targeted nuclear warheads. It is expected to equip three new Borei-class nuclear submarines that are under construction. Thursday's test comes amid an aggressive Russian effort to upgrade its missile forces after years of underfunding and a lack of testing.*

*On May 29, the Strategic Rocket Force said it tested an intercontinental ballistic missile capable of carrying multiple independent warheads. A "preliminary" test was also carried out of a tactical cruise missile that Ivanov said could fly farther than existing models."*

The new Bulava missile is said to have a range of up to 6,200 miles, **has the ability to penetrate any prospective missile defenses**, and is equipped with **six individually targeted nuclear warheads**. That means one missile is capable of delivering a nuclear warhead to six separate targets. So if just 12 of these missiles were launched at one time, and they evade all missile defense systems as their designers claim, **they could destroy 72 cities simultaneously**. Russian president Putin said this new missile is “a key component of Russia’s nuclear forces for years to come.” This type of highly advanced missile technology is exactly what the prophecies against Babylon state as to the nature of its enemies’ forces:

“For, lo, I will raise and cause to come up against Babylon an assembly of great nations **from the north country**: and they shall set themselves in array against her; from thence she shall be taken: **their arrows (missiles) shall be as of a mighty expert man; none shall return in vain**. (none miss their targets)” (Jer. 50:9)

Here is an intelligence report written by Hal Lindsay from his website:

(<http://www.hallindseyoracle.com/articles.asp?ArticleID=13165>), which confirms the reality of Russia being Gog **who guards and prepares its alliance forces**:

### ***UNCOVERED: RUSSIAN-SYRIAN-IRANIAN AXIS***

*“For students of Bible prophecy, even the title of this communiqué should set off alarm sirens. I just received some electrifying intelligence data. First, from the Debka-Net-Weekly’s briefing. And second, from some personal intelligence sources (I carefully guard) that confirm Debka’s report.*

*Russia, Iran and Syria have entered a defense pact that is in the process of altering the balance of power in the entire Middle East. Russia’s part in the pact has been kept relatively secret for a long time. **But the facts reveal a long steady Russian commitment to the Iranian nuclear program and arms supply to Syria.***

*A Mossad General shared with me in confidence that he had personally traced **the hiring and importation to Iran 283 of the defunct Soviet Union's top nuclear and missile scientists. This meeting took place in February of 1991.***

*I shared this information with no one until nine months later when it was first made public (although strangely not followed up by the mainstream media). All Russian leaders continued and expanded this agreement to this day, especially our supposed friend, Vladimir Putin.*

***Russia has helped the Iranian nuclear program from its inception. Hundreds of Russian scientists with their families live around the some twenty scattered nuclear related facilities. Russian 'Spetznaz soldiers' (special forces) guard all the key nuclear facilities.***

*Iran has had some help on missile development from the North Koreans. But even their missiles are based upon Russian designs. **The unmistakable culprit in China, North Korea and Iran's nuclear development has been the Soviet Union and continued by Russia.***

*The Soviet Union's motivation for helping China and North Korea was primarily ideological. Russia's primary reason is hard cash, although now, it is taking on a strategic importance as well.*

*So here are the disturbing hard facts about what is taking place in what can only be viewed as a dangerous anti-western strategy in the form of a Russian-Syrian-Iranian Axis.*

*The first part of this strategy was, as I said above, Russia enabling Iran to produce deliverable nuclear warheads. The second part was the forming of the recent mutual defense pact between Iran and Syria. The foreign ministers of Iran and Syria, Mostafa Najjar and Hassan Turkmani, signed the pact in Tehran on June 15th, 2006.*

*Debka's intelligence sources unveiled a disturbing clause in the agreement that was reported to President Bush by US Intelligence. This report disclosed:*

*“The clause speaks of more than one battery of upgraded SHEHAB-3 surface-to-surface missiles to be deployed on the 13,000-foot Jabal Ash Shanin ridges towering over central Syria.*

*“The latest Syrian-Iranian exchanges are reported by DEBKA-News-Weekly’s intelligence sources as auguring the early dispatch from Tehran of a deputation of officers to take up position at al Qadnus, east of the Syrian port of Tartus, and along the road linking the port to Jabal Ash Shanin.*

*“This team will act as the vanguard of the Iranian missile force to operate the missiles station, will check out the ground and fix its precise location.*

*..As if this isn’t bad enough news, there is something even more alarming developing within this new axis of evil. **Russia is now making moves to protect Syria and its Shehab-3 missile base.** This is what DEBKA-News-Weekly reported:*

*“Our sources have observed the Russians dredging the port of TARTUS, Syria’s second most important Mediterranean port, **with a view to expanding their logistical supply point there to a fully-equipped naval base,** possibly to serve the Black Sea Fleet warships when they are redeployed from the Ukrainian port of Sevastopol. It is designed to be built up into the permanent base for the fleet led by the RFS Moskva (TG Flag) missile cruiser and the RFS Azov landing ship within the next three years.*

*“February 27, 2006, DEBKA file’s exclusive sources found the MOSKVA and AZOV heading into the Mediterranean on Feb. 5, escorted by a Russian military tug, to take part in the a NATO marine exercise Operation Active Endeavor, which was to practice counter-measures against nuclear and other WMD smugglers. NATO chiefs and American generals in particular, attached great importance to Russia’s participation in the exercise. NATO secretary Jaap de Hoop Scheffer had intended to make the gesture of being the North Atlantic Organization chief to visit a Russian flagship.*

*“The visit was cancelled when it was discovered that the three Russian fleet vessels would be paying an official call at the Syrian port of Latakia.*

*“The arrival of the Russian task force in TARTUS in March marked the opening of the Russian base. Our military experts note that the Missile Cruiser MOSKVA is armed with the weapons, radar and electronic gear of an [aircraft] carrier hunter.*

*“The American intelligence briefing for the US President further disclosed that **sophisticated Russian air defense systems are to be installed for the dual purpose of protecting the TARTUS NAVAL BASE and the SHEHAB-3 missile emplacements.** DEBKA-Net-Weekly’s military sources identify the system as the S-300PMU-2. **It will be operated by Russian military crews and not put in Syrian hands.***

*“This air defense system is comparable to the American Patriot, but is more effective.*

*“The version to be deployed in Syria is geared to intercept ballistic missiles. It has the great advantage of being ready to fire five minutes after receiving orders ...”*

*This explains why Iran has blatantly defied the world and continued developing nuclear warheads, which are closer to becoming operational than we dare believe.*

*Second, it explains the reason why the Iranian and Syrian defense ministers signed a mutual defense pact last June 15th.*

*Third, it gives the reason for Hezbollah launching a war with Israel when they did. It was to divert the G-8 leaders from seriously debating action about the Iranian nuclear threat. And Vladimir Putin played a masterful game of concealing what his forces are doing.*

*Fourth, it explains why Syria and Iran are unafraid to openly support Hezbollah in their war with Israel and support terrorist that target US troops in Iraq. Russia is in the background guaranteeing their protection. Debka reports that they found data indicating that*

*Russia helped persuade Syrian President Bashar Assad to accept the placement of Iranian missiles on their soil by hinting that “it is part of their own deepening strategic plans for Syria.*

*What is most important is that all this is setting up Ezekiel’s 2600-year-old prophecy in Ezekiel chapter 38. Persia, or modern Iran, is listed a chief among the Muslim nations Russia will lead into an all-out assault against Israel. This is predicted to be the first battle of the war of Armageddon. The one nation that does not seem to be listed is Syria. I believe this is because as a result of actions it is now taking against Israel, Isaiah’s prophecy about Damascus in the last days is going to be soon fulfilled.*

*Twenty Seven hundred years ago, Isaiah warned, “An oracle concerning Damascus: “See, Damascus will no longer be a city but will become a heap of ruins ... In that day the glory of Jacob will fade; the fat of his body will waste away.” (Isaiah 17:1, 4 NIV)*

*To establish the time of this event, look at these factors. First, Damascus is one of the oldest continuously populated cities on earth. It has never been totally destroyed – yet.*

*Second, it is in a context of events that lead up to the catastrophes that precede the Lord Jesus’ Second Coming. Third, it is far enough away from that event that Jacob (Israel) is enduring terrible circumstances. Fourth, Syria and the tribal name of its forefathers are not mentioned in the Russian led Muslim Confederacy that launches Armageddon in the middle of the Tribulation.*

*All of this leads me to believe that Damascus will be destroyed before the Tribulation begins. I believe that Damascus is about to so threaten Israel’s existence by either launching or furnishing biochemical weapons or radioactive dirty bombs, that Israel will nuke them. Israel has sworn that it will implement the Samson-Option against any nation that attacks them with any form of weapons of mass destruction. That means a thermonuclear strike. This may soon happen to Syria. This in turn will so terrify the world, that it will be ripe to embrace the antichrist when he is unveiled. And that could be very, very soon.”*

This middle-east war of Isaiah 17 mentioned in the report (the initial stages of which appear to be happening right now), seems to set the groundwork for the larger World War described later in that same chapter, as well as in Ezekiel 38. In Isaiah 17 there is a flow of events after the war between Syria and Israel that leads to many nations attacking Israel, but are rebuked by God on that day:

“The burden of Damascus. **Behold, Damascus is taken away from being a city, and it shall be a ruinous heap.** The cities of Aroer are forsaken: they shall be for flocks, which shall lie down, and none shall make them afraid. The fortress also shall cease from Ephraim, and the kingdom from Damascus, and the remnant of Syria: they shall be as the glory of the children of Israel, saith the LORD of hosts. And in that day it shall come to pass, that the glory of Jacob shall be made thin, and the fatness of his flesh shall wax lean. And it shall be as when the harvestman gathereth the corn, and reapeth the ears with his arm; and it shall be as he that gathereth ears in the valley of Rephaim. Yet gleanings shall be left in it, as the shaking of an olive tree, two or three berries in the top of the uppermost bough, four or five in the outmost fruitful branches thereof, saith the LORD God of Israel. At that day shall a man look to his Maker, and his eyes shall have respect to the Holy One of Israel. And he shall not look to the altars, the work of his hands, neither shall respect that which his fingers have made, either the groves, or the images. In that day shall his strong cities be as a forsaken bough, and an uppermost branch, which they left because of the children of Israel: and there shall be desolation.” (Isaiah 17:1-9)

During this mid-east war, Damascus is destroyed, “the fortress shall cease from Ephraim,” which is the West Bank occupied by Palestinians, and the kingdom ceases from Syria. Israel suffers many losses in their victory. The chapter then describes what happens after this war:

“Because thou (Israel) hast forgotten the God of thy salvation, and hast not been mindful of the rock of thy strength, therefore shalt thou plant pleasant plants, and shalt set it with strange slips: In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish: **but the harvest shall be a heap in the**

**day of grief and of desperate sorrow (Day of the Lord).** Woe to the multitude of many people, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty waters! The nations shall rush like the rushing of many waters: **but God shall rebuke them**, and they shall flee far off, and shall be chased as the **chaff** of the mountains before the wind, and like a rolling thing before the whirlwind. And behold at eveningtide trouble; and before the morning he is not. This is the portion of them that spoil us, and the lot of them that rob us.” (Isaiah 17:10-14)

Notice the same symbolism used here that is used in Psalm 83 describing the judgment upon the enemies of Israel, which we looked at before. In Psalm 83:13 it reads: “O my God, make them like a wheel; as the stubble before the wind.” The term “wheel” here is Strong’s # 1534 and it’s the exact same Hebrew word used in Isaiah 17:13 as “rolling thing.” So Isaiah 17:13 may read as: “God shall rebuke them, and they shall flee far off, **and shall be chased as the chaff (or stubble) of the mountains before the wind, and like a wheel before the whirlwind.**” In both cases it describes the judgment as being identical. Isaiah says, “Woe to the multitude of many people, which make a noise **like the noise of the seas...**” This is exactly how Jeremiah describes the invasion of Gog from the north as we saw:

“Thus saith the LORD, Behold, a people cometh from the north country, and a great nation shall be raised from the sides of the earth. They shall lay hold on bow and spear; they are cruel, and have no mercy; **their voice roareth like the sea**; and they ride upon horses, set in array as men for war against thee, O daughter of Zion. We have heard the fame thereof: our hands wax feeble: anguish hath taken hold of us, and pain, as of a woman in travail. Go not forth into the field (for wheat harvest), nor walk by the way; for the sword of the enemy and fear is on every side. O daughter of my people, gird thee with sackcloth, and wallow thyself in ashes: make thee mourning, as for an only son, most bitter lamentation: for the spoiler shall suddenly come upon us.” (Jer. 6:22-26)

After the war with Syria, Israel begins to build up again but is still not following ‘the God of their salvation’ and ‘not mindful of the rock of strength (Jesus Christ).’ It is then during the following war involving many nations (WW3) that there is a **HARVEST DAY** that is of grief and **desperate sorrow**, where the enemies of Israel are **rebuked by God** and chased as the **CHAFF** before the wind. This of course is another reference to the **day of WHEAT HARVEST** in which the Lord will “gather his wheat into the garner; but he will burn up the **CHAFF** with unquenchable fire.” (Matt. 3:12) God says, “**WOE**” to these many nations. And the very next verse in the text says:

“Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia (Babylon-America): That sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, saying, Go, ye swift messengers, to a nation (Israel) scattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and trodden down, whose land the rivers have spoiled!” (Isaiah 18:1-2)

We have gone over this prophecy in Section 2 – The Feast of Pentecost. This shows that the ally to Israel is going to see “**WOE**” during this Day of the Lord, which is the day of HARVEST and desperate sorrow. This is the exact same thing that Ezekiel indicates, that on this day God “will send a fire on Magog, **AND** among them that dwell carelessly in the isles.” (Eze. 38:6) It describes the season that this happens very specifically as we examined:

“For so the Lord said unto me, I will take my rest, and I will consider in my dwelling place like a clear heat, and like a cloud of dew in the heat of harvest (summer harvest). For afore the harvest (the fall harvest), when the bud is perfect, and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruning hooks, and take away and cut down the branches (removal of the wicked). They shall be left together unto the fowls of the mountains, and to the beasts of the earth: and the fowls **shall summer upon them**, and all the beasts of the earth shall winter upon them. (This is the world thru the great tribulation).” (Isaiah. 18:4-6)

This offers more confirmation that the latter part of Isaiah chapter 17 as well as chapter 18 are about the Gog-Magog battle with Israel that takes place some time after Israel “is brought back from the sword.” All of these prophecies merge together and paint a clear portrait of events to come. This coming “woe” occurs “**in the heat of harvest**, when the bud is perfect, and the sour grape is ripening.” This is when the wicked are “**chased as the chaff of the mountains before the wind.**” The destruction of Babylon comes when they are “**in their heat.**” God says, “**the daughter of Babylon (America) is like a threshingfloor (for wheat), it is time to thresh her: yet a little while, and the time of her harvest shall come.**” (Jer. 51:33) “...Babylon is fallen, is fallen; and all the graven images of her gods he hath broken unto the ground. **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.” (Isaiah 21:9-10) “Cut off the sower from Babylon, and **him that handleth the sickle in the time of harvest...**” (Jer. 50:16)

## “THE CORN THE WINE AND THE OIL”



It can be seen throughout scripture that the Jews are referred to as figs, grapes, or olives, whereas Christians are referred to as wheat. I don't think you will find that the reverse is ever said; that the Jews are wheat, and Christians are figs, grapes, or olives. It's true that Jesus said to his disciples, "I am the vine, ye are the branches." (John 15:5) But this was in regards to their spiritual relationship with him and bearing of fruit, not at all with the general gathering of his people at the end of the age, which he clearly associated with the wheat harvest. We have already looked at many places where God uses wheat as a symbol for Christians. Here are some examples of how he uses figs and grapes in the same manner with the Jews. The importance of this will be made clear as we go.

“Thus saith the LORD, the God of Israel; Like these good **figs**, so will I acknowledge them that are carried away captive **of Judah**, whom I have sent out of this place into the land of the Chaldeans for their good...And as the evil **figs**, which cannot be eaten, they are so evil; surely thus saith the LORD, So will I give Zedekiah the king of Judah, and his princes, and the residue of Jerusalem, that remain in this land, and them that dwell in the land of Egypt:” (Jer. 24:5,8)

“Know that thus saith the LORD of the king that sitteth upon the throne of David, and of all the people that dwelleth in this city, and of your brethren that are not gone forth with you into captivity; Thus saith the LORD of hosts; Behold, I will send upon them the sword,

the famine, and the pestilence, and will make them like vile **figs**, that cannot be eaten, they are so evil.” (Jer. 29:16-17)

Jesus also made a symbolic reference to Israel being made desolate by his cursing a fig tree:

“And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves: for the time of figs was not yet. And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it.” (Mark 11:13-14)

There is another parable of a fig tree in Luke 13:6-9 about Israel being made desolate that we went over in an earlier Section, and also his parable of the Fig tree representing the latter day return of the nation of Israel, still in a state of apostasy found in Matt: 24:32-33. But even more importantly, God also symbolizes Israel as a grapevine and vineyard:

“Thou hast brought **a vine** out of Egypt: thou hast cast out the heathen, and planted it. Thou preparedst room before it, and didst cause it to take deep root, and it filled the land. The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars. She sent out her boughs unto the sea, and her branches unto the river. Why hast thou then broken down her hedges, so that all they which pass by the way do pluck her? The boar out of the wood doth waste it, and the wild beast of the field doth devour it. Return, we beseech thee, O God of hosts: look down from heaven, and behold, and visit this vine; And the vineyard which thy right hand hath planted, and the branch that thou madest strong for thyself. (Psalm 80:8-15)

“For the vineyard of the LORD of hosts is the house of Israel, and the men of Judah his pleasant plant...” (Isaiah 5:7)

“Yet **I had planted thee a noble vine**, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto me?” (Jer. 2:21)

“Thus saith the LORD of hosts, They shall thoroughly glean the remnant of Israel as a vine: turn back thine hand as a grapegatherer into the baskets.” (Jer. 6:9)

“Thy mother is like a **vine** in thy blood, planted by the waters: she was fruitful and full of branches by reason of many waters. And she had strong rods for the sceptres of them that bare rule, and her stature was exalted among the thick branches, and she appeared in her height with the multitude of her branches. But she was plucked up in fury, she was cast down to the ground, and the east wind dried up her fruit: her strong rods were broken and withered; the fire consumed them. (made desolate) And now she is planted in the wilderness, in a dry and thirsty ground. And fire is gone out of a rod of her branches, which hath devoured her fruit, so that she hath no strong rod to be a sceptre to rule. This is a lamentation, and shall be for a lamentation.” (Eze. 19:10-14)

**Israel is an empty vine**, he bringeth forth fruit unto himself: according to the multitude of his fruit he hath increased the altars; according to the goodness of his land they have made goodly images.” (Hos. 10:1)

“In that day the LORD with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea. In that day sing ye unto her, A vineyard of red wine. I the LORD do keep it; I will water it every moment: lest any hurt it, I will keep it night and day.” (Isaiah 27:1-3)

The symbolism for the Wheat and the Figs/Grapes is for a very good reason. The two harvests of these crops occur at very different times; The wheat is gathered and winnowed at the very beginning of summer, during Pentecost, just when the heat is beginning. “But the time of the figs is not yet,” they endure through the summer heat as well as the grapes and olives and are gathered at the very end of it in the Fall, during and after the season of the feast of Ingathering. As we have already gone over in Section 2, Jesus’ admonition to the

Church concerned his coming for them at the beginning of summer, not during the fall when the figs and grapes are gathered:

“Now learn (understand) a parable of the fig tree (Israel); When his branch is yet tender, and putteth forth leaves (**but the time of the figs is not yet**), ye know **THAT SUMMER IS NIGH (it is beginning)**: So likewise ye, when ye shall see all these things, know that **it is near, even at the doors**. Verily I say unto you, This generation (that witnesses this) shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away.” (Matt. 24:32-35)

“My beloved (Jesus) spake and said unto me, **RISE UP, my love, my fair one (His bride – the Church), AND COME AWAY**. For, lo, the winter is past, the rain is over and gone; The flowers appear on the earth; the time of the singing of birds has come, and the voice of the turtle is heard in our land; **THE FIG TREE PUTTETH FORTH HER GREEN FIGS (they are not ripened, their time is not yet)**, and the vines with the tender grape give a good smell. **ARISE, my love, my fair one, AND COME AWAY**.” (Songs of Solomon 3:10-13)

We are given another clue when the 6<sup>th</sup> Seal is opened, and God’s wrath begins, that it is not the time of the fig harvest:

“And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely (unripe) figs when she is shaken of a mighty wind.” (Rev. 6:13)

The faithful believers who truly enter the New Covenant will not have to endure through ‘the summer heat’ when that day arrives.

“Blessed is the man that trusteth in the LORD, and whose hope the LORD is. For he shall be as a tree planted by the waters (Divine Love), and that spreadeth out her roots by the river (of life), and **shall not see when heat cometh**, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit.” (Jer. 17:7-8)

The last of the main Hebrew crop gatherings was the olive harvest, which God also uses to symbolize Israel:

“The LORD called thy name, **A green olive tree**, fair, and of goodly fruit: with the noise of a great tumult he hath kindled fire upon it, and the branches of it are broken. For the LORD of hosts, that planted thee, hath pronounced evil against thee, for the evil of the house of Israel and of the house of Judah, which they have done against themselves to provoke me to anger in offering incense unto Baal.” (Jer. 11:16-17)

During Jesus’ ministry, which was when he was “sent unto the lost sheep of the house of Israel,” he would very frequently go to the mount of Olives:

“And he (Jesus) came out, and went, **as he was wont**, to the mount of Olives; and his disciples also followed him.” (Luke 22:39)

The phrase “as he was wont” comes from the word, Strong’s # 1485, meaning: “custom, manner, be wont.” In other words, it was Jesus’ custom, during this time appointed for Israel, to frequent the mount of Olives. This will also be the place that he will return to at the end of the great tribulation and it will most likely take place during the very time of olive harvest.

“For I will gather all nations against Jerusalem to battle (WW3); and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then (afterward) shall the LORD go forth, and fight against those nations, as when he fought in the day of battle (Armageddon). And his feet shall stand in that day **upon the mount of Olives**, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.” (Zech 14:4)

There are actually 3 groups of people involved in the two gatherings in the end times; 1) the Christian Church which is resurrected and judged during the wheat harvest, 2) the saints of Israel along with tribulation martyrs that are resurrected and judged during the grape harvest, and 3) the remnant of Israel in the last days that endures to the very end of the olive harvest. That is the order in which the firstfruits of these crops are gathered and offered to God as is shown throughout the entire Old Testament, and this is most likely a parallel to the harvesting of these groups of people. Here are just a few examples:

“And he will love thee, and bless thee, and multiply thee: he will also bless the fruit of thy womb, and the fruit of thy land, **thy corn, and thy wine, and thine oil...**” (Deut. 7:13)

“That I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest **gather in thy corn, and thy wine, and thine oil.**” (Deut. 11:14)

“Thou shalt truly **tithe all the increase of thy seed, that the field bringeth forth year by year.** And thou shalt eat before the LORD thy God, in the place which he shall choose to place his name there, **the tithe of thy corn, of thy wine, and of thine oil,** and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the LORD thy God always.” (Deut. 14:22-23)

“Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the LORD, for **wheat, and for wine, and for oil...**” (Jer. 31:12)

“Then brought all Judah the tithe of **the corn and the new wine and the oil unto the treasuries.**” (Neh. 13:12)

“Yea, the LORD will answer and say unto his people, Behold, I will send you **corn, and wine, and oil...**” (Joel 2:19)

“And the floors shall be full of **wheat, and the vats shall overflow with wine and oil.**” (Joel 2:24)

It's very clear that Jesus referred to the gathering of his Christian elect as the corn or wheat harvest in Matthew 3:12, Matthew 13:30, Luke 3:17, 1 Cor. 15:37 and in many other places as we covered in Section 2. This occurs on Pentecost in the third Jewish month of Sivan. This is at the very beginning of summer, in accordance with all of the references he makes to that time. The wheat is gathered then and doesn't experience the heat of the summer, however the tribulation saints (the grapes), as well as the remnant of Israel (the olives or figs) must. Long ago during the reign of king Saul it was during the wheat harvest that Israel was punished **because they asked for a king**. This same type of punishment will come on a future Pentecost when Israel accepts the king that "comes in his own name."

"And when ye saw that Nahash the king of the children of Ammon came against you, ye said unto me, Nay; but a king shall reign over us: when the LORD your God was your king. Now therefore behold the king whom ye have chosen (Saul), and whom ye have desired! and, behold, the LORD hath set a king over you...Now therefore stand and see this great thing, which the LORD will do before your eyes. Is it not WHEAT HARVEST to day? I will call unto the LORD, and he shall send thunder and rain; that ye may perceive and see that your wickedness is great, which ye have done in the sight of the LORD, in asking you a king. So Samuel called unto the LORD; and the LORD sent thunder and rain that day: and all the people greatly feared the LORD and Samuel. And all the people said unto Samuel, Pray for thy servants unto the LORD thy God, that we die not: for we have added unto all our sins this evil, to ask us a king. And Samuel said unto the people, Fear not: ye have done all this wickedness: yet turn not aside from following the LORD, but serve the LORD with all your heart; And turn ye not aside: for then should ye go after vain things, which cannot profit nor deliver; for they are vain. For the LORD will not forsake his people for his great name's sake: because it hath pleased the LORD to make you his people." (1 Sam. 12:12-22)

Because Israel wanted a human king over them, like the nations of the world, rather than just submitting to their true King and depending

upon him, the Lord sternly rebuked them. **And this rebuke came on the DAY OF WHEAT HARVEST.** This is yet another portrayal of Israel rejecting their true king, Jesus Christ, saying, “We will not have this man to reign over us.” (Luke 19:14) Their true King said, “I am come in my Father’s name, and ye receive me not: if another shall come in his own name, him ye will receive.” (John 5:43) As the Lord said through the prophet Isaiah, they are ‘not mindful of the rock of their strength,’ but put their trust in human governmental power. Israel will once again make a drastic mistake by honoring the worldly king that is to come, and **God will begin to chasten them on the day of wheat harvest.** They will go through the summer heat to be tried and purged.

In the sequence of the crop harvests, first the wheat is harvested, followed by grapes, and lastly the olives. This will also be the same order in which God’s saints are gathered. Both Christians (wheat) and Tribulation saints (grapes) are gathered into Heaven by the Lord during the two respective seasons of harvest, summer and fall. (the 6<sup>th</sup> Seal and the 7<sup>th</sup> Trumpet) However, after the Lord gathers and redeems the remnant of Israel, they remain upon the earth, and are gathered to earthly Jerusalem. It is only the “firstfruits” of Israel, the 144,000, that are actually “redeemed from the earth” and spend some time in Heaven during the last 7 great Vials of wrath. As we thoroughly go through the prophecies of Israel’s redemption this will be made clear.

It is very interesting that in Isaiah 24 he describes an initial polar shift of the earth and the following destruction, and then talks about the remnant of **olives** and the remnant of **grapes**, but makes no mention of the wheat:

“Behold, the LORD maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof (6<sup>th</sup> Seal)...The land shall be utterly emptied, and utterly spoiled: for the LORD hath spoken this word. The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordi-

nance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: **therefore the inhabitants of the earth are burned, and few men left...** In the city is left desolation, and the gate is smitten with destruction. When thus it shall be in the midst of the land among the people, **there shall be as the shaking of an olive tree (the Jewish remnant), and as the gleaning grapes when the vintage is done (the remnant of the tribulation saints)**. They shall lift up their voice, they shall sing for the majesty of the LORD, they shall cry aloud from the sea. Wherefore **glorify ye the LORD in the fires**, even the name of the LORD God of Israel in the isles of the sea.” (Isaiah 24:2-15)

The wheat, the Christian elect, are mysteriously absent here; because they are already in heaven before this time; which is why no mention of them is made. Again, the wheat is harvested and winnowed at the very beginning of summer, but not so for the rest. Is this why the Jews say this?

“We looked for peace, but no good came; and for a time of health, and **behold trouble!** (“**the time of Jacob’s trouble**”) The snorting of his horses was heard from Dan: the whole land trembled at the sound of the neighing of his strong ones; for they are come, and have devoured the land, and all that is in it; the city, and those that dwell therein. For, behold, **I will send serpents, cockatrices, among you, which will not be charmed, and they shall bite you, saith the LORD. (that old Serpent and his angels are cast down who persecute the woman)**. When I would comfort myself against sorrow, my heart is faint in me. Behold the voice of the cry of the daughter of my people because of them that dwell in a far country: Is not the LORD in Zion? is not her king in her? Why have they provoked me to anger with their graven images, and with strange vanities? **The harvest (of wheat) is past, the summer is ended, and we are not saved.**” (Jer. 8:15-20)

They are lamenting that the summer harvest is past and they did not receive salvation during it, and that’s because it is only appointed for the elect of the Christian Church, the Wheat. This time of Jacob’s trouble is when Satan and his angels (serpents and cockatrices) are

cast unto the earth, and they go to make war with the remnant of Israel, which is another reason why they must flee to the wilderness. This casting down of Satan and his fallen angels to the earth will come as a UFO delusion, in which mankind thinks extraterrestrials have finally arrived **to aid them in the time of their great crisis**. This concept might seem “far-out” to those that have never heard or deeply researched it. Yet I caution all to honestly consider this and not dismiss it without first thoroughly investigating the issue. The reports of UFO sightings and claims of E.T. visitations are no longer fringe topics at all. **The most popular headline news article on CNN.com for April 20, 2009 was titled, *FORMER ASTRONAUT: MAN NOT ALONE IN UNIVERSE*:**

*“(CNN) — Earth Day may fall later this week, but as far as former NASA astronaut Edgar Mitchell and other UFO enthusiasts are concerned, the real story is happening elsewhere. Mitchell, who was part of the 1971 Apollo 14 moon mission, asserted Monday that extraterrestrial life exists, and that the truth is being concealed by the U.S. and other governments. He delivered his remarks during an appearance at the National Press Club following the conclusion of the fifth annual X-Conference, a meeting of UFO activists and researchers studying the possibility of alien life forms. Mankind has long wondered if we’re “alone in the universe. [But] only in our period do we really have evidence. No, we’re not alone,” Mitchell said. “Our destiny, in my opinion, and we might as well get started with it, is [to] become a part of the planetary community. ... We should be ready to reach out beyond our planet and beyond our solar system to find out what is really going on out there.”* (<http://www.cnn.com/2009/TECH/04/20/ufo.conference/index.html?iref=mpstoryview>)

At the point that Satan is cast down, it says that he has **DECEIVED THE WHOLE WORLD**. He has long conditioned and prepared mankind for his coming from heaven; and especially during the last 50-60 years, through movies, radio shows, books, magazines etc. which is why they worship the Dragon upon his arrival. **HE MUST DISGUISE HIS TRUE IDENTITY AND THAT OF HIS ANGELS TO DECEIVE THE ENTIRE WORLD, LONG IN ADVANCE OF HIS ARRIVAL, IN ORDER FOR MANKIND TO**

**OPENLY WORSHIP HIM WHEN HE IS CAST DOWN.** He has no other options. **This arrival from the heavens is something that is expected to come by millions already.** Ever since mankind has kept records, they have been fed the idea from *otherworldly sources* that beings from the stars will one day return and assist mankind into the next golden age upon earth. This idea came directly from the fallen angels that visited earth during the days of Noah before the flood. (Gen. 6) In recent years there have been many Christian researchers that have been made aware of this coming deception, which was first established by Satan's forces thousands of years ago. They have been dutifully warning of this coming **STRONG DELUSION**, which will be accompanied by many "signs and lying wonders." (2 Thess. 2:9) This deception will be so great that "if it were possible, they shall deceive the very elect." (Matt. 24:24) These "gods from the stars" have already deluded literally millions of people into fully believing that "Extraterrestrials" genetically engineered primitive mankind in his early stages of "evolution" and created the present form of the human race; **that these "gods" are in fact the creators of mankind. And when they return at the end of the age, mankind will welcome and worship them as such. It will be a near perfect deception.**

This belief is actually central to the *New Age* movement. There are entire religious sects devoted to this very concept that are spreading rapidly across the world as the stages for the Strong Delusion are being established by "the working of Satan." These people that adhere to this did not invent this concept. It is not a product of human imagination; this delusion has been deliberately and carefully introduced into the thinking of man from "the other side" over a very long period of time, and will continue to expand and strengthen until the time that "open contact" is made, and mankind is finally introduced to the "real truth" of his existence. This belief and expectation is in no way limited to fringe groups. Extremely influential people all over the world have adopted it, and many fields of "science" are merging to establish it as an undeniable fact to the history and future of mankind. The reports of UFO sightings have increased dramatically over the past decade and are making their way into mainstream news more and more.

“And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, And prevailed not; neither was their place found any more in heaven. **And the great dragon was cast out, that old serpent, called the Devil, and Satan, WHICH DECEIVETH THE WHOLE WORLD: he was cast out into the earth, and his angels were cast out with him.**” (Rev. 12:7-9)

(The research source supplied in the Appendix is excellent for further insight into this UFO Delusion) It’s interesting to note that this war in Heaven, in which Satan and his angels are cast out, coincides with the Gog-magog war against Israel on earth at this same time. There seems to be a parallel between what happens in the spirit realm to what happens on earth in terms of God’s servants warring against Satan’s servants. Later in Jeremiah’s book he again describes this time for Israel:

“For, lo, the days come, saith the LORD, that I will bring again the captivity of my people Israel and Judah, saith the LORD: and I will cause them to return to the land that I gave to their fathers, and they shall possess it. And these are the words that the LORD spake concerning Israel and concerning Judah. For thus saith the LORD; We have heard a voice of trembling, of fear, and not of peace. Ask ye now, and see whether **a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail** (Rev. 12:2), and all faces are turned into paleness? **Alas! for that day is great, so that none is like it: it is even the time of Jacob’s trouble**, but he shall be saved out of it. For it shall come to pass in that day, saith the LORD of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him...For I am with thee, saith the LORD, to save thee: **though I make a full end of all nations whither I have scattered thee, yet I will not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished**...Thus saith the LORD; Behold, I will bring again the captivity of Jacob’s tents, and have mercy on his dwellingplaces; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof. And out of them shall proceed

thanksgiving and the voice of them that make merry: and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small. Their children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them. And their nobles shall be of themselves, and their governor shall proceed from the midst of them; and I will cause him to draw near, and he shall approach unto me: for who is this that engaged his heart to approach unto me? saith the LORD. And ye shall be my people, and I will be your God. Behold, the whirlwind of the LORD goeth forth with fury, a continuing whirlwind: it shall fall with pain upon the head of the wicked. The fierce anger of the LORD shall not return, until he hath done it, and until he have performed the intents of his heart: **in the latter days ye shall consider it.**” (Jer. 30:3-8,11,18-24)

This is a time of chastening and punishment for Israel in the latter days “to afflict their souls,” but they will be saved out of it...however, NOT in the time of the summer harvest. Their time comes during the days of the 7<sup>th</sup> month. In the days of the 7<sup>th</sup> Trumpet we find a reference to a grape harvest and the wine press occurring also, as we read part of this before. Just as with the wheat harvest, there is a division of people that takes place, some are gathered to Heaven, and some receive the wrath of God in the winepress:

“And I looked, and behold a white cloud, **and upon the cloud one sat like unto the Son of man**, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, **Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.** (gathered to Heaven) And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, **Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress**

**of the wrath of God. And the winepress was trodden without the city**, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs.” (Rev. 14:14-20)

This same thing is spoken of in Habakkuk:

“O Lord, I have heard thy speech, and was afraid: O Lord, revive thy work in the midst of the years, in the midst of the years make known: in wrath remember mercy. God came from Teman, and **the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise. And his brightness was as the light; he had horns (of light) coming out of his hand: and there was the hiding of his power. Before him went the pestilence, and burning coals went forth at his feet. He stood, and measured the earth: he beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow: his ways are everlasting...** (8) Was the Lord displeased against the rivers? was thine anger against the rivers? was thy wrath against the sea, that thou didst ride upon thine horses **and thy chariots of salvation?**...(10) The mountains saw thee, and they trembled: the overflowing of the water passed by: the deep uttered his voice, and lifted up his hands on high. **The sun and moon stood still in their habitation: at the light of thine arrows they went, and at the shining of thy glittering spear. Thou didst march through the land in indignation, thou didst THRESH THE HEATHEN IN ANGER. Thou wentest forth FOR THE SALVATION OF THY PEOPLE, even for salvation with thine anointed.** Thou woudest the head out of the house of the wicked, by discovering the foundation unto the neck. Selah.” (Hab. 3:2-13)

Isaiah spoke of this “indignation” and verifies the sequence of gatherings; first the tribulation saints among the Gentiles (during the grape harvest) followed by the gathering of the saints of Israel on the earth (olive harvest):

“...the hand of the LORD shall be known toward his servants, and his indignation toward his enemies. For, behold, the LORD will come

with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the LORD plead with all flesh: and the slain of the LORD shall be many. They that sanctify themselves, and purify themselves in the gardens behind one tree in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the LORD. For I know their works and their thoughts: **it shall come, that I will gather all nations and tongues; and they shall come, and see my glory (7<sup>th</sup> Trumpet)**. And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles. And they shall bring all your brethren (Jews) FOR AN OFFERING unto the LORD out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the LORD, as the children of Israel bring an offering in a clean vessel into the house of the LORD. And I will also take of them for priests and for Levites, saith the LORD. For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain.” (Isaiah 66:14-22)

Once again we find the gathering of God's people referred to as “an offering,” which directly ties it into the harvest sequence of Israel; the corn, the wine, and the oil. The 144,000 Jews may be seen as the firstfruits of the end-time grape harvest of Israel because they are “redeemed from the earth” (along with the two Witnesses) and brought into Heaven just before the general harvest of the vine of Rev. 14:14-20. Before this grape harvest it says:

“And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and

forty and four thousand, **which were redeemed from the earth.** These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. **These were redeemed from among men, being the first-fruits** unto God and to the Lamb. And in their mouth was found no guile: for they are without fault **before the throne of God.**” (Rev. 14:1-5)

These are the firstfruits of the vine of Israel to be redeemed from among men and offered before God and the Lamb. That is why we find them redeemed from the earth as “firstfruits” just before the final grape harvest. We know that the main grape harvest toward the very end of the great trib., involves the tribulation saints because, as we read before, it involves “**them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name.**” (Rev. 15:2) These saints that endured through this “hour of temptation” are seen standing on the sea of glass in Heaven and singing praise to the Lamb. And viewed in this light here, we can tie this into the grape harvest prophecy of Isaiah, which is also shown to be a time of both wrath (winepress and 7 Vials) and redemption:

“Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, traveling in the greatness of his strength? **I that speak in righteousness, mighty to save (Jesus Christ).** Wherefore art thou red in thine apparel, and thy garments like him that **treadeth in the winefat? I have trodden the winepress alone;** and of the people there was none with me: **for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come.**” (Isaiah 63:1-4)

This is why when Jesus comes at Armageddon, soon after he has tread the winepress, it says that he is “**clothed with a vesture dipped in blood:** and his name is called The Word of God.” (Rev. 19:13) This 7<sup>th</sup> Trumpet grape harvest at the end of the great tribulation is the same one Jesus spoke of happening “**immediately after the**

tribulation of those days,” in which he is seen coming in the clouds and gathers his elect:

“And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, **and they shall see the Son of man coming in the clouds of heaven with power and great glory.** **And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.**” (Matt. 24:30-31)

The grape harvest in the land of Israel generally occurred in mid-to-late summer, with wine production happening around the time of the 7<sup>th</sup> month (Tishri). A very interesting thing about the harvest spoken of during the 7<sup>th</sup> Trumpet is that it says, “Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe.” (Rev. 14:15) In the marginal notes, the term “dried” is substituted for ripe. The word “ripe” here is Strong’s # 3583 meaning: “**to shrivel, to mature:- dry up, pine away, be ripe, wither (away).**” It comes from the root word Strong’s # 3584 meaning: “**arid, shrunken, dry, withered.**” **This would indicate a late grape harvest after the summer in which much of the crop is dried and withered.** This again corresponds to the time of the 7<sup>th</sup> month of Tishri, during which time Figs are also harvested at the final ingathering. During this time of the 7<sup>th</sup> Trumpet it is said that, “the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple...” (Rev. 15:8) This is exactly what took place in the ancient Temple of Solomon **when it was first dedicated during the Feast of the 7<sup>th</sup> month:**

“Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto king Solomon in Jerusalem, that they might bring up the ark of the covenant of the LORD out of the city of David, which is Zion. And all the men of Israel assembled themselves unto king Solomon at the feast in the month Ethanim (Tishri), which is the seventh month....And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the LORD, So that the priests could not stand to minister because of the cloud: for the

glory of the LORD had filled the house of the LORD.” (1 Kings 8:1-2,10-11)

This further shows that the events happening during the 7<sup>th</sup> Trumpet correlate to the Fall Feasts in the 7<sup>th</sup> Month. It is also said that when the 7<sup>th</sup> Angel sounds the Trumpet, “the temple of God was opened in heaven, and **there was seen in his temple the ark of his testament...**” The only day of the year in which anyone could actually see the ark of the covenant was during the Day of Atonement, in which the high priest entered into the holiest of holies alone and performed his sacred duties.

As we have seen, the olive harvest was the last of the main crop gatherings of Israel. So it follows perfectly that when Jesus returns to earth, after the 7 Trumpets and 7 Vials of wrath, that he stands upon **the Mount of Olives** (Zech. 14:3-4). This is also when he grants to the saints of Israel “the oil of joy.”

“The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn; To appoint unto them that mourn in Zion, to give unto them beauty for ashes, **the oil of joy for mourning**, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified.” (Isaiah 61:1-3)

The Christian Church is unmistakably connected to the wheat/corn harvest at the beginning of the great tribulation; There is a grape harvest and judgment during the 7<sup>th</sup> Trumpet; And there is reference to the olive harvest when the Lord descends to earth at the very end; “The corn, the wine, and the oil.” This is why the angel said to Daniel at the end of his book, “And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up (followed by the wheat harvest), there shall be a thousand two hundred and ninety days (grape harvest). **Blessed is he that**

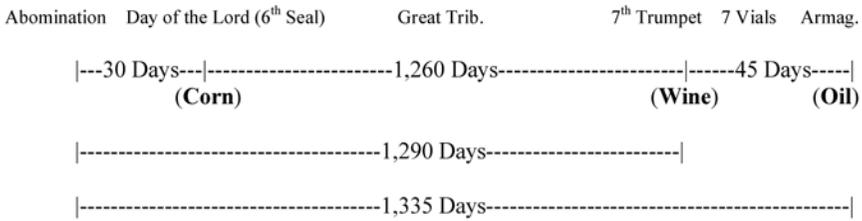
**waiteth, and cometh to the thousand three hundred and five and thirty days** (olive harvest).” (Dan. 12:11-12)

“Thou shalt observe **the feast of tabernacles** seven days (in the 7<sup>th</sup> month), **AFTER that thou hast gathered in thy corn (gathering of Christians) and thy wine (resurrection/ judgment of Israel – grape harvest – Rev. 14:15):**” (Deut. 16: 13)

So these two seasons of gathering or harvesting of God’s people begins in the third month at Pentecost and are finished 3 ½ years later in the 7<sup>th</sup> month at Tabernacles. This again exactly parallels with how the offerings of crops are to be brought unto the Lord according to the law:

“And as soon as the commandment came abroad, the children of Israel brought in abundance **the firstfruits of corn, wine, and oil**, and honey, and of all the increase of the field; and the tithe of all things brought they in abundantly...**IN THE THIRD MONTH (Sivan - PENTECOST) they BEGAN** to lay the foundation of the heaps, **and FINISHED them in the SEVENTH MONTH (Tishri - INGATHERING/ TABERNACLES).**” (2 Chr. 31:5,7)

Consider why the Lord put this information in his Word that agrees with everything else we have looked at. There is unimaginable depth to even the statements in scripture that appear to be mundane. Is this just a phenomenal coincidence that we have discovered throughout the bible; **that the gathering of “firstfruits” is directly associated with the harvesting of God’s people; that these gatherings to the Lord begin in the third month and are finished 4 months later in the seventh month; that this corresponds perfectly with the order of the Lord’s feast days and the prophetic times for the redemption of his people; that this program is repeated and upheld in both the Old and New Testaments, spanning centuries in the times they were written?** Stop for a moment and just consider the odds that are against that. And more importantly, stop and listen to what the Holy Spirit bears witness to. It begins to make more sense why the timeline in Daniel is structured as it is; It follows the main crop harvests of Israel.



“For the children of Israel and the children of Levi shall **bring the offering of the corn, of the new wine, and the oil, unto the chambers, where are the vessels of the sanctuary** (before the Lord)...” (Neh. 10:39)

The holy sanctuary made with hands was a figure for the true Heavenly Sanctuary that the Lord presides over. (Heb. 9:24) Jesus is “a minister of the sanctuary, and of **the true tabernacle**, which the Lord pitched, and not man. For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer. For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: **Who serve unto the example and shadow of heavenly things**, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou **make all things according to the pattern shewed to thee in the mount.**” (Heb. 8:2-5) When the Israelites brought the firstfruit offerings to the sanctuary before the Lord, they “**served unto the example and shadow of heavenly things.**” It portrayed the High Priest in heaven gathering the firstfruits of his people into the heavenly Sanctuary to be presented as offerings before God. And the appointed times that they performed these offerings no doubt serves unto the example and shadow of heavenly things as well. Remember that Paul said the holy days “are a shadow of things to come.” (Col. 2:16-17)

This finishing of the harvest in the 7<sup>th</sup> month corresponds to “**the days of the voice of the 7<sup>th</sup> Angel**, when he shall begin to sound, **the mystery of God should be FINISHED**, which he hath declared to his servants the prophets.” (Rev. 10:7)

This last harvest is similar to what John saw happen during the 6<sup>th</sup> Seal, except that during this 7<sup>th</sup> Trumpet harvest he says; “I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.” (Rev. 14:14) Whereas during the gathering of Christians out of every nation when the 6<sup>th</sup> Seal is opened, no mention is made of Jesus being seen coming in the clouds, as is very visible during the 7<sup>th</sup> Trumpet event. That’s because he “manifests himself unto us, but not unto the world.” Both the beginning and the ending of the Church are invisible to the world.



## “THE THING THAT HATH BEEN, IT IS THAT WHICH SHALL BE”



**T**he last days are marked by a repeat of ancient events, and even a return of ancient beings. This truth is expressed in both the Old and New Testaments. Solomon wrote, “The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun. Is there any thing whereof it may be said, See, this is new? **it hath been already of old time, which was before us.**” (Eccl. 1:9-10) As we have looked into already, Jesus said that “as it was in the days of Noah, so shall it be also in the days of the Son of man...Likewise also as it was in the days of Lot...Even thus shall it be in the day when the Son of man is revealed.” (Luke 17:26-30) The time of the end will witness a return of the fallen angelic Sons of God, who led mankind far astray during the days of Noah with severe genetic alterations and mixing in both the human and animal kingdoms, the teaching of occult witchcraft practices and drug use etc., the transfer of advanced technology and use of various weapons. Man became extremely materialistic, obsessed with body worship thru cosmetics and jewelry and preoccupation with all things carnal and of Satan. We have already, and will continue to see a resurgence of all of this in the latter days thru demonic and fallen angelic influence over the world, as well as fully open manifestations and direct contact with fallen angels thru the UFO deception. There will once again be a visible angelic presence in the world ruling over mankind thru the Antichrist kingdom, just as it was in the days of Noah. (Dan. 2:42-43) There is the rise of

Babylon the Great (USA) with it's accompanying 'tower of Babel' (The United Nations).

When considering all of this, it brings us to the prophecies of the "beast." The bible makes a very mysterious assertion about the future world ruler known as the Antichrist. If we view the following prophecy in the most literal sense, it claims that this man ruled on the earth at one time in the far past and shall return to that very position in the last days.

"And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns. The beast that thou sawest WAS, and is not; and SHALL ASCEND OUT OF THE BOTTOMLESS PIT, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is. And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth. And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space. And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition. And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast." (Rev. 17:7-13)

"And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them." (Rev. 11:7)

For a king to "ascend out of the bottomless pit," this can only refer to an actual "being," not just some system or power. This being is not Satan himself because the Devil is not confined to the bottomless pit, nor will be until after Armageddon. (Rev. 20:2) Furthermore, when the 42-month reign of the Antichrist begins, the Devil is cast out of Heaven to the earth (Rev. 12:9), and does not ascend out of

Hell. The Devil is shown to be different from the “beast” in that when the Devil is destroyed, it says:

“And the devil that deceived them was cast into the lake of fire and brimstone, where the beast (Antichrist) and the false prophet are, and shall be tormented day and night for ever and ever.” (Rev. 20:10)

This prophecy of the beast is describing an ancient human who will literally be raised up from hell to once again rule over it by the power of Satan. Chuck Missler, in an article entitled *The Return of Nimrod?*, writes about the references in the Bible to “the Assyrian,” which refers to the Antichrist: (<http://www.khouse.org/articles/2002/433/>)

*“It is provocative that the Prophet Micah refers to this final conqueror as the “Assyrian”:*

*And this [one] shall be the peace, when the Assyrian shall come into our land: and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight principal men. And they shall waste the land of Assyria with the sword, and the land of Nimrod in the entrances thereof: thus shall he deliver us from the Assyrian, when he cometh into our land, and when he treadeth within our borders. - Micah 5:5, 6*

*Isaiah and Ezekiel also employ this very term.*

*The Assyrian empire preceded the Babylonian empire by several centuries. This empire embraced the region we know today as Syria and Iraq.*

*The first world dictator was Nimrod (whose name means “we rebel”), who ruled from Babylon. It is interesting that Micah also refers to this “land of Nimrod” in his passage quoted above. **Could it be that this final world dictator will be, in some sense, a return of Nimrod?**”*

It was actually Nimrod who first built the great cities of Assyria:

“And Cush begat Nimrod: he began to be a mighty one in the earth. He was a mighty hunter before the LORD: wherefore it is said, Even as Nimrod the mighty hunter before the LORD. And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar. **Out of that land went forth Asshur (Assyria), and builded Nineveh, and the city Rehoboth, and Calah, And Resen between Nineveh and Calah: the same is a great city.**” (Gen. 10:8-12)

Here are more prophecies that link the Antichrist to the “Assyrian”:

“O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation. I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets. Howbeit he meaneth not so, neither doth his heart think so; but it is in his heart to destroy and cut off nations not a few.” (Isaiah 10:5-7)

“The LORD of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand: That I will break the Assyrian in my land, and upon my mountains tread him under foot: then shall his yoke depart from off them, and his burden depart from off their shoulders. This is the purpose that is purposed upon the whole earth: and this is the hand that is stretched out upon all the nations.” (Isaiah 14:24-26)

“And the LORD shall cause his glorious voice to be heard, and shall shew the lighting down of his arm, with the indignation of his anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones. **For through the voice of the LORD shall the Assyrian be beaten down, which smote with a rod.** And in every place where the grounded staff shall pass, which the LORD shall lay upon him, it shall be with tabrets and harps: and in battles of shaking will he fight with it. For Tophet is ordained of old; yea, for the king it is prepared; he hath made it deep and large: the pile thereof is fire and much wood; the breath of the LORD, like a stream of brimstone, doth kindle it.” (Isaiah 30:30-33)

According to Paul, it is “through the voice of the Lord” that the Antichrist will be destroyed:

“And then shall that Wicked (man of sin) be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.” (2 Thes. 2:8)

Peter Goodgame writes:

*“This Age began because of the conquests and rebellious actions of Nimrod, and so it makes perfect sense to conclude that Nimrod should be identified as the very first of Satan’s seven kings. He ruthlessly conquered the known world, he attempted to rebuild the city of Eridu, the pre-flood capital of the god Enki, and he also began to build the Tower of Babel as a means to resist the divine command to spread out and “fill the earth.” **He is the first of the seven kings, and he will also be the last to appear when he comes again and rules as the eighth king. The Antichrist is the “first and the last” to rule over this particular fallen Age, but Jesus Christ is the “First and the Last” of all Creation, and the Ruler of all Ages to come.**”* (<http://www.redmoonrising.com/Giza/SavDest7.htm>)

Nimrod was the **13<sup>th</sup> descendant** from Adam. 13 is of course the biblical number for rebellion, which Nimrod is the actual epitome of. His rebellion against the decree of God, to multiply over the earth, in order to set up the first dictatorship was the first foreshadow to the very platform of the Antichrist. The name Nimrod means: “(nim’-rod)=**Rebel; a rebel; to be rebellious**; (root=to be rebellious; **to resist authority**). Valiant; strong; **he who rules. We rebel.**” (Taken from *The Exhaustive Dictionary of Bible Names*) His very name defines the character and mission of the Antichrist “who opposeth and exalteth himself above all that is called God, or that is worshipped.” (2 Thess. 2:4)

1. Adam
2. Seth
3. Enos

4. Cainan
5. Mahalaleel
6. Jared
7. Enoch
8. Methuselah
9. Lamech
10. Noah
11. Ham
12. Cush
- 13. Nimrod**

13 is the personal number of Nimrod, who absolutely personifies rebellion. It is no wonder why we find him “speaking great things and blasphemies” in Revelation **chapter 13**. “And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.” (Rev. 13:6) Occultists of many different sects hold the number 13 as being sacred, as they also esteem Nimrod to be the founder of Freemasonry. He has been and is the guiding spirit of Freemasonry and these are the very ones that are arranging the world for his arrival. When the occult refers to *the second coming of the Christed One*, they are not referring to the return of Jesus Christ, it is a reference to the return of Nimrod who began their ancient craft; who, it is said, erected the tower to reach unto heaven, or to once again make contact with the gods of old; which contact was lost by the judgment of the flood. **This contact is exactly what he will achieve for the world in the last days when he returns.** He is the chosen Satanic conduit between man and the “gods” just as the true Messiah is the mediator between God and men. (1 Tim. 2:5) He will usher in the long awaited *Golden Age of the Gods*, that existed long ago before the flood, when the supposed *Creators* of mankind walked among us. It may sound ‘far-out’ (which many biblical facts do), but I believe that the spirit and

soul of Nimrod will inhabit a world leader of today when that man receives a deadly head wound. When that event happens, the soul and spirit of that man will depart from his body just as the spirit and soul of Nimrod ascends out of Hell to inhabit it. Remember that the arrival of Antichrist “is after the working of Satan with all power and signs and lying wonders.” (2 Thess. 2:9) There are probably many facets to that statement, but one of them is most likely this seeming resurrection from the dead. Flavius Josephus clearly describes the fervent hatred of God that Nimrod possessed.

**“2. Now it was Nimrod who excited them to such an affront and contempt of God. He was the grandson of Ham, the son of Noah, a bold man, and of great strength of hand. He persuaded them not to ascribe it to God, as if it was through his means they were happy, but to believe that it was their own courage which procured that happiness. He also gradually changed the government into tyranny, seeing no other way of turning men from the fear of God, but to bring them into a constant dependence on his power. He also said he would be revenged on God, if he should have a mind to drown the world again; for that he would build a tower too high for the waters to be able to reach! and that he would avenge himself on God for destroying their forefathers!”**

3. Now the multitude were very ready to follow the determination of Nimrod, and to esteem it a piece of cowardice to submit to God... “ (Antiquities of the Jews, Book 1, Chapter 4: <http://www.interhack.net/projects/library/antiquities-jews/b1c4.html>)

According to this record, **Nimrod actually made a vow to revenge himself on God.** Could that be why the beast insanely wages war against the Lamb? Is it an attempt to fulfill his ancient vow of revenge? “And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.” (Rev. 19:19) If we compare the characteristics and actions of Nimrod to the biblical statements about the Antichrist, we find they are identical:

1. Nimrod was an open blasphemer of God: “And he opened his mouth in blasphemy against God, to blaspheme his name,

and his tabernacle, and them that dwell in heaven.” (Rev. 13:6)

2. He exalted himself and sought to raise his throne into the heavens by erecting a high tower: “For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High.” (Isaiah 14:13-14)
3. He established the world’s first tyrannical dictatorship: “... power was given him over all kindreds, and tongues, and nations.” (Rev. 13:7)
4. He turned men from the fear of God and brought them into dependence upon his power: “And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.” (Rev. 13:16-17)
5. The masses of people were fully willing to forsake God and follow in submission to Nimrod: “And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?” (Rev. 13:4) “And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.” (Rev. 13:8)

We can determine that the “ascending out of the bottomless pit” takes place when the world ruler on earth receives a deadly head wound and ‘the deadly head wound is healed.’

“And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.” (Rev. 13:3)

“And I beheld another beast (the false prophet) coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to **worship the first beast, whose deadly wound was healed.**” (Rev. 13:11-12)

“The beast that thou sawest **was**, and is not; and shall ascend out of the bottomless pit, and go into perdition: and **they that dwell on the earth shall wonder**, whose names were not written in the book of life from the foundation of the world, **when they behold the beast that was, and is not, and yet is.**” (Rev. 17:8)

These passages concern the same future event of the beast. The world ‘wonders after the beast’ when he ascends out of the bottomless pit **AND** when the deadly head wound is healed. So both of those actions must be linked together. Just as the great tribulation begins on the Day of the Lord, the ancient king of Babylon will ascend out of Hell and inhabit the body of a severely wounded leader, and all the world will “wonder.” He will then lead the final rebellion against God and Jesus Christ, just as he led the first human rebellion.



## THE GATHERING OF THE JEWISH ELECT



Israel will only receive their Atonement and enter into the New Covenant **AFTER** they have received divine chastening and been purged by fire, again, just as God requires it spiritually of the Christian elect in this present age as the bible clearly teaches:

“And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: For whom the Lord loveth he chasteneth, and scourgeth EVERY son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof ALL ARE PARTAKERS, then are ye bastards, and not sons. Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, **and live?** For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.” (Heb. 11:5-11)

This is what is accomplished for the remnant of Israel during their time of affliction, after which there is a resurrection from the dead during the 7<sup>th</sup> Trumpet, exactly as said in Rev. 11:18, and Dan. 12:2.

“LORD, in trouble have they visited thee, they poured out a prayer when thy chastening was upon them. Like as a woman with child,

**that draweth near the time of her delivery, is in pain, and crieth out in her pangs; so have we been in thy sight, O LORD.** We have been with child, we have been in pain, we have as it were brought forth wind; we have not wrought any deliverance in the earth; neither have the inhabitants of the world fallen. **Thy dead men shall live, together with my dead body shall they arise.** Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead. Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast (they are kept from the last 7 vials of wrath). For, behold, the LORD cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain.” (Isaiah 26:16-21)

We see that the remnant of Israel goes through the time of severe chastening and purging from God, then there is a resurrection and gathering, followed by them hiding in their chambers until the last phase of indignation is passed. This corresponds perfectly with the book of Daniel, as we shall see a bit later. Here are more prophecies showing this time of chastening followed by their salvation:

**“The LORD hath chastened me sore: but he hath not given me over unto death. Open to me the gates of righteousness: I will go into them,** and I will praise the LORD: This gate of the LORD, into which the righteous shall enter. I will praise thee: for thou hast heard me, and art become my salvation. The stone (Jesus) which the builders refused (during the first half of the 70<sup>th</sup> week) is become the head stone of the corner. This is the LORD’s doing; it is marvelous in our eyes. This is the day which the LORD hath made; we will rejoice and be glad in it. Save now, I beseech thee, O LORD: O LORD, I beseech thee, send now prosperity. **Blessed be he that cometh in the name of the LORD:** we have blessed you out of the house of the LORD. God is the LORD, which hath shewed us light: bind the sacrifice with cords, even unto the horns of the altar. Thou art my God, and I will praise thee: thou art my God, I will exalt thee. O give thanks unto the LORD; for he is good: for his mercy endureth for ever.”

Remember that when Jesus made the house of Israel desolate, he said to them: “Behold, your house is left unto you desolate. For I say unto, Ye shall not see me henceforth, **TILL ye shall say, Blessed is he that cometh in the name of the Lord.**” (Matt. 23:38-39) That will not happen until after Israel is chastened and tried by fire during the last half of Daniel’s 70<sup>th</sup> week, when they flee to the wilderness:

“As I live, saith the Lord GOD, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you: And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, **with a mighty hand, and with a stretched out arm, and with fury poured out.** And I will bring you into **the wilderness of the people (Rev. 12)**, and there will I plead with you face to face. **Like as I pleaded with your fathers in the wilderness of the land of Egypt**, so will I plead with you, saith the Lord GOD. **And I will cause you to pass under the rod, and I will bring you into the bond of the covenant: And I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the LORD.**” (Eze. 20:33-38)

This purging out the rebels of Israel that Ezekiel describes corresponds with the prophecy of Isaiah 18 that we have examined:

“For afore the harvest (the fall harvest), when the bud is perfect, and the sour grape is ripening in the flower, **he shall both cut off the sprigs with pruning hooks, and take away and cut down the branches** (removal of the rebels – Day of the Lord). They shall be left together unto the fowls of the mountains, and to the beasts of the earth: and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them. (This is the world through great tribulation). **In that time** (after the great trib.) **shall the present be brought unto the Lord of hosts** of a people (Israel) scattered and peeled, and from a people terrible from their beginning hitherto: a nation meted out and trodden under foot whose land the rivers have spoiled, **to the place of the name of the Lord of hosts, the mount Zion.**” (Isaiah. 18:1-7)

“Therefore say unto the house of Israel, thus saith the Lord GOD; I do not this for your sakes, O house of Israel, but for mine holy name’s sake, which ye have profaned among the heathen, whither ye went. And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the LORD, saith the Lord GOD, when I shall be sanctified in you before their eyes. For I will take you from among the heathen, and **gather you out of all countries, and will bring you into your own land. Then** will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. **A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes (the New Covenant)**, and ye shall keep my judgments, and do them. **And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.**” (Eze. 36:22-28)

Just as Isaiah said, this also involves their bodily resurrection toward the end of the great tribulation:

“Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts. Therefore prophesy and say unto them, Thus saith the Lord GOD; Behold, O my people, **I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.** And ye shall know that I am the LORD, **when I have opened your graves, O my people, and brought you up out of your graves, And shall put my spirit in you, and ye shall live, and I shall place you in your own land:** then shall ye know that I the LORD have spoken it, and performed it, saith the LORD.” (Eze. 37:11-14)

Daniel also describes this whole time for Israel, towards the end of the great tribulation when “many shall be purified, and made white, and tried.” (Dan.12:10) There is a resurrection and deliverance of Israel from the last great wrath poured out. From the sequence given,

we know it is not at the beginning of the great tribulation, because that is described a bit earlier in chapter 11:

“And arms shall stand on his (Antichrist’s) part, and **they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate....**” (Dan. 11:31)

That event, according to Jesus Christ in Matt. 24, and Dan. 12, occurs just before the 3 ½ years of “great tribulation.” And so we know this is the beginning, and the whole duration of “the indignation” now unfolds:

“(vs. 32) And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do exploits. And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days. (It is given unto the beast to make war with the saints and to overcome them – Rev. 13:7) Now when they shall fall, they shall be helped with a little help: but many shall cleave to them with flatteries. And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed. And the king (Antichrist) shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper **till the indignation be accomplished: for that that is determined (the 7 Trumpet judgments) shall be done.** Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all. But in his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things. Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory: and he shall cause them to rule over many, and shall divide the land for gain. **AND AT THE TIME OF THE END** (it is now toward the end of the great trib.) shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots,

and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over. He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon. He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape. But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps. But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many. And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him. **And at that time (the time of the end)** shall Michael stand up, the great prince which standeth for the children of thy people (the Jews): and **there shall be a time of trouble** (the last 7 Vials of God's wrath), such as never was since there was a nation **EVEN TO THAT SAME TIME: and at that time thy people shall be delivered,** every one that shall be found written in the book. **And many of them that sleep in the dust of the earth shall awake (resurrect), some to everlasting life, and some to shame and everlasting contempt.** And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." (Dan. 11:32-45, 12: 1-3)

Again, it parallels exactly what we read in Isaiah 26 as well as in Revelation about the 7<sup>th</sup> Trumpet:

"And the nations were angry, and **thy wrath is come** ("a time of trouble" – the 7 Vials) **and the time of the dead, that they should be judged,** and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and **shouldest destroy them which destroy the earth.** And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: **and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.**" (Rev. 11:19)

We get yet another clue that this is the 7<sup>th</sup> Trumpet being shown in Daniel by Michael “standing up.” The events here match precisely what the book of Revelation says about it:

“And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire: And he had in his hand a little book open (the book of Daniel?): and he set his right foot upon the sea, and his left foot on the earth...**And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, And swore by him that liveth for ever and ever**, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, **that there should be time no longer** (the 70 Weeks are ending): **But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.**” (Rev. 10:1-7)

This is exactly what the angel did that Daniel observed:

“And I heard the man clothed in linen, which was upon the waters of the river, **when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever** that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.” (Dan. 12:7)

In Daniel the angel is speaking about the whole duration of the great tribulation being for a “time, times, and a half” (3 ½ years), and in Revelation 10 he is showing when that time is finished; during the days of the 7<sup>th</sup> Trumpet. This would be when God “seals up the vision and prophecy” concerning the 70 Weeks. (Dan. 9:24) This “sealing up” refers to the end and completion of the matter rather than a sealing of it away in secrecy. 70 weeks are determined to bring an end and completion to the vision and prophecy. The angel then tells Daniel about the last final phase after this, lasting 45 days, in which God admonishes Israel to, “**hide thyself as it were for a little moment, until the indignation be overpast.**” (Isaiah 26:20)

“And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever that it shall be for a time, times, and an half (the great tribulation); and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished. (the 70<sup>th</sup> week ends) And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things? And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end. **Many shall be purified, and made white, and tried**; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand. And **from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up**, there shall be a thousand two hundred and ninety days. **Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.** (1,335 days)” (Dan. 12:7-12)

This is the last 45 days after the week expires in which they “hide as it were for a moment” until the Lord comes at the battle of Armageddon. This is also what Jesus tells them before the last Vial of wrath is poured out:

“And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. **Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame**. And he gathered them together into a place called in the Hebrew tongue Armageddon.” (Rev. 16:12-16)

Psalm 18 describes this salvation of the Jews in the last days, with the same events of the 7<sup>th</sup> Trumpet as we just read before:

“In my distress I called upon the LORD, and cried unto my God: he heard my voice out of his temple, and my cry came before him, even into his ears. **Then the earth shook and trembled; the foundations also of the hills moved and were shaken, because he was wroth. There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it. He bowed the heavens also, and came down: and darkness was under his feet. And he rode upon a cherub, and did fly:** yea, he did fly upon the wings of the wind. He made darkness his secret place; his pavilion round about him were dark waters and thick clouds of the skies. **At the brightness that was before him his thick clouds passed, hail stones and coals of fire. The LORD also thundered in the heavens, and the Highest gave his voice; hail stones and coals of fire. Yea, he sent out his arrows, and scattered them; and he shot out lightnings, and discomfited them...**”

As we saw before, these are events that happen during the 7th Trumpet:

“And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: **and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.**”  
(Rev. 11:19)

The Psalm continues:

“...Then the channels of waters were seen, and the foundations of the world were discovered at thy rebuke, O LORD, at the blast of the breath of thy nostrils. **He sent from above, he took me, he drew me out of many waters. He delivered me from my strong enemy (the beast), and from them which hated me: for they were too strong for me.** They prevented me in the day of my calamity: but **the LORD was my stay. He brought me forth also into a large place; he delivered me, because he delighted in me.** The LORD rewarded me according to my righteousness; according to the cleanness of my hands hath he recompensed me. For I have kept the ways of the LORD (The Old Testament), and have not wickedly departed from my God. For all his judgments were before me, and I did not put

away his statutes from me. I was also upright before him, and I kept myself from mine iniquity. Therefore hath the LORD recompensed me according to my righteousness, according to the cleanness of my hands in his eyesight.” (Psalm 18:6-24)

This keeping the Old Testament statutes of the Lord and finding favor with him through that is only covenanted to the nation of Israel, which He tells them to keep during this time:

“For, behold, the day cometh, that shall burn as an oven (The 6<sup>th</sup> Seal); and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the LORD of hosts. **Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments.** Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD:” (Mal. 4:1-5)

These prophecies are specifically about the deliverance of the Jewish elect at the very end, as is Psalm 47:

“O clap your hands, all ye people; shout unto God with the voice of triumph. For the LORD most high is terrible; he is a great King over all the earth. He shall subdue the people under us, and the nations under our feet. He shall choose our inheritance for us (Rev. 11:18), the excellency of Jacob whom he loved. Selah. **God is gone up with a shout, the LORD with the sound of a trumpet.** Sing praises to God, sing praises: sing praises unto our King, sing praises. For God is the King of all the earth: sing ye praises with understanding. God reigneth over the heathen: God sitteth upon the throne of his holiness. The princes of the people are gathered together, even the people of the God of Abraham: for the shields of the earth belong unto God: he is greatly exalted.”

This is Israel being renewed upon the earth with God subduing their enemies under them. It says that, “God is gone up with a shout, the LORD with the sound of a trumpet.” They view the Lord’s harvest at this time and him going back up “to the Ancient of days” with the sound of a Trumpet. As we examined before, it’s in the days of the 7<sup>th</sup> Trumpet that the 144,000 are redeemed from the earth, as the “firstfruits” of Israel. These are the firstfruits of the grapes/figs/olives; the first of Israel to be before the throne of God in glory. And these are redeemed from the earth AFTER the Gentile bride of Christ is, as Psalm 45 also reveals:

“Hearken, O daughter, and consider, and incline thine ear; forget also thine own people (the Gentiles), and thy father’s house; So shall the king greatly desire thy beauty: for he is thy Lord; and worship thou him. And the daughter of Tyre shall be there with a gift; even the rich among the people shall intreat thy favour. The king’s daughter (bride of Christ) is all glorious within: her clothing is of wrought gold. **She shall be brought unto the king in raiment of needlework (Rev. 19:7-8):** the virgins (144,000) her companions **that follow her** shall be brought unto thee. **With gladness and rejoicing (singing - Rev. 14:2) shall they be brought: they shall enter into the king’s palace.**” (Psalm 45:10-15)

The term “follow” here is Strong’s # 310 and literally means “follow afterward, or hereafter.” The virgins, the 144,000, are brought before the King AFTER the gentile Bride is brought in.



## THE TRUMPET FOR ISRAEL



Let's review some prophecies concerning this salvation of Israel at the end, in which God is seen over them and blows the trumpet, which most likely will occur on the Feast of Trumpets appointed for them:

“When I have bent Judah for me (after he purges them), filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man. **And the LORD shall be seen over them,** and his arrow shall go forth as the lightning: and **the LORD God shall blow the trumpet,** and shall go with whirlwinds of the south. The LORD of hosts shall defend them; and they shall devour, and subdue with sling stones; and they shall drink, and make a noise as through wine; and they shall be filled like bowls, and as the corners of the altar. **And the LORD their God shall save them in that day as the flock of his people:** for they shall be as the stones of a crown, lifted up as an ensign upon his land.” (Zech. 9:13-16)

“In measure, when it (the fig tree) shooteth forth, thou wilt debate with it: he stayeth his rough wind in the day of the east wind. **By this therefore shall the iniquity of Jacob be purged; and this is all the fruit to take away his sin;** when he maketh all the stones of the altar as chalkstones that are beaten in sunder, the groves and images shall not stand up...And it shall come to pass in that day, that the LORD shall beat off from the channel of the river unto the stream of Egypt,

and **ye shall be gathered one by one, O ye children of Israel. And it shall come to pass in that day, that the great trumpet shall be blown,** and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship **the LORD in the holy mount at Jerusalem.**” (Isaiah 27:8-13)

This is when the blindness of the Jews to their Messiah will finally be lifted:

“In that day shall the LORD defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the LORD before them. And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon.” (Zech. 12:8-11)

This may take place during the Feast of Atonement when all in Israel are to have their souls afflicted and humbled in repentance. This is followed by great joy and rejoicing during Tabernacles as we have shown.

“Say to them that are of a fearful heart, Be strong, fear not: **behold, your God will come with vengeance, even God with a recompence; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.** Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes. And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men,

though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; **but the redeemed shall walk there: And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.**” (Isaiah 35:4-10)

We see in all cases that the remnant of Israel is saved by the Lord after their trial and enters the New Covenant. But, as their promises have always been, they are gathered back to the earthly city of Jerusalem. That is “their holy city” which is involved in the 70 Weeks of Daniel. So the culmination and fulfillment of all their promises involve them returning to their holy city. The “mother” city for Christians is Heavenly Jerusalem according to God blessing us “with all spiritual blessings in heavenly places in Christ.” (Eph. 1:3) “**Jerusalem which is above** is free, **which is the mother of us all.**” (Gal. 4:26) However the “mother” city for the Jews is what it has always been:

“A voice of noise from the city, a voice from the temple, a voice of the LORD that rendereth recompence to his enemies. Before she travailed, she brought forth; before her pain came, she was delivered of a man child. Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? (resurrection) for as soon as Zion travailed, she brought forth her children. Shall I bring to the birth, and not cause to bring forth? saith the LORD: shall I cause to bring forth, and shut the womb? saith thy God. **Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her: That ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory.** For thus saith the LORD, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: **then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees.** As one whom his mother comforteth, so will I comfort you; **and ye shall be comforted in Jerusalem.** And when ye see this, your heart shall rejoice, and your bones shall flourish like an herb: and the hand of

the LORD shall be known toward his servants, and his indignation toward his enemies. For, behold, the LORD will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the LORD plead with all flesh: and the slain of the LORD shall be many. They that sanctify themselves, and purify themselves in the gardens behind one tree in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the LORD. For I know their works and their thoughts: it shall come, that I will gather all nations and tongues; and they shall come, and see my glory. And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles. And they shall bring all your brethren FOR AN OFFERING unto the LORD out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the LORD, as the children of Israel bring an offering in a clean vessel into the house of the LORD. And I will also take of them for priests and for Levites, saith the LORD. For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain." (Isaiah 66:6-22)

As said in the beginning of this Section, the manner in which God redeems and gathers the Christian Church is on a heavenly basis, whereas the manner that God redeems and gathers "Israel of the flesh" is on an earthly basis. This gathering of Israel will most likely occur on the feast of Trumpets so that they can attain their final Atonement (Yom Kippur), according to the promises. For this is the time when God ordained for them to appear before him. And it was at the end of every 7 years in which a special observance was held during Tabernacles:

"And Moses commanded them, saying, At the end of every seven years (Daniel's 70<sup>th</sup> week), in the solemnity of the year of release, in the feast of tabernacles, When all Israel is come to appear before the LORD thy God in the place which he shall choose,

thou shalt read this law before all Israel in their hearing. **Gather the people together**, men and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the LORD your God, and observe to do all the words of this law:” (Deut. 31:10-12)

This “year of release” came at the end of every 7 years in which all debts and slaves in Israel were to be released. It was also a time for them to reflect upon their deliverance from bondage in Egypt, of which this latter day deliverance for them is a second kind of Exodus:

**“At the end of every seven years thou shalt make a release.** And this is the manner of the release: Every creditor that lendeth ought unto his neighbour shall release it; he shall not exact it of his neighbour, or of his brother; because it is called the LORD’s release... And if thy brother, an Hebrew man, or an Hebrew woman, be sold unto thee, and serve thee six years; **then in the seventh year thou shalt let him go free from thee.** And when thou sendest him out free from thee, thou shalt not let him go away empty: Thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy winepress: of that wherewith the LORD thy God hath blessed thee thou shalt give unto him. **And thou shalt remember that thou wast a bondman in the land of Egypt, and the LORD thy God redeemed thee:** therefore I command thee this thing to day.” (Deut. 15:1-2, 12-15)

This will be fulfilled for all the remnant of Israel at the end of last 7 year week of Daniel; all of their years of bondage will end and all the debts they owe to God will be released and forgiven when they accept the Lord Jesus Christ and enter the New Covenant. As we have looked at, in the days of the 7<sup>th</sup> Trumpet it says the “mystery of God should be FINISHED” (Rev. 10:7), the mystery of his redemption. And when does it begin? Well, we have already seen that it begins during the 6<sup>th</sup> Seal. That’s when it is said “the great day of his wrath is come” and a whole multitude of overcomers “come out of great tribulation,” and Christ feeds them in heaven. As we saw, this corresponds precisely with the harvesting and the bringing of

offering before the Lord, which **BEGAN** in the third month of Sivan during Pentecost, and was **FINISHED** during the final ingathering during Tabernacles. “The days of the voice of the 7<sup>th</sup> Angel” may encompass this final time for Israel in the 7<sup>th</sup> month of Tishri, which begins with the feast of Trumpets, then ten days later is the feast of Atonement. As we looked into previously, there would be a Jubilee blowing of trumpets on the feast of Atonement once every 50 years in which God commanded the Israelites to “hallow the fiftieth year, and **proclaim liberty throughout all the land unto all the inhabitants thereof.**” (Lev. 25:10) It would seem very unlikely to me that the Lord would not fulfill this Jubilee year for Israel, seeing how his program of redemption clearly incorporates the fulfillment of the Old Covenant sacrifices, the feast days, and the year of release for Israel. Remember that all of the things contained in the law find their ultimate and true fulfillment by Jesus Christ in his plan of redemption.

“Think not that I am come to destroy the law, or the prophets: I am not come to destroy, **but to fulfil.** For verily I say unto you, Till heaven and earth pass, **one jot or one tittle shall in no wise pass from the law, TILL ALL BE FULFILLED.**” (Matt. 5:17-18)

Jesus Christ himself clearly stated that his mission of redemption involves the fulfillment of ALL of the law. If the Jubilee is to be fulfilled for Israel in the granting of liberty to them, it would probably mark the end of a fifty year time span in the life of modern day Israel. Although the state of Israel was formally recognized throughout the world in 1948, it wasn't until the war in 1967 that Israel had administrative domain over all of Jerusalem. Remember that the promises given to Israel, as listed in Daniel chapter 9, are for the Jews and “their holy city.” The liberty and redemption of the people coincides to the liberty and redemption of their city of Jerusalem. We know that both the people and their city will receive this promise at the end of Daniel's 70<sup>th</sup> week. This will be when the city is set free from ‘being trodden down of the Gentiles.’ (Luke 21:24. Rev. 11:2) If the children of Israel claimed full jurisdiction over the whole of Jerusalem in 1967, perhaps 50 years later in 2017, the year of its Jubilee, is when it will see its full liberty, along with

the remnant of Israel. This is more speculative, but it is something to watch for. As we read in Isaiah, when Jesus treads the winepress during the harvest of the 7<sup>th</sup> Trumpet he says, “I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and **the year of my redeemed is come.** (year of Jubilee)” (Isaiah 63:1-4)

There are in fact 2 “Days of the Lord.” The first begins the wrath of God, and the last completes it. The first comes at a time of relative calm, “when they shall say **peace and safety**, then **SUDDEN** destruction cometh upon them.” (Thess. 5:3) The last is after the indignation upon Israel is accomplished by the 7 Trumpets. (Dan. 12:36) In one sense, the entire time of great tribulation can figuratively be considered “The Day of the Lord,” as is suggested by a verse we have looked at in Jeremiah:

“Alas! for **that day** is great, so that none is like it: **it is even the time of Jacob’s trouble** (the great tribulation), but he shall be saved out of it. (at the end of it)” (Jer. 30:7)

So taken figuratively, “the Day of the Lord” can apply to the entire span of time when God punishes the world in wrath. However, there will be two literal “days,” when the Lord supernaturally visits and redeems his people, and punishes the world; The 6<sup>th</sup> Seal and the 7<sup>th</sup> Trumpet.



## THE 2<sup>nd</sup> “DAY OF THE LORD”



Let's now look over some prophecies that specifically point to this 2<sup>nd</sup> “Day of the Lord.” The book of Joel shows this in two places:

“Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones (angels) to come down, O LORD. Let the heathen be wakened, and come up to the valley of Jehoshaphat: **for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe (Rev. 14:15):** come, get you down; **for the press is full, the fats overflow (Rev. 14:19-20)**; for their wickedness is great. Multitudes, multitudes in the valley of decision: for the **day of the LORD is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining (Matt. 24:29).** The LORD also shall roar out of Zion, and utter his voice from Jerusalem; and **the heavens and the earth shall shake: but the LORD will be the hope of his people, and the strength of the children of Israel (the Jews).**” (Joel 3:11-16)

This is the fall grape harvest spoken of in Rev. 14:15 that takes place during the 7<sup>th</sup> Trumpet, and it is called, “the day of the Lord.” Notice also during this it says that the “moon shall be darkened,” as it does also in Matt. 24:29; whereas during the 6<sup>th</sup> Seal, the “moon became as blood.”:

“And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. (1<sup>st</sup> Day of the Lord) The sun shall be turned into darkness, and the moon into blood (the 6<sup>th</sup> seal – Rev. 6:12), BEFORE the great and terrible day of the LORD come. And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.” (Joel 2:30-31)

Although the events of the 6<sup>th</sup> Seal and of the 7<sup>th</sup> Trumpet are similar, there is a marked difference here, particularly in the events surrounding the light of the moon. On the first Pentecost for the Church, Peter quoted this prophecy of Joel about the two Days of the Lord, but added a very important element to it:

“And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: The sun shall be turned into darkness, and the moon into blood (6<sup>th</sup> seal), **BEFORE the great and notable day of the Lord come:**” (Acts 2:19-20)

He calls it the great and “notable” day of the Lord. The word “notable” here is Strong’s #2016 and it means: “**conspicuous...**” It comes from the root word Strong’s #2014 meaning: “**to shine upon, become VISIBLE or KNOWN, appear.**” This is the “great and **VISIBLE** day of the Lord” which occurs after the 6<sup>th</sup> Seal day of the Lord. And it involves a very visible appearance of Christ to the world, when they ‘**see the Son of Man coming in the clouds with power and great glory.**’ So we can plainly see that this “day of the Lord” comes toward the very end of the great tribulation as opposed to the first one. Although the two ‘Days of the Lord’ are very similar in their events, they occur at very different times. They might appear to be one and the same, but we have shown that they cannot be. “For the secrets of wisdom are DOUBLE to that which is.” They both bring God’s judgment and wrath and gathering of his elect. They both involve the shaking of the heavens and of the earth. They both involve God coming in the clouds and blowing the trumpet. And they both follow right after the Antichrist commits an act of desecration, and after intense persecution of God’s people. At the beginning of it the Antichrist’s forces “place the abomination

that maketh desolate” in the temple (Dan. 11:31), and at the end he “plants the tabernacles of his palace between the seas in the glorious holy mountain.” (Dan. 11:45) The first day of the Lord involves the deliverance of his Bride and is secret, whereas during the 2<sup>nd</sup> Day of the Lord, every eye shall see him.

1<sup>st</sup> Day of the Lord

2<sup>nd</sup> Day of the Lord

For Christians	For Jews and Tribulation saints
Don't go through summer heat	Go through summer heat
Trumpet is blown	Trumpet is blown
6 <sup>th</sup> Seal (2 Pet. 3:10, Thes. 5:2)	7 <sup>th</sup> Trumpet (Joel 2:30-32, Dan. 12:1)
God's wrath begins – 7 Trumpets Great tribulation begins (Rev. 6:12-17)	God's final phase of wrath begins - 7 Vials Great tribulation ends (Rev. 11:18, 15:1, 10:7)
Signs in the heavens (Rev. 6:12)	Signs in the heavens (Matt. 24:29-31)
Just after Antichrist revealed in the Temple (2 Thess. 2:1-6, Dan. 12:11)	Just after Antichrist plants the Tabernacles of his palace (Dan. 11:45)
Feast of Pentecost	Feast of Trumpets
Early summer wheat harvest	Fall harvest of grapes/figs/olives

As stated before, the proper understanding of Daniel's 70<sup>th</sup> week, how it is actually structured in time, explains why there are so many conflicting positions concerning the rapture of the Church among those that believe in a future 7 year “Tribulation” period. There is the Pre-Trib, the Mid-Trib., and the Post-Trib. positions

adhered to and vehemently debated among so many people, each one claiming to be true. Is it possible that **ALL** of them are wrong? It might seem presumptuous and even arrogant to suggest such a thing, **but we have proven that is actually the case.** Confusion and debate always springs from error in doctrine and a misapplication of scripture. These three main positions all hold some truth, but it has been misapplied due to the crucial error about the last 70<sup>th</sup> week. The Pre-Trib. position is fully correct in asserting that the Church age is completely separate from the 70<sup>th</sup> week determined for Israel, but has wrongly placed the timing of the Church rapture before the whole 70<sup>th</sup> week. The Mid-Trib. position is fully correct in placing the rapture of the Church just prior to the 3 ½ year “great tribulation.” However, the Church age does not cross half-way into the 70<sup>th</sup> week, which is a totally different dispensation. And the Post-Trib. position has completely overlooked the differences between the **6<sup>th</sup> Seal gathering** of Christians out of all nations prior to the “great tribulation” (Rev. 7:9), and the **7<sup>th</sup> Trumpet gathering** “after the tribulation of those days.” (Matt. 24:29)

Though the bible doesn't mention a continuous 7 year period of “Tribulation,” the last 70<sup>th</sup> week, along with the gap of the Church age in the midst of it, may be viewed in this light. The first half of the week was Jesus' time of “tribulation,” for he was “despised and rejected of men; **a man of sorrows, and acquainted with grief:** and we hid as it were our faces from him; **he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.**” (Isaiah 53:3-4) During the midst of the Week, the Church is in their time of tribulation, as Jesus said, “In the world **ye shall have tribulation.**” (John 16:33) The last half of the 70<sup>th</sup> week is of course “**the time Jacob's trouble,**” or “great tribulation.”

As we went over before, “the abomination of desolation” that the Antichrist commits is the final sign the Church is given to know when the end of the age is:

“**When ye therefore shall see the abomination of desolation,** spoken of by Daniel the prophet (Dan. 12:11), stand in the holy

place, (**WHOSO READETH, LET HIM UNDERSTAND**) Then let them which be in Judea flee into the mountains: Let him which is on the housetop not come down to take any thing out of his house... **For then shall be great tribulation...**” (Matt. 24:15-21)

Both the writers Matthew and Mark insert their own admonition in parentheses into this prophecy given by Jesus:

“But **when ye shall see** the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (**LET HIM THAT READETH UNDERSTAND,**) then let them that be in Judea flee to the mountains:” (Mark 13:14)

They both basically say the same thing to the reader of this prophecy: **WHOSOEVER READS THIS, LET HIM UNDERSTAND IT.** They do not do this for any other prophetic utterance or sign concerning the last days. **They both place extreme significance upon this one final sign, because it heralds the end of this present Church age to all that will witness it with seeing eyes. Paul does the same thing:**

“Now we beseech you, brethren, **by the coming of our Lord Jesus Christ, and by our gathering together unto him (the wheat harvest)**, That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. **Let no man deceive you by any means: for THAT DAY shall not come, EXCEPT there come a falling away first, and that man of sin be revealed,** the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; **so that he as God sitteth in the temple of God, shewing himself that he is God.**” (2 Thess. 2: 1-4)

The notion put forth by many “prophecy experts” that there aren’t any prophetic signs for the Church to observe before the coming of Christ to gather us is simply **totally untrue, and a deception.** “**Let no man deceive you by any means,**” Paul warns. Jesus’ Sermon on the Mount of Olives that we previously examined dealt specifically with “**the sign of his coming and of the end of the age.**” Jesus

listed and described all of the major and specific signs that are to be observed before his coming for the Church. All of the main positions concerning the rapture of the Church tie the event to the future time of “tribulation” in some manner, whether it is just before it, in the middle of it, or after it. So by their own admission, **all of the key elements for the future “great tribulation” must be in place PRIOR to the gathering of the Church.** There must be:

- The re-establishment of Israel in the Middle East (still in a state of apostasy) (Matt. 24:32)
- The latter day enemies of Israel must plan, prepare, and wait to engage in the future Gog-Magog war on the Day of the Lord. (Eze. 38:7)
- The 4<sup>th</sup> Beast of Daniel, as well as all the Beasts in its presence, must rise to power upon the earth during the time of the end. (Dan. 7:1-9)
- Babylon the Great of the last days must first rise up to full power and be established as the wealthiest, the most powerful, and the most influential among all the kingdoms of the earth, which requires decades to accomplish. (Isaiah 13, 47; Jer. 50,51; Habakkuk 1,2; Rev. 17,18)
- The technology for the mark of the Beast (microchip implants/RFID ink tattoos), along with all accompanying systems, must first be invented, developed, and mass-produced long in advance of the rise of Antichrist to full power. (Rev. 13:16)

All of these events on earth are prophetic signs that herald the rise of Antichrist and the coming “hour of temptation” upon the entire world. Jesus Christ will not and cannot return to gather his Church until ALL of the prophetic signs that precede the Day of the Lord are fulfilled. Jesus Christ will remain in Heaven UNTIL all of the prophecies that precede this time have come to pass:

“And he shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive UNTIL the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.” (Acts. 3:20-21)

Both Jesus and Paul spoke of the last two major signs that are to occur before his coming for the Church. The day of Christ that Paul spoke of, which by the text clearly means **the day of the coming of the Lord and our gathering together unto him, shall not come EXCEPT** there come two things first:

1) A “falling away.” The word for this phrase is Strong’s #646 and it means: “**defection from truth, apostasy, falling away, forsake.**” It means there shall first come a great apostasy, a defection from the truth within the body of Christ. This is a “forsaking” of something that it once possessed. It does not refer to people outside of Christianity, but those within it that have fallen away from the essential foundations of doctrine and faith. This apostasy within the Church is already near its final stages, as is very apparent to any true Christian. Even non-Christians can readily see something very wrong in the Church today, which is why many of them want nothing to do with it, which is understandable, particularly in Babylon-America. This great falling away from the truth involves the embracement of a false salvation gospel that has swept over virtually all mainstream Christian denominations. It causes God’s people to be “lost,” because they do not in truth KNOW Jesus Christ, but only adhere to a faith that tells them they do. This was prophesied by Jeremiah, thousands of years ago, to come in this very time and in this very place of Babylon:

**“My people hath been lost sheep: their shepherds have caused them to go astray (fall away), they have turned them away on the mountains: they have gone from mountain to hill, they have forgotten their restingplace. (Jesus Christ) All that found them have devoured them: and their adversaries said, We offend not, because they have sinned against the LORD, the habitation of justice, even the LORD, the hope of their fathers.”** (Jer. 50:6-7)

This great falling away in the last days again parallels the “beginning of sorrows” sequence that Jesus gave, which matches the Seals of Revelation. He indicates that there will be a “falling away” of many Christians during the 5<sup>th</sup> Seal before his coming:

“Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name’s sake. **And then shall many (Christians) be offended, and shall betray one another, and shall hate one another.** And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold.” (Matt. 24:9-12)

“Now the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death. And ye shall be hated of all men for my name’s sake: but he that shall endure unto the end, the same shall be saved.” (Mark 13:12-13)

This is exactly why Jesus asked, “when the Son of man cometh, **shall he find faith on the earth?**” (Luke 8:18) That was a rhetorical question, and sadly the truth to the answer is: NO. True faith has been abandoned and replaced by pseudo-faith. It is a faith that does not produce true salvation in God’s people, **but only deceives them into THINKING it has.** This corresponds to what Jesus says about the last of the 7 Churches, which represents the last phase of Christianity in the time of the end before the Lord comes. In each letter he first addresses it to a specific church, then closes the letter by saying, “He that hath an ear, let him hear what the Spirit saith unto the **churches** (plural).” This shows that each church and its letter represents many churches in their respective eras. The last church in Laodicea represents the churches in the last days.

“And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. **So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.** Because thou sayest, I am rich, and increased with goods, and **have need of nothing;** and **KNOWEST NOT that thou art wretched, and miserable, and poor, and blind, and naked.**” (Rev. 3:14-17)

This is a church that is lost but is **TOTALLY UNAWARE OF IT**. They are completely deceived into thinking that they have need of nothing and are saved, **when they are not**. This is the very essence of the “falling away.” This is a major deception concerning the truth of salvation. Jesus tells them why this is so, and all of the crucial things they are lacking that causes this:

“I counsel thee to buy of me **gold (faith) tried in the fire**, that thou mayest be rich; and **white raiment**, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, **I will come in to him, and will sup with him, and he with me.** To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches.” (Rev. 3:14-22)

These Christians have never been “tried in the fire” to have true faith. They have never “kept the word of his patience” and therefore will not be kept “from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth;” because his promise is very conditional. They have never truly been clothed and had their nakedness covered by Christ. They have never had their eyes opened to truly SEE. It is the blind leading the blind, and they all fall into the ditch. (Luke 6:39) They have never been chastened by the Lord, and therefore are ‘bastards and not true sons of God.’ (Heb. 12:8) Because of all these things, they have never supped with Christ, and he has never entered into them. **He has never KNOWN them.** It is these things that cause them to be “wretched, and miserable,” **but they don’t even know it.** This is the very essence of what makes a “tare,” which is false wheat. They fully consider themselves to be true followers of Jesus Christ, and worshippers of God in spirit and in truth, but it is all false, a deception within them. There is something very, very crucial and fundamental that they are missing. They “**received not** the love of the truth (Jesus Christ) that they might be saved.” (2 Thess. 2:10)

These poor, deceived and unregenerate Christians in Babylon and elsewhere are going to pay a terrible price, not only when the United States is invaded, but even more so when they stand before the Lord Jesus Christ. You do not want to be one of them. It will be then that Jesus Christ purges his floor and gathers out of his kingdom the tares, and casts them into the fire. (Matt. 13:42) It will be then that every branch in Christ that has not brought forth fruit will be removed and cast into the fire. (John 15) It will be then that every plant, which the heavenly Father hath not planted, shall be rooted up. (Matt. 15:13) Clouds they are without water (Divine Love), carried about of winds (false doctrines); trees whose fruit withereth, without fruit, twice dead, plucked up by the roots. (Jude 1:12) It will be then that he professes unto them, "I never KNEW you: depart from me, ye that work iniquity." (Matt. 7:21-23) It will be then that Christ will spew them out of his body. (Rev. 3:16) It is then that the foolish virgins cry to him, "saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not." (Matt. 25:11:12) These are very, very hard sayings that must be faced and understood. Although, the seriousness of this cannot be comprehended, because this involves all Eternity. I can only repeat the words of Jesus Christ and of Paul when they said, "**TAKE HEED that ye be not DECEIVED.**" And, "**let no man deceive you BY ANY MEANS.**" These are not idle warnings. They are aimed directly at the followers of Jesus Christ. If you have not THOROUGHLY examined and **truly understood** the WHOLE doctrine of salvation as taught by the Scriptures, I urge you to do so now while you can. The following web address offers an extensive and honest examination into the WHOLE counsel of the Lord pertaining to his gospel of salvation, not just several verses: (<http://www.poorlostchristian.com/TableOfContents.htm>.)

2) After the "falling away," the second and final great sign that Paul and Jesus gave for us to observe before the coming of Christ was the "**man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.**" This is also shown in Dan. 11:31 and Dan. 12:11 as we have gone over. This sign can only be fulfilled after Israel

establishes a temple of worship, most likely on the ancient Temple Mount, and begins the ancient rituals of sacrifice. A regional war, in which Israel is the victor, seems the only probable means by which they could accomplish this, seeing how diplomacy and negotiation between them and their Muslim counterparts over the Temple Mount is non-existent and very unlikely to ever happen. The war prophesied in Isaiah 17 may be the catalyst for Israel's advance upon the Temple Mount. This would be when the fig leaves of Israel would be fully put forth:

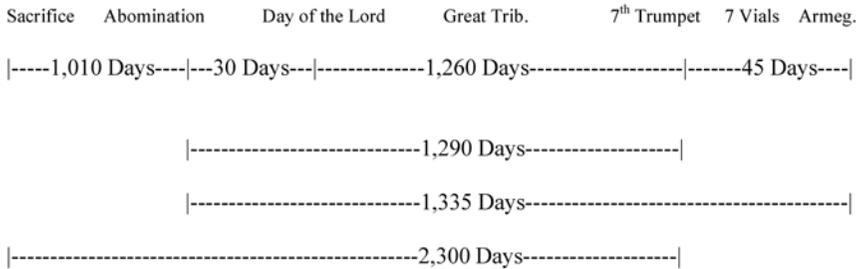
**“Now learn a parable of the fig tree (Israel); When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: So likewise ye, when ye shall see all these things, know that it is near, even at the doors.” (Matt. 24:32-33)**

Fig leaves are what Adam and Eve used to cover their own nakedness after they fell. (Gen. 3:7) They represent mankind's attempt at covering sin and of justification, which is basically what the Old Testament sacrifices for sin are now. They were only a foreshadow for the ultimate sacrifice of Jesus Christ, “For it is not possible that the blood of bulls and of goats should take away sins.” (Heb. 10:4) It was God that later gave Adam and Eve animal skins to clothe them as a symbol or type of the covering of Christ and his sacrifice. So the reinstatement of Mosaic animal sacrificing by Israel can be viewed as their attempt at ‘putting forth fig leaves’ to cover themselves. When we see that being done, we ‘know that summer is nigh, and Christ's coming is near, even at the doors.’

We know that when the Antichrist and his agents cause this sacrificing and offering to end there will be 30 days until the Rapture of the Church. The following time chart that we went over in the first Section of the book ties all of the period of days together, given by Daniel and the book of Revelation: (Dan. 8:13-14, Dan. 12:11-12, Rev. 11:3, Rev. 12.)

*The Prophetic Harmony of the Lamp of God*

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I believe this event of the Antichrist, which was the last major sign that Christ and Paul gave to us before the beginning of the great tribulation (Matt. 24:15, Mark 13:14), to be the midnight cry that all the virgins hear before the Lord comes to collect them (Matt. 25). They are told that the Bridegroom is coming very soon, and to go out to meet him. This would also be when the Holy Ghost is removed from the earth of doing his work of bringing people to the Lord:

“For the mystery of iniquity doth already work: only he (the Holy Spirit) who now letteth will let, until he be taken out of the way (is removed). **And THEN shall that Wicked be revealed...**” (2 Thess. 2:7)

This is not speaking of the Church being taken out of the way, but of the Holy Ghost who restrains the Antichrist until his time to come, because there is an appointed time for him to be revealed. (2 Thess. 2:6) This is true because Paul says that the Day of Christ’s gathering of the Church will not come until the man of sin is revealed. It is the very act of ‘he who withholds’ being taken out of the way that **ALLOWS** the Antichrist to be revealed, and **THEN** comes the Day of our gathering unto Christ. This taking away of the Holy Spirit to work upon the world happens just prior to the Harvest of the Church. This is when the lamps of the foolish virgins go out, the Holy Ghost leaves them. ‘He is taken out of THE WAY.’ It is now too late for them to walk the narrow way unto life in Jesus. **“For how shall we escape if we neglect so great salvation?”** (Heb. 2:3) The wise have the eternal oil in their vessels that can never leave them, for they “are sealed unto the day of redemption.” But the foolish scramble

in these last 30 days to go to them that sell and buy for themselves, but it is far too late. For the Bridegroom comes, and they that are ready go in with him to the marriage and eternal glory, and the door is shut.



## - Appendix -



*Why America is Babylon!! If not America, then who?*

### **WHAT THE PROPHETS SAID ABOUT BABYLON**

- 1. Babylon would be an END TIME GREAT NATION (Rev 17,18; Isa 13:6).*
- 2. Babylon would have a huge seaport city within its borders (Rev 18:17).*
- 3. The Great City Babylon is the home of a world government attempt (Rev 17:18).*
- 4. The Great City Babylon would be the economic nerve center of the world (Rev 18:3)*
- 5. Babylon would be the center of a one world Luciferian religious movement (Jer 51:44).*
- 6. Babylon would be the center for the move to a global economic order (Rev 13:16).*

## **BABYLON THE NATION**

- 1. Babylon would be the youngest and greatest of the end time nations (Jer 50:12).*
- 2. Babylon would be the QUEEN AMONG THE NATIONS (Isa 47:5,7; Rev 18:7).*
- 3. Babylon would be the most powerful nation in the world (Isa 47, Jer 50, 51, Rev 18).*
- 4. Babylon would be the HAMMER OF THE WHOLE EARTH (Jer 50:23; Rev 18:23).*
- 5. Babylon is called a lady, and has the symbol of the Lady (Isa 47:7-9).*
- 6. Babylon would be the praise of the WHOLE EARTH (Jer 51:41).*
- 7. Babylon is center of world trade (Jer 51:44; Rev 17:18; 18:19).*
- 8. Babylon would grow to be the richest nation in the world (Rev 18:3, 7, 19, 23).*
- 9. All nations that traded with Babylon would grow rich (Rev 18:3).*
- 10. The merchants of Babylon were the GREAT MEN OF THE EARTH (Rev 18:23).*
- 11. Babylon is a huge nation, with lands, cities, and great wealth (implied throughout).*
- 12. Babylon is nation “peeled”, or timbered, a land of open fields (Isa 18:2).*
- 13. Babylon is land quartered by mighty rivers (Isa 18:2).*

14. *Babylon is a land that is measured out, and populated throughout (Isa 18:2).*

15. *Babylon destroys her own land, with pollution and waste (Isa 14:20, 18:2, 7).*

16. *Babylon is a land rich in mineral wealth (Jer 51:13).*

17. *Babylon is a the leading agricultural nation of the world (Jer 50, 51; Rev 18).*

18. *Babylon is the leading exporting nation in the world (Jer 51:13; Rev 18).*

19. *Babylon is the leading importing nation of the entire world (Jer 50, 51; Rev 18).*

20. *Babylon is a nation filled with warehouses and grainaries (Jer 50:26).*

21. *Babylon is the leading INDUSTRIAL NATION OF THE WORLD (Isa 13, 47, Jer 50, 51; Rev 18).*

22. *Babylon is noted for her horses (Jer 50:37).*

23. *Babylon is noted for her cattle, sheep and other livestock (Jer 50:26, 27; Rev 18:13).*

24. *Babylon is noted for her fine flour and mill operations (Rev 18:13).*

25. *Babylon is a nation of farmers and harvests huge crops (Jer 50:16, 26, 27).*

26. *Babylon is a huge exporter of MUSIC (Rev 18:22).*

27. *Babylon's musicians are known around the world (Rev 18:22).*

28. *Babylon has a huge aviation program (Isa 14:13-14; Jer 51:53; Hab 1:6-10).*
29. *Babylon's skies are filled with the whisper of aircraft wings (Isa 18:1; Jer 51:53).*
30. *Babylon has a huge space industry, has "mounted up to the heavens" (Jer 51:53).*
31. *Babylon fortifies her skies with a huge military aviation program (Jer 51:53).*
32. *Babylon is portrayed as a leading in high tech weapons and abilities (Jer 51:53; Hab 1:6-10; implied throughout).*
33. *Babylon is a nation filled with warm water seaports (Rev 18:17-19).*
34. *Babylon is a coastal nation and sits upon MANY WATERS (Jer 51:13).*
35. *Babylon trades with all who have ships in the sea year round (Rev 18:17-18).*
36. *Babylon is nation filled with a "mingled" people (Jer 50:37).*
37. *Babylon is a SINGULAR NATION founded upon OUT OF MANY, ONE (Isa 13, 47, Jer 50, 51, Hab 1).*
38. *Babylon is a REPUBLIC or a DEMOCRACY, it is ruled by many counsels (Isa 47:13).*
39. *Babylon's governmental system breaks down (Isa 47:13).*
40. *Babylon is bogged down with deliberations and cannot govern properly (Isa 47:13).*

41. *Babylon's leaders use astrology, seers and mystics for guidance (Isa 47:13; Rev 18:2).*
42. *Babylon labored in the occult from her very inception (Isa 47:12).*
43. *Babylon falls to the occult just before her end by nuclear fire (Rev 18:2).*
44. *Babylon was born as a CHRISTIAN NATION (Jer 50:12).*
45. *Babylon turns upon its heritage and destroys it all in the end (Jer 50:11).*
46. *Babylon's Christian leaders lead their flock astray in prophecy and salvation (Jer 50:6; implied Rev 18:2).*
47. *Babylon's Christian leaders are "strangers" in the Lord Houses of Worship (Jer 51:51).*
48. *The people of Babylon are deep into astrology and spiritism (Isa 47:12; Rev 18:2).*
49. *Babylon becomes the home of all antichrist religions in the world (Rev 18:2).*
50. *Babylon is a nation of religious confusion (Isa 47:12-13).*
51. *Babylon turns upon its own people and imprisons and slays them by millions (Jer 50:7,33; 51:35; 39; Dan 7:25; Rev 13:7; 17:6; 18:24).*
52. *Babylon sets of detention centers for Jews and Christians and rounds them up for extermination (Jer 50:7, 33; 51:35, 49; Rev 17:6; 18:24).*
53. *Babylon has a mother nation that remains in existence from her birth to death (Jer 50: 12).*

54. *The mother of Babylon has the symbol of the LION (Dan7:4; Eze 38:13; Jer 51:38; Psalms 17:12).*

55. *The mother of Babylon will rule over her daughter her entire life (Dan 7:4; Jer 50:12).*

56. *The mother of Babylon will be in a state of major decline as the end nears (Jer 50:12).*

57. *Babylon is considered to be a lion's whelp (Eze 38:13; Jer 51:38).*

58. *Babylon will have the symbol of the EAGLE and builds her nest in the stars (Dan 7:4 EAGLE WINGS; Isa 14:13-14; Jer 51:53).*

59. *Babylon turns totally antichrist and is the leading antichrist power at the end (Rev 18:2; Isa 14:4-6).*

60. *THE KING OF BABYLON is called LUCIFER, the ANTICHRIST (Isa 14:4-6).*

61. *The King of Babylon will rule from THE GREAT CITY BABYLON (Isa 14:4-6; Rev 17: 18).*

62. *A world government entity will rise up to rule the world from BABYLON THE CITY (Isa 14; Hab 2, Rev 13, 17, 18).*

63. *This world entity will be a diverse entity, different than all other ruling bodies of the world (Dan 7:7, 23).*

64. *This entity will be a TREATY POWER ENTITY (Dan 7:7, 23 DIVERSE).*

65. *This entity will rise up and use the military power of Babylon the nation to RULE THE WORLD (Isa 14:4-6; Hab 1 & 2, Rev 13, 17).*

66. *Babylon is a huge producer and exporter of automobiles (Jer 50:37; Rev 18:13).*

67. *Babylon is a nation of CRAFTSMEN, experts in their trade (Jer 50, 51, Rev 18:22).*

68. *Babylon is noted for her jewelry of gold and silver (Rev 18:22).*

69. *Babylon is a huge importer and exporter of spices (Rev 18:13).*

70. *Babylon is a huge exporter of fine marble products (Rev 18:22).*

71. *Babylon is noted for her iron and steel production (Rev 18:12).*

72. *Babylon has huge corporations that have bases around the world (Rev 18:23, implied throughout)*

73. *Babylon is a nation of higher education and learning (Isa 47:10, implied throughout).*

74. *Babylon is a nation with a GREAT VOICE in world affairs (Jer 51:55).*

75. *Babylon is a VIRGIN NATION, untouched by major war (Isa 47:1).*

76. *Babylon has a vast military machine (Jer 50:36; 51:30; Hab 1 & 2, Rev 13:4).*

77. *Babylon will be instrumental in the setting up of Israel in the Middle East, and is the home of God's people (Jer 50:47; 51:45).*

78. *Babylon will have a major enemy to her north (Jer 50:3, 9, 41).*

79. *Babylon's enemy will lie on the opposite side of the world, over the poles (Isa 13:5).*

80. *The enemy of Babylon will be a FEDERAL OF NATIONS (Jer 50:9).*

81. *The enemy of Babylon will be largely Moslem in make-up (Jer 50:17; Rev 17:16; Psalms 83:5-12).*

82. *The enemy of Babylon will have nuclear missiles capable of reaching Babylon (Jer 50:9, 14,; Rev 18:8, 18).*

83. *The enemy of Babylon will be noted for her cruelty (Isa 13, 14, Jer 50, 51, Rev 17, 18).*

84. *The enemy of Babylon will also have a huge aviation military machine (Jer 50:9, 14, Rev 18:8, 18 implied throughout).*

85. *The enemy of Babylon will come into Babylon unnoticed (Isa 47:11, Jer 50:24; 51:2, 14).*

86. *Babylon will be filled with her enemies brought in under the guise of peace (Dan 11:21).*

87. *Babylon will have all of her borders cut off, and there will be no way of*

*escape (Jer 50:28; 51:32).*

88. *Babylon will be destroyed by nuclear fire (Implied throughout).*

89. *Babylon is land vast land with huge cities, towns and villages throughout (Implied throughout).*

90. *Babylon will have been a huge missionary nation for Jesus Christ (Jer 50:11; 51:7).*

91. *Babylon would be a home to multitudes of Jews who leave (Jer 50:4-6, 8; 51:6, 45).*

92. *The people of Babylon would not know their true identity (Jer 50:6, implied throughout).*

93. *The people of Babylon would think they are God's elect and eternal (Isa 47:7-8, Rev 18:7).*

94. *The people of Babylon would enjoy the highest standard of living in the world (Rev 18:7).*

95. *The people of Babylon would grow mad upon their idols (Jer 50:2, 38; Hab 2:18).*

96. *The people of Babylon would go into deep sins of all kinds (Rev 18:5).*

97. *The nation Babylon dwells carelessly before the Lord (Isa 47:8).*

98. *Babylon becomes proud, haughty, and does not consider her end (Isa 47:7-8).*

99. *Babylon deals in the occult, in sorceries and drugs (Isa 47:9, 12; Rev 18:23).*

***These are but a few of the many parameters listed to help us identify this last great nation that the Lord calls **BABYLON THE GREAT**. America does now, or is in the process of filling each and every one of them. No other nation upon the earth can fulfill these parameters.***

**AMERICA IS BABYLON THE GREAT**

The above study of parameters identifying “Babylon the Great” is taken from the online study at the following website link:

<http://www.thelightgate.com/Articles/LIGHTGATE%20ARTICLES%20-%20BABYLON%20PARAMETERS.pdf>

It is written by Stewart C. Best. His ministry offers many books and videos for much deeper research into True salvation doctrine, Babylon of the last days, the 4 Beast powers of Daniel 7, the coming Strong Delusion, and end-time bible prophecy in general, which this author highly recommends. Contact his ministry at 1-800-257-2672 or email: [enigma@truinsight.com](mailto:enigma@truinsight.com). Visit his websites at <http://www.thelightgate.com/> and <http://www.truinsight.com>. Or write to:

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